

KNOW THY NEIGHBOR

OR

CHARACTER READING

g a compilation of invaluable information
pon Character Reading by Physiognomy,
Temperament, Palmistry, Astrology,
Graphology, Thumb Impressions.

clear and graphic exposition of Magnetism, Hypno-
tism, Clairvoyance, Visions, New Thought, Chris-
tian Science, The Unknown Power, The Em-
manuel Church Movement and the Bertillon
System of Measuring Criminals, making
it one of the best works thus far pub-
lished on these subjects in the
light of present day knowledge
and experiment.

BY

LIDA KECK WIGGINS

AUTHOR OF "THE LIFE AND WORKS OF PAUL
LAURENCE DUNBAR," ETC., ETC.

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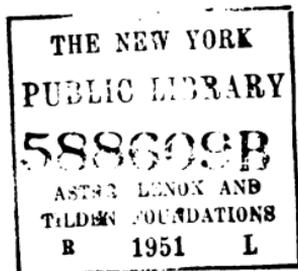
E. E. MILLER, Ph. B.

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LIDA KECK WIGGINS.

INTRODUCTION AND GENERAL REMARKS

"The proper study of mankind is man" exclaimed a great writer, and he expressed one of the most valuable truths ever uttered.

There are many ways by which a man may study his fellow man, but the very best of these is known as the science of Physiognomy.

Meaning of Physiognomy.—This word, formed from two Greek roots—nature and knowing—means literally a knowledge of the forms of things.

As applied to man one may say that Physiognomy is the science of reading the inner man by means of outward signs or appearances.

The business man who knows the signs is greater than a king. He will succeed in his undertakings because he will know whom to trust, and whom to avoid.

The lover will choose the proper wife because he will not be deceived by actions "put on" like a pretty dress for his benefit only. He will know by a hundred tokens the girl who will make a good wife from her who would wreck his life and home. In such a case knowledge is certainly power.

The girl who contemplates matrimony will also be armed with knowledge which will enable her to choose

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wisely and not be duped. She will know which man will make the trustworthy husband, and which will soon tire of her, and go like a bee from flower to flower. She will also know the man who will be a good "provider," and the man who will be unable to lay by the necessary "penny" for a "rainy day."

Divorces would be unknown if every man and woman, before entering into wedlock, would ascertain these valuable facts of Physiognomy and temperament.

Employers will know what men to employ by a "working knowledge" of the outer signs. They will know, too, which man is to be trusted with the cash, and which is to be kept as far away from it as possible. They will know the young woman who will make a steady, neat, efficient stenographer, from the attractive, but frivolous, young lady who will wear pretty clothes, be courted in and out of the office by callow young clerks, and care less for her note book than anything else.

Employes should also know the signs and profit thereby, and not hire out to a deceitful, hard-hearted, narrow-minded employer. Much sorrow and chagrin and many heart-aches could be avoided in this manner.

Young business women, especially, should know these things, and have a care as to the men with whom they associate themselves in business. Some of the most terrible of tragedies have come about from a lack of such knowledge on the part of innocent young girls compelled to make their own way in the world. By a thorough familiarity with the meanings of the facial features any young woman may place herself

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with the kind of employer who will be a protector, not a persecutor.

The significance of every feature is explained in the following chapters—the hair, the forehead, the eyes, the nose, the ears, the cheeks, the mouth, the chin, the neck, the arms, the hands, the limbs and the feet. A very valuable phrenological chart is also given and its uses explained.

Servants and mistresses may profit immeasurably by a knowledge of the truths set forth in this book. The servant problem has come to be one of the most important and hard-to-solve questions of the day. Physiognomy teaches both mistress and maid invaluable lessons. An ounce of prevention is worth a pound of cure, said the old proverb. In this matter of servants the truth of that proverb is proven, to a marked degree. If the maid can read the “signs” in the face of a woman who wishes to hire her, or to whom she applies for work, she will know whether or not she is facing a hard task-mistress or one who will treat her with human kindness and consideration. A mistress, armed with the same key, can readily unlock the secret places of a girl’s character, and know whether she will make a faithful attendant, or merely a time-server. For the benefit of both mistress and maid these pages are written.

Why spend money on fortune tellers when you may know and make your own fortune by ascertaining these facts? This method has other advantages because in telling one’s own fortune no secrets get out, and other persons, not interested, need know nothing of one’s affairs.

The Secrets of Palmistry Revealed.—A chapter

INTRODUCTION

this volume is devoted to the fascinating subject of palmistry. One may read one's own abilities, possibilities, weaknesses, strong points, etc., himself with the aid of the valuable assistance given in that chapter.

Mind reading is also explained and many remarkable examples given from other writers and from personal experiences.

Clairvoyance, with all its wonderful possibilities, is discussed in Part II of this book, and a number of marvelous examples of the power described.

The unknown power, called Spiritism by many, is spoken of and several incidents related of the seeming appearance of the spirits of the dead.

"Know Thyself" is a piece of the best advice ever offered to humanity, and it is the object of this book to help every man to a practical knowledge of his own possibilities or limitations; to help him make the best use of the one, and overcome or correct the other.

We are born with certain tendencies for good or for evil, and a thorough knowledge of our own temperaments will enable us to become useful, right-minded, healthy men and women.

Parents should understand the outer signs most of all, for into their hands is given the moulding and the training of little minds and bodies. There is much in heredity, but much more in early training into or out of certain tendencies. The wise parent will understand the physical and mental capabilities of his child at birth, and can mould that child as he will. How very important that he know how to do it! The value of hypnotic suggestion in this regard is also explicitly explained.

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The Teacher should also know these things, as into his care the child is given for a number of its most impressionable years.

The quickest road to wealth is found through a knowledge of the work best suited to one's abilities. Many men fail to succeed because they have never found their proper work. This book will help all who read it to find their true vocations in life, and the way to utilize the occult powers all about them.

L. K. W.

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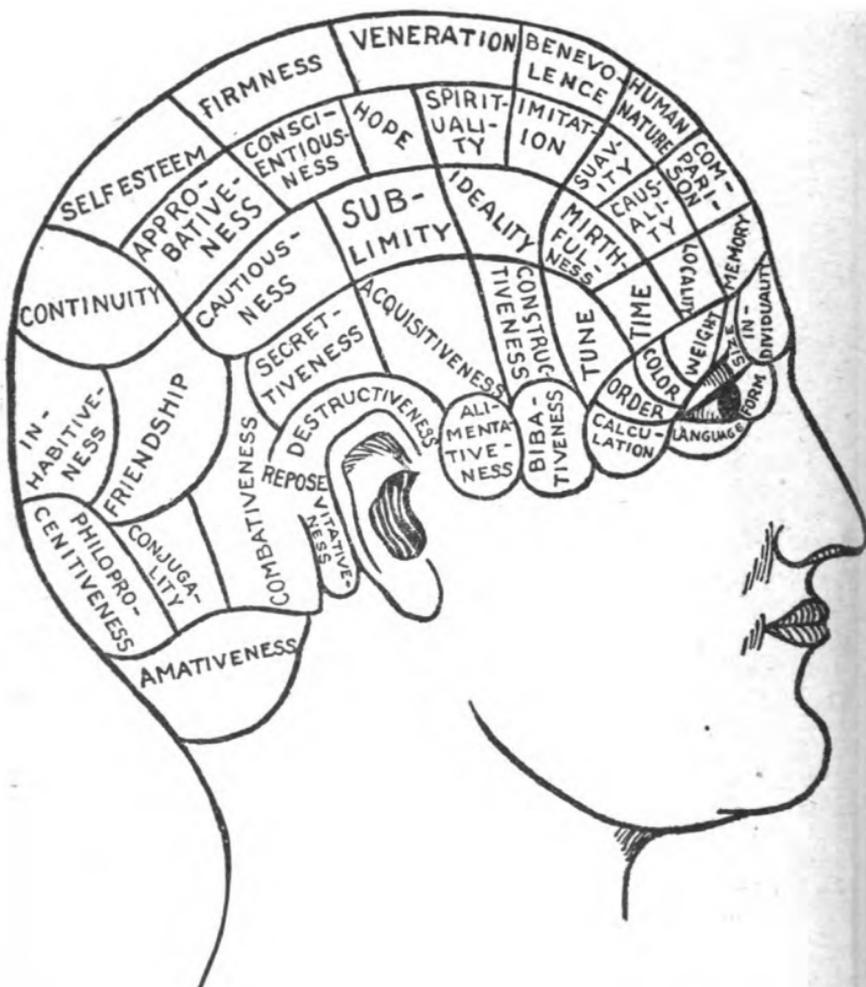
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PHRENOLOGICAL CHART. This chart shows the location of all the faculties known to the phrenologist.

CHAPTER I

TEMPERAMENT

Definition.—The word temperament comes from the Latin word *tempero*, condition, proportion, and its meaning, when applied to a human being, has come to be the physical and mental condition of the constitution.

The different kinds of temperaments are determined by the particular state of the individual constitution, depending upon the relative proportions of its different masses, and the relative energy of its different functions. Like the leaves of the trees, the petals of flowers, the blades of grass, or the beautiful snowflakes there are no two temperaments exactly alike, and in this respect temperaments carry out the great law of universal diversity and prove the infinity of God and Nature.

From Earliest Days Men Have Recognized the Temperaments.—Hippocrates, known as the “Father of Medicine,” divided the temperaments according to the different fluids found in the body. These are the blood, the phlegm, the yellow bile and the black bile, and the preponderance of any of these in an individual decided his “temperament.”

These four temperaments were called by Hippocrates the Sanguine, the Phlegmatic, the Choleric,

the Melancholic. We are mentioning this fact that our readers may have a fuller and truer comprehension of these terms, which by some persons are in use at the present day; and, they may be more fully defined as follows:

Sanguine, from *sanguis*, the blood; red, abounding with blood. Warm, ardent, confident.

Phlegmatic, from a Greek word meaning inflammation and another Greek word meaning to burn, hence the word must originally have meant the matter formed by suppuration (pus), i. e., cold, animal, fluid—dullness.

Choleric, from a Greek root-word meaning bile. Hence a person with an irritable disposition was said to have a "choleric temperament." As a person whose system contains a superabundance of bile usually has an inflamed countenance, and as a "red face" is also indicative of anger, the ancients "put two and two together," and drew their own conclusions.

Melancholic means literally filled with black bile, and persons with a superabundance of that fluid in their make-up are usually despondent. Hence the "melancholic temperament" of Hippocrates.

Basis of Ancient Classification.—It will be seen that the ancients thus classified the most marked temperaments as depending upon the predominance of certain humors of the blood.

Modern Science has proved these theories erroneous, but the old terms are still frequently employed by the general public, and the terms typify exactly the same temperaments as in the ancient times, the modern scientist differing chiefly from his predecessor as to the causes and not the results.

Constitutional influences, then, were the bases of the conclusions of Hippocrates, but others of a more modern time base their delineations of character on what they call:

The Anatomical System of Temperaments, and, taking as a basis the three great divisions of the human body, viz. (1) The Motive or Mechanical System; (2) The Vital, or Nutritive System, and (3) The Mental or Nervous System, classify the temperaments accordingly, as (1) The Motive, (2) The Vital, (3) The Mental.

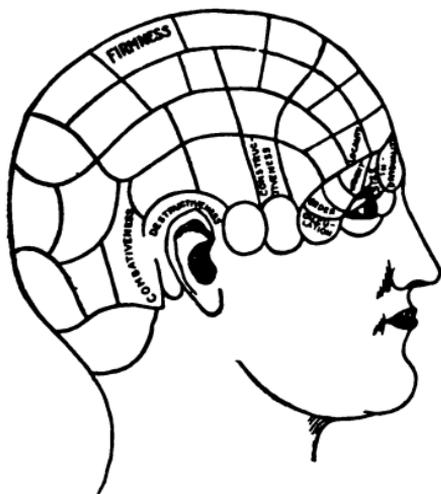
How Temperaments are Determined.—

“Each of these temperaments is determined by the preponderance or size and form, of the class of organs from which it takes its name.”

The Motive is signified by a superior development of the osseous (bony) and muscular systems, because these form the locomotive or moving apparatus; and, it corresponds with the bilious, osseous, choleric, melancholic and muscular classifications of the early writers.

Its component parts are the bones, the muscles, and the ligaments.

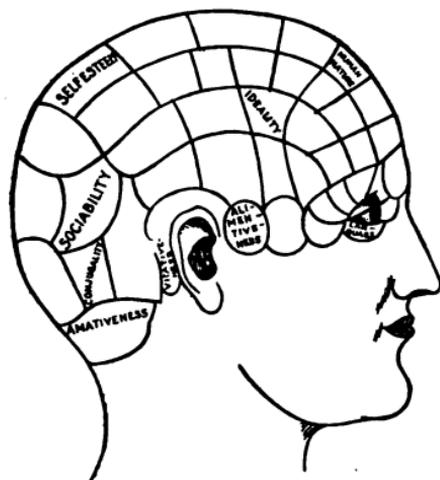
Mental Characteristics.—The “mental characteristics of the motive temperament are great executive, constructive, perceptive and knowing faculties. These



Mental Characteristics of the Motive Temperament.

include destructiveness, combativeness, constructiveness, individuality, size, weight, order, calculation, locality and firmness." The position or location of these different faculties in the brain is indicated on the chart, which appears at the beginning of this section.

The Human Body is like a great continent, and the location of all its various parts should be studied as one studies geography. Hence, we have prepared these very plain and intelligible charts, for the guidance of our readers.



Mental Characteristics of the Vital Temperament.

The Vital Temperament is known by the superior development of the vital organs, the principal seat of which is in the trunk. These give vivacity or life to the whole. Great strength and endurance may be expected of this temperament.

Its component parts "are the blood vessels, the lymphatics and the glands, taking in, of course, the heart, the lungs, and the stomach. In other words, the nutritive functions of the entire system."

The Mental Characteristics, most prominent in the vital temperament, are Imagination, Sociability, Language, Human Nature, Amativeness, Conjugalities, Vitaliveness (love of life), Alimentiveness and Self-esteem. (See chart.)

The Mental Temperament is characterized by a su-

perior development of the brain and the nervous system which, of course, is a direct extension of the lower portion (cerebellum) of the brain.

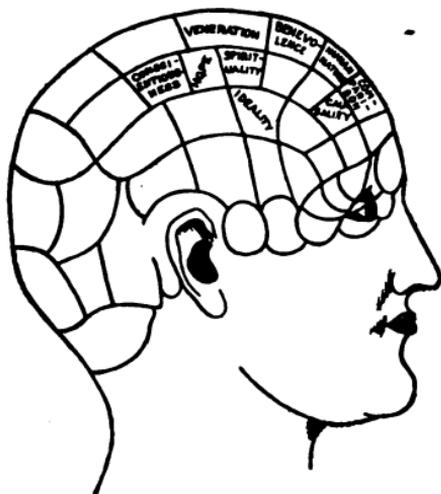
Its component parts are the brain, the lungs, the stomach, and the heart.

Mental Characteristics.—"The mental faculties that are strongly developed in this temperament," says a recent writer, "are Causality (the ability to determine the cause from the effect), Comparison, Human Nature, Benevolence Veneration, Conscientiousness, Hope, Spirituality, and Ideality." (Observe the location of these faculties on accompanying chart.)

To Read Character by a Knowledge of the Temperaments.—Nothing is of more value to an employer, or an employe, than the ability to read men and women by the outward signs of these inner conditions.

A prospective employer has little or no opportunity of using the means of the phrenologist and examining the "bumps" on the head of a prospective employe. The person seeking work has even a smaller chance, but each may judge the other by a lightning glance through an exact knowledge of Physiognomy.

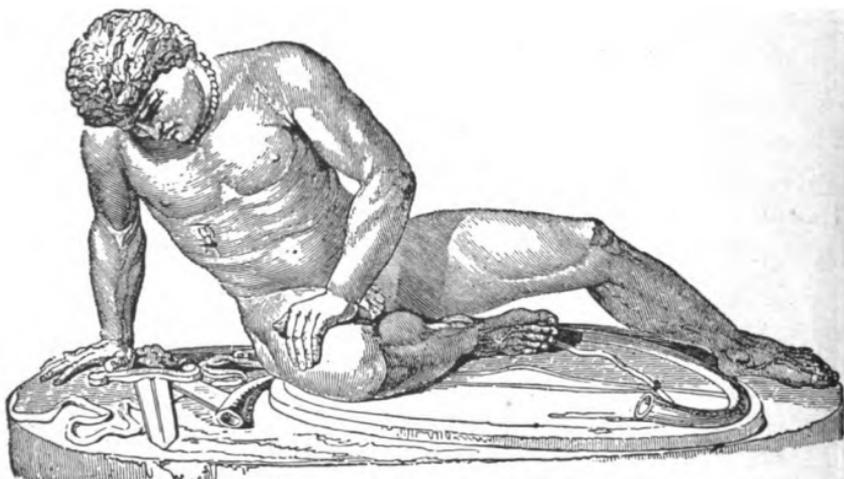
True equality of capital and labor is thus brought about, for each has an equal chance to judge of the



Mental Characteristics of the
Mental Temperament.

capability and suitability of the other. Let us then go a little deeper into the characteristics of the three primary temperaments which we have now learned are the Motive, the Vital, and the Mental. We wish to lay special stress upon the necessity of keeping these terms and their meaning clearly in mind, as in the chapters which follow there will be constant occasion to use them.

The inner man is mirrored by the outer man, and it is of the reflections upon this mirror, known tech-



The Dying Gladiator, illustrating Motive Temperment.

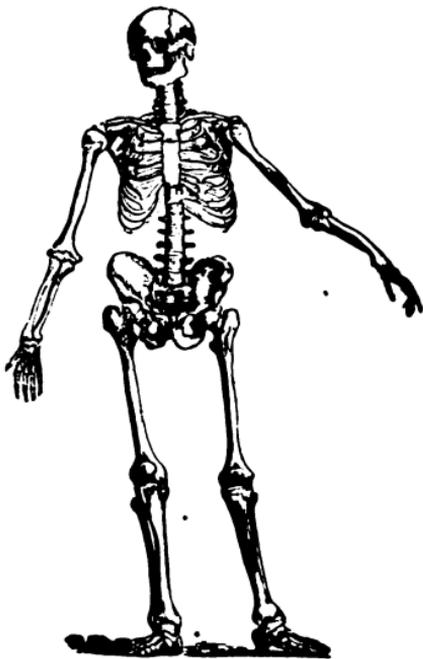
nically as the Human Physiognomy, that we shall write herein throughout our entire volume.

The **Motive Temperament** is indicated, first of all, by length of bone, and a tendency to sharp angles (see picture of Dying Gladiator, as given on this page). The face follows out the general rule, and is oblong and slender; the neck is long, the shoulders broad, the chest rather more flat than deep, and the abdomen developed in proportion. The arms and legs are long

and tapering as also are the hands and feet. The features of the face are strongly marked, and their expression striking. The head is comparatively small and is round in shape. The picture of Abraham Lincoln given on page 27 shows him to have been an almost perfect example of the motive temperament.

Summary.—Summed up it may safely be said that the Motive Temperament is characterized as follows: Oblong face, head high and round, nose long and prominent, arms and legs long and tapering, hands and feet in corresponding proportion.

This picture, the skeleton of a motive man, makes very apparent the length of bones found in persons of the motive temperament.



Skeleton of Motive Man.

What May Be Expected from a Motive Temperament?—Having learned the outward indications of the motive man, the question naturally arises—What can he best do? For what work is he best suited? This is the all-important question in an employer's mind, for instance, and it is to place in an employer's hands knowledge that will enable him to make a wise division of his men, thus getting the best out of each man, that many of these pages have been written.

Parents, Teachers, Lovers, Sweethearts—all classes

of society cannot fail to be assisted by some knowledge of Physiognomy.

Capabilities of Motive Temperaments.—In this temperament we may expect great ease of action, love of physical exercise, capacity for hard work and long hours. Those in whom it predominates generally possess strongly-marked characters and are in a high degree capable of receiving and combining rapidly many and varied impressions.

Acknowledged Leaders.—“They are the acknowledged leaders and rulers of their particular circle, but are often carried away, bearing others with them, by the torrent of their own imaginations and passions,” says another writer.

Temperament of Rare Talents.—This is the temperament of rare talents, also of great errors, great violence, great crimes. It is often marred, too, by an objectionable degree of coarseness and coldness of feeling.

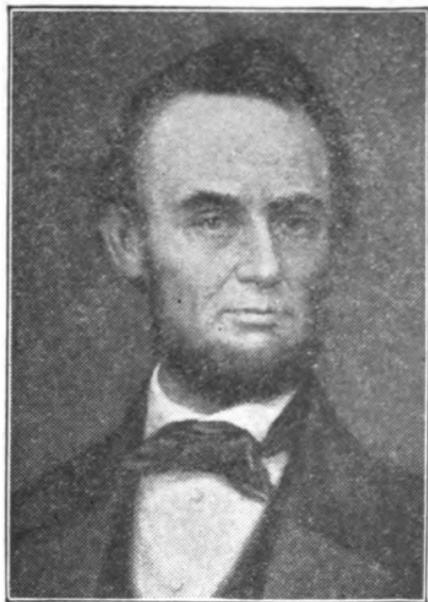
The diseases common to this temperament are “rheumatism, indigestion, biliousness, liver complaint, gravel-stone, piles and joint troubles.”

The Attributes of the Motive Temperament are muscular strength, endurance, grit and wiriness.

Abraham Lincoln as an Example.—All authorities agree that Abraham Lincoln was by nature a striking example of the Motive Temperament. (See picture.) He was known as the best rail-splitter in his part of the country, and rail-splitting, as every man who lived in Lincoln’s day knows, was considered a great physical accomplishment. Later when the mental temperament came into greater evidence, Lincoln’s muscles became softer than in youth, but he was fond, even

in his presidential days, of exhibiting to special friends his ability to "split a rail."

Modern Occupations Suitable to the Motive Temperament.—Among the occupations to which the motive man is best adapted are "building, engineering, railroad construction, surveying, navigation." When combined with a sufficient degree of the mental, it is a temperament admirably adapted to public speaking, either in the pulpit or on the platform, its possessor swaying his auditors by his magnificent personal presence as well as the great and sturdy thoughts which naturally flow forth from a motive brain.



ABRAHAM LINCOLN.
Example of Motive Temperament.

A Motive Mental Temperament.—Among noted women Susan B. Anthony is an excellent example (see picture on page 28) of the motive combined with the mental. She had a fine physique and was a very successful public speaker.

Motive persons should eat wheat, eggs, milk, graham bread, fruit and vegetables, salads, celery, lima beans, peas, onions and the dark meat of poultry and mutton. They will possibly not crave, but should eat more salad oil, cheese, oatmeal, butter, brazil nuts, peanuts, etc.

Proper Mate in Marriage.—Motive men and women should seek vital or mental mates. This combination will insure a happy union, also normal, well-developed children.

Longevity, Chances of.—Motive men live longer than vital men, and not so long as mental men.

The Vital Temperament.—"The vital temperament



SUSAN B. ANTHONY.
Example of Motive-Mental Temperament.

is indicated," says Mr. George Combe, "by well-developed forms, moderate plumpness of person, tolerable firmness of flesh * * * and a ruddiness of countenance.

The face inclines to roundness, the nostrils are wide, the neck rather short. The shoulders are broad and rounded, the chest full, the abdomen well developed, the arms and legs plump but tapering, and terminating in hands and feet relatively small, stature medium.

This seems to be pre-eminently the temperament of women." As examples of the Vital Temperament among well known people, we give herewith portraits of Queen Victoria, Grover Cleveland, Wm. H. Taft and Amelia E. Barr.

Component parts or specifications are the blood vessels, the lymphatics and the glands.



QUEEN VICTORIA.



AMELIA E. BARR.



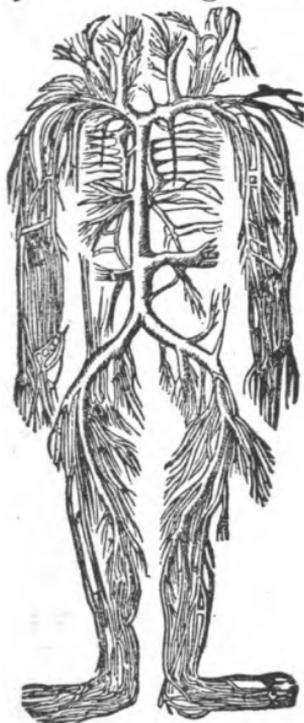
GROVER CLEVELAND.



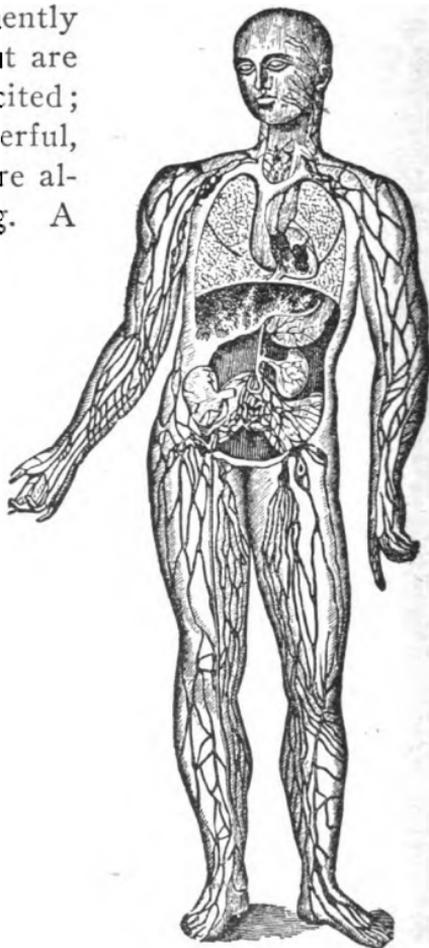
WILLIAM H. TAFT.

Examples of Vital Temperament.

Mental Characteristics of the Vital Temperament.—The mental characteristics of the Vital Temperament are activity, ardor, impulsiveness, enthusiasm, versatility—sometimes fickleness. Persons possessing this temperament are frequently violent and passionate, but are as easily calmed as excited; they are generally cheerful, amiable and genial, and are always fond of good living. A



The Venous System
Illustrated.



The Lymphatic System
Illustrated.

modern writer in the Phrenological Journal for December, 1907, describes the mental characteristics of the Vital Temperament as follows: "The mental characteristics are distinguished as being (1) Emo-

tional, (2) Social, and (3) Domestic, and include a large development of the social faculties and domestic centers; a large development of the basilar brain above the ears and across the brow."

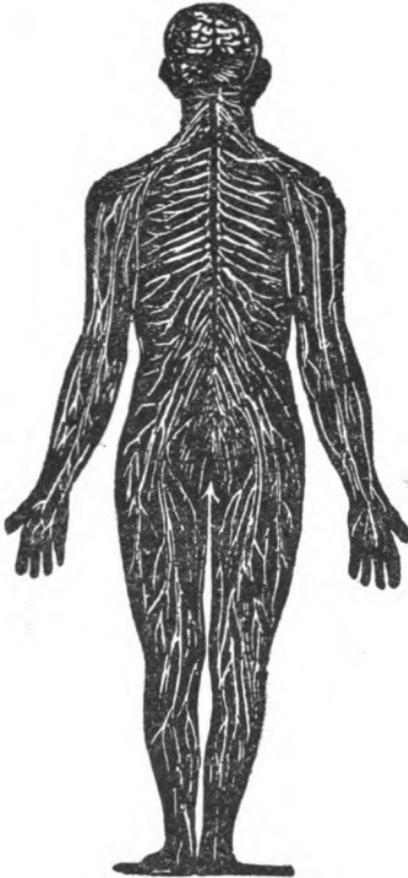
Summary of Outward Signs or Indications of Vital Temperament.—Summed up the Vital Temperament is known by small bones, plump limbs, broad, rounded shoulders, small hands and feet and a long head. The pictures of the venous and lymphatic systems, given herewith, should be carefully noted before going further.

What May we Expect of Persons Possessing this Temperament?—In persons of this temperament there is a greater capacity for indoor employments, but not so marked an ability for sustained effort. They like outdoor exercise, but prefer playing golf, for instance, to splitting rails or chopping wood.

Vital Men, Mental Healers.—Among men who have a good development of the Vital Temperament as a whole, that is of both the abdominal and thoracic portions of it (as shown in the picture) there is a good deal of general, vital stamina and constitutional power. The animal functions are active and there is an active sympathy with the physical but a fair development of brain, and the tendency that way is not controlling. Such persons make good doctors and are often mental healers because of the amount of vital magnetism they possess.

Diseases common to this temperament are given by one authority as gout, tumors, apoplexy, sciatica, skin and heart troubles, dropsy and inflammations. The circulation is not likely to be so good as in Motive men, first, because there is such a superabundance of

blood to flow, and second because of the too great abundance of flesh pressing everywhere upon the veins and arteries. Children of this temperament are prone



Brain and Nerves.

to contract typhoid and scarlet fevers. What they need is to do something constantly to keep down superfluous animal flesh and to use up superfluous vitality.

The attributes of the Vital Temperament are impulsiveness, frankness, good humor and sympathy.

Vital persons should eat such foods as milk, eggs, fruit, vegetables, fish, graham bread, oatmeal, rice and tapioca. They will naturally crave a richer diet, but if they wish to counteract their tendency toward stoutness they should avoid watery vegetables, fat meats, rich gravy, pies

and cakes, candies, or sugar in tea, or on breakfast foods.

Proper Mate in Marriage.—A man possessing the vital temperament should seek a woman of the motive or mental; and vice versa. These temperaments are termed “complemental” and result in happy wedded lives.

Longevity, Chances of.—Vital persons live too fast; i. e., they spend their vitality and don't "save up" for old age. They are, therefore, as a rule much shorter lived than those of the motive temperament, who "go slow."

Mental Temperament.—The Mental Temperament is designated by a slight frame, head large in proportion to the body, high, pale forehead, delicate features, bright, expressive eyes, and a slender neck. The whole figure is delicate and graceful, rather than striking or elegant.

Component Parts or Specifications. — The cerebrum (upper portion of the brain), the cerebellum (lower and smaller portion of the brain), and the organs of special sense, such as the nerves, etc.

Parents and Teachers should study our charts carefully and know what "heads mean." They should know and may know by a study of the location of the faculties just what special tendencies a child has, and may treat the child accordingly. A general rule will not work with children. What would win one would be the ruin of another.



Photo by F. S. and M. V. Fox, Chicago.

FENTON FOX, JR.

Example of Mental Temperament.

... his face showing
... preceding page of

—Slight frame, large
... feet. The reader
... himself at this point,
... "Artes," page 32.

—In persons
... we may expect
... good taste, love
... intense emotions.
... The poets

—Brain
... this tem-
... lack of vi-
... dyspepsia

... temperament
... chem-

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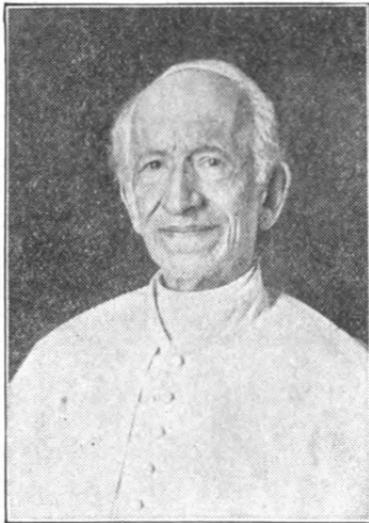
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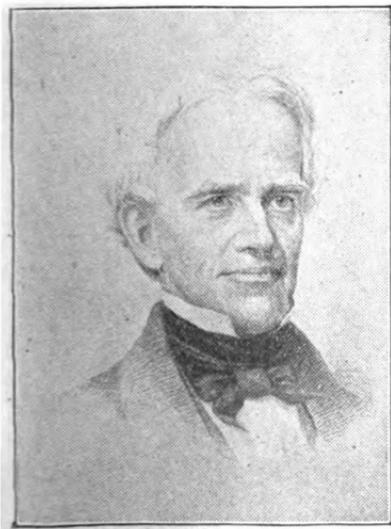




FRANCES WILLARD.



POPE LEO.



HORACE MANN.



AN ACTRESS.

Noted Persons Possessing Mental Temperament.

artists, teachers, etc., but a few noteworthy examples (illustrated in these pages) are Frances Willard, Pope Leo, Horace Mann, and an actress.

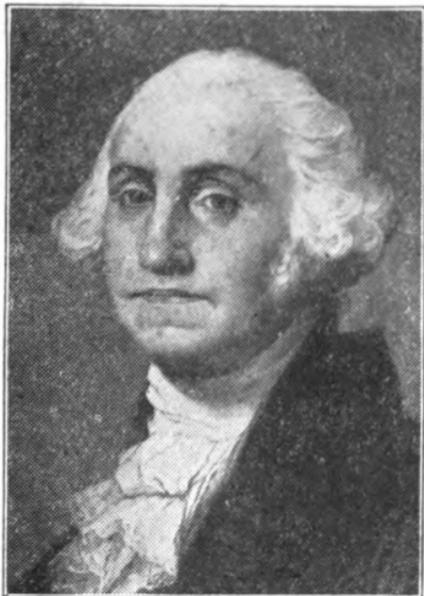
Longevity, Chances of.—Brain workers generally live longer than those who earn their living by the sweat of their brow. Those who do manual work do not use their brains so studiously, and as the brain controls and directs the whole organization, we find it aids in keeping up the healthy condition of the individual. Hence celebrated brain workers have lived to be eighty-five and older and have often reached one hundred years.

Unbalanced Temperaments Make Unbalanced Characters.—While most men are born into the world with one of the three temperaments predominating, parents or guardians may help in developing the other two in him, and thus give him a "balanced" character. Prof. Fowler, who is one of the best authorities on Physiognomy, explains this inequality of the temperaments as follows: "The motive large, with the mental deficient, gives power with sluggishness, so that the powers lie dormant; when large vital is added the result is great physical power and enjoyment, but too little of the mental and moral, which tends to coarseness; while the mental in excess creates too much mind for the body, too much exquisiteness and sensitiveness for the stamina along with a green-house precocity most destructive to life's powers and pleasures." George Washington's was a beautifully balanced temperament. Observe closely the portrait given on page 37 of "The Father of his Country."

Balanced Temperaments—Balanced Characters.—

When the three temperaments are found in equal or nearly equal proportion, the character is well-rounded, fine and noble. The fortunate possessor is genial, powerful and brilliant, and has a splendid lease on life.

How to "Balance" a Child.—The parent who observes that a child cares only for outdoor sports—running, skating, etc., should foster in that child first of all an interest in indoor pleasures and second a love of books and study. The child who likes the indoor play, but neither the outdoor sport, nor the study, should be encouraged in some wise way to indulge in both, and the studious child—the child who loves to sit curled up in a window-seat, before the fire, anywhere or everywhere with a book, should be lovingly led to lay books aside for a portion of his time, and indulge in some of the milder house games and also in ball, and other muscle-producing outdoor pursuits.



GEORGE WASHINGTON.
The Balanced Temperament.

The parents who do this for a child are doing more than any large bank account could ever do, and such children will grow up to be the really good and "worth while" men and women of the world.

WORRY AND HOW TO CURE IT

IT IS NOT WORK, BUT WORRY, THAT KILLS

How This Deadly Enemy Undermines Health and Character.

One of the most terrible epidemics of our day is worry. Probably no generation in the world's history has been so thoroughly afflicted with this disease as the present.

Young and Old Affected.—Everybody worries now-a-days. The business man worries about his business, the farmer about his crops, the laborer about his work and his family. The woman worries about her household duties or her social affairs and her clothes. Little children do not escape. Their lessons, their examinations and other work at school are a constant source of worry to them. Their little failures and punishments at home and at school irritate them.

Physical Effects.—In order to realize the deadly effects of worry we must remember that all the various activities of the body, breathing, digestion, blood circulation, elimination of waste and so on are under the immediate control of the nervous system; and that the nervous system in turn is governed by the mind, hence the direct effect of worry.

Mind and Body Affected.—Now, worry is a kind of intellectual pandemonium—a state of mental confusion, indecision and distress. Such a condition of mind

throws the nerves out of order and thus deranges the functions which these nerves control. As a result the moral faculties—or character—are stultified or weakened.

Let us trace this in a single case. Just as you are finishing dinner you receive a telegram. You open it. You read: "Father badly hurt. Come home immediately."

Your mind is at once in a state of great distress. You plan a journey and so on. All the functions of the body are disturbed. The gastric juice, several quarts of which were flowing into the stomach, is at once stopped. The meal, therefore, can not be digested, and the whole mass breaks down and putrefies. In the course of this putrefaction certain poisons are formed, some of which are exceedingly deadly. These poisons are absorbed from the stomach into the blood and are carried by the blood to every part of the system. They produce a wide range of symptoms, varying all the way from simple headache or dizziness to sudden death from what is popularly called "heart failure."

This is the effect upon only one organ. The influence of worry upon the heart, lungs, liver and other organs is, however, just as direct and as disastrous.

How Cured.—Worry is a curable disease, but he who would cure it must cure himself. First of all, he must realize that worry is never of the slightest use, but that, on the other hand, by preventing clear thinking, worry makes matters worse.

So—stop worrying. Think, plan, decide, act. Then await the result. Thought, decision, action—these are for man. Results are with God.

CHAPTER II

THE HUMAN FACE AND WHAT IT
TEACHES

Shapes of Faces.—As the temperaments have been found to be three in number, so may the different shapes of faces be divided, so that they will correspond to the motive, vital and mental temperaments. These three kinds of faces are called (1) oblong (motive), (2) the round (vital), (3) the pear-shaped (mental). As examples of the oblong face observe illustrations on following page. This is the “motive face,” and its signs are long, high cheek bones, high, long head, long nose and chin. Often the oblong face is accompanied by a dark (strong) complexion; dark (magnetic) eyes and dark, strong and abundant hair.

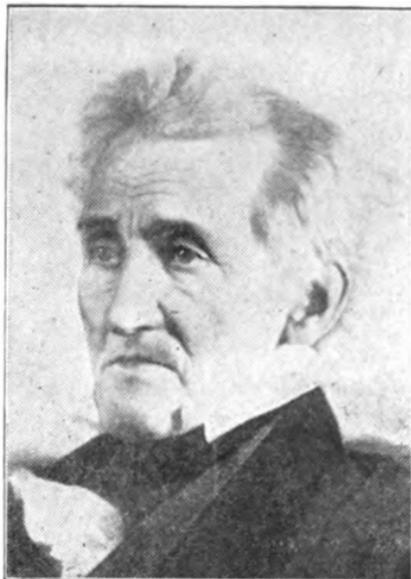
Good People.—Good people of this type do grand and noble deeds in the world, and the bad people of this type are the murderers and other criminals with large, coarse and vulgar features.

Oval Faces.—Persons with oval faces (if the features are all harmonious), make good friends and constant sweethearts. Constancy is the “badge” of this type.

“Old Hickory’s” Face.—As an example of the oblong face in men, notice the picture which we give here of Andrew Jackson. Everybody who knows anything about Jackson may see how strongly his character is



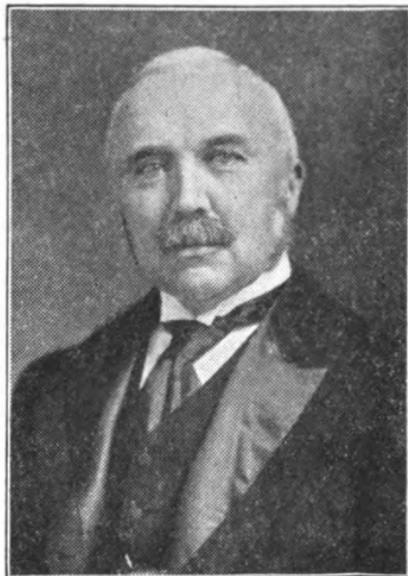
CHARLOTTE CORDAY.
Example of Oblong Face.



ANDREW JACKSON.
Example of Oblong Face.



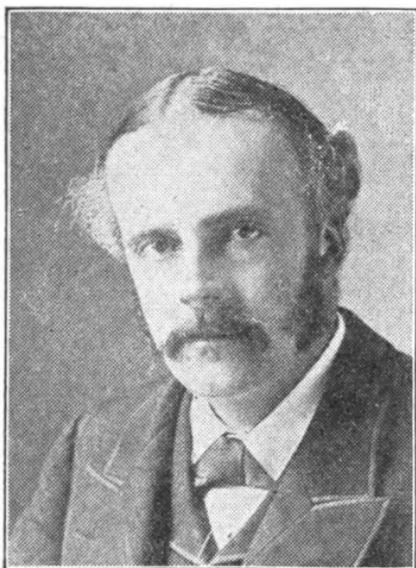
DAISY GROGAN.
Feminine Round Face.



SIR HENRY CAMPBELL BAN-
NORMAN.
Example of Male Round Face.

stamped upon his face. He was well named "Old Hickory."

Round Faces.—Examples of round faces are given on preceding page. This face belongs to persons who are naturally happy and contented, and who take things as they come. People with round faces are "full of life." They are often very good talkers



EX-PREMIER BALFOUR.

and learn things rapidly, but they don't "stick to it" like the motive or oblong-faced people. They can't and won't plod. At all events they make jolly companions, and every young man knows what an agreeable person a pretty, round-faced girl is to take to a party, or with whom to spend the evening.

"Pear" Faces.—A good specimen of the pear-face in woman is shown by the accompanying picture, which will give

an idea why such a face is called the pyriform or pear-shaped face. A masculine example of this kind of face is shown by the picture of Ex-Premier Balfour of England, herewith.

Such people are keen, sensitive and have lively imaginations. Many of the artists and poets have this face. The poet Southey, for instance, Lord Byron, and, of course, William Shakespeare.

How Faces Change.—Many people who haven't had a chance to get an education when young, but who obtain one in later years, will notice a change in the shape of their faces. Perhaps at the first they will have oblong or round countenances, but with much study and culture, their faces will become more like the pear-shaped style.

The Reason Why.—The reason for this is that the brain develops until it is larger than the chin and jaws, which are the signs of the animal nature, and hence the face looks like a pear, up-side-down.



Muscles of Face Exposed.



Bones of Head and Face.

Bones and Muscles.—Before going into details we give herewith these drawings of the bones and muscles of the face, so that the reader can see for himself why different forms of faces mean different kinds of people. Notice these pictures with great care, as a thorough acquaintance with the exact location of the bones and muscles will make the book far more valuable to any reader.

The Rule of "Three."—As faces are divided into three kinds, so each kind of face is divided into three parts, namely, the lower (animal), the center (vital), the upper (mental). These three divisions are made prominent by the main features situated in them, hence for the lower we have the mouth as the central feature, for the middle we have the nose, and for the upper we have the eyes, and we will begin with the lower third and gradually ascend.

CHAPTER III

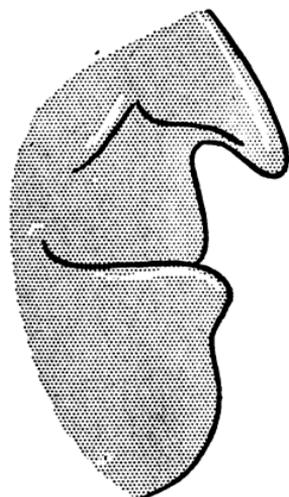
THE HUMAN MOUTH

Talk Without Words.—Do you know that your mouth is always speaking whether you talk or not?

This is true, and we are going to show you how to read a person by his lips although he may never have spoken to you with his voice.

Large Mouths are Valuable. — They indicate large characters, generosity, and large hearts.

Deceitful Mouths. — A mouth whose lips make a straight line across, shows strength and hardness. If the lips are thin and tight



Deceitful Mouth. Narrow closed lips.

closed the person is cold, "offish," and lacking in love and friendship. This person will also be deceitful. A close study of these pictured mouths will make my meaning clear.

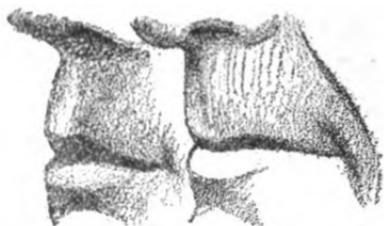


The Honest Mouth. Slightly Open.

Mouths slightly open show their owners to be frank, honest, friendly and outspoken. The pictures which we have selected to illustrate the mouths which are always slightly open, should be noticed very carefully, as this mouth

is a great deal like some other types which have very different meanings. Queen Victoria had such a mouth and everybody knows she was kind and good to all, and was always called "The Good Queen Vic."

The difference between tight closed lips and those slightly open is excellently illustrated by the accompanying picture, so entitled. These are the mouths of Henry Ward Beecher and W. Sillaber.



Slightly Open Lips. Tight Closed Lips.
Mouths of Henry Ward Beecher and W. Sillaber.

"Jolly" Lips.—Large, well-proportioned lips with the middle line curved like this cut show that their owner likes a "good time," is full of fun, and a jolly companion; but they are very seldom found in the faces of bad men or women.



Jolly Lips.

Very fleshy lips are the "danger" sign, and show their owners to be sensual and lazy. Notice the lips in this picture, also the other features, and "take care" how you trust the owner of such a mouth.



Thick Lips.

A perfect mouth has both lips in harmony, that is, one should not be so much larger than the other as to be noticeable.

Large lips signify that the owner is satisfied and even pleased with coarse, strongly-flavored foods. As

an example of such lips see picture herewith and then seek examples among the people you know, or those you see daily in our restaurants.

Dainty Lips.—Small, delicately-formed lips indicate that their owners like the “dainty morsels” and abhor greasy, gross foods. They are likely to “mince” at their meals, and are hard to cook for. Note our picture, and



Dainty Lips. then finding living examples. This applying of the knowledge obtained in our book affords great entertainment.

Kissing.—On the Phrenological Chart given on page 18 of this volume you will see a little space on the head which stands for “sociability.” With this part of the brain and also with the chin the lips have a close connection; hence kissing is the sign of friendship and love, and it is the most natural way in the world to express affection, hospitality and love.

Dangerous Kisses.—Kisses should not be given lightly, however, and they should only be given to such of the opposite sex as can be trusted, or are bound to one by ties of blood, such as one’s brother or father—those whose affection is pure and under control of their better natures. Some young girls and women allow men the privilege of kissing them when there is no engagement and no relationship. Many a tear has been shed because of such foolish kissing.

Avoid Thin Lips.—When choosing a husband or wife if you are warm-hearted or affectionate, and have full, red lips, avoid one with pale, thin, cold lips. Shipwreck of your happiness may be thus avoided. The pictures given on page 48 show what is meant.

Cupid’s bow mouths are the homes of love

kisses, and when they belong to good and virtuous women should be sought by men who crave the outward demonstrations of affection and love.

Virtuous Lips.—Soft, dainty lips are a sign of virtue, and what is sweeter than the kiss of a pure woman?

Hard Lips.—Hardened lips in man or woman tell the story of a hardened conscience and a hardened nature.

“Friendly” Lips.—Lips with slanting wrinkles upon them like those in this picture, belong to friendly, so-



Warm Lips.



Friendly Lips.



Cold Lips.

cial and courteous people—such as will make pleasant companions and prove more loyal when their friends get into trouble than ever before. They are the people of whom it may truthfully be said they are friends “in need” and therefore “friends indeed.”

Reliable Lips.—When the wrinkles are straight up and down the owner is not quite so friendly, but possibly a bit more reliable.

Perfectly smooth lips are not reliable. When one needs them most they are likely to be “weighed in the balance and found wanting” in warmth and loyalty. They are not beautiful or to be desired in man or woman.

“Society” Lips.—Those who love to entertain crowds of people have two or more curved wrinkles at the corners of the mouth. Such people prefer to entertain persons of rank and are known as “society” people. True friendship is rare among them, for true friendship cares only for a few chosen friends to whom it may open its heart freely and not be afraid of ridicule or disloyalty. All society people are not of this type, but a knowledge of the physiognomical meaning of lips will aid very materially in separating the wheat from the chaff.



Loving Lips.

Love has its sign in the lips. This sign tends to push the lips outward and is shown in the red part of these organs and its strength is according to the size and fullness of the same. This picture is of a pair of loving lips. Love very frequently causes pale lips to grow rosy red when it comes into a young girl's life.

“Kissing” Lips.—Large, full, red lips, are fond of kissing and being kissed. They go with warm hearts and loving natures. If they are not held in check, of course, they may lead their owners into indiscretions, but when joined with a prudent mind are to be sought as precious jewels. The world hasn't enough love in it, and needs more good, loving and gentle hearts. Such lips find their symbol among flowers in the “red red rose.”

Sensual Lips.—Look at this picture called “Sensual Lips” and you will see what the love lips may become if not guided by reason, and moral restraint.

Jealous Lips are accompanied by a slanting fullness just below them. To all who contemplate matrimony I would say, beware, beware of this “green-eyed monster.” It will ruin any home or life if allowed to have its way. It will cause women to talk scandal about more fortunate women; it will cause married men and women untold suffering and innocent people will often be classed among the guilty because of



Jealous Lips



Raised Upper Lip.



Jealous Lips.

attains told by jealous rivals. It will sometimes lead to insanity. Look out for this sign post when you are seeking the road that leads to happiness.

Raised Upper Lip. The love of praise and flattery, is shown by a raised upper lip. When this is very strong the side view will look something like this picture. (Note it carefully.)

Ambitious Lips. People who want to be famous, and want to be known in the world, have lips like this picture. (Observe picture on top of page 51.) These would-be famous people are brilliant in conversation and usually stand high in the commun-

ity. It will be noticed that in this mouth the upper lip is slightly curled, but the two lips come together easily.



Self Esteem.



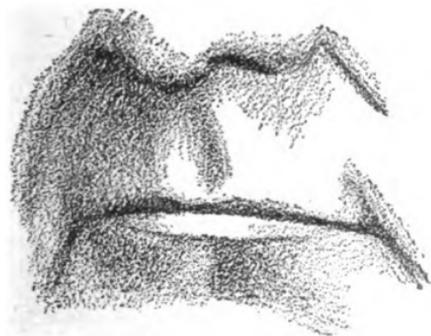
Stiff Upper Lip.



Curled Upper Lip.

WHY WE SHOULD HAVE A STIFF UPPER LIP

“A Stiff Upper Lip.”—People who are firm and will not give up to others and will never yield a point, have what has been called a “stiff upper lip.” (See picture of Daniel Webster’s upper lip given herewith.)



Daniel Webster's Upper Lip.

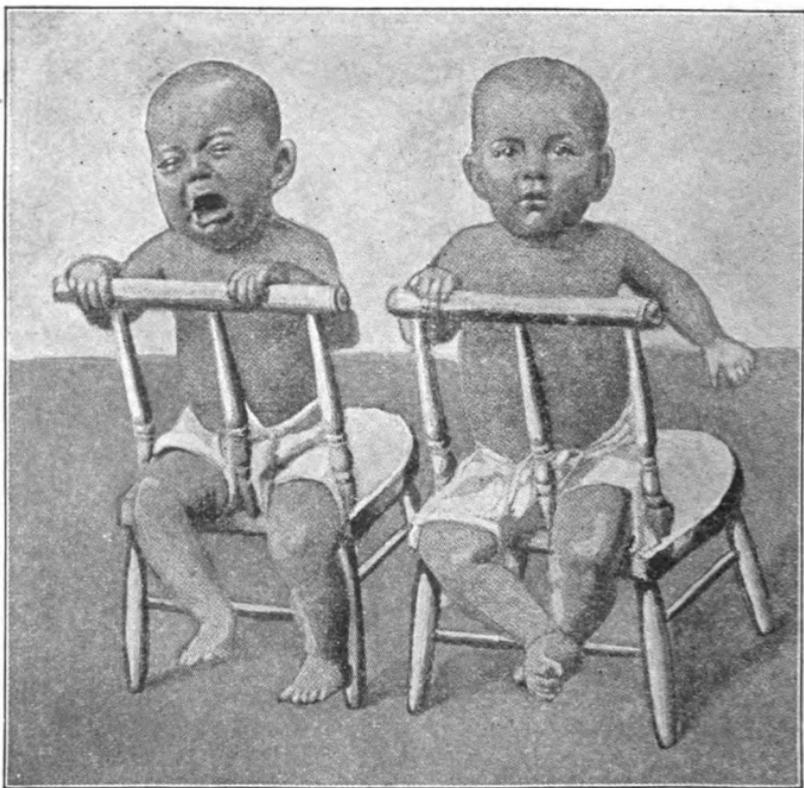


Turned-Down Lips.

Some one has expressed it as a “starched upper lip,” and the comparison is very happy. Keep your upper lip well starched, young man, when you go to apply for a job, to do a very hard piece of work of any kind,

or to propose to your best girl. You are fortunate if you naturally have a "stiff upper lip."

Turned-Down Lips.—When the corners of the mouth turn down they indicate a serious disposition. Such people take life in "dead earnest"; they realize



The Difference.

that there is "plenty to do" and do it. Our picture illustrates still further just the sort of lips we mean to describe. (See cut, page 51.)

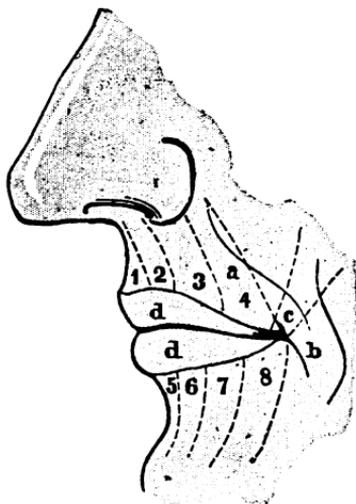
Which Baby Would You Like to Have in Your Home?—See the downward droop of the one mouth

and the upward turn of the other. Mouths that turn up at the corners suggest smiles, and while the drooping mouths may get more earnest work done in the world, there is just as much need, if not more, of the smiling lips and sunshiny natures. A child with this unhappy disposition may be greatly helped by an intelligent mother. So much joy, good cheer, and wholesome diversion should be crowded into his little life that the drooping mouth-
corners will gradually turn up of themselves.

Precise Lips. — The man who masters himself has a mouth with the corners pulled back toward the angles. This feature means that the owner is very cool and precise and he will not become a victim of any bad habits.

Good housekeepers will have plenty of length in the white part of the lip from the nose down (part marked (1) in drawing herewith called "concentration"). This lip enables its owner to keep her mind on her work. It is a good sign in the faces of house servants, also in that of every one whose work needs concentration of mind. (Note our illustration carefully, especially if you are a mistress and about to employ a new maid.)

Broad-minded people who are not always picking flaws in the conduct of their neighbors will have plenty



Concentration.

of length in the upper lip on each side of the middle ridge, i. e., that part of the lip which is marked (2) in the picture on page 53 of this volume.

“Gad-About” Lips.—Folks who would rather travel than stay at home, such as we sometimes call “gad-about,” or globe trotters, will have great length of lip from the wing of the nose to the end of the lips. (See part marked 4 in the picture.) Americans who love Old Glory and other people who are devoted to their country and their flag will have a mouth like that of George Washington, page 37 of this book.

MISCELLANEOUS NOTES ON THE MOUTH

Mouth Making.—“Our lives make our mouths, and those who know the language may readily read.” Make that remark to some one and notice the mouth twitch or the lips suddenly draw in. Everyone has some little “secret passage” in his life that he does not care to have known, and to suddenly assure him that you can read his character by his features is rather disconcerting.

Cupid’s-bow mouths are more appropriate in babes than in women, and are perfectly ridiculous in men. I know a man who has such a mouth and all his characteristics are those of a woman. He simpers in his talk, and minces in his walk. It is well that he married a woman who is very masculine in her build and character, as she proves to be a good “balance wheel” for him.

Large mouths which close naturally, as we have previously said, are evidences of large, broad characters,

but large mouths which are generally wide open are the mark of stupidity and ignorance.

Beautiful Mouths.—The most beautiful mouth in the world is a cross between the rosebud and the very large kind.

Turned Up Mouths.—People with a lot of fun in their make-up have mouth-corners turned up. This is more frequently seen in women than in men, perhaps because men take life more seriously than women do.

Stingy people have the corners of the mouth ending in a straight line, that is, not turned up or turned down, and the lips are thin, like those in the accompanying picture.



Turned-Up
Mouth Corners.

Open mouths, that is, mouths that never close entirely, spell vanity in large letters. Such people have to be praised all the time in order to be happy. People with such mouths ought to marry one who has "kissed the Blarney Stone." Otherwise they will be miserable and make every one else unhappy too.

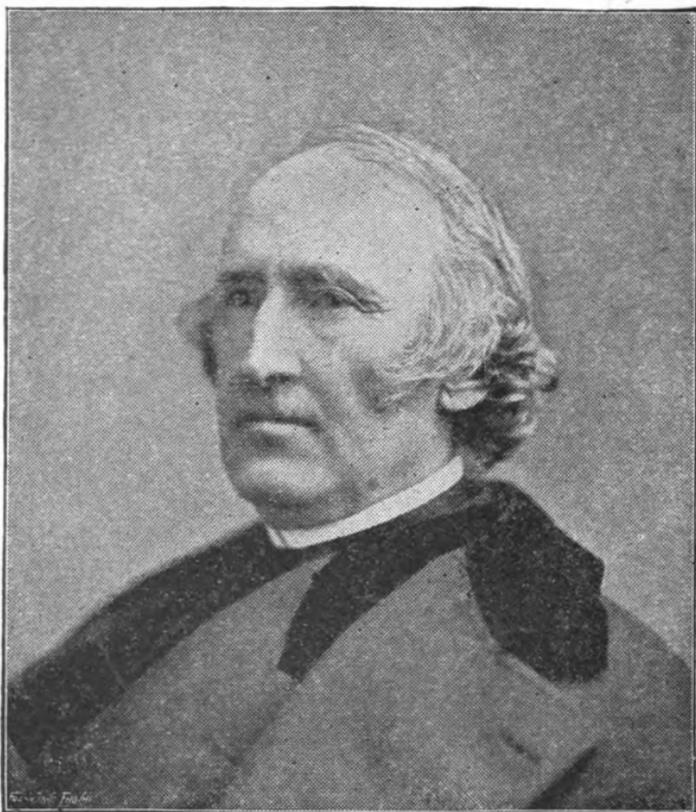
SMALL MOUTHS ARE DANGEROUS

Beware of the woman with a small mouth and thin lips. She will be cold and hard and lead you a very unhappy life, either as a friend or as a wife. Such lips belong to the "naggers."

"Blues" pull down the corners of the mouth, and the lower lip will protrude. This comes from the pouting habit.

Criminals may often be detected by their mouth

Many criminals have crooked mouths. Crooked lives—crooked mouths. This is a very good rule to follow in reading character, and the knowledge of this fact ought to be valuable to lawyers.



Mouth of Wendell Phillips.
Example of Long Upper Lip.

Fish Mouths.—People with mouths like fish are usually drunkards. We have all heard the expression: "He drinks like a fish," and this is especially true if he has a mouth like one. Young ladies, look out for these men. Their lower lips have what has been appropriately called "the drunkard's droop."

Women with large mouths, with well-curved lips of a bright red color—lips that have a firm appearance, usually make good speakers. They are sympathetic, and such women, when they go into business, make excellent saleswomen, succeeding brilliantly, where women with thin lips or a small mouth might work a great deal harder, and find it hard to make a living.

“Sex Love in Lips.”—Love for the opposite sex is shown by a fullness and redness in the center of the upper lip. If not too prominent this is a good and wholesome sign in both men and women.

A long upper lip is a sign of self-esteem, firmness, and originality. (See cut, page 56.) These people are self-dependent and are called sometimes “self-made” men. They have just enough conceit to make them want to do everything just a little bit better than anybody else.

A short upper lip denotes a lack of self-esteem. Such lips indicate that their owner is a good imitator, but not very original.

Pompous people have very long upper lips, so long that they look like deformities. Note our picture. Then see if you do not know some one of this kind in real life.

A lipless mouth shows that the owner is insincere and affected, and one who should be watched in a business deal.

A firmly-closed mouth with a long upper-lip denotes great powers of endurance. This person should be given the long, hard jobs. He will not quit till the task is finished, and he will do good work up to the last stroke.



Lip of Pompous Person.

Generous Lips.—Full lips pressed together at the corners, combined with a nose having a very thin bridge, denote generosity. These are good persons to “strike” for a “donation,” or to choose for friends.

An Idiot’s Lips.—When the upper lip is very soft and thin and projects very far beyond the other, and the forehead slopes far back from the eyebrows, it is the lip of an idiot.

Industrious Lips.—A plainly marked mouth with the lips turning slightly upward at the corners, and a well proportioned nose, not the “perfect” Greek type, denotes a love of hard work. Such men and women should be given work wherever it is possible. It will “pay” to hire them.

Lazy Lips.—When the mouth shows the upper gum when speaking and the eyebrows are weak and arched high above the eyes, the person is naturally lazy. A person who likes to make a show and “put on” a great deal will have a mouth with full lips, the upper one turning outward.

Reserved Lips.—Lips that are gently but firmly closed and a long nose which droops at the tip, shows that the owner is reserved. He, however, makes a good friend, after one gets beyond his shyness.

Ignorant Lips.—When the mouth is twice as broad as the eye, and there are no wrinkles between the eyebrows even when the rest of the forehead is wrinkled, the person has a poor understanding of things in general, and will amount to very little in the world.

Vain Lips.—When the lips are thin and turn up at the corners, and there is a fullness of the flesh under the eyes, with small nostrils, and a circular, arched forehead, the person is as vain as a peacock, and likes nothing better than to be the observed of all observers.

CHAPTER IV

THE CHIN

The chin is next in importance to the mouth, in the lower third of the human face.

Chin Secrets.—Notice your neighbor's chin carefully and it will be like an open book, telling you secrets he would perhaps be glad to conceal, or bearing witness to his goodness and nobility of character.

Chins Classified.—There are as many variations of chins as there are variations of temperaments, but like all the other features the chin may be divided into a few general classes, and these classes, or kinds, have their special meanings. These meanings we are going to make so plain that at a glance you may read friend or stranger, man, woman, or child.

A few of the most common kinds of chins are:

- (1) The pointed, or narrow round chin.
- (2) Indented chins.
- (3) Narrow square chins.
- (4) Broad square chins.

Love in the Chin.—The chin is the corresponding organ with the "Love Bump" on the lower part of the back of the human head (shown in Phrenological Chart, on page 18 of this volume). You will notice that the chin and this bump are almost opposite one another.

Chins of Animals.—Animals have virtually no chins, and they know little or nothing of love such as men and women know; hence idiots, the lowest kind of human beings, have almost no chin. (See picture.)



Chin of Aaron Burr.



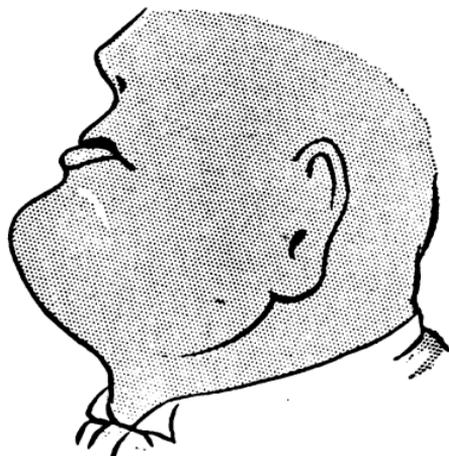
Idiot's Chin.

Aaron Burr's Chin.—A chin that extends far out from the angle of the jaw like that of Aaron Burr (see picture) indicates great love for the opposite sex, and the breadth of the chin will tell, as we shall see presently, whether the love will be constant, or whether the owner of the chin will be fickle.

Long, Pointed Chins.—A chin that is long and pointed (narrow) belongs to a person who is fickle and who is lacking in morals and brain power. A miser also has this kind of chin, and the girl who likes plenty of spending money, and can not bear to account for every cent, or every dollar either, would better study the chin of the rich old man, or young, either, who asks her to marry him. She may have to go shopping with a lean purse even if her husband is worth his thousands.

Long, Broad, Full Chins.—If the chin is long and very broad and full, the person has a gross sensual

nature. The accompanying picture shows what is meant. Young girls should avoid men with chins of this character.



Gross Sensual Chin.



Black Hawk's Chin.

A very sharp chin shows that the owner is crafty and exceedingly sharp in a trade. He is the sort who is always trying to "jew" somebody down on a price, when buying.

Black Hawk, the cruel Indian chief, had practically no love in his make-up for man, woman or child, and this is plainly shown by his small chin and his lack of the bump of Amativeness. (See picture presented herewith.) Don't trust men or women with such chins. They will be cruel, if necessary, to gain their ends.

Pointed Chins.—When a person has a pointed, rounded chin, he will be very hard to please when it comes to a mate for life, and hard to get along with when he has chosen. A great many people of this kind never marry, as they are too hard to suit. Look

at the chins of the old maids and bachelors you know, and see if this is not true. I know a woman whose chin is very sharp, and her husband has ceased entirely to care for her, because of her nagging and her over-particular ways.

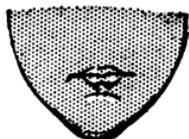
Indented chins like that in the picture herewith given, are a "sure sign" that the persons to whom they belong desire greatly to be loved. They must have love from the opposite sex or they are perfectly miserable. It is fortunate that these indented chins are found in men more than in women, as a man may seek love and ask for it, while a woman may not. Indeed the very fact that she asked for love would in nine cases out of ten keep her from receiving it. Man prefers to be the aggressor.



Indented Chin.

A square indented chin means that the person is very decided in his views, and it will take an almost superhuman effort to move him. Such people are delightful to know when their views are the same as one's own, but most undesirable companions when they are on the opposite side.

A narrow, square chin, like the drawing, is a sign that the owner is a person of an affectionate and loving disposition, and longs for some one to love and care for. Such a man or woman makes a good husband or wife. They are not the kind who marry for money, and it often happens that women with this kind of chin refuse rich men and marry plain and apparently unattractive men because they discover similar tastes in them. This chin should be called the "good sense chin," as its



Narrow, Square Chin.

owners are likely to do the right thing matrimonially, if left to the dictates of their own intuition.

Broad, Square Chins.—Where the chin is broad and square, as in this drawing, the person is likely to fall violently in love, and moreover is likely to “stay” in love with one person. They make good husbands or wives because they are not changeable in their affections. Frequently such people “fairly worship” the object of their love and sometimes so great is their love that it drives them insane.



Broad,
Square Chin.

Broad, Round Chins.—Where the chin is broad and round it is a sign of ardent love. Notice this picture carefully. Men and women with such chins are not likely to be untrue to their married partners, no matter how attractive others may be.



Broad
Round Chin.

Such people love children passionately and are happy when they become parents.

The broad chin is accompanied by breadth and fullness of the red part of the lips and especially the lower lip. This picture shows Catherine Alexieona, who was a poor girl, but who became the Empress of Russia. She was noted for the qualities represented by the broad chin, namely fondness for fondling, embracing and kissing. This trait is



CATHERINE ALEXIEONA.
Example of Broad Chin.

largely developed in the negro, as may be seen in daily actual life. Men seldom kiss one another, but in women this seems natural and proper.



Example of
Love Sign in the Chin.

Love Signs.—Love throws the chin forward. The action of love on the chin consists in pushing it out, or forward, and as women are more gentle and affectionate, they generally have this feature. Observe the picture given herewith, as an example of a loving chin.

WHAT CHINS MEAN WHEN COMBINED WITH OTHER FEATURES

Avaricious Chins.—A thin chin combined with an underlip, projecting so far that it seems to measure half the breadth of the mouth, when seen in profile, means avarice. Such people worship silver and gold, and once they get it hoard it away. A young woman should think twice before marrying a man with such a chin.

Well Balanced Chins.—When chin, nose and forehead are of the same length, a person of extra fine character is indicated. He is well balanced, so to speak, physically, morally and mentally.

A flat chin with thin lips and very small ears is a sign of coldness. The owner of such features is usually a very chilly individual, and not one of the sort who endows orphan's asylums or sends Christmas baskets to the poor.

An angular chin denotes discretion. A person with such a chin will keep his own and other people's secrets. You may trust him with yours if you feel that you "must confide" them. Such people make fine business employes.

Egotistical Chins.—A flat chin with prominent cheek bones, and with the jaws and lower part of the face larger than the upper, shows the owner to be very egotistical, imagining himself to be a little bit better than any one around him.

"Gushing" Chins.—A projecting chin with a straight-up-and-down forehead and hooked nose, shows the person to be one who will "gush" over the slightest thing. People with such faces are delightful to meet when one is blue and thinking very ill of one's self, and while they may overpraise one, it will "help" for the time being, anyway, to regain self-reliance and respect. They can not be depended upon, however, to keep promises, or to remain true in times of testing. Their enthusiasm reminds one of the famous falls of Lodore. It is

"All at once
And all o'er
With a mighty uproar."

A Heartless Chin.—A flat chin combined with a high forehead, a rounded brow and an opening in the center of the mouth, which shows the teeth even when the lips are closed, indicates heartlessness. Beware of such persons—they "show their teeth," on occasion, and are most dangerous enemies.

The Drunkard's Chin.—A long, flat chin with upper lip hanging down denotes indecision. Notice this peculiarity in drunkards, or drug eaters.

Dimpled Chins.—A dimple in the chin shows the person more anxious to be loved than to love. It is the chin of a coquette, who likes every one to pay her attention, but whose heart is set on none. There is a difference between a dimpled chin and a cleft chin.

Fickle Chins.—A chin both narrow and square indicates a desire for love, but the owner will not remain true to any one person for a very long time. He is naturally a butterfly.

Originality in the Chin.—A rounded chin, the lower, bony part of which is thrown forward with the cartilage of the nose descending below the nostrils denotes originality. It is the chin of the inventor and the genius.

Passionate Chins.—A broad chin, with an uneven surface, denotes violent passion. Men with chins like this are not fit to become the husbands of sweet, pure and delicate women.

Tactful Chins.—A pointed chin when combined with a well-formed forehead and a pointed nose, indicates that the possessor of it is talented and would make a good public man. He would make also a fine salesman, for he would always say the right thing in the right place. Women of this kind always have scores of friends and are very popular.

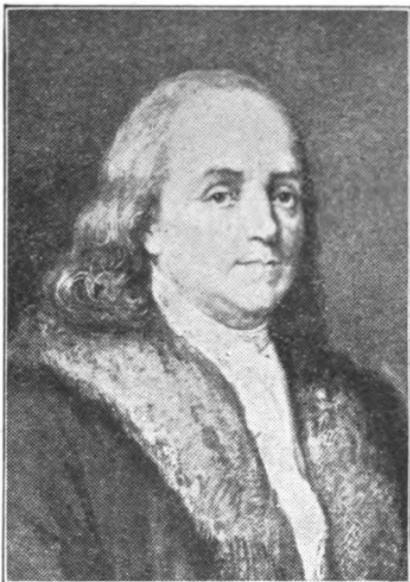
Weak Chins.—A poorly developed chin with a nose sunken at its root is a sign of a weak will, and this leads us to say that the chin is the seat of will power as well as the power of loving. The difference is that the love power pushes the chin out, while the will power tends to make it longer from the lower lip to the tip of the chin.

Strong Chins.—Where there is great length of chin,

there is great will power. People with chins like this seldom go wrong. They are, too, natural leaders, and have fine executive ability.

Long-chinned people are self-satisfied and capable of living alone—away from every one if necessary.

The Ruler's Chin.—Length of lower jaw downward (as in the portrait of Theodore Roosevelt, page 139 of this volume), belongs to people who are "born to rule." If you are a farmer and hire an overseer, get one with a long lower jaw. If a manufacturer, such a person would make you an ideal foreman or forelady. He would command obedience and respect and get the most work out of everyone. Such men make good army officers. The most famous generals had long lower jaws. For example, notice the pictures of Napoleon and U. S. Grant, pages 78 and 143 of this book.



BENJAMIN FRANKLIN.
Example of Double Chin.

Scorn in the Chin.—When the chin is drawn upward you may expect scorn to be a marked trait of the person possessing it.

Double chins are said to indicate economy, a love of which will grow with age. Benjamin Franklin, who was noted among other things for his "Poor Richard's Almanac," containing many hints for economical

living, had this feature strongly developed. (See picture of Benjamin Franklin herewith.)

The Infidel's Chin.—A man with a chin like the picture we give here is likely to be an infidel, or an atheist. He refuses to believe in miracles. Such chins are frequently found among doctors and teachers of mathematics, whose education leads them to be materialistic in their way of thinking.



Infidel's Chin.

his studies or his work without being annoyed by anything going on about him. A hired girl with such a chin will not let the meat and potatoes burn when a band goes by, for instance, or a young man passes the window with some other girl.

Such chins belong to religious people, also people who believe more in the inner things—the hidden things of the spirit—than in society, dress, and worldly affairs.

Good clairvoyants have these long chins because they have to concentrate their minds, and not know anything that takes place around them when reading one's "fortune."

Concentration in Chin.—When the chin is long, under the two small molar teeth (see cut), the person is able to keep his mind on



Concentration in the Chin.

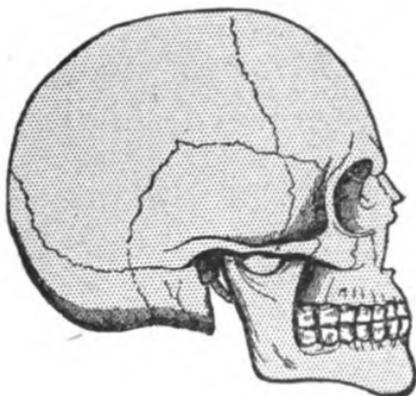
CHAPTER V

JAWS AND TEETH

In speaking of the chin it was necessary to mention the lower jaw, and in so doing, we found that



Gorilla's Head.



Man's Skull.



Low Order of Man.



A Hog.

Note the Similarity.

the farther out the jaw-bone projected, the more the person was like the lower animals. This will appear by an examination of the accompanying picture of a

gorilla's head, and that of the skull of a man, and a comparison of the two. The more animal-like the man is the more do his jaws resemble the muzzle of an animal. Also observe similarity between pictures of the degraded man and the hog.

Destructive Chins.—When the upper jaw projects beyond the lower the person has what is called destructiveness, and is like the animals that eat flesh more than vegetable food, i. e., the lion, the tiger, the dog and the cat.



Family of Brahmins. Example of Vegetarianism.

The Vegetarian's Chin.—When the lower jaw projects beyond the upper, as in the picture, the person is more refined, does not care much for a meat diet, and is more like the vegetable or grass-eating animals,

such as the cow or the sheep; i. e., more gentle and refined. Brahmans have been vegetarians for centuries.

Canine Teeth.—The long, front teeth called the canine because they look more than the others like the teeth of a dog (canine comes from a Latin word meaning dog), are sometimes very large in human beings. So much so that even when the mouth is closed these teeth may be seen. Such people have nasty tempers and are quarrelsome.

Snarly People.—People whose upper canine teeth show when the mouth is closed have dangerous dispositions and will snarl when angry, very much like a dog would do. Be careful not to cross them if you are so unlucky as to have dealings with them. Notice this feature in the picture herewith.



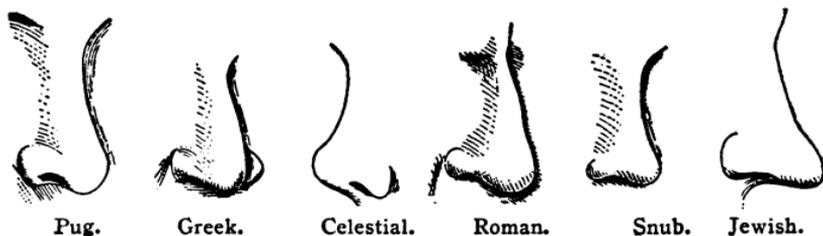
Canine Teeth Exposed.

The Overcomer's Teeth.—When the lower canine teeth stand out very far from the line of the others, the person loves to overcome difficulties, and likes nothing better than a job that requires hard work to do. This standing out of the lower canine teeth gives the lower lip an appearance like that of George Washington. See picture of Washington, page 37.

CHAPTER VI

THE NOSE

“A Good Nose.”—The nose is the center of the middle or vital part of the face, and if one has a good nose it will go a long way toward counteracting other and weaker features. It stands one in hand to have a good nose, for it is the one feature more than any of the others that can not be hidden. Notice the “variety” in noses, as shown by this picture.



Kinds of Noses.—There are no two noses alike, but there are several well-known classes, for who has not heard of the Roman nose, the Greek nose, the Jewish nose, the pug nose, etc.? Then there is the short nose, the long nose, the nose that turns up, the nose that turns down, etc., etc. All of these peculiarities have their meaning and their value to the reader of character.

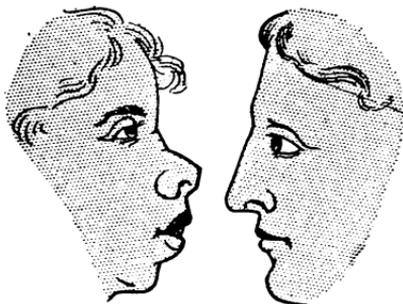
Large nostrils indicate good lungs. They are usually found, therefore, with broad chests.

The “wings” of the nose are next in importance to the nostrils. The main body of the nose is stationary,

but the wings move easily, and are very important in bringing about various expressions.

“Training” the Nose.—The nose of a child does not denote much character until about the age of thirteen or fourteen. Changes take place in the constitution at that time which push the nasal bone outward and downward, and the organ assumes its more permanent form. If at this time the child’s mind is turned toward good, wholesome things, and care is taken as to the books he reads, the result will be afterward apparent, not only in the shape of his nose, but in the shaping of his character. Parents should keep this fact in mind, and act accordingly. All children should be told the nature of these organic changes so that they may come into their manhood or womanhood as intelligent beings; not ignoramuses who may become the easy prey of the first moral shark who attacks them.

Two Noses.—Noses which do not develop with the years show a lack of moral and mental growth. No-



Development in the Nose.

tice the two pictures herewith. The one represents a girl whose character has not developed, and who has had no schooling, and the other represents a

young woman who is highly educated and whose parents were people of education. Note the difference in the noses, and it will be plain what they indicate.



AN EX-SLAVE.
A Negro Nose in Slavery.

The Five Classes.—There are five general kinds of noses, namely: The Greek (peaceful); the Roman (conquering nose); the Jewish (commercial nose); the Snub (humorous nose), refer to the nose so designated in the group on page 72 of this book; the Celestial (a cross between the snub and the pug, as shown in group picture, page 72, this book).

Negro Noses.—In reading character, it will be found that most people have noses belonging to one of these five kinds, but the more a person's nose assumes a



MRS. MARY CHURCH TERRELL.
Negro Nose in Freedom.

nose is not so perfect, but who can "make a dollar go twice as far" as the straight-nosed lady.

A Girl I Knew.—People with Greek noses do well at work they like, but they simply can not and will not work at something they do not care for. A girl of my acquaintance who has a perfectly formed Greek nose, thought nothing of practicing on the piano for hours at a time, but she disliked housework so thoroughly that when she was married she could not even "set" a table, or boil an egg. This is no exaggeration. I know it to be true. It may interest readers to know that her husband finally left her. Art has its place, so has housekeeping.

Roman noses (See picture given herewith), are more common than Greek noses. Some persons call this kind of nose the "Wellington," because the great English general who conquered the wonderful Napoleon had a perfect Roman nose. It gives its owner energy and the ability to "get on" in the world regardless of obstacles, and he will always rule others, as by a natural right. **A Roman Nose.**



Independence.—People with Roman noses want to be great; they want to and usually do go ahead of all their associates; they are not polite and do not care "a rap" what people think of them. They are the people who "get there," however.

Columbus had a Roman nose, and it is lucky he had, for nobody else had the persistence he showed in getting some one to supply ships and money for a voyage of discovery. No doubt his Roman nose took him a long way in finding the new world.

Napoleon's nose showed a mixture of the Greek and

Roman, with a little more Greek than Roman, as will be seen by the picture, and who can say how much this had to do with his final overthrow! He always chose men with large noses for his generals.



NAPOLEON BONAPARTE.

well—it will take a very strong-minded woman to get along with him, and to prevent him from being a tyrant.

Roman-Nosed Women.—A woman with a Roman nose and other features to match ought to be a reformer, a lecturer on woman's rights, scarcely a wife, for her husband would undoubtedly be "hen-pecked" to the last degree of endurance.

Roman-Nosed Workmen.—A man with a Roman nose would be a "good one" to hire to clean up a field full of stumps. He would never stop till all the stumps were out clean and smooth, and the ground rolled smooth as a floor, ready



Another Roman Nose.

for planting. Farmers who have knowledge of face reading, will be prepared to pick out the men for the hard work, and the fellow with a Roman nose will have a "long chance" every time of getting the job. X

The Jewish Nose.—Everybody recognizes the Jewish nose at a glance; yet every one with a Jewish nose is not necessarily a Hebrew. He is pretty sure, however, to have the Jewish trait of making money. By some it is very appropriately called the commercial nose, and appears very frequently on Arab faces, and indeed every nationality has its share of these commercial noses.



Jewish nosed people will be able to make money in a deal more readily than any others. They will be able to "scent" a bargain and will always drive a hard one. People with this nose, which is also called the "hawk nose" by some, will always make good traders. Jewish Nose.

Good Buyers.—Every retail business house has its buyers who go to the great cities and buy stock for them. Every grain elevator man has to do this also, or employ a buyer, and a man with a commercial cast of nose will do well in such a position.

Good Readers.—People with Jewish noses are good readers, naturally. They can read like an ordinary man and woman reads. They can't try to "fool" a woman with a Jewish nose. She can't do it. She will not be deceived. She may fool you, but she can't fool me. Compliment.

group picture, page 72, this

book.) "Snub" or "baby" noses never "set the world afire." Their owners may be very good natured, but they will not have much energy. They may follow a leader very pleasantly and do good service, but they will not lead others to victory in battle, or in business. A few instances of snub-nosed people having become great are noted in the world's history, but it is almost always remarked about such people that it was "considered wonderful" that they achieved greatness with so many natural drawbacks. They are generally cheerful, however, and pleasant companions for a picnic or other outing.

Powerful Nosed Men.—A man with a powerful nose—one whose owner must rule the ranch—had best marry an amiable, dull, snub-nosed woman who will cook his dinners to his taste, and bear his "bossing" quietly.

The "celestial" nose (refer again to group, page 72, this book) is a snub with an addition built on to it. It turns up in a continuous curve from root to base and denotes that its owner is very inquisitive.

Good inspectors have celestial noses, especially is this true of women because they are bound to find out everything that they want to know. Celestial noses, in other words, are good "smellers" and always very readily detect bad odors, or spicy news.

Beware of neighbors with these turned-up noses. They will ask a good many more questions than you will care to answer, and they will pry into your affairs in a very aggravating manner. Be pleasant to them, but don't encourage them to talk over the back fence, or to "run in" too frequently.

Celestial nosed women are popular with the men.

A good many men think that a slight upward turn to a lady's nose makes her more attractive, because this gives a woman the appearance of being dependent or childlike, and men as a rule like a woman to be "dependent" on them.

Servant Girls.—Ladies, don't hire a servant girl with a celestial nose. She will find out all the family secrets, open the closets and expose the "skeletons," read your letters, and then get impudent and leave you. A snub-nosed servant girl will, on the other hand, be obedient, faithful and cheerful.

Fortune tellers should have noses long and slightly "hooked" from the root downward, as such noses give a deep insight into character and a forecast that enables them to tell future events. This is also the poet's nose, as the real poet is always a prophet.

"Blue" Noses.—Very long, thin noses (see picture given herewith) might be called very appropriately the "blue" noses, for their owners are constantly indulging in spells of the blues, and are always borrowing trouble. Their owners live in constant fear of imaginary dangers.



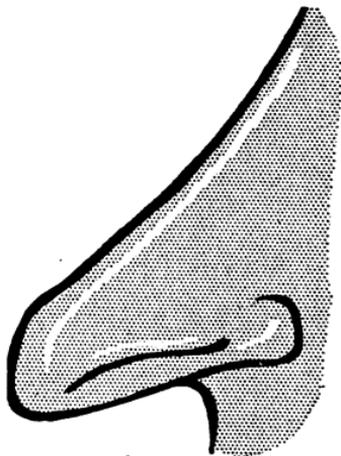
A Blue Nose.

Inquisitive
Nose.

Inquisitiveness.—This picture portrays another kind of inquisitive nose. People with noses like this will ask too many questions for the comfort of their friends, and waste no opportunity of getting possession of their secrets. They make good newspaper reporters and detectives, whether their owners are men or women. Such people like to dig in the earth for "hidden treasures." They ought to make

good miners. Perhaps they would be good potato diggers, too. It is certain if they dug they would not miss a single potato in a hill.

Bottle nosed people (notice accompanying picture) are both far-sighted and inquisitive. Sometimes such a nose shows too intimate an acquaintance with the contents of bottles. In such cases, though, the liquor hangs out its red flag on the end of the nose.



Bottle Nose.

"Self-Defending" Noses.—The nose that is always looking for trouble and whose owner is always on the defensive, carrying a "chip on his shoulder" or a "gun" in his hand for self-defense looks something like this picture. He is so anxious to take his own part he frequently imagines himself insulted **Self Defense.** when nobody meant or dreamed of offense. He is always on the "opposite side," loves to argue, gets angry very easily, and dislikes above all things to be pushed or jostled in a crowd.



Defending Relatives.—People who are always defending their friends and relatives whether they need defense or not, have what is called the "relative defense" nose, which has a bump about half way up the bridge of the nose. These people will defend their friends, relatives and home rather than themselves. They will be good friends to children or other weak

persons, and to those that are in trouble, even if they have to take blows themselves.

Irritable Noses.—This is also called the “irritable”



Relative Defense Bump.



The Fighting Nose.

nose, because if its owner is of a nervous temperament he is likely to become irritable very easy.

The fighting nose is indicated by a bump situated higher than either of the other two (see picture). Such people do not wait for the other man to attack them, but go ahead and attack him. They are not always willing for other people to remain quietly in their own beliefs, but try to make them think otherwise. They love to argue.

Prize fighters are likely to have the fighting nose, so also are low-lived fellows who hang around saloons and are always getting into brawls.

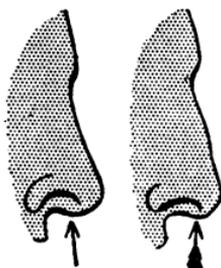
Memory of Names.—Do you remember names? If

there is a slight bump just above the root of your nose then you have the sign. Napoleon, who remembered the names of every one of his soldiers, had this bump in a large degree.

The Discoverer's Nose.—Are you a discoverer? If so the middle part of your nose between the two wings will extend far down like the nose of Christopher Columbus. Note this in the portrait of Columbus, page 148, of this book.



Analysis.



Combination.

“Combination.”—If you can write a good essay, or make a dress well, getting all the parts properly together, you have the faculty of “Combination.” (Study picture.)

Taking Apart.—On the other hand, if you have the knack of taking things to pieces—a watch, for instance, or of finding out what different things go to make up a medicine, etc.—you have the power of analysis, and your nose will look like the one in the picture entitled “Analysis.”

A good mimic will have a nose whose “wings” are very long. (See picture of Marshall P. Wilder given here.) This is the true mimic’s nose, and will be found on the faces of many ancient and modern actors.

Reading from Photographs.—When reading noses from photographs get both a side and a front view, if possible. We have been studying noses from the side so far; we will now look at them from a “front view.”

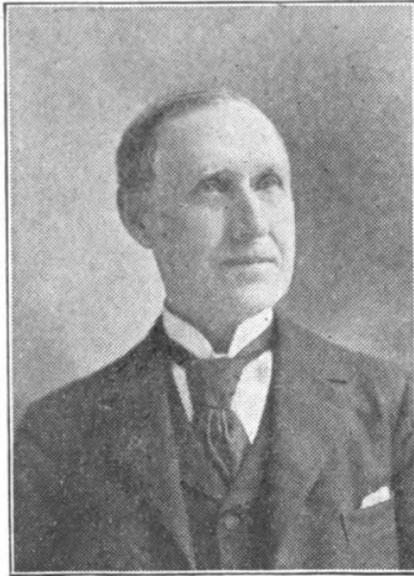
Nostrils which are very high next the face “go” with a tight-closed mouth, and mean that the person does not tell all he knows. Negroes, Chinese, and American Indians have this nose, and each race is known to be secretive in many respects.

An inquisitive man or woman will never “get along” with a secretive partner. The minute one begins to the other shuts his mouth tighter and nostrils more than ever—in other words, a clam,” and then the trouble begins. “people” have this sign very large in their mouths, their affections, and their are “buttoned up” permanently, and for are their coats (if they are men); if asses fit high in the neck. The people re frank and open wear looser clothes y buttons, and they very frequently et-books.



MARSHALL P. WILDER.
Example of Mimic's Nose.

The Confiding Nose.—If the space between the wing and the ridge of the nose is large the owner is confiding. He “trusts” his friends implicitly and tells them his secrets, especially his love secrets. It is needless to say that he is often disappointed in his friends and frequently in trouble. Few people keep others’ secrets.



RUSSELL SAGE.

If such people must confide, let them tell some one whose lips are firmly closed, but whose heart is “in the right place.” A rare combination—but a treasure when found.

The love of gain is indicated by a thickness of the nose just opposite the “bump” which we now know means “self defense.” Such people, if they do not restrain this tendency, may get to be misers. Properly held in, it is a good trait and helps a man get on in the world. Notice portrait of Russell Sage, given herewith.

Economical Noses.—Opposite the place on the ridge where the bump of relative defense resides (see cut of Russell Sage), is a prominence that means economy. This person will save his money and this trait gets stronger as the person grows older.

The poorly formed, coarse nose means lack of tact and general coarseness of nature.

WHAT NOSES MEAN IN CONNECTION WITH OTHER FEATURES

A sharp, prominent nose, with bright, foxy eyes, means a suspicious nature. The owners of such noses are always seeing something "very peculiar" in the conduct of others, and are always suspecting some one of wrong doing.

A decided "ridge" at the root of the nose, near the bridge, with a marked fullness under the eye, shows a love of argument, also ability to hold one's own when so engaged.

A thick bridge to the nose formed with thin lips means avarice—this is the miser's nose. (See picture of miser, page 86, this book.)

A nose wide at the tip, with arched eyebrows, varying high above the eyes, the forehead being low and sloping backward, means carelessness.

Thin Tipped Noses.—When the nose ends in a thin pointed tip, and the nostrils lie flat against the face, the person will use great caution, and think twice before he speaks. He would make a good lawyer, or other professional man.

A turned-up snub nose means cheerfulness, and a happy-go-lucky disposition.

Square Tipped Noses.—If the nose is square at the tip and the forehead presents an almost straight line from eyebrows to hair, the person is blest with common sense.

Mercy and Kindness.—If the nostrils are far apart the person is merciful and kind.

Economy.—When the upper part of the nose is broad and the eyebrows are long and drooping the person will be economical.

Extravagance.—A nose with a thin bridge and short, straight eyebrows denotes extravagance. This person will never get rich.

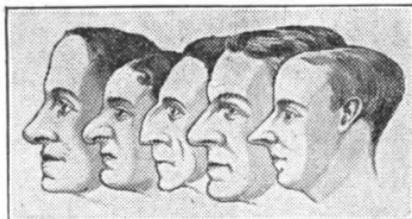
Wrinkled Noses.—When there are many wrinkles or lines on the nose that are visible at the slightest movement, the person is of a sad disposition, and will worry a great deal.

Love of Poetry.—A small lump at the end of the nose and the head very long from the tip of the ear to the crown of the head, shows the person to be fond of poetry.

“Talkative People.”—If the nose is very wide at the tip, the person is fond of talking over his love affairs with others, but is very warm-hearted and generous.

Bad Temper.—When the nostrils are very large and the hair of the eyebrows very short, the person has a very bad temper.

Large nostrils also indicate good lungs.



Group of Noses.

CHAPTER VII

THE CHEEKS AND COMPLEXION

“Rule of Three.”—We have found that there are three kinds of faces, viz., oblong, round and pear-shaped, and we are now to know that there are also three general classes of cheeks—bearing the same names: oblong, round and pear-shaped.

Oblong cheeks with high cheek bones, which show that the bony frame of the person is powerful while the shoulders are usually broad, and the character passionate and energetic.

Round cheeks indicate first of all good health, good stomach and fine lungs. They will be found with a full, round chest, a stout body and plump, tapering limbs. The person will be impulsive, a good talker, amiable, companionable and fond of good eating.



High Cheek Bones.

Pear-shaped cheeks go with the mental temperament and have a clearly curved outline, but they are not lump. People with oval cheeks are fond of reading and study. The pear-shaped cheeks are often hollow, because the digestion is not good.

High Cheek Bones.—When the cheek bones are

very high the person will protect himself at all costs. He will also look out for his family. He is the man who is likely to sleep with a pistol under his pillow, or to carry one in his hip pocket, even when he goes to church. Indians have these high cheek bones, and "Poqr Lo" certainly made a brave, even if it was a losing fight, for his happy hunting grounds.

Good Policemen.—People with high cheek bones also make good soldiers, and policemen. Notice your best police officers, and you will be surprised what a large majority of them have high cheek bones.

The exact location of this trait will be found by noticing the spot marked "d" on the picture, page 89.

Love of battle is shown by a bump or prominence on the cheek at the point marked "b" on the picture. If a man has this sign large he will like to throw stones, pitch quoits, will enjoy thunder storms, like to hear it hail, etc., etc. He will, of course, be the bravest sort of a soldier, and ought to be at the head of an army.

The Fireman's "Bump."—Men with this sign make good firemen, and mayors of cities should notice this in picking their men for the fire department. They enjoy the excitement, the lightning-like run to the fire, and the very throwing-on of the water is a keen pleasure to them.

Doctors ought to have this sign in their cheeks, because if they have, they will get to their patients in double-quick time, and fight the disease to a finish.

Selecting a Doctor.—If you are new in a town or village, trying to decide on a doctor, look at his cheeks, at the spot marked "b" in our picture, and the man whose cheeks are best developed is your "man." He

has a natural "knack" for medicine, and will be faithful to his work.

Many women who have never read a line of medicine have this bump, and they are able to help the sick without medicine. They are the natural healers. They make the best trained nurses, too, and command splendid prices for their work. Physicians should choose nurses with the "medicine bump" in their cheeks. If they do, their work will be greatly lightened.

Farmers, too, should have this sign of battle, as it will make them take pleasure in sowing the grain, in reaping and mowing. If a farmer hires a man to do these things, he would do well to look first at his cheeks, and judge accordingly.

"Wave-Motion" Bump.

—Do you like to dance? Look in your mirror and you will find the "sign" at the outer corner of your eyes. This is called the

sign of the love of "wave motion." This sign is found in sailors and people who like to travel on the water. This picture of a French dancer shows the sign as developed in a living face.



Love of Dancing.

Good Nurses.—If you are compelled to hire a nurse you will do well to get one with the sign of “watchfulness” as well as that of medicine, well developed. This is a fullness on the cheek under the eye at the spot marked “c” in our picture. A person with this sign will not neglect a patient, but will watch faithfully all night long and see that medicines are given promptly.

Good Watchmen.—If you have a large building where a watchman is required, look for this sign in the cheeks of the men who apply for the job, and hire the man whose cheeks show the “watchful” sign. You will save many a dollar and much annoyance in this way.



A Lazy Man.

Lazy Folks. — Folks who are partial to rocking chairs will have the sign of “ease” in their cheeks. This sign is marked “g” in the picture, and its location is further shown in the picture of the man whose head rests on his hand. His hand “touches the spot.” Don’t hire a girl to do housework if this sign is in evidence. She will sit in a comfortable chair, or take a nap every chance she gets.

Beware!—Young men had best “look sharp” for this sign if they are not in a position to hire help for their future wives and expect the girl they marry to do all the housework. She will not “fill the bill.”

Sleep Sign.—One more sign (marked “h”), will be found in our picture. This is called the sign of sleep, and where it is large the person is fond of sleep, and does not relish early rising. He will be like the man who wrote a poem dedicated to his bed, the first line of which was “I love my bed.” Naturally he will never set the world on fire, or gain great wealth.

COMPLEXION—HOW YOUR THOUGHTS AND DEEDS ARE WRITTEN IN YOUR FACE

Interesting to Ladies.—This should be a very interesting chapter for the ladies, for who among the sex does not long for a fine complexion? Few, however, I imagine, have ever come to know that outside of their mere beauty or unsightliness, complexions have their meaning in making up the outward signs of the inner life, both physically and spiritually!

Dark complexioned people generally wield a more powerful influence over others with whom they come in contact, and especially over the opposite sex. The dark blood seems to be the most vital, and hence to contain a greater degree of animal magnetism. More is said upon this theme, however, later in this book.

Southern Complexions.—Dark complexions usually show that the owner is descended from some person of southern blood, or some one who has been a native of a warm country. Of course this ancestor may be several generations back, but the rule generally holds good. A striking example of this is found in the negro blood. How often we hear of the birth of a child with a complexion showing plainly a strain of negro blood when neither parent knew that there

was a drop of negro blood in his veins. It is just as well for every one to be a little careful when speaking of the "blue blood" in his veins. We are all something of a mixture here in America.

Dark complexions indicate naturally a good constitution and physical strength, great vitality and vivacity.

Light complexions naturally belong to refined people who have less strength but more quickness than the darker folk. Of course a great many other things have to be taken into consideration with the complexion before judgment is formed. As an exception, of course, to this rule, may be cited the English women, who, although light of skin and hair, have splendid health and wonderful physical development.

Pale or sallow cheeks in persons of either dark or light complexion mean poor health, overwork or dissipation.

Very Red Cheeks.—When the cheeks are "as red as fire" all the time, the person has some kind of inflammatory disease. There is all the difference in the world between this sort of red and that of perfect health.

A Consumptive's Cheeks.—If there are red spots just over the cheek bone the person has diseased lungs. We all know this is true by the appearance of consumptives.

Complexion "Reading."—Many more things are told by the complexion than one who has not studied the subject might imagine. There are first what we will call the "Health Signs;" then there are the "Disease Signs;" then the "Moral Signs;" and so on. Thus it comes about that the very skin of our faces is a

parchment upon which our deeds are writing the history of our lives and characters.

HEALTH SIGNS

Perfect Health.—If a person is in perfect health, his whole face will glow and have a red, but not inflamed appearance. How often we have heard the expression “the roses of health were in his cheeks.” These roses are found much more frequently in the cheeks of country men and women than in the cheeks of those who breathe only the poisoned air of great cities. Fresh air is a great complexion painter.

Healthy children and young people have bright scarlet cheeks—the sure signs of pure, sweet, healthy lives. When one sees such complexions as those, it is no wonder he is led to compare them to “peaches and cream,” or to lilies and roses.

DISEASE SIGNS IN THE COMPLEXION— BEWARE OF THE COMPANY YOU KEEP

Very pale people have lost their vitality; their blood is thin and a tonic is badly needed.

Kidney Trouble.—People with kidney trouble have complexions which look like underdone pie-crust, puffed in places, especially under the eyes.

Bloated, blotched faces tell a very bad story on their possessors, and persons who associate with them should have a care, lest they be judged by the company they keep.

A dull red complexion with the red spread all over the face instead of appearing only in the cheeks, may

mean a very bad temper, it may mean ungoverned passions, and it may mean a tendency to gout. All of these things are very properly, according to our notion, classed under "signs of disease," because there are moral diseases just as surely as there are mental and physical disorders. This fact has been recognized by Dr. Worcester of Emmanuel church, Boston, an account of whose work will be found on page 301 of this book.

Bright, vivid redness comes from nervous troubles.

Dark, purplish redness is the sign post on the road to congestion and apoplexy.

Cheeks Not Alike.—When one cheek is red and the other pale, the person has brain trouble, and should see a physician. Observe the cheeks of any insane person you know.

Paleness Around the Mouth.—When children turn pale suddenly, especially around the mouth, mothers may be sure that they have colic and need attention. This is equally true in the case of "children of a larger growth."

A yellowish tinge of the cheeks and complexion is usually found when the person has liver trouble. Dark brown spots often appear in the cheeks of persons so afflicted.

MORAL SIGNS IN THE COMPLEXION

Purity.—It is hardly necessary to repeat, because it is so well known, the fact that bright, scarlet cheeks, accompanied by a healthy, creamy, clear skin, are the badge of purity and right living.

Impurity, on the other hand, takes away the healthy glow of the cheek, and leaves in its stead a dull, brick-

red color, or a sickly paleness, which by the enlightened observer, is never misunderstood.

Drunkards' cheeks, like their noses, present an ugly purplish-red appearance, and are extremely repulsive to all pure-minded people.

"GOOD" AND "BAD" COMPLEXIONS

Compare the face of a sweet young girl, pure as a lily, with the cheeks of a "woman of pleasure." The cheeks of the one are a clear, beautiful red, while the face of the other is a dark, brownish red, muddy and unpleasant to see. Or worse still, the ugly color is covered with paint in order to simulate the color of health and purity. No wonder these poor, unfortunate creatures are so often called "painted ladies."

Town and Country Complexions.—Compare, too, the clean, healthy complexion of a young farmer with the complexion of a man of the town, one who drinks and keeps late hours, and lives a fast life, and it will need no "Philadelphia lawyer" to tell which bears the signs of morality and which the signs of sin in his face.

A good complexion, then, it will be seen, is very much more than "skin deep," and the men or women who take good care of their morals and their health will need few cosmetics to keep the complexion good and clear. It stands every one in hand to have clear, honest complexions because these mean good health, good morals and good standing in the community.

CHAPTER VIII

THE EYES, LANGUAGE, COLOR AND CHARACTER

We have seen that the lips tell their story when no word is spoken by the tongue, and if this be true of the lips, how much more so is it true of the eyes!

A Girl's "No."—When the eyes say one thing and the tongue another, the "wise ones" depend on what the eyes say. For this reason young men often say that when a girl says "no" she often means "yes," and he is encouraged accordingly.

Windows of Soul.—The eyes being the center of the upper or mental third of the face, are the windows of the mind or soul, and so give out a man's real message.

Telltale Eyes.—When you have convinced a man of something that he does not wish to believe, his eyes will tell you so even though his lips refuse to do so.

Laughing Eyes.—If a man is going to tell a funny story his eyes will begin to dance before he utters a word, and his listeners know that "something good" is coming.

Forbidding Eyes.—If you call at a neighbor's and she greets you with a smile on her lips but none in her eyes, you may know that you are far from welcome.

Ferret Eyes.—Some eyes are like ferrets—they hunt out every defect, every speck of dirt, every cobweb,

and when in the houses of others, they roam all over the room finding things to criticise. After people with such eyes leave, you feel sure your short comings are going to be discussed at the next house visited. Roving eyes are not at all reliable.

Shifting Eyes.—Beware of the person who does not look you in the eye when speaking. His eyes are either hunting defects in your house, or he has done something which makes it impossible for him to look straight at you. Shifting glances are generally indications of shifting or wicked characters.

Hypnotic Eyes.—If you want a child, a servant, or an animal to obey you look straight into his eyes, and be sure there isn't any mud in yours. In other words, remove the beam from your own eye, before you try to extract the mote from your child's or your neighbor's eye.

THE WONDERFUL WORDLESS LANGUAGE OF THE EYES

All the emotions are expressed in the eyes—love, passion, hate, mirth, anger, pity, fear, adoration, surprise—everything is told in this wonderful wordless language of the eyes. In these pictures notice how the emotion named under each is expressed by the eyes.

Wonder.—Tell a very young boy or girl some marvelous tale of adventure or exhibit a fine piece of machinery, or a beautiful Paris doll, and observe the look of wonder in the childish eyes.

Astonishment.—Tell an older person some remarkable news and notice the expression of the eyes as you unfold the tale.

Credulity.—Tell some ignorant person a perfectly impossible tale of adventure, and notice how his eyes follow your every word and gesture, showing you that he believes implicitly all you tell him.

Curiosity.—Observe the expression of your “nosy” neighbor’s eyes if a man brings a freezer of cream to your back door, or a handsomely dressed stranger knocks at the front. You will have an excellent example of curiosity as mirrored in the eyes.

Distress.—Notice the agonized expression in the eyes of a mother when her child lies very ill, and she can do nothing to relieve it. You will see distress plainly painted in those faithful eyes.



Contempt as Shown in Eyes.



Contempt and Anger in Eyes.

Anger.—Notice how the eyes narrow down to mere slits, and what a sinister expression comes into them when a man or woman grows intensely angry.

Anger in a Cat’s Eyes—Notice the dangerous expression in the eyes of a cat when, with low growls, he lies ready to spring at another cat, or the look of exceeding shrewdness that precedes his fatal spring at a hapless bird. The eyes of other animals are

very expressive also, and many chapters could be written upon that theme.

Triumph.—Observe the eyes of a man or woman who has achieved a great success or a signal victory. Is not the very word triumph spelled in large letters in the expression of the eyes?

Sadness.—Above all is the emotion of sorrow shown in the expression of the eyes. A sad person looks down—he has no “eyes” for the blue sky, the trees or the beauties of nature. His view is an inward one, and there he sees only that which distresses him. One



Happiness.

glance at such eyes is usually sufficient to check the blithe greeting on the lips of a caller, or to hold back the word of merry banter.



Despair.

A WARNING SIGN FOR YOUNG GIRLS

Unholy Desire.—Happy the girl who is wise enough to read an unworthy intent upon the part of a male companion before his lips or actions have betrayed it. This evil inclination is not so easily read as some of the other emotions, because sin does all it can to cover its tracks, but to those from whose eyes the scales have fallen, the expression is plainly visible in the eyes, where it lurks like a beast of prey ready to spring upon its victim in the form of acts or words.

The Rule of Three.—Eyes may be divided, along with the other features, into three general classes, or kinds, viz.: the large and round, the narrow and elongated, and the oblique, or slanting.

Large Eyes See Much.—Did it ever occur to you that large eyes are able to see more than small ones? This is true, and it is for this reason that such animals as the deer, the hare, the squirrel, the cat, etc., who have to be always on the watch, have large (often beautiful) eyes; while the hog, the rhinoceros, etc., have very small eyes, and small intelligence also.

“Wide-awake” people have large, wide-open eyes, which seem to always be on the watch for opportunity. These people usually speak and move rapidly, and seldom miss a chance to further their own best interests.

Sleepy, half-closed eyes usually belong to people who get very little accomplished. The speech of “sleepy-eyed” people is usually slow and calculating. These are secretive people, too. However, they are generally the eyes of good-natured, easy-going folk, who would rather agree to all one says than to wake up sufficiently for an argument.

Oblique or slanting eyes show not only secretive-ness, but also cunning and deceit.

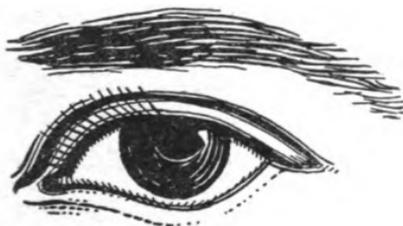
Language Sign in the Eyes.—There is a portion of the brain in which the ability to speak or write well and to learn other languages is located. This is situated immediately back of the eye, and pushes it outward and downward. So that

people who have full eyes and fullness under the eyes are said to have "good" language. For illustrations



Deceitful Eyes.

of this sign notice our picture on this page, also the eyes of Bishop Quayle, page 157 of this volume.



Language Sign in the Eye.

Beautiful Eyes. — The most beautiful eyes have a long, rather than a wide

opening, and are found more frequently in the faces of women than of men, though men who have the artistic temperament frequently have fine eyes.

"Cat" Eyes.—Eyes that are too wide open look too much like the eyes of a cat or owl. People with owl eyes are given to day-dreams and never amount to much.

Deep Thinkers.—On the contrary, eyelids which droop over the eyes show that the person gets a clearer insight into things than the owl-eyed individual and show that he or she is a deep thinker. The eyes of the late Bishop Potter are an excellent example of this

class. His life story certainly shows how far he saw into the "hidden things of righteousness,"



Bishop Potter's Eyes.

and how clearly he observed and reckoned with the signs of the times. It is better to learn one lesson well than to skim through a whole volume superficially. Half covered eyes do not see all the detail of a picture or a situation but they **see** and **remember** the main points.

Good entertainers have large, full eyes. They get a good deal of knowledge by seeing and they have peculiar ability to retain knowledge thus gained. Women with eyes of this kind make good wives and brilliant hostesses.

Prayerful Eyes.—Prayer uplifts the eyes and gives



Prayerful Eyes.

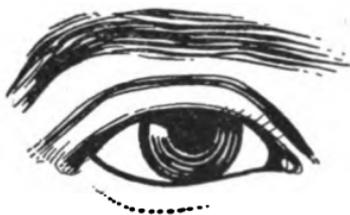
them an expression like this picture. What could be more beautifully devout than the expression on the face and in the eyes of this dainty little maiden, who so earnestly addresses the Throne of Grace? In the language of the poet:

"Prayer is the upward
glancing of the eye
When only God is
near."

"I will lift mine eyes
unto the hills," says the

Psalmist, "from whence cometh my help."

Humility draws the eyes down and is a good sign in children or those who work for us. It shows that they are willing to obey those over them to the best of their ability and do not think too highly of themselves. This picture shows an eye with the sign of humility in it. This expression is frequently noticeable in the eyes of great geniuses, because the more real ability a man has, the more does he become humble and sweet like a little child. In other words, the more a man learns, the more fully he realizes how very little he knows.



Humility.

Sensitive People.—If the lower eyelids are wide, the person is one who apologizes readily, and is always anxious that people “understand” him and that they do not think ill of him. Such eyelids “go” naturally with the thick nose-end, which also signifies sensitiveness. This is essentially the eyelid of the natural poet or painter, and of the musician.

PEOPLE WHO SAY THE RIGHT THING AT THE RIGHT TIME

People with “tact” have eyes with a slight downward curve. They seldom get into trouble through their tongues. They never say things to hurt the feelings of others, and often save a situation by the



Tactful Eye.

right word in the right place, when some blunderer has

made an uncomfortable "break." Someone has truthfully said that tact is the greatest of the Christian graces. Nothing is worse than to say the wrong word at the wrong time, but the person with eyes like the picture on preceding page, may invariably be described, in the words of the Bible, as one of those who know how to choose their words properly, i. e., "words fitly chosen are like apples of gold in pictures of silver."

Robbers' Eyes.—Notice in the illustration given of such eyes, the peculiar downward curve which is typical of the thief's eyes. To be sure some criminals' eyes are rounding (convex), and some flat, but there is, about each and all, a shifting, uneasy expression, like that of a hunted animal. This expression is not always in evidence, but if a man is caught unawares, his eyes will, in many instances, give him completely away.



Thieves' Eyes.

THE WOMAN WHO LOVES BUT ONCE

The "Madonna Eye" is found in its perfection in the woman who never loves but once, and who, if she is widowed, never marries again. She is the perfect mother and comes near being a saint. This is a wide-open eye with nicely arched eyelids and sharp angles.



Madonna Eye.

Eyes of Genius.—An eye round and sparkling, but hard, proves that its owner has a hot, domineering disposition. Genius is often found in company with large

bright eyes. Eyes of this kind may be softened by love or sympathy and become the index of a strong and helpful soul.

The Coquette's Eye.—The eye of a flirt scarcely needs description. It is an eye that is "in evidence" every moment in the day and evening. It may be long or round, wide or narrow, but its owner is "making eyes" constantly. Love Miss Coquette if you must, young man, but don't stake your happiness on her stability. She is like a butterfly, flitting from flower to flower, and soon getting tired of each. She is very good company in society and far more fascinating than the quiet girl who has little to say, but the quiet girl will make the better wife.



Coquette's Eye.

Honest Eyes.—Good faith, frankness and honesty are indicated by a clear eye, widely open and with an eyelid free from wrinkles. Truthful eyes are round and wide open. The human physiognomy has nothing more attractive or satisfying than the honest eye.

THE COLORS OF THE EYES AND WHAT THEY MEAN

Dark eyes mean power of various kinds, and light eyes mean delicacy, not necessarily weakness. Dark eyes are like volcanoes, the flame is not always visible, but it is there, and woe unto the one who calls it forth in anger. Who calls forth this hidden fire by the magic wand of love, is, however, most favored of fortune and the fates.

Black eyes are of several kinds, the small, brilliant,

hard black eye that looks like a bead; the glowing deep black eye, full of jealousy or hot with hidden fires of passion, which are likely to blaze up at any moment; the soft, sleepy black eye, and the beautiful finely shaped passionate black eye, full of intense love and passion when aroused, and when in repose lovely beyond compare.

Dark eyes usually go with a dark complexion, great toughness of body, much strength of character, and strong affections.

Light eyes may glow with love and good cheer, but they do not burn like the darker orbs. Light eyes are usually accompanied by light complexions, but this is not always the case.

Light Eyes and Dark Complexions.—When the complexion and hair are dark and the eyes light, the person may be a very strong character, and have a fine physique, but he will also be refined, and have delicate tastes and tendencies.

Light brown eyes go with a merry, cheerful disposition, light hair and a fair, fresh complexion.

Dark brown eyes are very beautiful; they go with black hair and a dark, rich complexion.

THE MOST BEAUTIFUL EYES IN THE WORLD

Blue eyes are said to indicate an even temper and are thought by many to be the most beautiful eyes in the world. Do you remember the old school-day couplet, "Blue eye beauty, do your mother's duty?"

The light blue eye is the peaceful eye, and its gaze calms hot tempers and brings peace to stormy lives.

The sad blue eye thrills all who look into it.

The wide-open blue eye is beautiful indeed, and when accompanied by natural golden hair and a rose-tinted complexion is heaven enough for many a worldly-minded young man, or for others who find the most of their religion in loving a good and noble woman.

Blue eyed people are naturally full of "good works;" they are also up to date and want to make progress in life.

Blue eyes, as has been seen, are not so easily aroused by temper, as are the darker orbs; but once aroused they grow hard and give off angry sparks, like molten steel beneath a hammer. If the blue-eyed man is the typical patient man, then indeed I adjure my readers to "beware the fury of a patient man."

Transparent Blue Eyes.—When eyes are so light as to be almost transparent when seen in profile, they belong to people who have great ability, especially in the business world. I know a man with eyes of this kind, who seemingly "never fails" in anything he attempts in a business way. His eyes seem to look through every proposition before he "tackles" it, and he as yet has never failed, to my knowledge. Such eyes are said also to be very witching and it may be well to add in this connection that the gentleman who has been so successful in business, has broken a good many susceptible feminine hearts, in spare moments.

Hazel Eyes.—A woman with hazel eyes never elopes from her husband, never indulges in scandal, and is unselfish. No wonder so many of the poets have been inspired by hazel eyes.

Grey eyed People.—People with grey eyes are shrewd; they make good bargains and are good judges of human nature; they are also the sign of talent in some line or other.

Cold Grey Eyes.—There are grey eyes so harsh and cold that they may truthfully be called “steel” grey and there are others so beautiful that they baffle description.

Calm Grey Eyes.—Steady, calm, clear grey eyes are the best of them all. Their owner is reasonable and has pity for people who do wrong, even if he can not understand their weakness.

Soft grey eyes with large pupils full of sunshine, twilight, moonbeams, and storms, are the most likely of all the grey eyes to lead Love captive, but they will laugh at the chains and run away. If their owner is once made fully captive, however, by the little blind god, then the grey eyes are full of love-lights, and devotion for their captor.

CHAPTER IX

THE FOREHEAD, THE HAIR, THE EARS, AND THE NECK

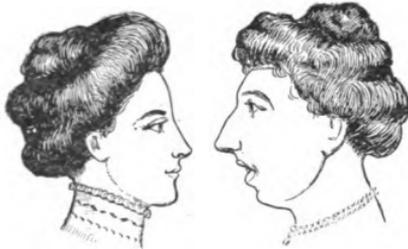
Shapes in Foreheads.—While the forehead has no way of telling its story, such as is given to the eyes and the mouth, yet by its shape alone it contributes its share of help to the character reader.

Outlines.—“Considered merely in their outlines no two foreheads are exactly alike. One is high and towering; another is ‘villainously low.’ This is broad and massive; that is narrow and small. Here it is built up perpendicularly like the wall of a house; there it slopes like a roof or like the sides of a pyramid; and none of these forms are accidental or unmeaning as we shall now proceed to show.” So writes a great authority on Physiognomy and we hope to show our readers wherein he tells the truth.

Home of the Mind.—The forehead belongs to the third and highest division of the face—the portion of which the eyes are the center, and it is the home of the mind, or intellect, and the question for the character reader to settle is how much brain has he in that department, and to what uses that brain is constantly put.

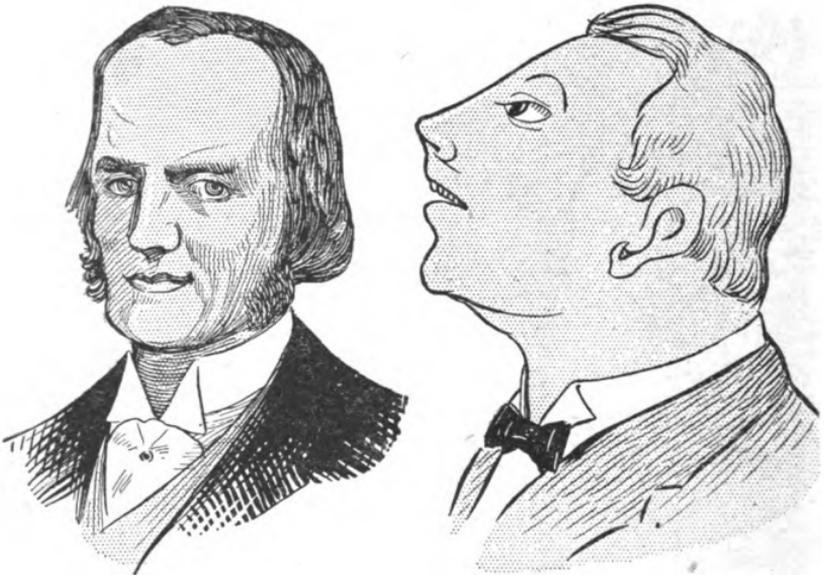
Comparisons.—If we compare the two pictures given

herewith, we may easily see which woman has the most brain power.



Foreheads Compared.

Comparing also the pictures of "Professor Owen," and "The Idiot," we see the two extremes.

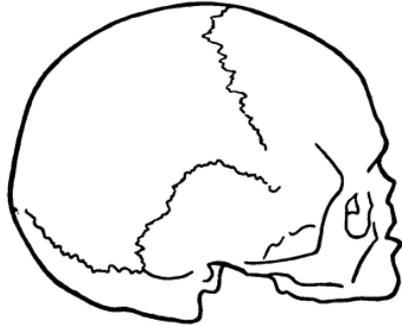


Another Comparison.

The "Seeing Ridge."—Some people learn through the eyes, that is, they "see a thing" at once, without reasoning it out. People of this kind have a ridge above the eyes like that in the picture. Such persons are said to have great perceptive faculties. Many

actors have this ridge. They are not composers, but they readily perceive the ideas of the playwright, and interpret his ideas with astonishing correctness.

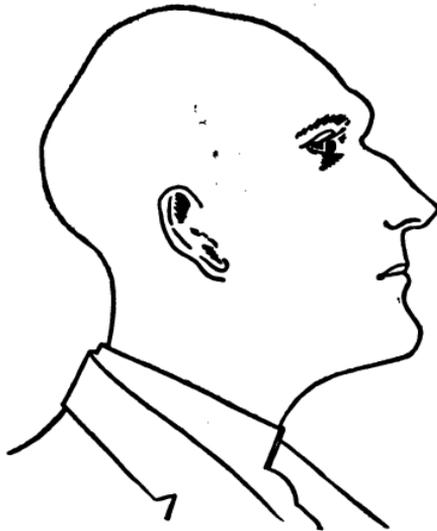
The other picture is of a young man who sees quickly but who does not retain the knowledge very long. Every teacher is familiar with this sort of pupil. He "gets" his lessons



The Seeing Ridge.

without the least difficulty, but he does not retain what

he learns long enough to pass his examinations, and is consequently always being held back.



The Seer.

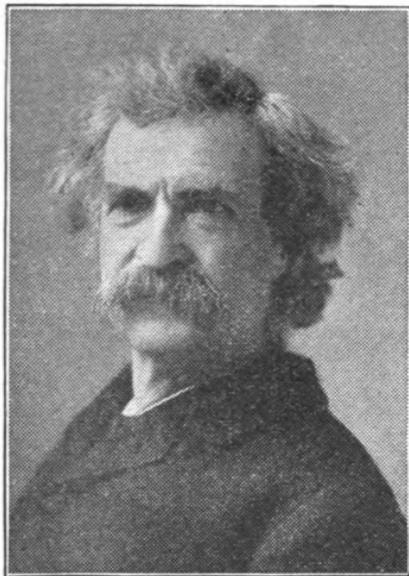
Memory in the Forehead.—In every locality and in every family of any size, there will be one who is considered authority on names and dates. He is a walking diary. Such people can tell exactly upon what day,

month and year certain things happened, and they are very convenient to have around. People with this ability will have foreheads with the middle portion full. They are also able to adapt themselves nicely to circumstances.

Reason in the Forehead.—Some people reason every-

thing out, and to do this they must have foreheads like this picture. These people make few mistakes, but are very tiresome companions.

The Fun Sign.—People who see the “funny” side of everything have the sign in the forehead well de-



MARK TWAIN.
Fun Sign in Forehead.



The Reasoner.

veloped in the upper and outer portions. I once knew a woman with such a forehead, and although she seemed to have a great deal more than her share of trouble she always found something to “laugh at” in the situation, and so chased the “blues” away. The man or woman who carries about this “fun” sign in the forehead is a particularly favored individual. They will not worry for long over any situation because invariably they will see “something funny” in it. Observe this sign in the forehead of Mark Twain (portrait herewith).

Artists' Foreheads.—Artists and poets show foreheads which extend farther back and higher than the ordinary, as shown in the picture of Alfred Montgomery, the artist (page 144 of this book), and in the heads of many of our great poets.

WRINKLED FOREHEADS AND WHAT WRINKLES MEAN

Desirable Wrinkles.—Did you ever notice how unnatural and really ugly the faces of women of middle or advanced age appear when by the use of some cosmetic they “take out the wrinkles”? Wrinkles are not always a blemish, and usually give character to the face. An old-time authority (Lavater), gives the following notes on wrinkles, which I believe are very nearly exact:

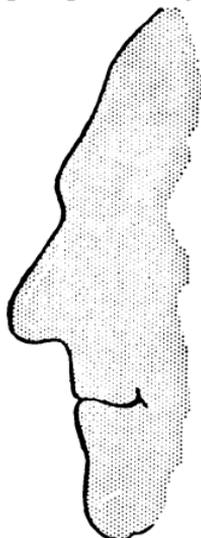
Wrinkles Between the Eyes.—“When a finely arched forehead has in the middle, between the eyebrows, a slightly discernible, perpendicular, not-too-long wrinkle, or two parallel wrinkles of that kind—especially when the eyebrows are marked, compressed and regular, it is to be ranked among the foreheads of the first magnitude. Such foreheads, beyond all doubt, appertain only to wise and masculine mature characters; and when they are found in females, it is difficult to find any more discreet and sensible, more betokening royal dignity and propriety of manners.

Weak Brains.—That forehead betokens weakness of intellect which has in the middle and lower part a scarcely observable long cavity—being itself consequently long—I say scarcely observable; for when it is conspicuous, everything is changed.

“Suspicious” Foreheads.—Foreheads inclining to be

long, with a close-drawn wrinkleless skin, which exhibit no lively cheerful wrinkles even in their few moments of joy, are cold, malign, suspicious, severe, selfish, censorious, conceited, mean, and seldom forgive.

Foolish Foreheads.—Strongly projecting, in the upper part very retreating, foreheads with arched noses, and a long under part of the countenance (see cut), continually hover over the depths of folly.



The Imbecile's Forehead.—Every forehead which above projects and below sinks in toward the eye in a person of mature age is a certain sign of incurable imbecility.

Smooth Foreheads.—The fewer hollows, arches and indentations, and the more of smooth surface and apparently rectilinear contour are observable in a forehead, the more is that forehead common, mediocre, destitute of ideas

Foolish Forehead. and incapable of invention.

Scanty Eyebrows.—There are finely arched foreheads that appear almost great and indicative of genius, and yet are little other than foolish or half-wise. The mimicry of wisdom is discernible in the scantiness or in the wildness and perplexity of the eyebrows.

"Mixed Foreheads."—Long foreheads with somewhat spherical knobs in the upper part not commonly very retreating, have always an inseparable three-fold character—the glance of genius with little of a cool analyzing understanding, pertinacity with indecision,

coldness with impetuosity. With these they are also somewhat refined and noble.

Crooked Minds.—Oblique (slanting) wrinkles in the forehead, especially when they are nearly parallel, or appear so, are certainly a sign of a poor, oblique suspicious mind.



Wrinkles of Intelligent Forehead.

Intelligent Foreheads.—Parallel, regular, not too deep wrinkles of the forehead, or parallel interrupted, are seldom found except in very intelligent, wise, rational, and justly thinking persons.

Dull Heads.—Foreheads, the upper half of which is intersected with conspicuous, especially if they are circularly-arched wrinkles, while the under is smooth and wrinkleless, are certainly dull and stupid, and are almost incapable of any abstraction.

HOW TO TELL WHAT WRINKLES MEAN

Wrinkles that Sink Deep.—Wrinkles of the forehead which, on the slightest motion of the skin, sink deeply downward, are much to be suspected of weakness. If the traits are stationary, deeply indented, and sink very deeply downward, entertain no doubt of weakness of mind or stupidity combined with little sensibility and with avarice. But let it be remembered, at the same time, that genius, most luxuriant in abilities, usually has a line which sinks remarkably downward in the middle, under three, almost horizontal, parallel lines.

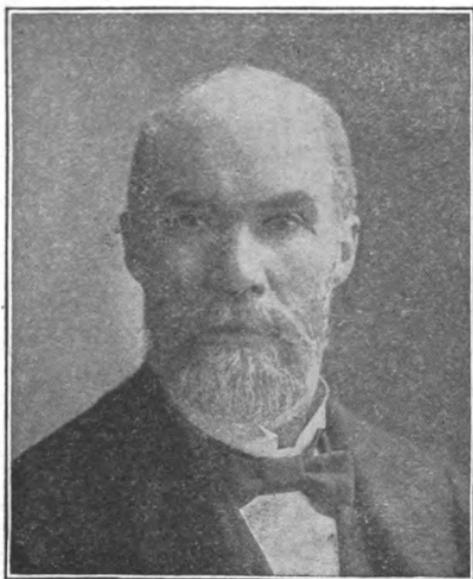
“Harsh Foreheads.”—Perplexed, deeply indented wrinkles of the forehead, in opposition to each other, are always a sign of a harsh, perplexed and difficult-

to-manage character. A square surface between the eye-brows or a gate-like, wrinkleless breadth which remains wrinkleless when all around it is deeply furrowed—that is a certain sign of the utmost weakness and confusion of intellect.

Obliquely Wrinkled Foreheads.—Rude, harsh, indelicately suspicious, vain-glorious, ambitious are all those in whose foreheads are formed strong, confused, oblique wrinkles, when with side-long glance they listen, on the watch with open mouth.

Kindly Wrinkles.—Kindhearted, generous people have three horizontal wrinkles in the center of the forehead. These people not only have kind feelings

for others, but they take hold and help people who are in distress or who need assistance of any kind.



The Honest Head.

Conscientious people have wrinkles between the eye brows. One wrinkle means absolute honesty in small or large money matters, amounting to what is called closeness.

Justice and Truth.

—The disposition to require justice in others is indicated by two wrinkles. These wrinkles also mean a love of justice and truth and belong to the very best foreheads.

Proper Proportions.—The proportionate height of a forehead should be one-third of the entire face; if a man's forehead is higher than this he has a great intellect and a fine brain, but hasn't sufficient "get up" about him to utilize his brains. The breadth of a forehead should be twice its height. A broad, low forehead denotes mental weakness.



The Dishonest Head.

The outline of a forehead is a perfect arch, high and even. The heads of inventors show this arch; and so also do the foreheads of others who are deep and profound scholars.

THE HAIR, THE EARS, AND THE NECK

The City Walls.—We have now come to the outposts of our little city called the Face, and these outposts are the Hair, the Ears, and the Neck.

The Hair.—First we shall consider the Hair, which bounds the forehead on three sides, and which has its own interesting story to relate.

Black Hair.—As was remarked of dark complexions, so may be said of dark hair—blackness means strength.

Public Speakers.—Black-haired speakers carry their audiences with them, and sway them as they please, melting them now to tears, and now convulsing them with laughter. Coarse black and coarse red hair indicate coarse passions, but a corresponding strength of character.

Good Tastes.—Fine light or auburn hair indicates quick susceptibilities, together with refinement and good taste.

Strong Character.—Fine dark or brown hair means fine susceptibilities and great strength of character; also great refinement.

Fine Characters.—Auburn hair and a florid face stand for a fine character—the person feels very deeply in every way. Such persons are naturally pure and good. Many great beauties have hair of this shade.

Curly hair and beard stand for an excitable and changeable disposition, now “blowing hot, now cold.” Its owner will have intense likes and dislikes. So look out for curls and do not ruffle them, if you want smooth sailing on your domestic seas. The woman with naturally curly hair is envied by all who have to resort to curling irons and patent “curlers.”

Dark haired women control their lovers as by magic, if they wish. The men will be “spell-bound” in their society and feel that they must do as the lady wishes. It will be apparent, therefore, that a good woman with dark hair may be an angel in her home and out of it, and a bad, jealous woman with dark hair may be just the reverse. With the dark hair comes the forceful character.

Success goes with dark hair, and if properly directed, the efforts of dark-haired men and women will bring much pleasure and sunshine into the world.

BEWARE OF THE DARK-HAIRED BACHELOR

Black-haired bachelors are extremely popular with the ladies. They are the real “heart-smashers.” Blond ladies, you should have a care concerning these dark-haired charmers or the first thing you know you will be in captivity, and find yourselves both unable and unwilling to break your chains.

Red haired people are generally impulsive. They are also noted for quick tempers and sharp tongues.

Pale red hair indicates the power to do and to dare; also great powers of endurance.

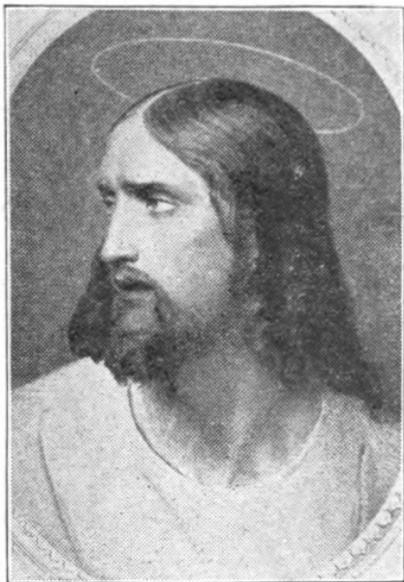
Dark red hair—the kind that is sometimes called reddish-brown—is a very good kind to have, for it means purity and goodness with plenty of strength to keep good and pure.

Flaxen hair and a pale complexion mean a warm heart, a bright, clear mind, and good, pure, unselfish motives.

Smooth hair usually goes with a smooth nature; at least, with a well-fed and healthy body. Good health puts a finer gloss into the hair than all the “preparations” sold in drug stores or by agents.

Hair Parted in Center.
—Hair which parts naturally in the middle, either in man or woman, indicates the feminine element, so if a man’s hair parts in the middle he will have the tender feeling of a woman together with the thoughts and instincts of a man.

Pictures of Christ and other refined and beautiful characters are almost always painted with the hair parted in the middle. The Bishop of London wears his hair parted at the center, and those who

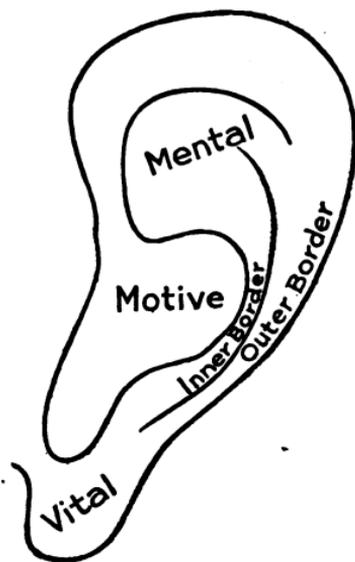


Head of Christ, showing hair parted in the middle.

heard his addresses or read his articles during his recent visit to America will remember how gentle, courteous and Christlike are his characteristics.

Hair Parting at the Side.—Many men, however, dislike so much to be considered feminine in any way that they overcome the natural tendency of their hair (if it has it) to part in the middle, and habitually part it at the side. This is only a matter of personal opinion, because, to be a really strong character, every man should have a “little slip of a woman” hidden away somewhere in his personality. He must have gentleness along with his firmness, and he must have sympathy as well as understanding with the weaknesses and illnesses of the world, if he would win its heart.

THE EARS—WHAT THEY TEACH



An Outline of the Ear.

The Sentinels.—The ears are the sentinels at the two sides of the face, and they keep the brain posted on what is going on “around and behind.”

Large ears hear more than small ears.

Ears talk as well as the lips and they have their part to “speak” in the reading of character.

No two people have ears exactly alike, and many persons’ right and left ears are not alike. We may, nevertheless, apply general rules to the ear.

The Size.—It has been demonstrated that the larger the ear the better the hearing, provided that several "other things" are "equal."

Thickness or Thinness.—One of these things is the thickness or thinness of the organ—a thin, large ear has the greatest ability to hear. The ideal telephone girl will have these thin ears.

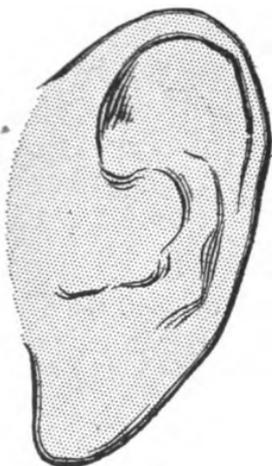
Great People—Great Ears.—People with large ears usually finish any job they "set out" to do, no matter how monotonous the work may be. Horace Greeley, Abraham Lincoln, Harriet Beecher Stowe and Julia Ward Howe had large ears; so has Thomas A. Edison, whose ears tell of the power to endure which made possible continuous work without rest or sleep for sixty hours! "When after thirteen months of tireless investigation," says The New Idea Magazine, "for a substance that would make a suitable filament for an electric light, Edison at last evolved a thread of carbonized cotton; for three days and two nights without sleep or rest the inventor and his associates worked to produce an unbroken filament which would burn and last. When it did burn they watched it forty hours!" Many other folk not so talented, but with plenty of good, sound brain and will power, have long ears. Every one knows how these persons that I have just named "stuck to" tasks which were very hard to do.

Generous Ears.—Large ears usually "go" with large minds—minds that can see beauties and good qualities in persons who occupy a lower position in life. They are the ears of the philanthropist—the man who would rather than not divide his loaf with a less fortunate brother.

THE MOST BEAUTIFUL EARS

The Handsomest Ears.—Ears that lie flat to the head are considered the most beautiful and indicate a finer disposition than those that stand out from the head. Queen Alexandra's are a good example of these beautiful ears.

Good "Hearers."—Ears long between the upper edge and the lobe are able to determine the height, depth and intensity of sounds, while an ear broad in the middle will be able to "pick out," as it were, separate sounds where there are a great many noises—



Wm. Gladstone's Ear.



Queen Victoria's Ear.

one voice, for instance, amid a dozen talking or singing. This would be the ideal detective's ear.

Uneven Surfaces.—Ears that have many elevations and depressions—that is, many "ups and downs" upon their surfaces belong to persons who have great delicacy of feeling; in other words, persons who are very refined.

Smoother Surfaces.—Ears that have few of these

irregularities belong to people of a coarser grain—who are more like animals, in short.

Small ears indicate refinement and delicacy or a small amount of vital power and are known as “aristocratic” ears. Unfortunately they also indicate stinginess.

Long ears indicate long life. Notice the ears of some very old person of your acquaintance. These pictures are illustrations among famous people of typical long ears.

Patti's Ears.—Ears that project forward and out from the head are capable of hearing sounds distinctly.



Patti's Ear.



Plainer View of Patti's Ear.

Adelina Patti had such ears. They of course are the ideal ears for a musician who should be able to hear sounds very accurately.

Pointed Ears.—Ears pointed at the tip like the pi

ture are said by some writers to mean selfishness, deceit, and passion. By others they are said to mean a disposition that overcomes many difficulties. Perhaps both of these writers are correct—the natural tendency



Selfishness.

of such ears being toward the bad qualities mentioned, but some persons who have them have strength of mind to overcome these great difficulties and so succeed in doing right and being great in spite of them.

The Borders.—Looking for a moment at the picture of the ear, page 122, it will be seen that there are two borders, one called the outer, the other the inner border, and these borders have their meaning. For instance in the ear of Adeline Patti, given on page 125, it will be seen that this outer border is plain and uncurved, which means a fine mind, well controlled. This plain border also shows, if it is extreme, that its possessor is perfectly self-satisfied and will make his way in the world.

QUEEN VICTORIA'S EARS

"Enthusiastic" Ears.—Curved outer borders mean ardor and enthusiasm and Queen Victoria's ear has this beautiful curve. It is the curve that makes the "world go 'round." How refreshing is the enthusiasm of youth! How exasperating the entire lack of enthusiasm in men and women of the world who consider it "so provincial," don't you know, to enthuse or be surprised over anything!

Every perfect ear has the inner border, or curve,

and the more distinct it is the more will the person be able to concentrate or "keep" his mind on what he is doing.

Coarse people have ears with a coarse skin, and irregular, vulgar, curves.

Ears large at the top indicate generosity and a desire to improve one's self. They are the exact opposite of the pointed ears.

Long Life Sign.—Ears long at the bottom stand for long life.

The Tattle-Tale's Ears.—Long ears and small eyes hear everything that is being said, and their owners tell all they hear. Be careful not to say anything in the presence of such people that you do not wish repeated.

Other Talkers.—Large eyed, small eared people see more and hear less, but they tell it all, too.

"Conscientious" Ears.—An ear with a wide opening and curve at the top belongs to a good, conscientious person.

"Dull" Ears.—When the outer border is broad and thick the person is not especially bright, and it is not easy for him to understand things which are very plain to others.

A Strong Mind Indicated.—An ear with a large upper lobe and narrow outer border indicates a strong mind. It is the ear of the reformer, the ruler, and the successful politician. See ear of Gladstone, page 124.

THE NECK

The Southern Wall.—While the neck does not occupy so prominent a place as the eye, the ear, the nose or the mouth, still it has its significance, and as it is

more or less exposed to view should be taken into account in character reading.

Usefulness of the Neck.—Necks also are extremely useful—you have all heard the story of the braggart man who said to a dainty little woman: “Oh, well, no matter what they say about equality, I believe the man is the head of the house.”

The demure little lady replied, as quick as a flash: “Yes, sir; I agree with you; but the woman is the neck, and you know the neck always turns the head.”

Indians naturally have short, thick necks.

Murderers almost always have short, thick necks, and that part of their brains called, in phrenology, “destructiveness” is large. (See Phrenological chart, page 18, of this book.) Upon one occasion when a murderer was told that he was about to be hanged, he said, “It will be of no use, my neck is so big and my head so small, the rope will slip off.”

Sex in the Neck.—Men have larger necks than woman, and usually their necks are lacking in the beauty belonging to the “fair sex.”

DON'T CRIPPLE CHILDREN'S NECKS!

Children's Necks.—If children are allowed to grow up naturally and are not wrapped up too much when they go out, their necks will grow large and strong, but if they always wear mufflers and furs around their necks, they will have weak throats, too slender to be natural.

Firm Necks.—When a man or woman has a firm, stiff neck, well developed like that of the gentleman in the picture on page 129, he will be firm in character.

Love of children is shown in the development of the neck at the base of the brain. A recent magazine article speaks of this characteristic in connection with the neck of the great prima donna, Madame Schumann-Heinck, as follows: "The large, strong neck of Madame Schumann-Heinck indicates a large development of the lower, rear part of the skull. This at once points to love of children as a dominant characteristic in her make-up.



Stiff Necked Person.



Conceit in Neck.

And the great singer is as famous for her devotion to her eight children as she is for her artistic abilities. Several years ago at Christmas tide, Madame Schumann-Heinck was in the Far West, and her children in New Jersey. To get to them for Christmas day meant a tiresome journey, a brief, a very brief meeting, and another tiresome and hurried journey back to work. It was, too, winter, and there was the possibility that fatigue and the naturally resultant cold, might render her incapable

...the Her man-
... .. and untreated, on the
... .. Christmas without my
... .. two moments, she
... .. one of whom
... .. spent her day with
... .. among
... .. of the journey for-
... .. of those few hours with

... Neck.—When a person thinks very
... .. like that of
... .. and the wind-blade is long and

... self-esteem and ~~firmness~~ is
... .. and your ground; let them
... .. hold this position, never
... .. says, "Carry your
... .. have opinions of your
... .. man's sleeve."

... glories of wom-
... .. she should not
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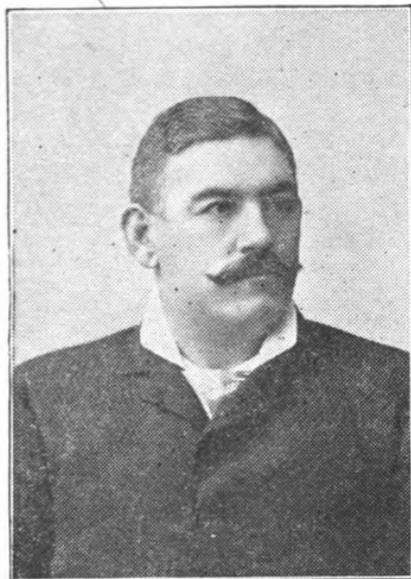
... ..
Every woman
... .. must becom-
... .. possible.
Beautiful Neck is a sign
of refinement, beautiful.
Observe the neck in
this illustration one of
the outward beautiful character.



Beautiful Neck.

Prize Fighters' Necks.—Pugilists' necks are very thick and muscular and indicate great brute force and endurance.

Necks to Beware of.—Passion also thickens the neck. By this is meant ungoverned, animal-like passion. Young ladies should see well to it that their



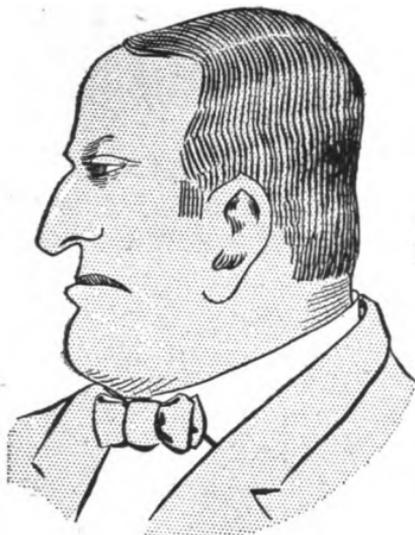
JOHN L. SULLIVAN
The Prize Fighter.



Dangerous Neck.

prospective husbands have a firm, but not animal-like neck. Much sorrow and actual suffering may thus be avoided. The picture called "The Unreliable Husband," page 133, illustrates exactly what is meant.

A Firm, Good Neck.—A man with a neck like that in our second cut is usually trustworthy. He has all his animal propensities under good control, and will, in nine cases out of ten make a kind and considerate husband. (See picture next page.)



Neck of Unreliable Husband.



Neck of Reliable Husband.

CHARACTER READING FROM OLD SHOES

HOW THE COBBLER CAN TELL WHAT YOU ARE

Phrenologists have for years been telling people's dispositions by the bumps on their heads, the lines on their hands, the contour of their faces, their handwriting, and a dozen or more other methods. Now a new "ology" has come into the field, called "shoeology"; and by it the cobbler to whom you take your shoes can tell whether you are "square" or "crooked," level-headed or rattle-brained, shiftless or painstaking, fickle-minded or stubborn and so on ad infinitum. Just as a man's handwriting or his eyes or the way he wears his clothing betray some characteristic part

of his nature, so is the way he wears his shoes out said to tell its story.

Why Is It So?—The shape of the foot has something to do with the way the shoe wears out; the way a man walks is of greater importance. But why the honest man walks one way and the dishonest man walks another, or why the heels of changeable men are inclined one way and the heels of stubborn men inclined the other, is a question yet to be solved.

The Thief.—The man who wears his sole off across the toe will steal.

Shop-Lifters.—It is very seldom that a man does shop-lifting, and this is therefore almost an exclusive profession for women. If the shoes of shop-lifters are examined, it will invariably be discovered that they wear the soles off across the toe.

The Honest Man.—A man who wears his shoes off evenly across the bottom is pretty level-headed. He doesn't go off half-cocked and when he says a thing you can pretty generally rely upon it.

The Unreliable Person.—But when the shoe wears out on the outside of the sole look out for that man. He isn't a man of his word. Don't extend any credit to him, because you're likely not to get paid. He's liable to be a pretty slippery customer in a deal.

The Counter.—This is the part of the shoe that passes around the heel. The person who breaks the counter down toward the inside of his foot is very changeable in his nature, but if the counter is worn outward from the foot, the wearer is a person of strong, steadfast character. Thus you will be able to read people's character by walking along behind them and watching the heels of their shoes.

CHAPTER X

THE HUMAN FACE CLASSIFIED, OR HOW TO TELL A PREACHER, A LAWYER, A TEACHER, A STATESMAN, ETC.

Just as a man is born with a peculiarly shaped nose, suited to receiving certain delicate odors with delight, and other unpleasant scents with abhorrence, or has an ear attuned to harmonies and terribly shocked by discords, so any person who is set apart by Nature for a particular profession or kind of work will have the "signs" of this calling stamped upon him from his birth.

Probably the best example of this peculiarity may be found in the clergyman. The true minister of God is as surely born as is the poet, and he who conscientiously acknowledges and follows his calling will come to have the unmistakable signs of priesthood upon him.

THE CLERGYMAN

Thousands of examples might be cited, but it is our opinion that the late Bishop Charles C. McCabe of the Methodist church is as good a man as could be found for the purpose.

Bishop, or "Chaplain" McCabe, as he was lovingly called to the last by his old Civil War comrades, possessed all the outward signs of the beautiful interior life that was his.

Glance, for instance, at our picture of him; notice the towering head, indicative of hope, benevolence, spirituality and conscientiousness.

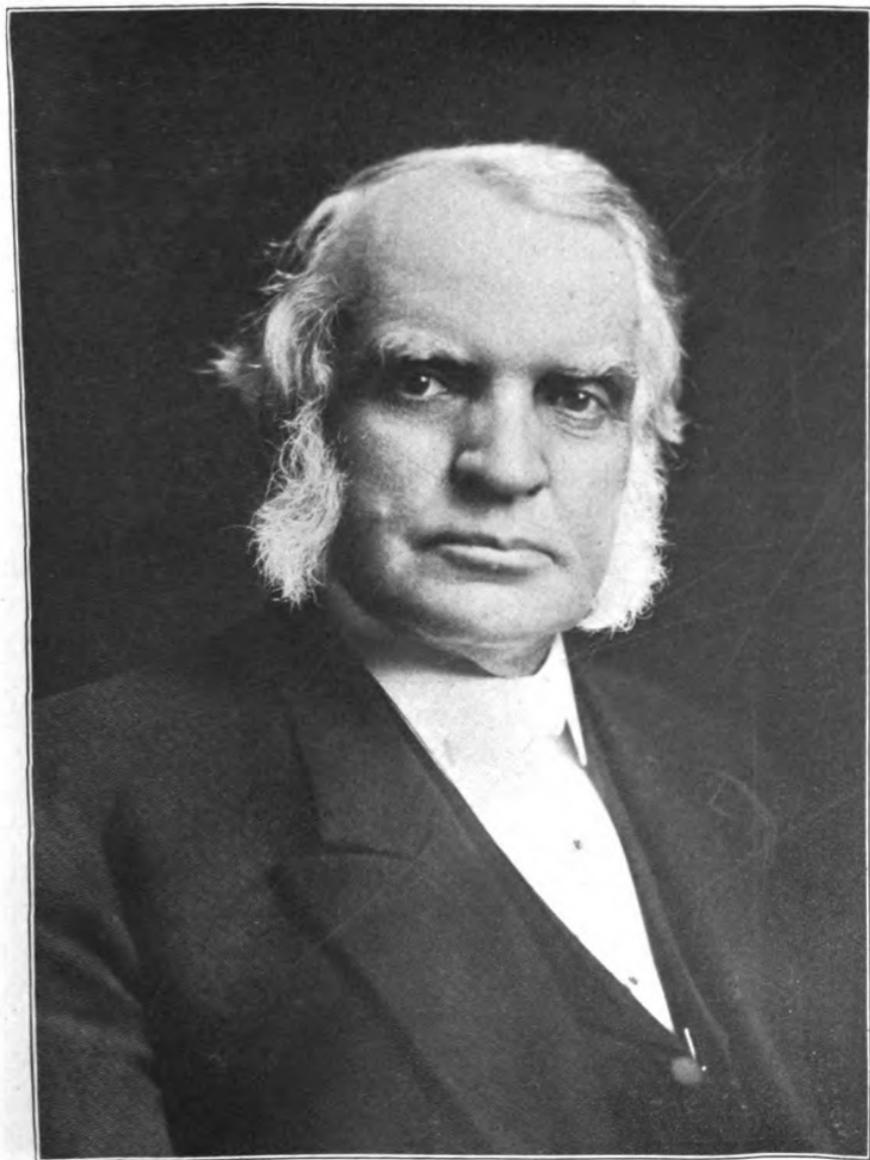
That his mind as well as his heart was highly developed, may readily be seen by his high, broad forehead. No man loved a good, clean joke better than the Chaplain, and the sign of a love of humor is as plainly writ as print upon his brow. (See cut, page 138, of this book.)

He was a man who was beloved by his fellows almost to worship, and he appreciated and craved that love to a wonderful degree. This is also indicated by the deeply cleft chin.

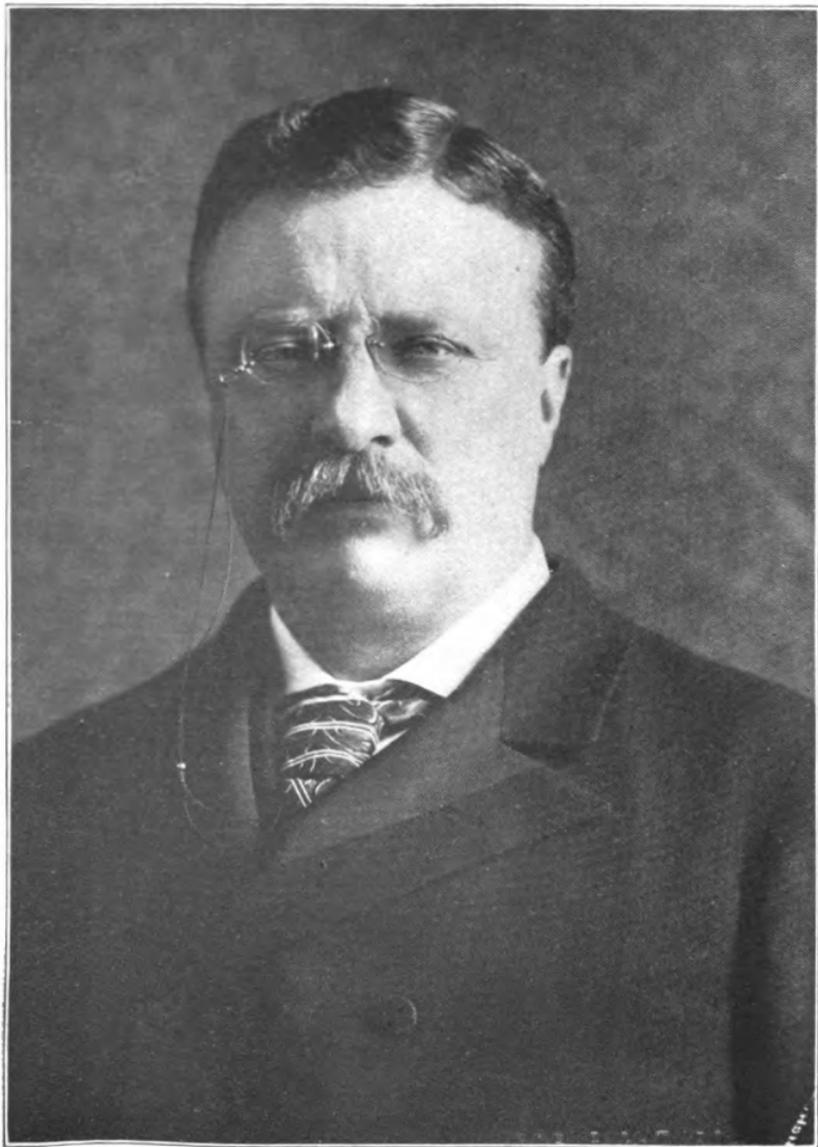
His eyes, which were soft and expressive, it may readily be seen were sad, thoughtful and tender, and all of these characteristics were born of his constant contact with sinful and suffering humanity. It was only when amused by a joke, or when telling a funny story that the light of mirth drove the more somber expression away. When he was singing the Gospel songs he loved (and what a wonderful voice he had!) the expression of his eyes was exalted and full of a deep, spiritual joy.

His mouth shows the victory of spirit over flesh. Notice the prominence of the long, strong upper lip holding in check, as it were, the full lower lip or animal passions. This mouth in itself is a sermon on the victory of the spirit over the flesh.

I think the strong, good nose, speaks plainly for itself of bravery, defence (for he was a soldier of the Union as well as of the cross), generosity, love of poetry—it is all there, for those who through these pages have learned “how to read” the human countenance.



BISHOP McCABE.



THEODORE ROOSEVELT.

Bishop McCabe had also good "Language" (shown by the fullness under the eyes), and I doubt if the modern platform has known many more brilliant, sympathetic, heart-reaching orators than Charles C. McCabe.

He raised \$150,000 for new churches from the proceeds of his wonderful lecture, "The Bright Side of Libby Prison."

THE STATESMAN—THEODORE ROOSEVELT

It would be unfair to Mr. Roosevelt to assert that he could not be classified as anything but a statesman. He is, in truth, a soldier, an author, a politician and a number of other things, but as a statesman he stands pre-eminent, and to his physiognomical characteristics as such, I would call the reader's attention.

First, his forehead. Notice its height and breadth, showing not only an abundance of gray matter, but a clever intellect with which to use it. Above the eyes is the bump of inventiveness or originality, and there is surely no one who reads the daily papers who would deny that Theodore Roosevelt is original in every thing he does—especially so in his absolutely honest and fearless policies.

His eyes are the fearless sort—the kind that while they intimate an ability to keep a secret and to read men with great shrewdness, look straight at a man or a question, and "see clear through." They are nevertheless kindly eyes, and no straightforward man need have a fear of them. I think, too, that they would look with pity rather than sternness upon a personal enemy.

Mr. Roosevelt's nose is what some of our "smart" writers would call "well-set-up." It has the three characteristics, self defence, relative defence and national defence, about equally developed. There is absolutely no compromise about the nose of Theodore Roosevelt. He has, however, the bump of sensitiveness, and while one would not expect this characteristic in a man of such strength as Theodore Roosevelt, it is there—the merciful balance-wheel for all that aggressiveness we know. There is a decided dip of the septum between the nostrils, too, which emphasizes the characteristic of originality (see cut, page 138 of this book), denoted by the forehead ridge, and a full sweep of wing which shows Mr. Roosevelt to be something of a mimic. This characteristic is, of course, mostly employed in his works of fiction and in his oratorical efforts.

His mouth is stern, and when closed expresses a very serious turn of mind—certainly no frivolity. Like the rest of the man his lips are well balanced—the lower and higher natures in perfect "balance," or equipoise. The upper lip and the firm chin, with plenty of breadth "both ways," denote a goodly share of the mental and material man and that both are very powerful.

Roosevelt's mouth is very similar to that of Gladstone, who was the greatest statesman England ever knew. The cartoonists have given us abundant evidence that Theodore Roosevelt can "show his teeth" upon occasion, and it is one of the greatest blessings the masses of American citizens have known that those teeth have been shown fearlessly against the trusts and other evils that threaten the national life and prosperity.

His face shows not only great intellectual and moral tendencies but abundant ability to carry them into execution.

By every rule of ear Physiognomy Theodore Roosevelt is a statesman, for in this member, if in no other, are strength, dignity, command of others and splendid physical health apparent. By turning to our chapter on the ear (page 122, of this book), the reader may judge for himself.

As to temperament, Mr. Roosevelt may be called a mental-motive-vital man, with all three generously developed.

THE SOLDIER—GENERAL ULYSSES S. GRANT

Among comparatively modern soldiers, General U. S. Grant undoubtedly stands foremost. His is the typical warrior's face.

First—the high, generous forehead betokens him a man of unusual intellect, without which no man could be a great leader in war or peace.

We may be sure from the contour of his beard that Grant had the firm, square chin which speaks eloquently of a stubborn will, and the firm jaws that were quite capable of snapping out the immortal sentence: "I shall fight it out on this line if it takes all summer."

He had a powerful nose, very much like that of Julius Caesar. It was on the order of the Roman nose, denoting aggressiveness, and oddly enough has a somewhat melancholy droop.

General Grant's mouth was typical of the soldier—the thin, tightly compressed lips, denoting first of all great secretiveness, and secondly iron determination. We all know how well his character tallied with the

lips, for was he not known the country over as "the silent man?" These straight lips are also, as we have already learned, indicative of executiveness.

His eyebrows droop at the inner corners of his nose with true fidelity to the general rule for warriors, and his keen eyes have the appearance of looking through a subject or a person. They sound the keynote of Grant's character, i. e., penetration, far-sightedness and shrewdness.

His ear, with its strong upper lobe, signifies that his moral and intellectual capacities were well developed.

The two perpendicular lines, just above the nose, are the hall-marks of truth and justice.

In his war time days, Ulysses S. Grant's physique bespoke vigor of body as well as mind. His every act radiated self-reliance, coolness and indomitable courage.

In all the annals of ancient and modern warfare no man typified the soldier more perfectly by the visible signs of the outer man than did that gallant gentleman, Ulysses S. Grant.

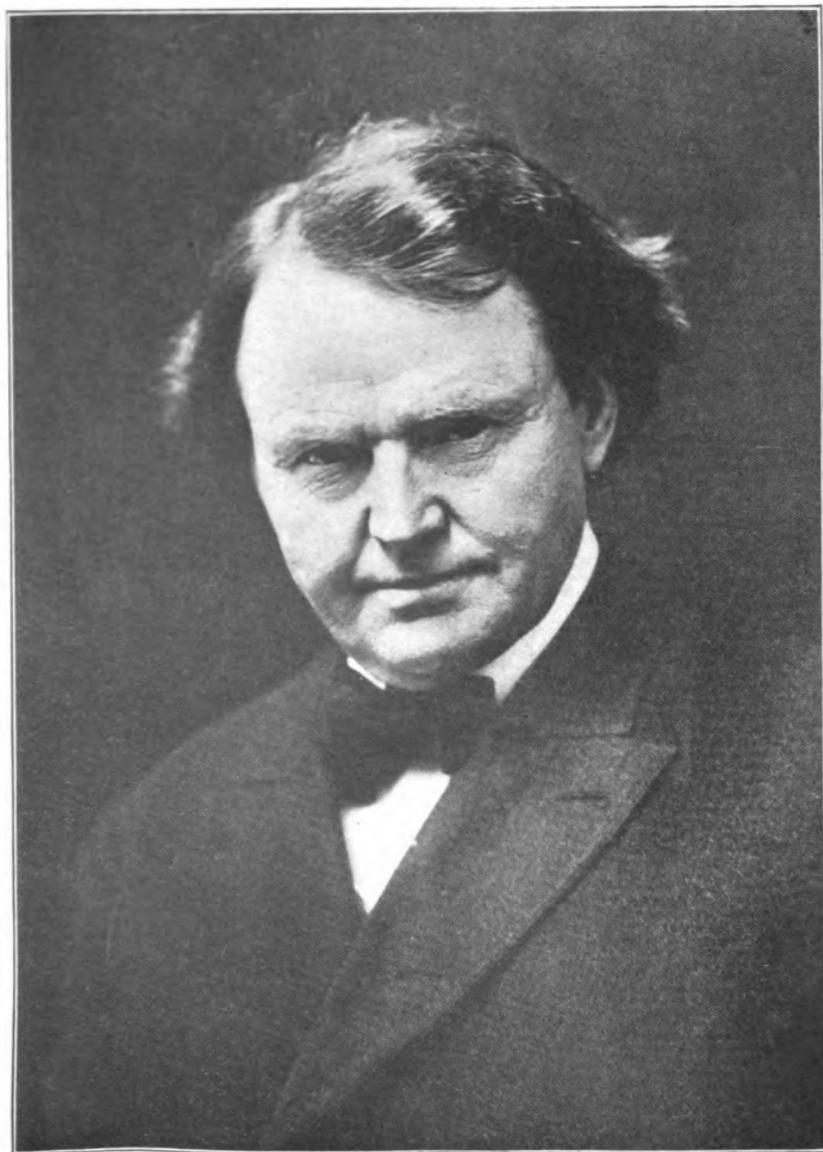
ARTIST—ALFRED MONTGOMERY

The physiognomy of Alfred Montgomery, "the farmer painter," is one of the most strikingly characteristic of any living artist. If his nose alone were taken as a criterion, the initiated would immediately dub him a "natural-born" artist. This feature is of the perfect Greek style, and indicates great love of the beautiful with decidedly artistic tendencies.

In addition to these indices of character in the nose is the downward curve of nostrils, showing that Imi-



GEN. U. S. GRANT.



ALFRED MONTGOMERY.

tation is largely developed; that is, he has the powers of the mimic in a large degree.

It is said that yellow corresponds with the sentimental, and Montgomery, whose beautiful and amazingly natural reproductions of Indian corn on canvas have made him famous, has certainly given birth to a new and beautiful sentiment for this distinctly American product through the blending of the rich yellows and warm browns of corn and barrel and barn interiors.

His strong chin shows determination, and the long upper lip indicates his ability to overcome the temptations to weakness which many artistic temperaments possess.

His ears are strong in every particular, but of that delicate thinness which strongly sets forth the artistic temperament.

His brow is both high and broad, showing that he is both intellectual and clever, and his luxuriant auburn hair carries out the characteristics of his Greek nose—i. e., refinement, elegance of taste, and the artistic temperament.

The lines on his forehead, forming a decided dip, stamp him the genius that his work has proven him to be.

THE INVENTOR—THOMAS A. EDISON

Modern times furnish no more wonderful example of the inventive genius than Mr. Thomas A. Edison. His inventions are legion, and we feel inclined to quote from Goldsmith and exclaim:

“And still the wonder grew
How one small head could carry all he knew.”

To the student of Physiognomy, however, there are a good many reasons why Thomas A. Edison's head can carry all he knows. He has all the natural faculties of the inventive genius.

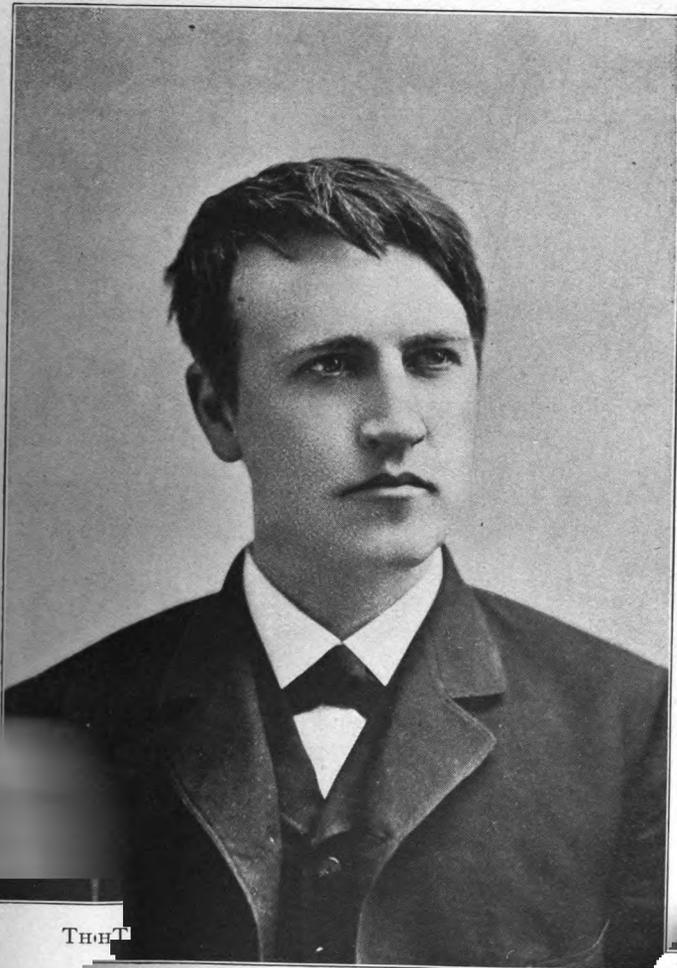
First, Mr. Edison's physiognomy shows a mental-vital temperament (see chapter on Temperaments, page 19, of this book).

His bump of Constructiveness is very large, and that of Causality, or the ability of tracing back a result to its cause, is highly developed in the forehead of Mr. Edison.

Mr. Edison's forehead is long, high and wide—the typical inventor's brow. His eyes are large and full, and possess the quality which enables him to "see" a great deal more in a piece of iron or wood or stone than ordinary eyes could possibly behold. He has a generous nose and a large mouth—both indicative of a large mind and a generous spirit; for it matters not what wealth may come to a man like Edison, the inventor is a great deal more than a money-maker. He gives his very life for the comfort and uplift of ~~man-~~kind. **HIMSELF**

Mr. Edison's square chin and jaw indicate wonderful powers of endurance and "stick-to-it-iveness," and all the world knows what marvelous powers of this nature he possesses.

Mr. Edison has Ideality and Spirituality, also, largely in evidence, and thus his face shows that he has that sublime faith which makes invention possible, and gives to the world such marvels as the kinetoscope, the telephone, etc., etc., which in themselves should be a sufficient proof of the existence of an infinite Creator. If one of His creatures can invent



THOMAS

THOMAS A. EDISON.

J



CHRISTOPHER COLUMBUS.

and make possible such wonders as we are every day beholding, how small a thing it must have been for Him to create a world! **BUNK! EDISON WAS**

A CROOK
THE DISCOVERER—CHRISTOPHER
COLUMBUS

The world has known many discoverers, but none more patient, persevering, daring and dauntless than Christopher Columbus.

In the character of the discoverer, as well as of the inventor, there must be a marked degree of faith. He must be willing to sail strange seas undismayed—to penetrate trackless forests, or to travel over burning deserts with only his compass for a guide. The head of Christopher Columbus is a veritable dome of reverence which spells Faith, and his firm belief in God and himself never, for an instant, faltered. "He had a high, long and large head," says Dr. Wells, "the perceptives and reflectives being both large, while self-esteem, firmness, veneration, and spirituality were all prominent. We infer that he had the motive-mental temperament, which gives clearness, susceptibility and endurance."

The bump of originality was large in this man, also, and his eyes have that determined, fearless, penetrating expression which seems to say: "I know what I am about; I shall go ahead. Do not try to stop me."

He had the firm, square jaw and chin which are absolutely essential in the physiognomy of the truly great.

In imagination I can hear his quiet voice as, when one of the mutinous and frightened crew of his *ca* avel said to him, morning after morning, "What a

the sailing orders today, Admiral?" he replies, with steady gaze and unflinching lip, the single word, "On!"

His was the motive-mental temperament—the high cheek bones, the long nose, ears and head were needed in his business of forging ahead, and accomplishing great results, and the mental powers necessary to do this work of discovery intelligently were not lacking either. (See Motive-Mental Temperaments, page 27, of this book.)

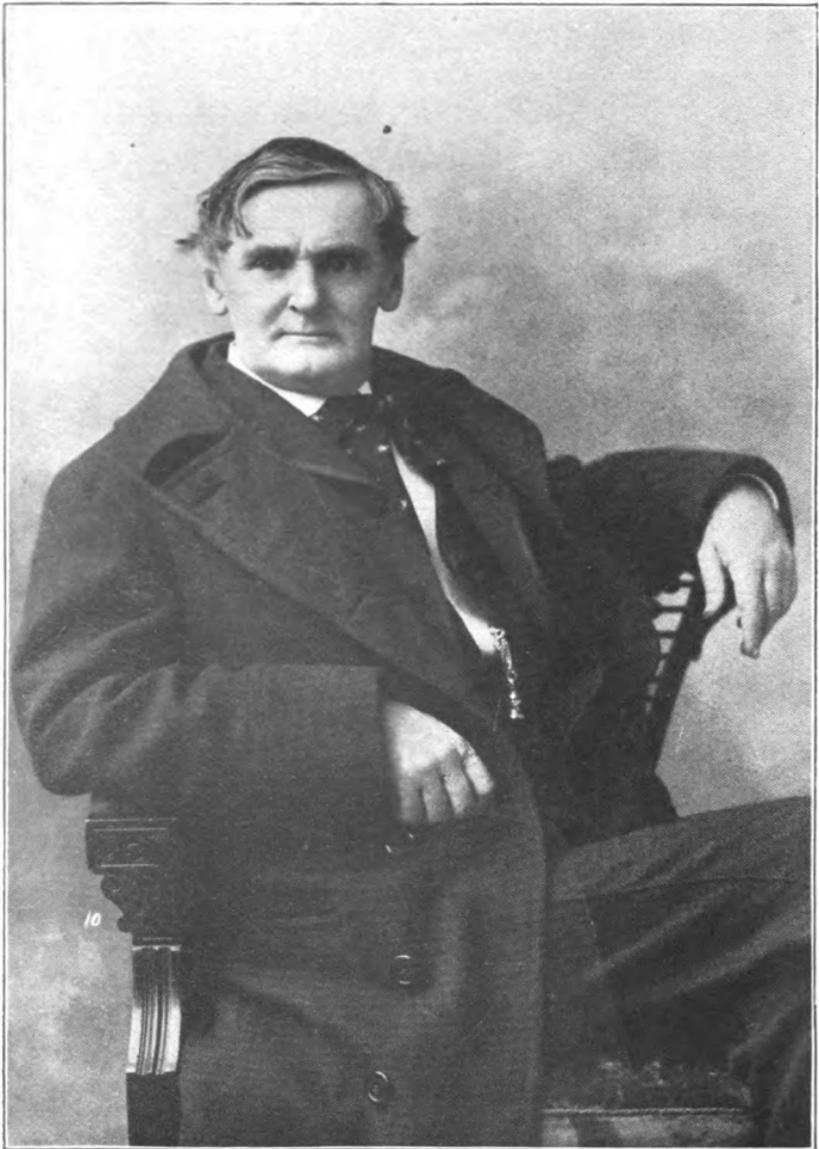
THE POET—JAMES WHITCOMB RILEY.

Few poets of any age have found and held so warm a spot in the hearts of the people as has James Whitcomb Riley. He is truly a poet because he is so wholly human and sympathetic in his verses. He has the mark of the humorist (page 18, of this book) largely apparent in his forehead, and his wide brow denotes not only a goodly supply of gray matter, but also a mind of original turn.

He has the large nose which is noticeable in the majority of those who have become famous. His nose, broad at the tip, denotes also that keen sensitiveness, without which no man or woman could be a poet. His firm-set lips indicate tenacity, and this he has—for, as he laughingly told a friend, "One of my first poems came back fifteen times before a magazine would accept it, but I kept on sending it until it was positively dog-eared." There are a good many other ways in which Mr. Riley has shown his ability to stick to a thing until his end was accomplished. He has large Ideality (see chart, page 18, of this book), which enables him to idealize the common



JAMES WHITCOMB RILEY.



JOSEPH JEFFERSON.

things and make readers see beauties in objects never before beautiful.

Perhaps for us no mystic charm
May hover o'er a humble farm,
But when his glances on it fall,
The house, the fence, the garden wall
Grow fairer than a park and hall,
Their ragged rows the orchards lose
Transformed to stately avenues.
The prairie grasses seem to be
The billows of an inland sea.

* * * * *

He has the vital-mental temperament, being short in stature with a round face, but the delicately tapered chin indicates the poetic temperament. The vital-mental is the ideal poetic temperament, as it balances the otherwise too spiritual tendencies and gives health and vigor of body as well as mind.

The poet's eyes are large and expressive, and to the initiated there is within their depths the true poetic fire. Indeed, James Whitcomb Riley, beloved by the high and the low, and the writer of ideal child rhymes, is truly typical of the man—a people's poet in very truth.

THE ACTOR—JOSEPH JEFFERSON

Where can we hope to find a finer, more expressive countenance than that of dear old Joe Jefferson! Wit, pure and sparkling, shone in his eyes, and his nose had the low swung wings of the mimic highly developed. His brow was lofty, and broad, bespeaking cleverness and superior intellect.

He had the long, narrow ear that betokens long life, strength of character and tenacity (see paragraph on page 125, of this book), and his life fulfilled the promises of his physiognomy.

His was a generous, genial, whole-souled nature, and his face is built entirely on generous lines.

Had Mr. Jefferson not chosen the stage he would undoubtedly have turned to the brush and canvas as his leading profession. He was an artist of much ability and in studying his noble features it is a matter of surprise and delight to see how the art features and the dramatic are interwoven and how plainly his face tells of his dual talents.

ORATOR—BISHOP QUAYLE

Bishop Quayle has been said by an admiring friend to be the "greatest orator in America," and he certainly bears about with him the marks of his high calling.

Let us begin with his hair—always tossed back carelessly from his forehead, it falls into natural waves and curls, and these show him to be of a warm, kindly and cheerful temperament.

Then the grand arch of his forehead indicates that a giant and unusual intellect dwells within.

He has great Ideality, and it is this that makes his style of spoken and written language beautiful, graceful and imaginative.

His slightly-arched nose saves his face from being wholly that of an artist or dreamer, because it shows that while he has the artistic temperament (mental-vital) to such a degree as to stamp him a genius, he

has also a saving grain of commercial sense, and he will put his talents to profitable use.

Benevolence, Veneration and Sublimity are prominent in his head, and individuality has set its seal prominently above his nose and in the drooping septum. A wonderfully suggestive and eloquent nose is that of Bishop Quayle—it tells of good, healthy lungs to help send out his spoken message to the farthest corner of the auditorium, of the mimic's power highly developed, and of a fineness of taste that would make him hard to please in esthetic matters.

His upper lip is fine—full of character, not stubborn, but firm, while the broad, dimpled chin stands for just what he possesses, a warm, sympathetic nature, anxious for the love of his people but firm as a rock against iniquity.

His lips are the lips of affection and eloquence.

His ears show great Intuition, and the well-developed lower lobe prophesies longevity. His ear corresponds in length to that of his nose and chin, and thus meets the requirements of the symmetrical physiognomy.

The pointed appearance of Bishop Quayle's ear indicates great will power and determination of mind, as well as a plodding disposition. He is one who has succeeded or will succeed in the face of great difficulties. If this portion of his ear, however, were the only index to his character, he would be somewhat "near" in money matters.

The backward slant of the ears is indicative of ambition, and this is certainly being gratified in the life of Bishop Quayle.

His eyes, although extremely light in color and weak

in appearance possess the saving grace of Expression and this expression is one of perfect sincerity. One looks into the Bishop's eyes and knows he is really speaking with a true Vicar of Christ. Language is large, too, and this, of course, is one of the hall-marks of the natural orator.

THE MUSICIAN—PHILIP SOUSA

The martial music of Philip Sousa, and his delightful, sprightly "quick-step" marches, are an index to his personal character. He is a patriot first of all, and this is indicated by the fullness of that portion of the chin. (See cut, page 158, of this book.)

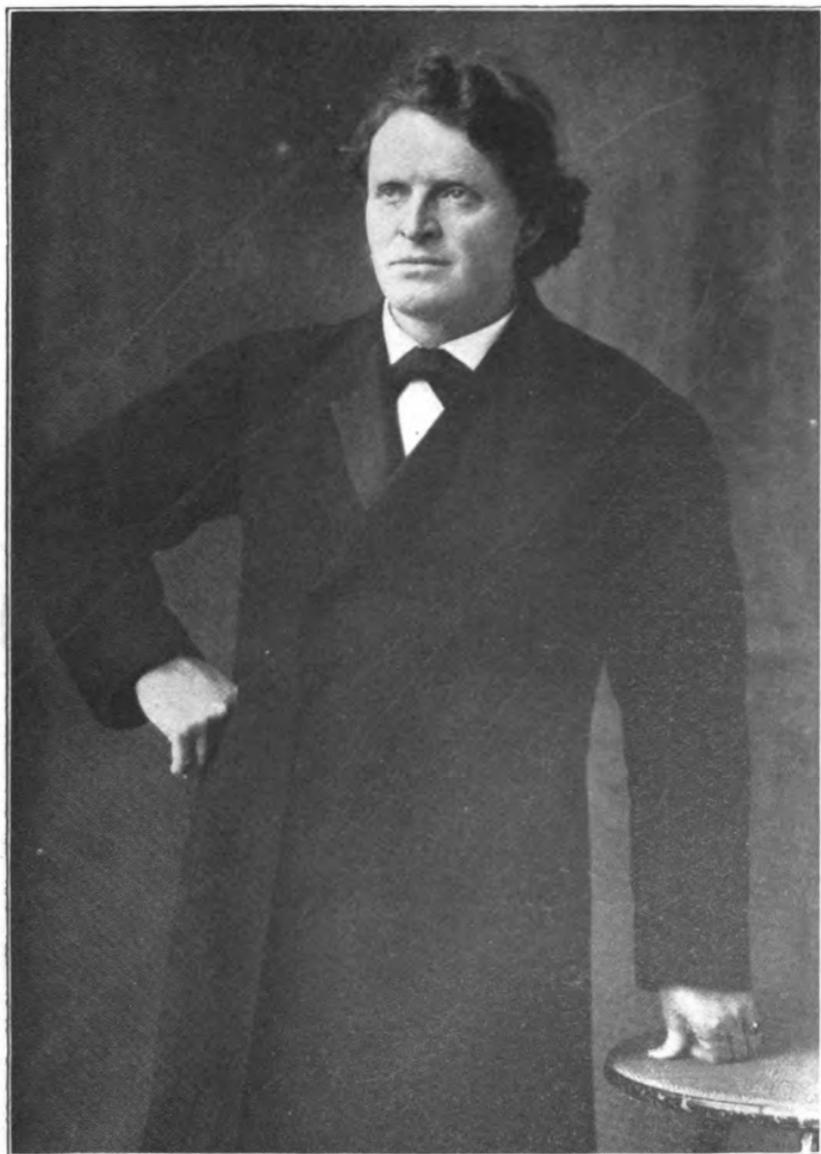
He has the faculty of Tune highly developed (see chart, page 18, of this book), while Constructiveness, without which he could be no composer, is much in evidence.

His forehead needs but to be seen to be read as the home of a rare and far-reaching intellect.

His are the thoughtful eyes of the man who has the gift of the inner vision, and his heavy, straight brows speak of strength of intellect and breadth of human sympathy and understanding.

His nose is of the Greek type, showing that he is a lover of the beautiful in nature and art, while the droop of the septum shows native ability and originality of thought. There is a sensitive arch to the nostrils which indicates a love of harmony and a keen sensitiveness to discord.

The long upper lip, hidden though it is under his mustache, indicates strength and tenacity of character.



BISHOP QUAYLE.



PHILIP SOUSA.

His ear is a splendid indicator of fine moral, intellectual and physical strength.

His is the mental-motive-vital temperament, and he is pretty well balanced as to all three.

CHAPTER XI

ACTION IN WALK AND VOICE

Walking.—In how many ways one may read another's character! We have now shown by his every feature how a man may be known, but there are still other ways, among which is his manner of walking.

The Motive Man's Walk.—Men with the motive temperament—the long boned men, it will be remembered—if well built and proportioned, and if the chest is thrown well forward and the shoulders back, will have a fine, manly stride.

Such a walk means self-confidence—the feeling that “I must succeed,” and a real joy in being alive. Notice how dignified these tall men are in their walk and manner. It is a real pleasure to meet them in the street.

Lack of Self-Confidence.—A person who stoops when walking and has a narrow chest and contracted shoulders, is lacking in self-confidence. He ought to “straighten up,” and have more faith in himself.

Heads in the Air.—These people are often very generous, religious and careful, but they will never get on in the world like the man who walks with his head in the air, his lungs expanded so as to take in as much of God's fresh air and sunshine as possible, and a general air of prosperity and happiness in their pose and stride.

Throw Up Your Head.—If you have been stooping,

throw up your head; throw back your shoulders, take a long breath and a few long, powerful strides, and notice how much more you think of yourself. Others will very soon begin to think more of you also.

Walking Into Success.—Men and women may walk into success, if they just know how. Be kind to all, but let no one “walk over” you. God himself doesn’t require that.

Remember that manly men take manly strides, and weak men have a sort of loose-jointed walk that “gives them away” at once.

A Woman’s Walk, or the Ideal Walk in Women.—A fine, well-developed woman has a dignified manner of walking. She is not mannish in her walk, but she will take even, strong, swift steps and carry herself gracefully.

Mincing Steps.—A woman who is just a little bit afraid of herself in public, or a little “too nice” for common streets, minces along, taking short, bird-like steps, and making herself appear ridiculous, though she does not know it.

Rude Characters—Rude Walk.—A rough, rude man or woman will show this coarseness in walking as much as by the facial signs. He will swing along with a “get-out-of-my-way” manner, and if a person should not get out of the way, would not hesitate to brush past none too gently, or even to use his elbows.

Poor Husbands.—Such men never make good husbands. They are the sort who are in the wife-beaters’ class, and do not deserve any notice from good women and nice girls.

An Authority’s Opinion.—Of such a walker Professor Wells remarks as follows: “He ‘bears the ma

ket,' shaves notes, lends money on the best securities, where he can double it, he bonds and mortgages—and forecloses when he can. He is a good judge of roast beef, plum pudding, brown stout. Looks out for squalls and storms, and prophesies 'hard times.' He is opposed to innovations and internal improvements; doesn't believe in reforms, and regards it a loss of time and money to educate children beyond 'reading, writing and ciphering.' He is a man of facts and of the world. His heaven is situated directly under his jacket. He struts, swells, eats, drinks, sleeps and—looks out for number one. His walk is more ponderous than light, coming down solid, on his heels. When shaking hands he permits you as a special privilege to do the shaking."

Young ladies, beware of the young man with the affected walk, who minces like a silly school-girl, and who recites poetry and looks sentimental—he will not hesitate to talk about you as his "girl," in the saloons and public places which he frequents, and he will never make a living for you if you marry him. He has a small head and little brain matter.

Strutting.—The man who struts like a turkey gobbler, wears loud, flashy clothes and uses cheap cologne, is also to be avoided. His character will also be loud, flashy and cheap, for he is deceitful, vulgar and very much in love with himself.

Walking on Tiptoes.—The person who has a sort of tiptoe step will be one who is very anxious to please, and walks on his toes as though he were afraid of disturbing somebody. He, too, is a great admirer of his own person, and seems to be constantly saying: "Don't you think I'm good-looking?" Such people are none too choice, either, in their words or their morals.

An Honest Walk.—A good, honest, straightforward person will have a straightforward walk, and not vacillate to right or left.

Influence of Education.—If such a person is not educated he will appear to be “heavy on his feet,” as he walks, but if educated, his walk will be springy, and his steps regular.

The Foxy Walk.—A person who slips along in a stealthy way may be set down at once as a human fox. Such people may be either large or small, heavy or light, they will still move noiselessly. (Note the Indians, for example, for cruelty and secretiveness.) They step lightly and often walk on their toes.

Bog Trotters.—Did you ever see a bog trotter? If so did you notice how he walked? He comes down very lightly on his heels, no matter where he may be, and throws his body in such a way that he gets his name very honestly. His walk is a trot.

**MOODS EXPRESSED IN THE WALK—BY
YOUR WALK WE SHALL KNOW YOU—
CARELESS WALKING DANGEROUS
TO YOUNG WOMEN**

A modest man has a quiet, dignified, unobtrusive walk.

The vain man struts, and instantly calls up to the observer’s mind the image of a peacock with his “fantail” spread.

The cheerful man walks briskly with head up and a pleasant expression, and it is a pleasure to meet him in the street.

A Discouraged Walk.—The man with the blues has

a dragging, moping gait. He thinks he is going to die immediately and doesn't "care a rap."

The good business man who knows how to boss, tells the whole world so by his quick, energetic, determined way of walking.

The "trailer," that is, the man who could never rule others, slouches along in a "don't-care-a-cent-whether-I-get-there-or-not" sort of a way. Even his dog will slouch beside him. Haven't you seen him pass many and many a time? If you knew him better you would find out that he is always complaining of his "hard luck"—always imagining himself sick and taking patent medicines.

How to Read by the Walk.—If you want to read the character of a person by the walk, watch it closely; then imitate it, and you will soon feel just as he feels and know what he is.

Experienced detectives often get their man by watching him walk. Fear will invariably show itself in the walk.

Some young ladies, I regret to say, walk on the streets in such a manner as not only to attract the attention of idlers, but to call forth all that is base in their natures. Some of these girls are merely following the fashion—i. e., imitating that ungainly animal, the kangaroo. Others are vain and would do almost anything to attract attention, but these are not the girls that the good, substantial young man is going to seek out when he wants a wife.

A Proposal Through the Walk.—I once knew of a young lady's having a proposal from a gentleman because of her modest, ladylike walk and bearing upon the street. He did not know who she was, but being

acquainted with the young woman with her, he sought acquaintance. This ripened into love and the two are married and happy today. He judged first of all by the walk, and he found the lady's character harmonized with her dignified walk, and he sought her for his wife.

The Flirt's Walk.—A slow, undecided, loitering walk on the part of a young woman is taken by most fast young men as an invitation to flirting.

How Nice Girls Walk.—The girl who walks down the street with a brisk gait, and head held high, who always sees and bows to her acquaintances, but is utterly oblivious of staring men on the curbs, will never be molested. A man must be pretty brazen to approach a woman who walks in this way.

Girls and women should always walk as though they were about important business, and had no time for frivolity. I mention this particularly because in her walk and carriage lies a young woman's greatest safeguard in the public streets. This, of course, is doubly true if she is so unfortunate as to be compelled to appear on the streets in the evening, and many a girl has to do this in this day when so many women and men are employed at work which keeps them out after dark.

A good "carriage."—Young ladies should feel highly complimented when told that they carry themselves well, for by their walk men will know and judge them.

CHARACTER IN THE VOICE—IF YOU KNOW THE NOTES YOU CAN READ YOUR NEIGHBOR'S CHARACTER

Every throat is different, and as it is the organs of the throat that make the voice, so it comes about that

every voice is different. This is also the case with musical instruments, what is known as their tone being the same as the voice in an animal or human being. Did it ever occur to you that every piano in the world has a different tone? Two instruments may be built exactly alike, so far as expert workmen can make them, and yet there will be that difference in tone—it may be ever so slight, but it is there. So it is with the human voice. Voices may “sound alike,” but never exactly so, and in these differences of tone lie the differences of character. If you “know the notes” and your ear is properly attuned you may read the harmonies or discords of your neighbor’s character very readily.

Comparison of Voices.—For example notice the voices of two persons—one educated and refined, the other uneducated and coarse. The first speaks in a low, musical key, the other bawls out in a loud, high key, and flies into a passion on the slightest occasion. Any one of either sex who constantly talks in a loud, high key, is a person whose temper has had little or no restraint, and who has little or no refinement.

Shakespeare once said of a woman: “Her voice was soft and low, an excellent thing in woman,” and of all his true and wonderful sayings none was more pointedly true than this. What is more soothing to a tired heart and nerves than a soft, musical woman’s voice, and what is more rasping than a sharp female voice pitched in a high key? I know of one woman who can soothe a ruffled temper in five minutes by her soft, tender tones, and I know another that, while she is a successful, cheerful person, has the effect of getting immediately upon the nerves, for her voice is

high, thin and rasping to the last degree, and it does not take her temper very long to get on that same high pitch, either. If I were a young man, looking for a wife, I should take her voice very largely into consideration, if for no other reason than that I should have to listen to it for the rest of my days.

Love in the Voice.—As anger is expressed more by the voice than by words, so also is love. A blind man cannot thrill his sweetheart by languishing glances, but he may do it by a certain gentle and passionate intonation of his voice. A man may have no chance to speak words of love to his sweetheart in a crowded car or at a hurried parting, but his single word—"Goodbye," may mean "I love you, dear," as plainly as those words themselves if spoken in the proper tone. Then, what is sweeter to a child, especially one of older years, than a mother's voice. Why? The voice may be harsh and high-pitched for others, but when mother-love is put into it, it is sweet, and gentle and kind. The negro poet, Dunbar, gave expression to this in his poem dedicated to his mother and called "When Malindy Sings." Here is one stanza of it where he is speaking of her singing:

Oh, hit's sweetah dan de music of an edicated band,
An hit's dearah dan de battle-song of triumph in the
lan';
It seems holier dan evenin' when de solemn church
bell rings,
Ez I sit an' ca'mly listen
While Malindy sings!

HOW TO TELL THE BAD VOICE—THE SIGN OF SCARLET WOMEN

The Tempter's Voice.—There is a kind of soft voice of which I would warn young ladies to beware. It belongs to the man with the thick neck, the passionate eyes and the thick lips. This man's voice when raised in anger sounds like that of a bull, but when he is bent upon ruining a young girl it is soft and insinuating, and has the effect of lulling the conscience and the senses into sleep. Beware of it. Get the man angry if you cannot escape his presence, and notice his voice change. Then you will wake up to your danger.

A gentleman has a soft voice, too, but it doesn't sound like that. You will soon find what the difference is if you study voices a little while.

The Voice of the Scarlet Woman.—To young men I would also throw out a warning word. Perhaps you have always known good women in your little town or in the country, and then you go to town. You will meet some woman who seems to be good and virtuous, and who is perfectly fascinating to you. You wonder how you could ever have been satisfied with the quiet, unpretentious home girls, but, I want you to notice her voice. It may be sweet and soft and gentle—too gentle, alas—but does it ring true? You will soon know what I mean if you do not now. There will be something in the tones that in spite of yourself will appeal to your lower nature and make you want to know the lady better, and not in a way that you would have your mother or sister know. Take care, young

man—she may be the means of your losing your good position before you are more than half aware of your danger. If you must know women, find one with a sweet and gentle voice whose tones inspire you to better living; that make you long for something higher and better in your life than you have ever known. Such voices are the human organs that give forth God's loveliest harmonies. Listen to them all you will.

Over many weary miles traveled Hiawatha, whose love story is so beautifully told by the American poet, Longfellow, because of a pleasant voice. Read how the poet puts it—

“Thus departed Hiawatha
To the land of the Dacotahs,
To the land of handsome women;
Striding over moor and meadow,
Through interminable forests,
Through uninterrupted silence
With his moccasins of magic.
At each stride a mile he measured:
Yet the way seemed long before him,
And his heart outran his footsteps,
And he journeyed without resting,
Till he heard the cataract's laughter,
Heard the Falls of Minnehaha
Calling to him through the silence.
'Pleasant is the sound,' he murmured,
'Pleasant is the voice that calls me.'”

WONDERFUL LANGUAGE OF FLOWERS OR, HOW FLOWERS TALK

Did you know that flowers can be made to speak? For many centuries certain flowers have been generally accepted as the expression of a certain sentiment, and in the following list of different flowers we give the meaning of each, separate or also in combination. Aside from the sentiment expressed by the flower itself, there is also a special meaning attached to the particular manner in which the flower is offered, and other conditions of which we mention a few.

Reversed.—If a flower is offered reversed its original significance is contradicted and the opposite is implied.

A rosebud divested of its thorns, but retaining its leaves, conveys the sentiment, "I fear no longer; I hope." Stripped of leaves and thorns it signifies, "There is nothing to hope or fear."

Secrecy.—A full-blown rose, placed over two buds, signifies "secrecy."

"Yes" is implied by touching the flower given to the lips.

"No" is implied by pinching off a petal and casting it away.

"I am" is expressed by a laurel leaf twined around the bouquet; "I have," by an ivy leaf folded together; "I offer you," by a leaf of Virginia creeper.

THE MEANING OF SINGLE FLOWERS

- Arbor Vitae — Unchanging friendship.
 Camelia, White—Loveliness.
 Candy-tuft—Indifference.
 Carnation, White—Disdain.
 China Aster—Variety.
 Clover, Four-Leaf—Be mine.
 Clover, White—Think of me.
 Clover, Red—Industry.
 Columbine—Folly.
 Daisy—Innocence.
 Daisy, Colored—Beauty.
 Dead Leaves—Sadness.
 Deadly Nightshade — Falsehood.
 Fern—Fascination.
 Forget-me-not.
 Fuchsia, Scarlet—Taste.
 Geranium, Horseshoe—Stupidity.
 Geranium, Scarlet—Consolation.
 Geranium, Rose—Preference.
 Golden-rod—Be cautious.
 Heliotrope—Devotion.
 Hyacinth, White—Loveliness.
 Hyacinth, Purple—Sorrow.
 Ivy—Friendship.
 Lily, Day—Coquetry.
 Lily, White—Sweetness.
 Lily, Yellow—Gayety.
 Lily, Water—Purity of heart; elegance.
 Lily of the Valley—Unconscious sweetness.
 Mignonette — Your qualities surpass your charms.
 Monkshead—Danger is near.
 Myrtle—Love.
 Oak—Hospitality.
 Orange Blossoms—Chastity.
 Pansy—Thoughts.
 Passion Flower—Faith.
 Primrose—Inconstancy.
 Rose—Love.
 Rose, Damask—Beauty ever new.
 Rose, Yellow—Jealousy.
 Rose, White—I am worthy of love.
 Rosebud, Moss—Confession of love.
 Smilax—Constancy.
 Straw—Agreement.
 Straw, Broken — Broken agreement.
 Sweet Pea—Depart.
 Tuberoses—Dangerous pleasures.
 Thistle—Sternness.
 Verbena—Pray for me.
 White Jasmine—Amiability.
 Witch Hazel—A spell.

MEANING IN COMBINATIONS

- Moss Rosebud, }
 Myrtle. } A confession of love.
 Mignonette, }
 Colored Daisy. } Your qualities surpass your charms of
 beauty.
 Lily of the Valley, }
 Ferns. } Your unconscious sweetness has fasci-
 nated me.
 Yellow Rose, }
 Broken Straw, } Your jealousy has broken our friendship.
 Ivy. }

MEANING IN COMBINATIONS

(CONTINUED)

Scarlet Geranium, Passion Flower, Purple Hyacinth, Arbor Vitae.	}	I trust you will find consolation through faith, in your sorrow; be assured of my unchanging friendship.
Columbine, Day Lily, Broken Straw, Witch Hazel, Colored Daisy.		Your folly and coquetry have broken the spell of your beauty.
White Pink, Canary Grass, Laurel.	}	Your talent and perseverance will win you glory.
Golden-rod, Monkshead, Sweet Pea, Forget-me-not.		Be cautious; danger is near; I depart soon; forget me not.

CHAPTER XII

**GRAPHOLOGY—HOW YOUR PENMANSHIP
REVEALS YOUR CHARACTER**

General Style of Writing.—There are so many influences brought to bear upon the handwriting of any person that Graphology, or character reading by the penmanship, is not so exact as it otherwise would be. There are a number of general styles of writing, however, which indicate as many general styles of character. These, according to an acknowledged authority, are:

1. The Fine and Regular.
2. The Irregular and Unsightly.
3. The Rounded and Measured.
4. The Angular and Pointed.
5. The Large and Bold.
6. The Small, the Cramped and the Weak.
7. The Formal and Precise.
8. The Ornate.
9. The Plain and Legible.
10. The Dashing and Illegible.

The Fine and Regular.—First, then, select from among your correspondence, the letters in a fine, regular hand, and you will discover that this sort of writing is done by persons who are either good mechanics, or would succeed in that line if they tried.

Other Possibilities.—They are good business men,

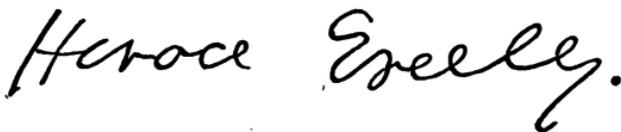
artists, poets, writers or musicians. They have ability also to construct and invent. They have a good memory of form, and hence remember faces easily; they notice resemblances between parents and children, or the difference in size of two objects. They are generally good readers and spellers. They are also systematic and neat, but we will not find this sort of writing among the truly great.

The Irregular and Unsightly.—While persons who write in this manner have little order about them and are not original or inventive. They are very frequently great men and women, and the irregularity of their writing shows that they are developed in some directions more than in others, and all geniuses are that.



Irregular Writing.

Horace Greeley, who was one of the greatest as well as one of the brightest men America has produced, wrote in this irregular way. (Notice facsimile herewith.)



The Rounded and Measured.—The person who writes this way will be very orderly, cool-headed,



Round and Pointed.

steady, and have plenty of perseverance. He will be calm, resolute and even-tempered.

An Example.—I am giving here a letter addressed to me by such a person. This gentleman has every one of the qualities named. He never becomes greatly excited; he does not enthuse readily, but he is one who may be depended upon in an emergency.

Theodore Roosevelt

Round and Pointed.

HOW THEODORE ROOSEVELT'S HAND- WRITING SHOWS HIS CHARACTER

The Angular and Pointed.—Persons writing in this way may not have so great a love of order and perfection, but they will know exactly what they want to do, and they will do it. They are energetic, analytical and

G. Washington

Large and Bold.

forceful. (Note signature of Theodore Roosevelt herewith.) Mr. Roosevelt's writing is a very good example and certainly his character corresponds. When "Teddy" goes after a bear he usually knows where the bear is and generally gets it. People who write this way are independent, self-reliant, brave and steadfast.

The Large and Bold.—A person who writes in this way is capable of hard, dangerous work. He will not care so much for poetry as for practical things, and

nothing can hold him back when he believes himself to be in the right. If rich he will be generous because he is broad-minded; if poor, he will bear it "like a good soldier," and not be constantly complaining of his "hard luck."

Small and Cramped.—This kind of writing seems to indicate weakness of character, perhaps of body. The person will not have any self-confidence, and will be afraid of attempting anything of any importance. He will be lazy, timid and easily irritated, and so afraid of trouble that he has no hope of anything good ever coming into his life. He is not, therefore, likely to succeed.

The Formal and Precise.—In such writing one would think the writer had measured every letter, so very regular is the script. The writer is usually narrow-minded and as precise and "cranky" about everything he does as he is in his penmanship. He will have little warmth of disposition, or sympathy with any one who is not as particular as himself. Dickens tells about a school for young ladies where the teacher made the pupils practice saying "prunes and prisms" so that they would be sufficiently prim, and the people who write this little precise hand doubtless had some such training in their youth.

The Ornate, or Ornamental.—We have all seen this kind of writing—the person being very extravagant with his flourishes and with his ink. Such persons are usually able to remember the forms of things they have seen, and sometimes to reproduce them with brush and paint. They hold high ideals, but are not deep thinkers; they are light-hearted, energetic and daring. They are not only active in body, but also

in mind; they do not like to sit still. They begin many things with great enthusiasm but they finish very few of them.



Ornate or Ornamental.

The Plain and Legible.—This was the style of Abraham Lincoln, and was an exact key to his character—for everybody knows that “honest Abe,” was just that plain, easily-read sort; there was no “style” about his clothes, nor anything to conceal or “decorate” about his life. He lived to serve and not to make a show, and although he filled the highest office in the gift of the country, he was always the same rough, honest, homespun man, who was equally conscientious when splitting a rail or ruling a nation.



Plain and Legible.

The Dashing and Illegible.—These names, given by Professor Wells, are descriptive in themselves. Show me a dashing “hand,” which is almost impossible to read, and which seems to intimate that the writer has scarcely time to throw the ink upon the paper, and I will show you a person who is dashing, always in a hurry, who has an unusually brilliant intellect, but who is ruled too much by his imagination, and does not accomplish much real good. Such persons are too

often carried away by excitement or the inspiration of the moment, and the hand cannot keep up with the thoughts, and so writes an illegible scrawl, known by some persons as "hen scratching." People who write that way are lively companions, but they are impatient, cannot bear to be contradicted, and usually get very angry when arguing. However, if they are inclined to be religious they are very charitable and give lavishly to the poor.

HOW EDUCATION CHANGES WRITING AND CHARACTER

Educational Influences.—Education has a great influence in the forming of the handwriting, and gradually study will give strength and character to it. However, I have known many finely educated people who write like school children, and this is a thing hard to understand. This is not a general rule, however, for an uneducated person's writing usually lacks force and uniformity, while whatever the "style" of the educated man's script, there will be a strength in it that means that the hand is directed by a trained head.

National Peculiarities.—A lady of my acquaintance who has lived much abroad is very expert in telling the nationality of a person by the handwriting. At a glance she can tell whether a writer is German, French, English or American, although each has written in good English.

Business Handwriting.—Business men and women write or should write a plain, easily read hand, and bookkeepers and clerks who are not so fortunate as to have a typewriter at their command, are required to write plainly. Here is a very good specimen of a good

business hand. It was written by an experienced bookkeeper.

Mrs. L. K. Miggins
Naperville, Ills.
of J. L. Nichols & Co.

Business Hand.

Feminine Handwriting.—There was a time when the handwriting of women was much alike—small, neat and “feminine,” but in this day, when women are doing almost every kind of work, side by side with men, it cannot be said that there is any style of writing that could be called distinctly “feminine.”

Rail-Fence Writing.—Many society women affect what is known as the “rail-fence” style, for which a stub pen is used. This makes black, heavy lines, and

Verona

Rail Fence Writing.

the letters are always large and bold, but they are legible and severely plain, and remind one of the “mission furniture,” now so popular—plain and severe, but most artistic. The specimen presented herewith

is in the handwriting of a young woman of great force of character and many talents, both literary and artistic. It shows that while one may follow a certain style of chirography, his or her own individuality will assert itself, so that it may be recognized by friends.

"Imitation."—Some people are such mimics that they are usually imitating somebody else and for this reason haven't any decided handwriting of their own; in short, they never write their name twice alike. The writing of such persons is of no value in character reading, except that it shows a lack of character.

Nervous Handwriting.—One must not judge a person too closely by penmanship, however, because a man or woman may be a very fine writer, naturally, but owing to nervousness or other temporary weakness the hand may tremble and jerk, and fail to follow out the dictates of the brain. Just as a person may speak very clearly and distinctly into a telephone receiver, but if there is "trouble" along the line, his voice will sound broken and unnatural to the man who hears at the other end of the line.

Old age makes the hand tremble, too, and the writing is uncertain, weak, and tremulous.

Murderer's Signature.—This is the signature of a man who committed murder, and his name as he signed it at police headquarters shortly after his capture. Notice how unsteadily he wrote. No doubt the wavering lines were caused by fear.

A handwritten signature in cursive script that reads "Edward Klean". The letters are somewhat shaky and uneven in thickness, consistent with the "Murderer's Handwriting" described in the text above.

Murderer's Handwriting.

THE VALUE OF AUTOGRAPHS

WHAT SIGNATURES OF PROMINENT PEOPLE ARE WORTH

Autograph Collectors.—Many persons have a hobby of collecting autographs from prominent people. While this in itself is quite an innocent amusement, it is rather expensive. Some have collections which they value at several thousand dollars, and they have cost them that much.

United States Presidents' Signature.—The standard price for the autograph of any president of the United States since Garfield is \$1.00. President Garfield's signature sells now at from \$2.00 up. The price for Lincoln's autograph is \$10.00. A letter written by Lincoln early in the war has recently been sold for \$50.00. Thomas Jefferson's signature brings \$10.00, and it is rather difficult to procure it at any price.

Foreign Autographs.—These are still more difficult to obtain, and they cost much more. The First Napoleon's autograph is worth from \$25.00 to \$50.00, and Dr. Johnson's about the same. Queen Victoria's is sold as low as \$6.50. King Edward has been very sparing with his autographs. There is record of only one sale, and that was at \$12.50. Lord Beaconsfield's is worth \$5.00. The Hon. Wm. Gladstone was most liberal in furnishing his autograph. Most any one by sending him a letter could obtain his signature. For this reason his autograph, at the present time, has practically no value, but probably within twenty-five

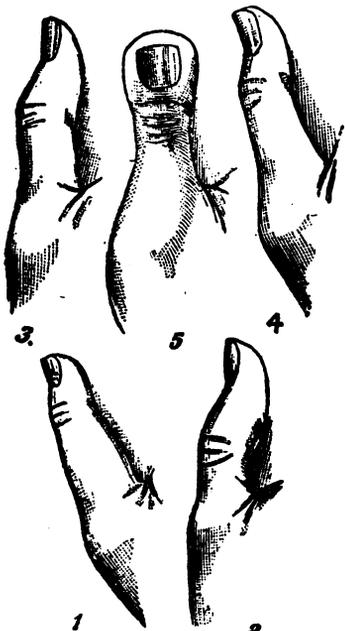
years it will sell at a high price. Boulanger's autograph sells from \$1.00 upwards, and Bismarck's from \$3.00 to \$5.00.

Forgeries.—It is needless to say that many of these autographs are pure forgeries, and any one dealing in them should exercise the greatest care in securing only genuine signatures.

CHAPTER XIII

THUMB IMPRESSIONS AND FINGER
PRINTS—HOW THEY SHOW
CHARACTER

An Ancient Custom.—Few persons, nowadays, who are familiar with the various methods of character reading, resort to the ancient practice of the Chinese, who believed that they could tell the future by studying the impression made by a thumb on a ball of soft wax.



1
Different Thumbs.

Making the Mark.—People in ancient times “made their mark” by dipping the thumb into ink and impressing it upon parchment or paper; for every thumb impression was different, and the “signature” would be recognized by those who knew.

The Thumb as an Index.—The thumbs of every human hand being thus different, the thumb is known as the “index” the hand.

A large thumb means that the person has plenty of self-confidence; he will not be easily influenced for good or ill; he is likely to be very "bossy," and his actions are ruled by the head rather than the heart.

A small thumb means a lack of self-reliance; its owner is easily influenced; he is governed more by what his heart says than by his head. He may have "great ideas," but he will never carry them out.

The Extravagant Thumb.—A thumb that bends back easily shows its owner to be extravagant not only with money but in everything he does.

Stubborn Thumbs.—A thumb that will not bend back at all, or very little, shows its owner to be stubborn; he will also be very careful about everything; he will not tell all he knows; he will always want to see "fair play;" and he will have a lot of good, common sense. On the other hand he will not care to know many people out of his own family, unless he can use other people, in which case he will pretend a friendliness he does not feel.

The First Phalange.—That part of the thumb containing the nail is called the "first phalange." It stands for will power, self-reliance, and a domineering (ruling) spirit. In proportion to its length these three traits are more or less strong.

A Bossy Thumb.—If this first phalange is too long for the rest of the thumb, the person is entirely too "bossy." If it is short, the person will be an "oh-I-don't-know" or "don't-care" sort, who doesn't like to be "bothered" about anything.

A Weak Thumb.—A very short first phalange shows a very weak will and a tendency to the blues.

Strength and Justice.—If the first phalange is long,

and the fingers have square tips, the will is strong, but it will be softened by a love of justice.

A Fitful Nature.—If the first phalange is long and the hand is soft, the will power will be strong, but it will only show itself in fits and starts, because as the soft hand has been shown to stand for laziness, its influence is felt in the will, something in the way described by St. Paul when he says, “When I would do good, evil is ever present with me.”

Mixed Meanings.—When the first phalange of the thumb is “medium length,” and is wide, the person is stubborn, unless the end is square, when it would mean good, firm judgment.

Warnings in the Thumb, or “The Murderer’s Thumb.”—When it is very long and very broad its owner will have an “ungovernable temper,” and the unlucky person who happens to be a wedded partner will have to “go very carefully all his days,” to escape and prevent outbursts of anger. Men with such thumbs do not hesitate to beat their wives or to commit murder.

Thumb Impressions and Finger Prints.—In connection with these thumb impressions, it might be well to say that this is the thumb of a man who was convicted of murder in the first degree. The act was



committed in an outburst of temper, as the broad and short first phalange of the thumb indicates as being quite probable. (See cut herewith.)

Finger Prints.—It is a most remarkable fact that no two persons whose finger-prints have been taken as a means of identification, have ever had exactly the same shaped fingers. It is therefore very important for the police to have such a means of identification. The accompanying cuts show how these finger impressions appear. They are secured by having the person dip the finger-tips into printer's ink and then press each one upon paper.

The second phalange "stands for" logic, reasoning power and judgment, and these three traits will be great or small according to the length or width of this second division of the thumb.

Wasp Shaped Thumbs.—When the second portion of the thumb is wasp-shaped and slightly curved inward, the person is brilliant, sharp and a deep thinker.

THE SHAPE OF YOUR HAND SHOWS WHAT YOU ARE

Combinations.—Now, let us see what the thumb means when certain first and second phalanges are combined.

Strong Will and Good Sense.—When the first and second are of the same length and the thumb is comparatively longer than the other fingers, it will show a strong will and abundance of good sense. This person will rule others with sense and reason.

A Splendid Thumb.—If the same thumb is only of medium length, the person will not care to rule anyone—but the character will be strong, wise and beautiful.

Good Reason, Poor Decision.—If the first phalange

is short and the second long, the person will have good reasoning powers, but will not be able to decide important matters. They will always take pains to prove that they are "right" in every argument. They make great plans, but hardly ever carry them out. They can give very good advice to others, but seldom take "their own medicine."

Impulsiveness.—If the first phalange is long and the second short, the person is likely to act or speak "before he thinks," or to run too many risks. Such people are apt to "marry in haste and repent at leisure."

The Third Phalange.—This is the fleshy part of the thumb and has its place in palmistry, where it is known as the Mount of Venus. There are a few meanings, however, that may rightfully be given in this chapter.

Passion.—If the third phalange is thick and long, high and extending out into the palm of the hand, the person will be very passionate, and not curb himself in any respect.

Kindness to the Poor.—If the third phalange is of medium size, and in proper proportion to the rest of the hand, the owner will be loving, good to the poor and a very agreeable person to know.

Coldness.—If the third phalange is weak and flat, the person will be cold, selfish, and distant. This may be overcome by the lines of the head, but it is a pretty sure sign and I should not advise any loving, affectionate, passionate man to marry a woman in whom this sign is very plainly marked.

Will and Love Wedded.—A person whose thumb has a long first phalange will rule by sheer force of will; he will, however, love his friends and the whole

human race. He will love even if not loved in return, and will be constant in this love. A person with the second and third phalanges longer than the first will rule his passions by Reason.

Easily Tempted.—A person who has the first and second phalanges small and undeveloped and the third very large, will have a poor chance of resisting temptation. He will be changeable, inconstant and tormented by a bad temper. He will not be able to keep a secret, and will more than likely be subject to fits of the blues.

Duty.—If the first phalange is long and the hand soft, the person will not like work, but will do it as a duty.

The "Rolling Stone."—A flat hand with a short thumb lacks "stick-to-it-iveness," and its owner is like the rolling stone which gathers no moss; he may, however, be very loving and genial.

Success.—If, however, the second phalange is well-developed in the flat hand, the short thumb will stand for good judgment and consequent success.

Love of Money.—If the thumb bends inward toward the fingers the person will be fond of grasping the money bags and holding fast to them.

CHAPTER XIV

PALMISTRY—OR THE SIGNS AND LINES IN YOUR HANDS AND WHAT THEY MEAN

The Living Tablets.—Palmistry, as the name implies, deals with the palm of the hand. Upon this

Religion.—If long, with a pointed tip, the person will be inclined to be religious; he will also be a lover of good reading.

Truthfulness.—If this first finger is of medium length and has a square tip the person must have the truth about everything; he cannot endure deception.

Superstition.—If of medium length and the tip is flat, the owner is likely to “believe in ghosts,” and to frequently change his religion.

Ambition.—If the first finger is the same length or longer than the third, the person will be unduly ambitious. Napoleon’s first finger was of this kind.

THE FINGER OF SATURN

Melancholy.—The second, or middle finger, is called the Finger of Saturn. If this finger is long and flat the person will be given to spells of the blues, and might commit suicide under some circumstances. If this finger is longer and pointed, which seldom occurs, the person will be wholly selfish and forever worrying.

Seriousness.—If the middle finger is long and square the person will be of a very serious turn of mind.

Love of Animals.—If long and flat the person will be fond of animals.

THE FINGER OF THE SUN

Mercenary Art.—The third (ring) finger is called the Finger of the Sun. If this finger is short and the tip is neither pointed, round, nor square, the person will perhaps be an artist, but will paint merely for the money there is in it.

Love of Art.—If the Sun finger is pointed at the tip, the person will be a “natural-born” artist.

Frivolity.—If this third finger is pointed at the tip and the other fingers are not, the person will be very giddy and frivolous.

Mercenary Finger.—If this ring finger is square at the tip the sign is also that of an artist who works only for money.

Historical Art.—If the tip is flat the person will be a painter of historical pictures, or an actor, whose work is to help make “living pictures.”

FINGER OF MERCURY

Influence.—The fourth or “little” finger, is called the Finger of Mercury. If this finger reaches almost or quite to the nail of the third finger, the person will be a great student, and love to make the best of his talents. He will also have great influence over others.

Reason.—If the Finger of Mercury is very short, the person will be a good reasoner.

Mechanics.—If this “little” finger is flat at the tip the person will be a good mechanic, will make a good speaker or a good scientist.

FINGER TIPS—THEIR SHAPE AND MEANING

The Kinds—In every hand the finger-tips differ, but there have been found by students of Palmistry to be four distinct kinds of tips which we shall call here the pointed, those that resemble a cone, “cone-shaped;” the square, and the flat, i. e., those shaped something like a beaver’s tail.

The Pointed.—A hand with this sign usually belongs to a poet, and the person possessing it has such high ideas of what people should be that it is almost

impossible for him to be happy in this world. Paul Laurence Dunbar, although a negro, had this hand in its perfection, and of him it was said after his death by a very dear friend: "I thank God he is gone; this world was too sad a place for him."

Insanity.—If the fingers are pointed so as to appear almost sharp at the ends, the person may become insane. Monks and sisters of charity who "keep themselves unspotted from the world," are also likely to have these "ideal" fingers.

The Cone-Shape—Lucky.—When these fingers are found with a well-formed thumb they are very lucky finger-tips to possess. Their owners are great nature-lovers and are unselfish in their motives. They are, however moody, and are easily cast down from great heights of bliss to the depths of despair.

Fickleness.—They are not happy in a humdrum life, and when married are often failures unless their unselfishness makes them keep down their natural impulses. They are warm and generous but inclined to be fickle.

Laziness.—If these cone-shaped fingers are found in perfection the person will be lazy, over-indulgent of his passions, not able to keep his mind on anything and will not make anything of his life.

The Square-Tipped.—These belong to people who are "on the square." They are the good, honest people and the world would be a sorry place without them. It will be safe to trust them, for they are honesty itself. They like hunting and are good shots. They like to read books of travel, but care nothing for serious poetry. They usually love their own families, but do not care much for anybody outside. If they have children they care more for them than for their wives.

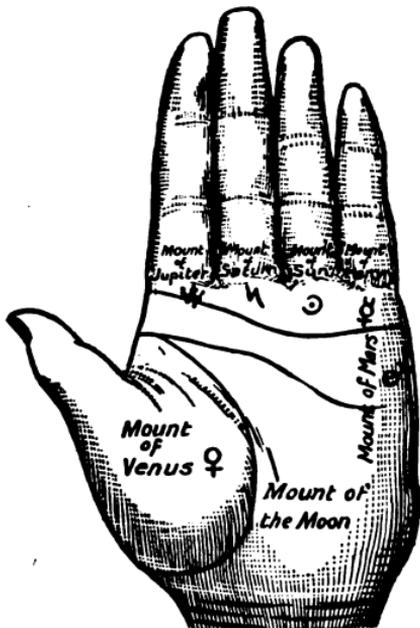
The Flat, or Beaver-Tailed.—These fingers are slightly wider at the tip, and look like the picture herewith. This person will have plenty of self-confidence. He will crave wealth, and he does not “gush” over anything. Such fingers belong to successful farmers, good mechanics, and good musicians. They like everything to be in “apple-pie” order.



Beaver-Tailed Finger Tips.

THE MOUNTS AND THEIR IMPORTANCE TO THE CHARACTER READER

The Names.—So much for the finger-tips; let us now see what is to be found at the finger-roots. Here are little elevations such as one sees about a properly-tended plant, and these little elevations are very naturally called “mounts.” They take their names from the “trees” or fingers whose roots they cover, and hence are known as follows:



Palm Showing Mounts.

For the thumb—the Mount of Venus.

For the first finger—the Mount of Jupiter.

For the second finger—the Mount of Saturn.

For the third finger—the Mount of the Sun, or Apollo.

For the fourth finger—the Mount of Mercury.

Mount of Luna.—Then just across from the thumb mount (Venus, or Love), is the Mount of Luna, or the Moon. Between this mount and that at the base of the little finger (Mercury), is another mount which is called the Mount of Mars. This mount has a companion bearing the same name, and this second Mount of Mars is found just beneath the mount at the base of the first finger, viz., the Mount of Jupiter, and just above the thumb mount, or the mount called Venus.

Meaning of Mounts.—First let us “get at” the meanings of the five mounts, beginning with the first (index) finger, and called as we have seen

THE MOUNT OF JUPITER

Absent.—If this mount is absent, the person will have little respect for himself, for his fellow-men, or for God. He will show no respect to old age, and will like low company.

Religion.—If the Mount of Jupiter is developed in good proportion to the balance of the hand then the person will be an honest believer in religion; have a fine sense of honor; and will have a reasonable love for social pleasures; he will also be fond of pretty landscapes, flowers, trees, and fine sunsets.

Faithfulness.—He will, however, stick closer to old friends than to new.

Judgment.—He will take his own part and he likes a little “blarney.” Such people have good judgment in marriage and do not often make a mistake.

Large.—If, however, this first mount is very large, then take care! The person will be entirely too fond of showing off as to his brains and his clothes; don't

marry such a man or woman for he or she will be jealous past all endurance; in fact, persons with this mount very large have been known to commit murder through jealousy.

Slanting.—Sometimes it will be found that this mount as well as the others is not located exactly under the finger which bears its name, but will lie between it and the next finger, and if the mount of Jupiter is so situated the meaning is entirely different; i. e., it then means that the person is inclined to the study of religious subjects, deep studies of other kinds and mathematics, and he will not only be very proud but very sad.

MOUNT OF SATURN

We now come to the mount at the base of the second, or middle, finger—the Mount of Saturn.

Absent.—If this mount is not found in the hand the person is not really worth while, and his life will amount to nothing of any consequence.

Large.—If the Mount of Saturn is large but not exaggerated, the person will be a child of fate. This is the most important finger in the reading of the hand.

Sensitiveness.—With this mount well developed the person will be very sensitive, and often very blue; he will like to be alone at least a part of the time, and he will not want to run into any danger or take any chances.

Good Farmers.—The owners of this large Mount of Saturn seldom marry; they have very few friends, and the best kind of work for them is farming. Such

persons love serious music, but are driven half mad by "rag time."

Very Large.—When the Mount of Saturn is very large (exaggerated) so much so as to attract immediate attention it is a forerunner of insanity.

Fate Overcome.—If the Mount of Saturn is not immediately under the Finger of Saturn, but inclines toward the Mount of the Sun, the person can overcome his bad fate and make a success of life in spite of it.

MOUNT OF THE SUN

The third mount is at the foot of the third, or ring, finger, and is called the Mount of the Sun. (Some palmists call this Apollo.) If this mount is not to be found in the hand the person is very dull and ignorant.

Small.—If it is but slightly developed the person will love everything beautiful, but have no ability to create anything beautiful in art, music or letters.

Normal.—If this mount is well developed or "normal," the person will become successful, wealthy and famous through art of some kind or public speaking; the person will also have great self-confidence, pleasantness of manner, beauty and generosity. Very bright people have such a Mount of the Sun, and although they are passionate they have themselves in perfect control. They are not often lucky in their marriages because they expect too much of the other party.

Very Large.—If this Mount of the Sun is extremely large the person will be too vain for words and constantly wanting someone to praise him. Such persons think they are too great in their work to be criticised.

MOUNT OF MERCURY

Absent.—The Mount of Mercury is situated at the base of the fourth, "little," finger. If this mount is not to be found the person will never succeed in business where figuring and calculating has to be done.

Large.—If the mount is comparatively large the person will be a good talker, a good business man or woman, and may perhaps be an inventor. He will move quickly, both as to mind and body. He will like to travel and if his fingers have pointed tips will be brilliant as a public speaker. If such persons study they will be successful, because they are not afraid of hard work.

Very Large.—If this mount is very large the person is sure to be deceitful and treacherous and probably a thief, and will certainly be very ignorant. They are great humbugs.

MOUNT OF VENUS

Absent.—This, as has been stated above, is the mount at the base of the thumb; in fact, it forms the third phalange of the thumb. If this mount is absent or very flat it is a sure sign of coldness and lack of sympathy, and its owner takes very little interest in anything of a humanitarian nature.

Normal.—If this mount is normal in size, neither remarkably small nor remarkably large, the person will be pure, tender and generous, and have a great love for the beautiful. This one will also be fond of dancing and gay music. It is much better for a woman to have this mount well developed than for a man to have it so.

In a Man's Hand.—Men who have this mount in evidence are usually womanish and not at all manly. Some persons call them "sissies."

Very Large.—If this mount is very large in either women or men its owner is very passionate, a heartless coquette and extremely selfish.

THE MOUNT OF THE MOON

Absent.—This is found between the upper Mount of Mars and the "Bracelets." If there is no Mount of the Moon the person will be wanting in imagination, will care nothing for books or studies of any kind, and have no inventive powers.

Proper Shape.—If this mount is present, it should be fuller near the wrist than above. Its owner will have a pure, sweet character; will be fond of poetry and of traveling.

The Fortune Teller's Mount.—People with this Moon mount well developed make good fortune-tellers, but they will have too many dreams to make them very happy. Their marriages are unusual. They sometimes have lazy minds but always active bodies.

Normal.—If this mount is of the right size (that is, normal), and is full in the middle, the person should be careful about bowel troubles. If normal, with the fullness at the top, the person will suffer a great deal from biliousness and catarrh.

Very Large.—If the Mount of the Moon is too large the person will be very easily angered, and frequently very sad.

THE MOUNTS OF MARS

Two Mounts.—There are really two mounts of Mars,

as has already been explained, one immediately below the Mount of Mercury and above the Mount of the Moon; the other lying just below the Mount of Jupiter. Above the Mount of Venus and between the two mounts is a space called the Plain of Mars. We will mention the meanings of the first mount first, i. e., that one lying between the Mounts of Mercury and the Moon.

Absent.—If this mount is absent, the person is a coward, i. e., “afraid of his own shadow.”

Small.—If the Mount of Mars is but slightly raised, the person will be brave, have plenty of self-possession and will be generous to friends and enemies alike.

Generosity.—If the first phalange of the thumb is short and the Mount of Mars is “normal,” the person will be a little loud and rough in his talk, but will be kind and generous just the same.

Danger.—If this mount is very large, the person will be a dangerous individual, and the kind it is best to keep away from, especially when angry. If this is found in a man’s hand no pure young girl ought to honor him with her acquaintance.

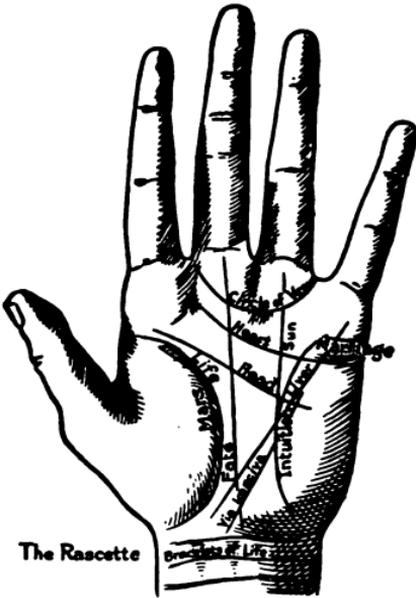
The Upper Mount.—If the second Mount of Mars is well developed the person will be active; when there is a lion in the path he will meet him half way, and show him that he is not afraid. He will show great presence of mind when the house is on fire, for instance. He is, in short, a brave man.

PRINCIPAL LINES FOUND IN THE HAND

The Names.—Having now learned the names and significance of the mounts, we shall go a little further into their mysteries, and learn what the meaning is

of the lines written by the truthful hand of Time and Fate upon these tablets, and also upon the tiny "valleys" lying between.

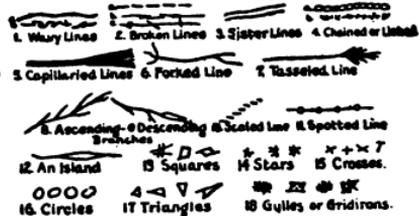
The lines, according to their importance, are named as follows:



- (1) The Life Line.
- (2) The Heart Line.
- (3) The Head Line.
- (4) The Luck or Fate Line.
- (5) The Sun Line or the Line of Brilliance.
- (6) The Bracelets.

The lines of next importance are:

- (1) The Health or "Liver" Line.
- (2) "The Milky Way" Line.
- (3) The Girdle of Venus.
- (4) Sister Life Line
- (5) Marriage Line.
- (6) The Third Bracelet.
- (7) The Line of the Moon.



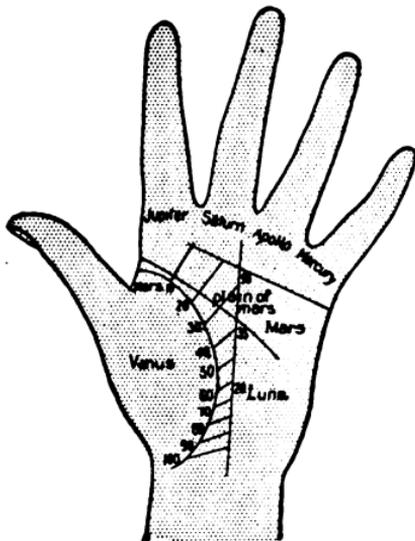
Various Kinds of Lines.

Other lines are frequently found in every hand, and these are the "mount lines," "influence lines," "emergency lines," etc., etc.

The picture herewith shows other marks frequently found in the palms, and the name of each is given.

TIME

Length of Life.—On this picture it will be seen that the Life Line is divided into parts numbering as high as 100, and these divisions represent the corresponding years in the person's life, and any event recorded in the hand will occur or has occurred when the person reached or shall reach the age indicated by the location in the hand. For example, if there were a distinct break in the Life Line at the point corresponding to that marked 50 in the picture it is a sign that the person will die at that age.



Time and the Mounts.

Time is counted downward on the Life Line, but on the Line of Fate it is counted upward. On the Line of Heart it is counted from Jupiter to the outer edge of the hand.

THE LIFE LINE SHOWS WHETHER YOU WILL BE HEALTHY OR SICKLY AND HOW LONG YOU WILL LIVE

Sickness and Death.—This line indicates first of all how long a person will live and at what times he had or will have sickness or accidents.

Characteristics.—This line should be long, narrow and deep, and not highly colored. It should go com-

pletely around the Mount of Venus as in this "Time" picture.

A "Brute."—If the Life Line is pale and broad the person is not much above the brute in his nature.

"Blow Hot, Blow Cold."—If it is sometimes thick and sometimes thin the person's disposition is the same way—he will seem to be a friend and interested in others' affairs, but will forget a friend and his interests as soon as something new comes along to claim his attention.

A Health Sign.—If the Life Line is very thin in the center the person will have poor health at middle age. If this thinness ends in that spot death will result.

Chained.—If this line is chained, as in the picture (see cut, "Various Kinds of Lines," page 198, of this book), the person has a weak constitution.

Early Illnesses.—If this chain is seen only under the Mount of Jupiter it indicates that the person had ill health when a child.

Long Life.—If the Life Line should (which it does not often do) come out in a great circle into the palm of the hand and reach the Mount of the Moon, it means long life to the person.

Sudden Death.—If it commences directly under the Mount of Jupiter the person's life will end suddenly.

"Breaks."—"Breaks" in the line (see cut 2 in the table showing the different signs, page 198, of this book), the person may expect sudden illness at the age indicated by the break.

Sensitiveness.—If the line of life is connected with the head line at the start the person's life will be guided by good sense and judgment, but he will be extremely sensitive.

Terrible Death.—If the Life Line joins both the head and heart lines at the commencement the person should be extremely careful, as this combination foretells a terrible death by accident.

Foolhardiness.—If the Life Line is entirely separated from the Head Line and there are a good many little lines forming sort of a net between them, the person will be so foolhardy as to be worthy to be called a fool.

“Push.”—When there is a small space between the Head and Life Lines the person will have a lot of push about him, but not very much judgment.

Sterility.—If the Life Line in a woman’s hand comes down close to the base of the thumb (Mount of Venus) and the Health Line is joined to the Head Line with a star, she will have no children.

Saved.—If the end of the Life Line joins the Fate Line, the person’s life has been in some dreadful peril, but was saved.

WHAT A FORKED LIFE LINE MEANS

Faithfulness.—If there is a very clearly marked, small fork at the beginning of the Life Line, the person is honest and just, and will make a good and faithful friend.

Unfaithfulness.—If it is forked at the beginning and the forks come from the inside of the hand, the person will not make a good friend or a faithful sweetheart.

Kindness.—If it is forked at the beginning and this fork goes to the Head Line, the person will be very faithful, good and kind.

A Warning.—If there is a fork in the very middle

of the line the person is warned to take care of his health or he will lose it completely.

Poverty Threatened.—If there is a break at the end, the person should not overwork when old, or he will become poor.

Poverty Prophesied.—If the line is tasselled at the end the person may expect to be poor in his old age, if not sooner.

A Sad Death.—If forked at the end, and the forks run wide apart the person will end his life in poverty in a foreign land.

Riches.—If, from the life line, there are ascending branches, the person will become rich.

Riches Deserved.—If these lines pass through other lines the person's riches and success will come through his own worthiness and efforts.

Nervous Trouble.—If there is a black spot on the line, and a branch starts from it, the person has some nervous trouble caused by some disease.

A Prophecy.—When the branches on the Life Line go downward instead of upward, the person will lose property and health at the age indicated by the beginning of these branches on the Life Line.

Salvation Bars.—If the line is broken, and across the broken place there is a bar, the person's life will be saved in a severe illness.

Headache Lines.—If the Life Line is constantly crossed by little bars he will have a good many little sicknesses—headaches, for example, but nothing very serious.

Danger Signals!—Black spots are danger signals. They always mean that the person has or is threatened with some disease, and if the spots are very

deep the person is likely to be murdered or to die suddenly.

Blindness Threatened.—If there are circles or spots on the line the person is threatened with blindness, if it has not already come.

An Early Accident.—If there are circles and spots on the line the person has had an accident in early life.

A Hard Old Age.—If there is a cross at the end of the line, the person will certainly have a hard old age, and it will not be deserved, either.

Brain Storm Forecast.—If two of the branches going in different directions make a cross the person is in danger of brain troubles, and will be greatly afraid to die.

Indigestion.—If there is an island on the line and the Line of Life is wavy, the person will have much bilious trouble and indigestion.

THE HEAD LINE IT SHOWS HOW YOU WILL LIVE, WORK AND ACT

The Second Important Line.—The head line is considered next in importance to the Life Line. It is found under the Line of the Heart, more or less parallel to it, and separated from it by what is called the quadrangle, which will be considered with the Life Line.

Common Sense.—If the Head Line is long, clear and straight, the person will have a generous supply of common sense.

Love of Detail.—If it is long and straight on a long hand, the person will have to know all the details of a story or of a piece of machinery.

A "Good Partner."—If it is long and narrow and the Mount of Venus is of the proper size, the person will make a faithful friend, lover or wedded companion.

Concentration.—If it is long and narrow and the Mounts of Jupiter and Mercury are plainly visible, the person will have the power of keeping his mind on his work or on anything he wishes.

Thoughtfulness.—If the Head Line is long and the distance between it and the Heart Line is wide, the person will be of a thoughtful turn of mind.

Economy.—If the Head Line is long and straight, the Heart Line well defined, and the finger of Jupiter longer than it would be naturally, the person will be saving, but not a miser.

A Good Medium.—If it crosses the Line of Life the person would make a good medium.

A good memory is shown by a Life Line which extends clear across the hand with a good strong Health Line.

Frivolity.—If the Head Line is thin and weak the person amounts to very little, and cares only for silly and useless things.

Headaches.—If this line is chained (see picture illustrating this, page 198, of this volume), the person is subject to severe pains in the head.

Untrustworthiness.—If the Head Line is long and very poorly marked and the Mount of Mercury is unusually large, the person cannot be trusted.

A "Good-for-Nothing."—If the Head Line is short and the Mount of Mercury very small, while the Mounts of Venus and the Moon are very large, the person will be a lazy, "good-for-nothing."

Ignorance.—If the Life Line is broad but not very

plain, the hands hard, and the Mount of the Sun scarcely developed, the person will be an ignorant.

Lack of Tact.—If the Life Line is straight and the ring finger is short with large knots at the joints, the person will always say the wrong thing in the wrong place, and be constantly getting into trouble because of it.

Consumption.—If the nails are fluted and the Head Line has little islands (see picture, page 198, of this book), the person has or is threatened with consumption.

Dishonesty.—If the Life Line is crooked, with little distance between it and the Heart Line and the Mount of Mercury is very large, the person is a thief, and should not be left alone with valuables.

Narrow-Mindedness.—If the Head Line is short and the quadrangle (the distance between the Head and Heart Lines) is small, and the Mount of Venus high, the person has a very narrow mind, and will have little sympathy with persons who do not walk in the same straight path as himself.

Brain Troubles.—If the Head Line runs close to the Life Line for a long distance the person will have brain fever.

A Good Worker.—If the Life Line does not join the Head Line at the start, and all the lines of the hand are deep, with flat, beaver-tail fingers, the person will be a good worker in any line, not easily getting tired of his job.

Self-Reliance.—If the Head Line is not joined with the Life Line at the start and the other lines in the hand are good, the person will have plenty of reliance on himself.

“Big Talkers, Little Doers.”—If the Head Line begins far away from the Life Line, and the Mount of Mercury is very flat or not present at all, while the two Mounts of Mars are very large, the person will be reckless and will do anything dangerous just to “show off.”

Stubbornness.—If this line starts under the Mount of Jupiter, slants across to the Mount of the Moon, the first phalange of the thumb is short and wide, while the Heart Line is weak, the person will be extremely stubborn and hard to get on with.

WHEN LOVE MAY KILL

Death Through Love.—If the Head Line drops down almost to the Life Line the person will die because of some unlucky love affair.

A “Foxy” Character.—If the Head Line is slanting and ends in a fork on the Mount of the Moon the person is “foxy” and should be watched.

Gambling.—If the Head Line is long and slanting, the Sun Line in each hand, and the second and third fingers about the same length, the person is a born gambler.

Lack of Energy.—If the Head Line ends in the center of the hand and the Mounts of Mars are very small, the person has little energy and will not make much of a success of life.

A Fatal Attachment.—If the Head Line goes partly across the hand and then turns back toward the Mount of Venus, the person will lose his life because of some love affair.

Short Life.—If the Head Line ends just before it comes to the Line of Fate, the person will not live long.

A Good Manager.—If it turns up at its end and points to the Mount of Mercury, the person will be a good business manager.

Acting.—If it reaches the Mount of Mercury, the person will be a good imitator and would make a fine actor.

Cool-Headedness.—If the Head Line is very long and plainly marked and ends on the lower Mount of Mars, the person is a good one to prevent a panic when there is a fire or accident. In other words, he is said to have great "presence of mind."

Loss of Memory.—If the Head Line seems to be broken into little squares the person will lose or has already lost his memory.

Wounds.—If the Head Line is broken under the Mount of Saturn in both hands, the person has possibly been a soldier, as these breaks mean wounds.

Capital Punishment.—If the Head Line is broken under the Mount of Saturn with a cross inside the triangle, and the Line of Life ends suddenly, the person will probably die in the electric chair. (For triangle see map of hand, page 187, of this book.)

Beware of Quadrupeds.—If the Head Line is broken under the Mount of the Sun, some accident will happen to the owner through a four-footed beast.

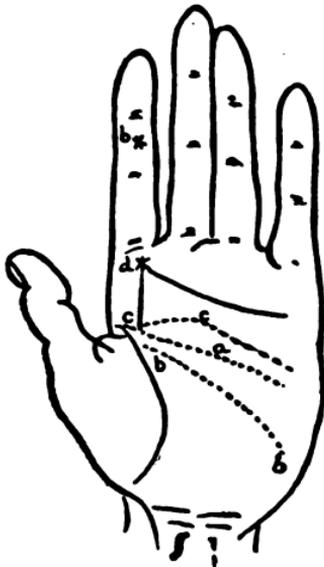
Great Inheritance.—If the Head Line has a sister line the person will have a great deal of money left him.

A Still Tongue.—If the Head Line joins clearly with the Life Line, making a very sharp angle, the person will be very careful in all he says or does.

Blind Infatuation.—If the Head Line joins the Life Line and then rises as in the picture the person will

fall blindly in love without any special reason, and it will be the kind that would die for its object, such as the author of *Annie Laurie* must have felt when he wrote:

“An’ for bonnie Annie Laurie
I’d lay me down and dee.”



Blind Infatuation.

Sudden Death.—If the Head Line, the Life Line and the Heart Line are all joined at the beginning the person will meet a sudden and violent death.

Brain Disease.—If the Head Line is forked at its beginning and joins with the Line of Health, the person is likely to have brain trouble.

YOUR HANDS SHOW WHETHER YOU ARE TO HAVE JOY OR SORROW, WEALTH OR POVERTY

Good Times Coming!—If there is a small break in the Head Line the person will have a change for the better in money matters at the age indicated by the place the break occurs.

Widowhood.—If the Head Line is broken and there is a line from the Line of Heart to the Line of Fate in the hand of a woman, the lady will become a widow.

Unexpected Happiness.—If when the Head Line reaches the Mount of the Moon it runs on and up to the Heart Line and becomes a part of it, and the Heart Line starts on Jupiter, the person will have a great happiness come to him unexpectedly.

A Single Love.—If the Head Line loses itself in the Heart Line, which has started from the Mount of Jupiter, the person will love only once.

Money Troubles.—If there are lines on the Mount of Venus which reach the Line of the Head the person will have a good deal of trouble over money matters.

Riches.—A line going from the Head Line to the Mount of Jupiter means that the person will become very rich and prosperous.

Great Wealth.—If a line going from the Head Line to the Mount of Jupiter is accompanied by an angle or cross on the first bracelet, the person will become wealthy.

Business Success.—If there is a clear line from the Head Line to the Mount of Mercury, the person will have success in some business venture.

A Fatal Love.—If the Head Line is joined to the Line of Heart by a cross which is lost in the Line of the Heart, the person will be the victim of a fatal infatuation.

Outside Influences.—If there are lines from the Head Line to the Heart Line which do not cut the latter, the person will be influenced by others.

Ruled by the Heart.—If there is a line at the end of the Head Line which goes upward till it reaches the Heart Line the person will be ruled more by the heart than the head.

Success in Love.—If a line from the first bracelet crosses both the Head and Heart Lines and ends on Jupiter, the person may seek whom he likes in marriage and hope for success.

Riches Prophesied.—If there are three or four

branches on the Head Line reaching to the Mount of Jupiter, the person will grow rich.

THE HEART LINE—REMARKABLE REVELATIONS OF THE CONDITION OF THE HEART

The Third Line.—This line, as shown on the map of the hand (page 187, of this book), lies under the mounts, and crosses the hand from the upper Mount of Mars to the extreme outer edge of the hand.

Jealousy.—If this line is very high in the hand—that is, very near the roots of the fingers, the person is warm, passionate and jealous.

Selfishness.—If the Heart Line is very low in the hand the person will be cold and selfish.

Strong, True Love.—If the Heart Line is very long, and if it stands very high on the Mount of Jupiter the person will be a good, true friend, and his love will be as strong as death.

Constancy.—If the whole Heart Line is long and plain, its owner will be constant in his love.

Unselfish Devotion.—If the Heart Line reaches entirely across the hand its owner will love blindly and sacrifice personal comfort to the one he loves.

Sorrow in Love.—If there are two Heart Lines the person will love so deeply as to bring sorrow because of disappointment in the one loved.

A Good Palmist.—If this Heart Line goes half way around the Mount of Jupiter the person ought to study Palmistry and other things of that kind, as he would make a success.

A "Bad Character."—If the Heart Line starts under the Mount of Saturn and not under or on the Mount of Jupiter, it is a sign of a bad character.

Early Death.—If the Heart Line begins under the Mount of Saturn (middle finger) and there is a cross at the center of the Head Line, the person will die young.

Sudden Death.—If the Heart Line begins under the Mount of Saturn and there is no fork at the beginning there is great danger of sudden death.

A "Mean" Disposition.—If the Heart Line drops down in the middle toward the Head Line the person has a mean disposition.

A "Stiff" Person.—If the heart line sinks toward a Head Line which is joined for quite a distance with the Life Line, the person will be very stiff in his manners.

Desperate Love.—If the Heart Line is very red the person is a desperate lover.

Murder.—If the Heart Line is very narrow and long, beware of the owner; he is, by nature, a murderer.

Unreliability.—If the Heart Line is thin and weakly traced, and the Head Line is chained, the person cannot be relied on in business or love.

Flirtation.—If the Heart Line is chained its owner is a born flirt.

Improper Flirtations.—If the Heart Line is chained and weak and the Mount of Venus is very large and covered with cross lines, the person is always carrying on flirtations, some of which are likely to be beyond the line of respectability.

Hatred for Opposite Sex.—If the Heart Line starts under the Mount of Saturn and is chained it is the hand of one who hates the other sex.

Poor Circulation.—If the Heart Line is broken

under Saturn and the ends lie close together the person has had a long and serious sickness from poor circulation.

A Broken Engagement.—If the Heart Line is broken under the Mount of Saturn he has had a broken engagement, but not through his fault.

A Foolish Whim.—If broken under the Mount of the Moon the engagement was broken off on account of some foolish whim of the person in whose hand it is found.

TO KNOW THE HEART LINE, A GREAT PROTECTION

Extreme Selfishness.—If there is no Heart Line in a hand, Heaven pity the owner and those who have dealings with him, for he will be cold in every way, and will be extremely selfish, and if the Mount of Mars is large, the person will be cruel.

Romance.—If the line is well marked and the Mounts of the Moon and Venus are a little larger than the ordinary, the person will be romantic.

Tact.—If the Heart Line is good and the Head Line the same, and if at the very end of the Life Line there is a triangle the person may always be depended upon to say the right thing in the right place.

A Short Life.—If the Heart Line joins the Head Line under the Mount of Mercury by curving down to it, the person will die young.

Sudden Happiness.—If the Heart Line starts on Jupiter and is joined by a clear Fate Line which started on the Mount of the Moon and stops on the Heart Line, unexpected happiness will come to the person.

Heart Trouble.—If a lot of little slanting lines cut across the Heart Line the person will have heart trouble, brought about by his own wrong doing.

“Heart Sickness.”—If there are small lines running to the Heart Line from the Life Line the person has had much trouble and sickness because of unhappy love affairs or by functional heart troubles.

Influence of Opposite Sex.—If there are downward lines from the Heart Line which do not reach as far as the Head Line, the person is greatly influenced by the opposite sex.

An Unworthy Love.—If a line goes upward from the Heart Line to the Mount of Saturn and then turns round and comes back, the person has loved some one who was not worthy.

Business Failure.—If there is a cross on the Mount of Mercury and one of the branches cut the Heart Line, the person will fail in business.

Apoplexy.—If there are two straight lines running from the Mount of the Moon to the Heart Line and not cutting it, the person will die of apoplexy.

Widowhood.—If there is a line from the Heart Line to the Fate Line it means widowhood.

Unhappy Marriage.—If there is a line starting on the Mount of Venus and cutting the Life, Head and Heart Lines, the person’s marriage is not happy.

Great Good Luck.—If the Heart Line has three forks on the Mount of Jupiter the owner may consider himself very lucky, as great good fortune awaits him.

Constancy.—If the Heart Line has even forks on Jupiter and a cross on the Mount of Venus, he will love but one.

Happy Love.—If the Heart Line is forked and one

fork rises on the Mount of Jupiter, the person is very happy in his love.

Business Errors.—If the Heart Line is forked with one fork on Jupiter and one on Saturn the person has made a great many mistakes in business.

A Good Sign.—Do not regret it if there are branches on your Heart Line for if there were not your heart would be dry of all love or human kindness.

Poverty.—If there are no branches under the Mount of Jupiter the person will suffer from poverty.

Barrenness.—If there are no branches at the end of the Heart Line the person can have no children.

Disappointments.—If there are downward branches from the Heart Line they are caused by disappointments brought about by those best loved.

A Loveless Life.—If the Heart Line lies very far from the Head Line and both these lines have no branches, the person has had no love interest in life.

Money Troubles.—If there are little branches where the Fate Line joins the Heart Line (if it does), the person has had a lot of trouble about money matters.

Insanity.—If there is a line from the Heart Line to the Mount of the Moon, and this line ends in a star, insanity is in the person's family and he will himself become insane.

Lucky Loves.—If there are white spots on the Heart Line the person has had successful love affairs.

A Needless Worry.—If there is a dot on the Heart Line just under the Mount of the Sun some famous person has made you grieve needlessly. For instance, some actor who takes a tragical part in a play you have seen has done his work so well that it was all real to you and affected you deeply. If you do not

get over this foolish grief it will hinder you in all your attempts.

Heart Trouble.—If there is a circle on the Heart Line the person has heart trouble.

Broken Marriage Vows.—Islands on the Heart Line mean unfaithfulness to marriage vows.

Indecency.—If there are islands on the Heart Line with an island on the Fate Line in each hand, the person is indecent.

THE FATE LINE—SHOWING WHAT YOUR FATE WILL BE

A Dishonorable Death.—If this line is of a deep red color and cutting through the finger of Saturn goes to the third phalange of the second finger, the person will die a dishonorable death.

“Troubles.”—If the Fate Line is chained when it crosses the Heart Line, the person will have many real or fancied troubles.

Troubles at Middle Age.—If the Fate Line is weak in the middle of the hand, the person will have much trouble in middle life.

An Influence Line.—If a short sister line follows the Fate Line for some distance, the person is under the influence of others.

Unhappiness.—If the Fate Line is wavy and chained and another line clings to it the person is doomed to be unhappy.

An Uneventful Life.—If there is no Fate Line the person's life will be uneventful and not worth anything.

An Unhappy Childhood.—If the Fate Line starts with a lot of crosses the person has had a very unhappy childhood.

Great Sorrows.—If the Fate Line starts below the first bracelet the person will have great sorrows.

Unlucky in Business.—If the Head Line is short and the Fate Line ends on it the person will not succeed in any kind of business.

A Good Fortune Teller.—If the Fate Line starts on the Mount of the Moon and the first and third fingers are long and cone-shaped at the top the person would make a good fortune teller.

Energy.—If the Fate Line starts inside the triangle formed by the Life Line and the Head Line the person will be energetic. If this is true in both hands the person will overcome all obstacles by hard work.

Late Successes.—If the Fate Line starts on the Line of the Head and goes on up from that point, the person will be successful in old age.

A "Hard Time."—If the Fate Line starts on the Head Line and circles around the Mount of Saturn the person will have a hard life.

Generosity.—If the Fate Line starts on the Life Line and the Mounts of Jupiter and Saturn are large, the person will be generous.

Love Joys.—If the Fate Line starts on the Mount of the Moon and runs straight and clear to the Mount of Saturn, but does not cut that finger, the person will have great happiness through love.

The "Blues."—If the Fate Line ends on the Heart Line and the Mount of Saturn is very large the person will be given to long spells of the "blues."

Prosperity.—If the Fate Line ends on the Mount of Mercury in both hands, the person will be very successful in business.

Changes.—Each time the Fate Line is broken there will be a sorrow or change in one's life.

“Tough Luck.”—If the Fate Line in a hand is constantly cut by little lines the possessor will always be in hard luck.

Many Sorrows.—If lines crossing the Heart Line cross the Fate Line too, the person will have a great number of terrible sorrows.

THE LINE OF FORTUNE OR THE SUN (Sometimes called the Line of Brilliancy.)

Fourth Line.—This line refers to successes or failures in life, particularly those connected with art, writing, and public speaking. Of course “art” covers a great many callings and pursuits; for instance, there is the great field of art needlework in which so many ladies are employed; a really good dressmaker is truly an “artist in her line.” So, also, is the first-class tailor, etc. Indeed, any one who constructs things beautiful, is an artist, or deals in “art.” Hence it will be seen how many people will have an interest in this little Fortune Line.

(Locate this line carefully by referring to Map of Hand, page 198, of this volume.)

Success Sure.—If the Fortune Line is well formed in both hands the person is “bound” to be successful.

Riches.—If it is long and uncrossed riches are forthcoming.

Famous Friends.—If the Fortune Line is deep and the Mount of Jupiter is good in each hand, the owner will have friends among people in high life.

Fame.—If this line is clear in both hands and there is a star on the Mount of the Sun the person will become famous through his talents.

Wealth.—If the Fortune Line is narrow, deep and

straight, and if, uncrossed, it reaches the Mount of the Sun in both hands, the person will be very wealthy.

Gambling.—If the Fortune Line is found in both hands and the Head Line is long, narrow and sloping, while the second and third fingers are nearly the same length, you have the hand of a gambler.

Instability.—If the Fortune Line is broken repeatedly you have talents in many directions, but do not succeed in anything.

Picture Painting.—If the Fortune Line starts on the Line of Life in both hands the person will be successful as a painter of pictures and should have a very bright fortune.

An Unsuitable Marriage.—If the Fortune Line is cut by a long Marriage Line which extends over and across it, the person has lost his social position by an unsuitable marriage.

Luck.—If the Fortune Line is joined by a branch from the Head Line the person will have success in money matters.

Final Success.—If, inside of the quadrangle, or between the Head and Heart Lines, this Fortune Line is broken up and confused, the person will have a hard struggle for recognition in art, but will finally obtain it.

Failure.—If the Fortune Line is cut by one from Saturn a lack of money will prevent success as an artist.

Undreamed of Wealth.—If there are two deep lines running on either side of the Fortune Line and if this Fortune Line is deep, also, the person is going to be richer than his wildest dreams.

Fickleness.—If the Fortune Line is cut by a line starting on the Mount of Mercury, the person will never be successful because of his fickle disposition.

Love of Nature.—If this Line starts on the Heart Line and is plain, with no forks, the person will love beautiful things in art and nature, but never become rich thereby.

Riches Through Effort.—If the Fortune Line is forked and looks like a three-pronged pitch-fork, the person will become very rich and famous, due to personal efforts.

Disappointments.—If the Fortune Line ends in three even forks or branches, and these branches are all curved, the person will be disappointed in his desire to become very rich.

Blindness Threatened.—If there is a black spot where the Fortune Line joins the Heart Line there is a great danger of the person's going blind at once.

The Star of Fortune.—If there is a star at the end of the Fortune Line others will help the owner to success.

Early Drawbacks.—If there are cross lines on this Fortune Line they mean drawbacks, and if they bar the line near the start, the person's parents lost all they possessed when he was a child.

THE HEALTH OR LIVER LINE

Absent.—If this line is not found in a hand the person has a very strong constitution, and is to be congratulated.

(Its location should be carefully noticed by a glance at the map on page 198, of this book.)

A Green Old Age.—If a person has not this line he

the person is in danger of having a
short, because of the Heart Line crossing
the Head Line, the person is in danger of having
Heart Palpitation.—If the Health Line is
crossing, be careful not to become
rich, you are likely to have palpitation of the heart
Wealth.—If the Health Line goes as far up
the Mount of the Sun and the first bracelet
line, the person is sure to be wealthy.
A "Good Fortune" sign.—If the Health Line is no
t and Mount of Mercury is good, the person
is a good fortune. A girl with a sign of this
her husband to be a jolly companion
wife, too.

Fainting.—If the Health Line starts on the Life Line and Head and Heart Lines are close together, the owner is likely to have fainting spells.

The Mystic Cross.—If this line forms a clear cross with the Head Line, the person should study this book carefully, as he will profit by it.

Brain Troubles.—If the Health Line joins the Head Line, and the Life Line has many little lines crossing it, the person is likely to have brain troubles.

A Vivid Imagination.—If the Health Line crosses the Head Line on the Mount of the Moon the person has too strong an imagination.

A Fine Clairvoyant.—If this line forms a triangle with the Head and Fate Lines the person is a natural clairvoyant medium.

A Business Change.—If there are branches on this line pointing toward the Mount of the Sun the person will change his business at the age indicated by the position of the lines.

LINES OF MARRIAGE—SOME PERSONS NOT FIT TO MARRY

(The location of the Marriage Line or lines, as the case may be, may be found on the map, frequently referred to, on page 198, of this book.)

Widowhood.—If the Marriage Lines slope down toward the Heart Line the person will be widowed.

Divorce.—If the Marriage Lines are broken there will be a separation, possibly a divorce.

Breakers Ahead!—If the Marriage Line is cut by a line which has its start on the Mount of Venus, and cuts in its course the Life, Health and Heart Lines, look out for trouble ahead, if you are married.

Worry Lines.—If the Marriage Line is itself well defined, but has small hair-like lines falling from it, he or she will be worried by the ill health of the married partner.

Opposition.—If the Marriage Line is cut by a line coming from the root of the fourth or “little” finger, there was or will be opposition to the person’s marriage.

Divorce Sure.—If the Marriage Line ends in forks which slant toward the Heart Line it is a sure sign of divorce.

A Broken Engagement.—If the Marriage Line forks on the Mount of Mercury there was an engagement of marriage which was broken by the person in whose hand the fork appears.

An Unfortunate Marriage.—If there is a branch slanting toward the Line of the Sun, the person chose a wrong mate in marriage.

A “Great” Marriage.—If there is a branch upward from the Marriage Line to the Sun Line, the person will marry a well-known or famous person.

The Widow’s Spot.—If there is a black spot on the Marriage Line, the person is going to lose his mate by death.

Sudden Widowhood.—If the Marriage Line is slanting, or drooping, and there is a cross where the line droops, the mate will die suddenly.

An Island.—If there is an island on the line there will be domestic unhappiness until the island disappears.

Unworthiness.—If there are little islands on the Marriage Line of a single person, he or she is not a fit person to marry.

THE MOON LINE (INTUITION)

(Locate line by map, on page 198.)

Location.—This line does not extend beyond the Mount of the Moon, for which it is named, though it is sometimes joined by other lines.

The Astrologer's Mark.—If the Moon Line is clear and straight and there is a cross in the quadrangle under the Mount of Saturn, the person should study palmistry, astrology and things of that sort. He will make a success in these lines.

Long Voyages.—If the Moon Line is found in both hands and is crossed by many small lines which slant toward the Line of Fate, the person will take long voyages.

Sleep Walking.—If the Moon Line starts in an island, the person is a sleep walker and also a clair-voyant.

THE GIRDLE OR RING OF VENUS

(See map, page 198, of this volume.)

Different Meanings.—Authorities differ greatly as to the meaning of this ring when found in a hand. The older writers always took the stand that this ring was a bad sign, a sign that the person was a lazy or even immoral character, but later writers and students say this is not true, as all the immoral signs are shown in the lower part of the hand, and not the upper.

Miraculous Powers.—At any rate a person in whose hand the girdle is found, but who has a good strong thumb with plenty of reason and will power, may almost perform miracles by the proper direction of his powers.

An American Sign.—This girdle is found in many American hands, and certainly no other nation has done more to bring great results out of a new country than these same Americans.

The Magic Ring.—Hence, let us be glad if we find the “magic ring” in our hands, and see to it that we use its wonderful powers to the good of humanity and not to the lowering of our own natures and the unhappiness of our friends.

PLAIN OF MARS

Location.—This is the palm of the hand lying between the lower and upper Mounts of Mars. (If the location of these two mounts is not already plainly fixed in your mind, consult the Map of the Hand, page 199, of this book.)

Fearlessness.—If the Plain is high it shows that the person will find his way through the world and not be afraid of anything.

Peacefulness.—If it is low, the person has a peaceful disposition and is not quarrelsome.

Insignificance.—If the Plain of Mars is very hollow, the person will never become famous or well-known.

Later Revelations.—When we come to the Quadrangle and the Triangle the lines found in the Plain of Mars will be mentioned and their meanings told.

THE QUADRANGLE IT GREATLY AFFECTS DISPOSITION AND BELIEF

Location.—This is the space between the Head and Heart Lines, and extends from one side of the hand to the other.

Broad-Mindedness.—If the Quadrangle is broad and wide nearest the outer edge (called the Percussion, because it is that portion of the hand which strikes when the hand is doubled into a “fist”) the person is just, true and has a broad mind.

Narrow-Mindedness.—If the Quadrangle is narrow it means a narrow mind.

Lack of Sympathy.—If the Heart Line hangs down on the Quadrangle the person is mean and narrow-minded, having little sympathy with wrong doers.

Deceitfulness.—If the Quadrangle is narrow in the middle and the third phalange of the fourth finger is longer than the other two, the person will be deceitful.

A Religious Bigot.—If the Quadrangle is narrow throughout and the Mount of Jupiter is very high, the person will have very narrow religious ideas.

Cruelty.—If narrow and the Head and Heart Lines are red, the Heart Line short and the Mounts of Mars both large, the person will be cruel.

Lies.—If the Quadrangle is very narrow in both hands and the Mount of Mercury is high, the person is a liar.

Too Much “Starch.”—If the Quadrangle is narrow and the fingers curl in toward the palm, the person is very stiff and awkward.

Weak Mindedness.—If the Quadrangle has many lines upon it and the palm and fingers are very long the person has a weak mind.

Lucky Voyages.—If there is a cross in the Quadrangle near the upper Mount of Venus the person will have a lucky voyage.

Great Prospects.—If there is a star in the Quadrangle the person will become very great.

Crosses.—Crosses in the Quadrangle show the influence of others on the person's life. Those that come down from the Heart Line show influences made by the opposite sex.

THE TRIANGLE

Location.—This also lies in the middle of the hand, and is formed by the lines of the Head, Life and Health, and if there is no Health Line, the Fortune Line takes its place. If there are neither you must imagine a line closing the Lines of the Head and Life into a triangle.

Long Life.—If the Triangle is plainly marked and wide and the palm of the hand is rosy, the person will have a long and healthy life and a good brain.

Nobility.—When this Triangle is very large the person will be generous and noble.

Ignorance.—When the Triangle is small and poorly marked the person will be mean and not very intelligent.

Smaller Triangles.—Each of the three angles at the three corners of the Triangle have their names and meanings as follows:

1st—That formed by the meeting of the Head and Life Lines is called the First Angle.

2d—That formed by the meeting of the Life and Health Lines is called the Second Angle.

3d—That formed by the meeting of the Head and Health Lines is called the Third Angle.

Push.—If the Triangle is raised high in the hand the person is one who will push his way in the world against all odds.

Fearlessness.—If the Triangle is raised in both hands its owner has no fear.

Generosity.—If the Triangle is broad and well traced the person is generous and kind to the poor.

“Cheekiness.”—If the Triangle is very wide and large in every way and the Mounts of Mars are also large the person will be what is commonly called “cheeky,” or “nervy.”

Kindness.—If the Triangle is large and well developed and the Heart Line has a fork at its end, the person is generous.

Intelligence.—If the Triangle is broad and clear and the three lines that make it are of good color, the person is very bright, and it is easy for him to understand anything that is explained to him.

Insignificance.—If the Triangle is flat in each hand and the Mount of Saturn is very low, or not present at all, the person’s life will amount to very little.

Business Failure.—If the Triangle is not wide and the Life Line slopes over toward the Head Line, the person has had a business failure.

Miserliness.—If the Triangle is not very plainly marked and the Head Line extends across the percussion the person loves gold better than his life.

An Infidel.—If the Triangle is pale and has a heavy look with a large, broad palm and a short thumb and thick fingers, with all the three phalanges puffy in appearance, the person does not believe in religion or spiritual things; in fact, he has been known to say that there is no God.

Worry.—If the Triangle has many cross lines in it which look like a fine net, the owner is given to worrying a great deal over everything.

Late Coming Fame.—If there are upward branches from the Life Line and these end inside this Triangle, the person will be very rich and well-known late in life, entirely through his own efforts.

WEDDING ANNIVERSARIES

There exists a beautiful custom of naming the different anniversaries of the marriage-day and celebrating them with appropriate ceremonies. There are only a few of these anniversaries that are quite generally celebrated. Of these the twenty-fifth or silver, and the fiftieth or golden, are the most popular. The fifteenth or crystal and the twentieth or china, are also frequently celebrated. The seventy-fifth or diamond wedding, is of course, very rare. Following is the list of anniversaries that have been named:

First	Cotton
Second	Paper
Third	Leather
Fourth	Straw
Fifth	Wooden
Seventh	Woolen
Tenth	Tin
Twelfth	Silk and Linen
Fifteenth	Crystal
Twentieth	China
Twenty-fifth	Silver
Thirtieth	Pearl
Thirty-fifth	Coral
Fortieth	Ruby
Forty-fifth	Bronze
Fiftieth	Golden
Seventy-fifth	Diamond

CHAPTER XV

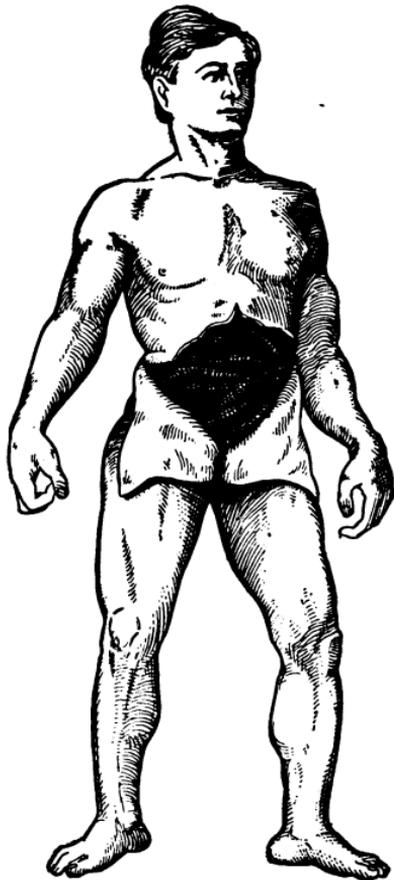
**ASTROLOGY—OR THE MYSTERIOUS
INFLUENCES OF THE STARS**

Influence of the Stars.—From the most ancient times Astrology has been practiced by various peoples. It is the science which teaches the mysterious influences of the stars and planets over the lives of men and women.

Fear of Foreknowledge.
—Some persons who believe in the truthfulness of Astrology and the other mystic sciences will not employ them because they are “afraid” to know aught of the future.

Fate.—Others say that “what is to be will be” and a knowledge of coming trouble would only be a source of worry and do no good.

Why Look Ahead?—These are the very people to whom Astrology would be the most helpful, i. e., because it would teach them the error of



The Perfect Man.

prepared by deep students of Astrology, who by their occult and mysterious methods have found out the secrets therein given, and have allowed the results to be published. They do not make known their methods, because they could not do so in so short a space, but they give out the valuable thing, which is the results—the priceless facts. All who read carefully and follow faithfully the advice given for them will receive a reward.

Know Your Stars.—It is a true proverb which says: "The wise man rules his stars; the fool obeys them." It is not every man who knows his stars. Read, understand, and be wise.

The Birth Stones.—First, I give you the twelve zodiacal verses prepared by Dr. J. R. Phelps, an eminent modern authority in Astronomy. These verses, by themselves, giving as they do the birth-stones and their influences, are invaluable to every earnest seeker after Truth. Such men take for their motto the beautiful bit of Scripture, "The truth shall make you free."

January

By those who in this month are born
 No gem save GARNETS should be worn:
 They insure your constancy,
 Their friendship and fidelity.

February

February-born will find
 Peace of mind,
 Freedom from passion and from care,
 AMETHYST will wear.

THE MONTHS
THE MONTHS
THE MONTHS

May

THE MONTHS
THE MONTHS
THE MONTHS

May

THE MONTHS
THE MONTHS
THE MONTHS

June

THE MONTHS
THE MONTHS
THE MONTHS

July

THE MONTHS
THE MONTHS
THE MONTHS

September

maiden born when Autumn's leaves
 are rustling in September's breeze,
 SAPPHIRE on her brow should bind
 will cure diseases of the mind.

October

October's child is born for woe
 And life's vicissitudes must know :
 But lay an OPAL on her breast,
 And hope will lull the woes to rest.

November

Who first come to this world below
 With dull November's fog and snow
 Should prize the TOPAZ' amber hue,
 Emblem of friends and lovers true.

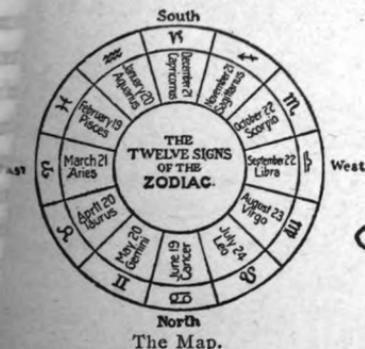
December

If cold December gave you birth,
 The month of snow and ice and mirth,
 Place on your hand a TURQUOISE blue—
 Success will bless you if you do.

MEANING OF BIRTH-STONES LINKED TO THE STARS

the uni it may seem strange that these
 stone given under our Astrological
 er. T know why. All these stone or
 influ meaning, for the very ancient
 les bel the fixed stars were great jewels
 e sky, the jewels are really "stars," an
 their l all the doings of men and wome

shows the location of each of these 30-day periods, shown in Astrology as Degrees, or "Signs." Each is 30 days long except the Degree of Cancer, which is of 31-day duration in order to make up the 365 days of the solar year.)



Aries—The Ram.

Aries.—The first, then, of these periods is called Aries, because of the ram-shaped arrangement of the stars in that portion of the heavens, and the Sun "remains" in that Sign from March 21st to April 19th.



Taurus—

Taurus.—The second is Taurus (the Bull), and this sign entertains the Sun from April 20 to May 19.

Gemini. — The third sign, Gemini (the Twins) (see picture), reigns from May 20 to June 18.

Cancer. — The fourth sign, Cancer (the Crab) (see picture), reigns from June 19 to

ttarius.—The ninth sign, Sagittarius (the Arch-
ee picture), reigns from November 21 to De-
r 20.

pricorn.

tenth sign,
orn (the
bat) (see
,) reigns
December 21
ary 19.

arius.—The
nth sign,

is (the Water-Bearer) (see picture), reigns
January 20 to February 18.

s.—The twelfth sign, Pisces (the Fishes) (see
,) reigns from February 19 to March 20.



Scorpio—The Scorpion.



Sagittarius—The Archer.

ns of the Δ —(Refer to cut at beginning of
an; or, in the signs of the Zodiac represent
of man; or, in other words, the ether wor
essel of breath, motion and vi, motion a
y magnetic and planetary cut planetan

Refer to cut :

er to cut :

... which we are



... The Water-Bearer.

... our natural ten-
... healthy, happy and

Character Readings.

—We are about to present twelve character readings, based upon the studies of a great master of Astrology. Find the date of your birth, and read what the "signs and planets" are for you. If you wish a character sketch, you will find it in the "Businesses and errors."

our Will in motion. There is no greater human than the Will, and God gave it to Man that he rule the earth and his own life. Astrology will show you how to direct your Will. If you find that you have gifts and tendencies in good and successful directions, do all you can to cultivate these and do not forget to take the advice herein laid down by one who knows.

ARIES (THE RAM)—MARCH 21ST TO APRIL 19TH—IF BORN UNDER THIS SIGN YOUR POSSIBILITIES ARE UNLIMITED

Where to Find the Map—(You will find where this constellation is located by referring to our map, page 237 of this book; you will find what portion of the Perfect Man it represents by referring to our picture on page 231 of this book).

Born to Rule.—This is the very best sign, as Aries people are noted for their energy, push and ability to go on in the world. For serious determination and ability to win they are unequalled. They do not acknowledge that there can be any obstacles in their way to success, and consequently they find few to overcome. Some of the greatest commanders and generals the world has known were born under this sign, as Aries people are "born to rule."

However, with all their natural desire to be born in the sign of Aries are usually noble, generous and magnetic. In them may truly be said to "rule by secret and strange powers are po

essed by these people and they are usually interested in just such studies as Palmistry, Astrology, etc.

Wonderful Possibilities.—Indeed they ought by all means to study into the Mysteries of the Universe, for such studies will give them marvelous and wonderful powers.

Good Company.—If these Aries people apply themselves they are fine scholars in any branch of learning and they have a great deal of natural wit and brilliancy. They are always good company and the life of any crowd. They are never at a loss for something to say on a subject that is brought up, because they have the ability of learning and remembering many things. People with great electro-magnetic powers are to be found in this sign.

"Rolling Stones."—Many Aries people are broad-minded and true-hearted, but they are likely to be capricious (fitful), if they do not watch. This tendency may be overcome by careful effort, and it certainly should be because it will sadly mar their successes if it is not. The old saying "a rolling stone gathers no moss," is very true in the case of human beings.

How to Get Rich.—They can become very wealthy if they are careful to improve their best selves always, and keep down the lower tendencies.

Order.—The people born in this sign are great beauty lovers; they are also orderly in their daily habits. A woman in this sign keeps her dresser drawers neat and untumbled, and a man of the sign will hang up his clothes with great care, fold his ties carefully before putting them away, and in all things follow out this law of order. The Aries people also like

harmony and are greatly worried over discord of any kind. They have expensive tastes and are fond of luxurious surroundings.

Unseen Helpers.—Around them, always near at hand, are unseen influences and sun fluids which they little dream of, but if they will be careful to cultivate a quiet, calm and unruffled state of mind, these influences will lend wonderful strength, force and power.

Self Examination.—If these people find evil assailing them, and seem to have "hard luck," it will pay them to look deeply into their own hearts, and if they find there the cause of these unhappy conditions, they should surely and forever cast it out. They will then become very great and wonderful indeed. None can be truly great if they allow evil to remain in the heart. However, they must not worry over the evil they have done, but, profiting by bitter experience, cast it out forever, and let all the good influences of earth and heaven into "clean the heart house" for all time.

Greatness Unlimited.—When the Aries people live neither in the present nor the future, but in the eternal, there is no limit to their greatness.

Mind Readers.—If an Aries person develops his powers he will be able to "see through everything and everybody," and you cannot fool him. Thus they often become very fine mind readers and telepathists.

Good Friends.—Aries people are frequently blind to the faults of their friends, and they make very steadfast friends indeed, and are worth having.

Good Fighters.—If Aries men are fighting they are the sort that "never yield," for they have no sense of fear and are very brave and courageous. They are not the kind that "look for trouble," but if a fight is forced upon them they are "in to win."

Aries Women.—The Aries women are much like the men of that sign. They will not for one moment permit to hear their friends and favorites abused, and will defend them with strong and forcible language. Their impulses as a rule come from the heart, and they make good, trustworthy friends.

Generosity.—Aries people of both sexes are very generous; indeed they are the sort often spoken of as being “too kind for their own good.” They frequently give to those who do not deserve it, and this is one of the lessons for them to learn, i. e., that to help by money when other help, such as steady employment can be given, is to hinder rather than to help the recipient.

Good Foremen.—Aries people make splendid foremen in a shop, or foreladies or managers in factory or store, because they have splendid executive ability. This power is a blessing, if well used, but Aries people should guard against becoming conceited and too proud of their powers, or they will come to grief. Neither, if they fail, should they worry over it, as worry will make failure worse.

Patience.—They should also learn to be very patient, and if they can “learn to labor and to wait,” in sweetness of temper and quietness of spirit, success is sure to be theirs.

Occupations.—Many of the best writers, essayists, novelists and poets are found in this sign; they also make excellent teachers and speakers. In this respect they also need to use caution, because they are likely to study too hard, and wear out their physical strength while over-developing the mental.

Personal Appearance.—Aries men and women may

be either short or tall, but they are generally slender, strong, alert, quick in their movements, with clear and piercing eyes, oval faces, dark complexions and large shoulders.

When Short.—The short Aries people are quick tempered, fickle, and very sensitive. If they are contradicted they get very angry.

Good Money-Makers.—Aries people are good money makers and should go into business. This applies to both the men and women of the sign. However, they must be allowed to do their work in their own way, or they become unmanageable, and naturally useless.

When Tall.—Tall Aries people care more for study, teaching, and other intellectual pursuits. They can, if they desire, develop occult powers, and be very successful. They are usually of a silent turn of mind and very religious. They are more generous than the short Aries people, are always trying to help others, but unfortunately do not succeed so well in their own affairs as do the short people.

Proper Marriage Mates.—Aries people should marry Sagittarius people, i. e., those born between November 21st and December 22d, or people born in their own sign, i. e., born from March 21st to April 19th.

Faults, Why Told.—As the principal purpose of Astrology is to help humanity to develop its best and fullest powers, it is necessary that every one be told of his or her faults, so that they may be remedied. Hence under each of the twelve character readings for the various Signs of the Zodiac, we give the faults peculiar to the Sign.

Faults of Aries People.—The faults of the Aries people are selfishness, anger, impatience, foolish gen-

erosity and a tendency to be capricious and fickle. While they are rarely revengeful, they do not easily forgive a wrong. Many Aries people talk too much about themselves and are egotistical.

The "Green Eyed Monster."—The Aries woman is inclined to be jealous, and this weakness often destroys her chances of becoming a most charming person. Jealousy is truly a "green eyed monster," and should be fought against as a deadly enemy, especially in persons whose natural tendencies lead that way.

Diseases.—Aries people are subject to such diseases as headache, nervous prostration, eye and stomach troubles, and paralysis. However, if they quietly and calmly study themselves and hold anger and passion in check, they may become healthy, vigorous and happy. There are always unseen influences around to help and comfort them. The main thing is to place the mind and heart in such a condition that the higher powers can have sway.

Silence.—Each day every Aries person should spend some time alone in quiet thought. These people should always settle important questions in this manner, and not ask the advice of every one they meet, taking none, but being influenced by all.

Must Not Drink.—The worst thing in the world for Aries people to do is to take intoxicating liquors, drugs, or any stimulant. Simple nourishing food is best for them.

Aries Children.—Children of this sign should meet with the kindest treatment. If they are driven, teased, hurt or abused they are apt to develop very ugly characters. Kindness will rule them; cruelty or harshness will ruin them.

Governing Planets, Gems, Astral Colors.—The planets which govern this sign are Mars and Neptune, and Amethyst-Brazilian and Diamond are the gems. White and rose pink are the astral colors.

**TAURUS (THE BULL), APRIL 20TH
TO MAY 19TH.**

Many Good Traits.—People born under the Sign of Taurus are fearless, kind and generous. Indeed they sometimes do too much for others and overload their own shoulders. They are so anxious for the world to become better that they often worry and fret because of its wickedness.

Money.—They value money for the good it will do, and have no ambition to amass great wealth. They are the people who believe that more good can be done by giving money than by extending sympathy, and with their strong, generous impulses are often imposed upon by people who know they are easily affected by a tale of woe or misery.

Magnetic Powers.—They possess wonderful magnetic and healing forces, which make them invaluable in a sick room. They also have the power of projecting their forces and helping people at a distance.

Hospitality.—They are very hospitable, and, liking all the good things of this world themselves, they are fond of entertaining their friends in a lavish manner.

Economy.—It is very easy for them to amass great fortunes, but they are not good savers, and are likely to spend money as fast as they make it.

Appetites and Passions.—If they will control their

appetites and passions they will be prosperous in every way. These Taurus people have a very bad weakness, which is yielding to their lower passions, and often their brilliant prospects come to naught on this account.

Tendencies.—They have great mental strength and frequently become excellent writers, brilliant and fascinating talkers and lecturers.

Zeal.—No matter what work they take up they pursue it with great zeal, determination and enthusiasm.

Politics.—They often become reformers and politicians. They have so much animal magnetism that people are instinctively drawn to them, and as they have plenty of tact and diplomacy, they usually keep all the friends and followers that they acquire.

Good Memories.—They have splendid memories and if public speakers, have no trouble in committing their lectures and speeches to memory.

Settled Opinions.—They are loyal to their friends, but are not willing to give up their opinions to others. Unless they can have their own way they are stubborn and miserable.

Relentless Enemies.—I should not advise any one to make an enemy of a Taurus person, for they are bitter and relentless, and do not forget or forgive easily.

Mediumistic Powers.—Many Taurus people are spiritualists, and there are many fine mediums among them. They have rare clairvoyant gifts, and are often noted mind readers.

Personal Appearance.—Taurus people usually have full faces, broad noses and wide mouths, red shiny skins, large shoulders and large bones.

WHOM TO MARRY

selecting a life-partner, Taurus people should among those born under the sign of Capricorn, those born between Dec. 21st and January 19th, Libra people, born between September 23rd and 2nd.

Self-control should be continually practiced by Taurus people. They must become perfect rulers over their passions and appetites, if they would escape misery and woe. Indeed most of their faults come under the head of the evil passions. If they allow themselves to get into a terrible fit of anger, which they too often do, they are perfectly terrible creatures utterly unmanageable. In fact they appear to be temporarily insane from anger. They are like mad infuriated bulls and want to rip, tear and destroy every one in reach.

Wife's Husbands.—Taurus men are often harsh and tyrannical to their wives, and cause them much unhappiness. A woman should think twice before marrying a Taurus man.

Please.—Both men and women in this Sign are exacting, critical and irritable. The best way is the best, and if it is their abilities will carry out their results.

Education a Taurus man has, he must keep himself under control. He will be wise and fatal it is to give himself in check.

—When the higher nature is in power they stand out as the most dignified, valiant, purity and

personal attractiveness. The great effort it has taken to overcome anger and passion gives them a calm and collected appearance which in itself carries weight.

Respect.—Unless Taurus people respect themselves by having respect for others, they are continually miserable and often dangerously ill. They are subject to dreadful fits of the blues, also to heart trouble, dropsy and tumors. When they give full sway to their passions and animal appetites apoplexy and perhaps insanity is the result.

Health.—However, these Taurus people may be and often are, the most vigorous and healthy people in the world, because by nature they have wonderful physical powers.

Take Care!—A word of warning, oh ye men and women of Taurus! Do not overestimate your strength in any direction. Some men do this and plunge into wild dissipations which prove too much even for their great strength and they never recover the shock.

A Still Tongue.—Another piece of advice for the Taurus people is that they keep silent concerning their own affairs and also learn to be patient in all situations.

Sexual Purity.—Taurus people **MUST** learn to look upon members of the opposite sex with pure minds. If they do not do so and allow their passions to have the mastery they may look for a terrible result, and disasters of every kind.

Conquest of Self.—They should remember, as indeed should we all, that the “greatest of all conquests is the conquest of self.”

Higher Influences.—“Surrounded as they are with

wonderful planetary and solar influences, they are open to all the new discoveries of progress and hope, and can have at command all the potential powers and forces of the universe, if they will only live right."

Solitude.—They should sit alone in the silence a great deal, and at such times they should undergo a severe self-examination. If they find that they have been making mistakes, this is the time to make new resolves. All wise and really great people do this. They are not afraid of being alone.

Twin Enemies.—Beware, Taurus people, of anger and jealousy! They are two of your very worst enemies, and have been known to cause people of your sign to come to untimely and violent deaths.

Taurus women, do not allow yourselves to be deceived or led astray by flattery or sympathy. Both of these are sweet to the tongue, but they are like deadly poisons to the soul.

Love.—To secure from Taurus people the best results, you have but to love them with a true, sincere and disinterested love. They will grow calm, sweet-tempered and submissive when Love is the Master.

Eating and Drinking.—Too much highly seasoned food and the use of intoxicating liquors are most disastrous for people of this sign. They have been known to commit murders when intoxicated, as their passions are of the most terrible kind when aroused in this artificial manner.

Taurus children are determined and wilful, but if parents or guardians are firm and determined with them, and above all if they show them that they are devotedly loved, the little Taurus folk will eventually become tractable and good.

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The souls of Taurus people are
overcome, but he who understands
greatest of the earth and is likely to
side of his own men.

Governing Planet, Gem. Astral Colors
tarnish-yellow are the astral colors of
gems that bring luck are mesquite
while the governing planet is Venus.

**GEMINI (THE TWINS), MAY 21ST
JUNE 18TH.**

Gemini people, as the name "the twins" or
"Doubles." That is they have a double nature. They
are likely to be very happy one moment and miser-
able the next. They want to work and then
to play; they would like to take a trip but they
also the comforts of home; they long for riches
not enough to work for them; one moment they
glad they are living," the next they "wish they
dead," and worst of all they are one moment in
and the next out, which is very uncomfortable
themselves and most certainly so for the other people.
Hard to Understand.—Few people can understand
"split" nature, and Gemini people are always
misunderstood and making enemies.

which is a most deplorable state. Hence
of Gemini, listen to the words of
there is no wiser advice than
"Don't know what you
may become by

tomorrow.—Gemini people can be saints the next.

both.—Their lower nature can stoop and their higher nature can rise very, is a strange combination but it is in the Gemini man who does not

selves, so to speak, make the Gemini vain, and even the best of physicians a great problem.

3.—The Gemini people have plenty of for instance—they are very affectionate, polite, unselfish and kind. Naturally great deal of magnetism and hence draw them.

Pride. One of their peculiarities is great and the love of tracing back the family the “family tree.”

to Others.—However, they are not selfish. Indeed they are the other extreme: always wanting to help people, and sometimes at their own interests for those of others.

pathy.—Sympathy for suffering and great kind- and consider those in poorer circum- amon- strong qualities.

Learn is noteworthy that these people great thirst for knowledge, able them.

Talk are conversationalists ce v- e co- these being their as of have good at saving sper- T- krupt. her- the

sway to their imaginations, for they are always
ing bridges before they come to them.

e **"Kickers."**—They should also avoid complain-

This is one of their natural tendencies because
e two natures, but they must overcome it if they
t to have friends.

w **They Get Rich.**—Gemini people should strive
re always in their higher natures for as soon as
do this they will begin to amass wealth and to be
erous and happy.

ve **Benefits.**—The more love the Gemini man or
an bestows upon other human beings or upon
als the happier he will be.

pper **Marriage Mate.**—Gemini people should
y an affectionate husband or wife. They need to
ved into quietness.

mperate **Eating.**—Above all else, these "twin"
le should avoid eating or drinking to excess.

tertainments.—They should hear all the good
res, good music and other forms of entertainment
can.

nidity.—They should avoid being backward and
eticent.

ulness.—They should be truthful and care-
making exaggerated statements concerning
accomplishments.

ing **Planet, Gems, Astral Colors.**—This Sign
ed by Mercury—the gems are beryl, aqua-
and dark-b tones. Red, blue and white

astra

CE

B), JUNE 19TH TO
23RD

ally nervous and restless

[illegible text]

[illegible text]

[illegible text]

... people should learn something
... worst thing imaginable
... They should be silent and
... order than words.
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... would overcome their

... are not the best
... able.
... they thoroughly
... they can amass
... miserable
... success is
... if they

not have them by nature. They are worth a mint of gold.

Weakness.—Some Cancer people are ashamed of vanity. These are the weakest of all the people in the sign, and should learn at once that the only thing in this world to be ashamed of is the yielding to low and base passions.

Good Mechanical Ability.—Cancer people make good mechanics and successful manufacturers.

Cancer women make good, logical writers and good heads of humane or charitable institutions.

Cheerfulness.—Cancer people are likely to be cheerful in the daytime, but depressed after moonrise. There is a cause for this, and they should overcome the "blues," by thoughts of high and noble things.

Good Nurses.—They are splendid people to be in a sickroom, for they are sympathetic, kind and very thoughtful for the sick.

Good hearts.—Indeed taking them all in all, Cancer people are good at heart, and only need, as we said at the first, to know themselves to be successful and happy.

Self Examination.—In order to help these Cancer people into this self-knowledge, let us take a brief view of their most glaring faults.

The love of money of Cancer people are lazy, selfish, vain, jealous, and will do anything to get money to indulge in for display.

Cancer people naturally love fine clothes, jewels and diamonds. They do almost anything to get them. Cancer people are the sort who like to be in the first print, and if they are out of town they will see the fact in the "Personal" column of the city's paper.

Proper Studies.—But, as Cancer people have great talent in learning new things they should overcome these bad tendencies, and study deep books, such as philosophy and things of that kind to overcome their frivolous tendencies.

Good Marriage Mates.—Cancer people should not marry young, but should think well before they go into matrimony. Those born in Pisces, Feb. 19th to March 21st, and Scorpio, Oct. 23rd to Nov. 22nd, are excellent companions for the Cancer folk.

Governing Planet, Gems, Astral Colors.—The astral colors of Cancer are green and russet brown, and the gems are emerald and black onyx.

The moon, as indicated before, is the governing planet.

LEO (THE LION), JULY 24TH TO AUG. 22ND

Leo people are kindhearted, open-handed, tender and attractive to all.

Good Story Tellers.—They are good talkers and are much sought after for their ability to tell a story well.

Bravery.—Leo people, like their name-sake, the lion, are fearless and lion-hearted.

Love of Family.—Leo people are passionately fond of their own families and do not wish any advice in governing their children.

Leo Women.—The women of this sign, while perfectly angelic in their goodness, cannot bear to have anything said against their children.

Duty.—Leo people are not natural workers, but when it is necessary to labor they are conscientious and do their work well.

Good Providers.—They are fond of good living, and the men are “good providers.”

Personal Appearance.—In personal appearance they have as a rule, strong, wiry bodies, are not overly tall, have round heads, light or ruddy complexions, and strong, deep voices.

The best companions of Leo people are those born in the sign of Sagittarius, Nov. 22nd to Dec. 21st, or Libra, Sept. 23rd to Oct. 23rd.

Uneducated Leo People, and by this I mean those who have not yet learned their own selves, have many bad faults. They are, some of them, very tricky, untruthful and overly fond of borrowing. Others are impatient, impetuous, hot-headed, and passionate.

Purity Necessary.—They should avoid especially an undue love of the opposite sex. If they do not, they will come to grief.

Easily Prejudiced.—As their natural judgment of character is very good, they are apt to become prejudiced against people too quickly. This is not good for the development of their spiritual natures.

Hypnotic Powers.—Leo people, by studying to be quiet and tranquil and spending much time alone in the Silence, may develop great hypnotic and magnetic powers, which will be of great benefit to them throughout life.

Charity to Others.—Another thing, Leo people should remember that it is a very low and vulgar thing to think and talk of the faults of others. Charity for others, on the other hand, is one of the greatest virtues in the world.

Music.—Leo people should hear all the good music they can.

Proper Marriage Mate.—Leo people should marry a partner from the Signs of Sagittarius or Aries.

Governing Planet, Gems, Astral Colors.—The Sun governs the Sign of Leo. The gems are the ruby and diamond. The astral colors are red and green.

VIRGO (THE VIRGIN), AUG. 23RD TO SEPT. 21ST

Order.—People born under the sign of Virgo are very orderly in their habits. They have a place for everything and keep everything in its place.

Personal Magnetism.—Virgo people frequently become magnetic healers, because they have a great deal of electricity in their make-up.

Generosity and Loyalty.—Among their strongest traits are generosity and loyalty.

Undue "Interest" in Others.—Among their "good-natured" faults is an undue interest in the love-affairs of others. They have been known not only to make but also to break love matches.

Good Musicians.—In the sign of Virgo are found the best of the scholars and musicians, but they cannot sit down to study or work of any kind unless everything is in order about them.

Good Designers.—They make excellent designers and planners of all kinds, would make good milliners, dressmakers, or architects.

Neatness.—These Virgo people are neat in dress, and in this, of course, they are merely following out their orderly instincts. The women are particularly fastidious, and like to be the first "out" with a new fashion.

Home Lovers.—Virgo people are great home lovers and are devoted to their families.

Ancestor Worshipers.—They are ancestor worshippers and very proud of any “blue” blood they may have in their veins.

Naturally Good.—They are not always as brave as they might be, but they always have the desire to become good and great, which is half the battle.

Helps.—For them good reading, virtuous friends and deep thinking are very beneficial; indeed, essential, if they succeed intellectually.

Newspaper People.—Good newspaper editors come out of the sign of Virgo, because they have the knack of getting things into “ship shape” on short notice: than this no trait is of more value in the newspaper business.

Industrious.—They are not of the sort who wish to sit idle while others do the work. They believe that those who do not work should not eat.

Good Character Readers.—They are exceptionally good character-readers, seemingly reading a person's inmost thoughts at a glance.

Religion.—The highest development of this Sign is reached through spirituality—religion—belief in God.

Personal Appearance.—Personally, Virgo people are usually well developed as to form, and they have musical voices. They have by nature elegant manners.

Proper Marriage Mates.—Virgo people should marry those who come out of the Sign of Sagittarius, Libra or their own sign.

Coveted Companions.—Virgo people cater to peo-

ple of standing, either intellectual or financial, and are very happy in their company.

The faults of the Virgo people who have not studied themselves, are: a seeming inability to recognize their own faults: a too great tendency to find fault with others. They spend too much time picking flaws in the characters of others to look after their own.

Unhealthy Imaginations.—They have a tendency to imagining that they are always sick. The truth is that of all the other people of the world they are least in need of drugs and medicines. What they need most is to live close to Nature.

Virgo Women.—The women of Virgo often have too much false pride, and if poor frequently try to hide this fact to the point of making themselves perfectly ridiculous.

Virgo children should never be taught to notice the faults of others; they will do it too soon on their own account. Let them be surrounded with pure, cheerful, wholesome influences and they will develop into wonderful beings.

Their Future.—The future of the Virgo people will depend entirely upon their own selves, and as to whether they strive to overcome their own faults rather than to find those of others.

Governing Planet, Gems, Astral Colors.—Mercury is the governing planet of Virgo: the gems are pink jasper and hyacinth. The astral colors are gold and black, speckled with blue dots.

**LIBRA (THE BALANCE), SEPT. 22ND TO
OCT. 21ST**

Libra people are energetic, ambitious, and kind hearted.

Courage.—They have a great deal of courage and often embark in enterprises which more timid souls would avoid. However, if they fail, they are able to bear failure with ease.

Good Speculators.—They have so much clairvoyant power that it is well for them to become stock-brokers, speculators, etc. Sometimes they become gamblers and are successful.

Libra women are not so reckless as the men, but they are careless in money matters, and do not like to “keep account” of what they spend.

Reckless Borrowers.—A very grave fault of the Libra people is that of borrowing when they do not know clearly that they can ever return the loan. If they are not able to do so, they are “hurt” if their creditors clamor for their money. Yet they are usually the most just of all people.

Sensitiveness.—People of the Sign of Libra are very sensitive and suffer much from real or imagined slights.

Unjust Critics.—They ought not to be too critical, and should not notice every change in the moods of others. If this fault can be overcome they are indeed powerful.

Strong Intuition.—They have wonderful psychic powers, naturally, and they know things intuitively that others do not dream of. They are the sort who

General Characteristics—Libra people are...
...the...
...the...
...the...

Personal Appearance—Libra people are...
...the...
...the...
...the...

Impressions—They are consistent with...
...the...
...the...
...the...

Lack of Faith—Their chief fault is that they...
...the...
...the...
...the...

Easily Rattled—Libra people are easily...
...the...
...the...
...the...

Marriage Mates—Libra people should...
...the...
...the...
...the...

...and to understand, because...
...They are always getting...
...know an impression from...
...they are often accused...
...most innocent.

Correction.—Under no circumstances should parents attempt to correct these children when they (the children) are angry. If correction is withheld until the little people are quiet and in a good temper they will profit by it, and accept it sweetly and modestly.

Governing Planet, Gems, Astral Colors.—The astral colors of this sign are black, crimson and light blue. The gems are diamond and opal. The governing planet is Venus.

SCORPIO (THE SCORPION), OCT. 22ND TO NOV. 20TH

Scorpio people are very wonderful in many ways, as they possess great magnetism, and are helped constantly by the solar fluids.

Great Healers.—This power is so strong in many Scorpio people that they possess great healing powers and can help and benefit all who are closely connected with them.

Good Surgeons.—In the use of their hands Scorpio people are very skillful, hence making the best surgeons: They are also noted for the coolness and courage, which go to make up the successful surgeon.

Public Speakers.—Scorpio people have true genius as public speakers, as they are very happy in their choice of language.

Short Story Writers.—Some of the best short-story writers are Scorpio people.

Natural Dignity.—Scorpio people generally have a great deal of dignity, which gives others confidence in them, and makes them successful in business.

Polite and Gracious.—People of this Sign are natur-

ally polite and gracious in society, but if their minds are occupied with business they can be very blunt and outspoken.

“Get-Rich-Quick” People.—Scorpio people do not usually have much trouble in acquiring wealth, and they generally live very comfortably.

Outdoor Sports.—They like outdoor sports, chiefly those of rowing and swimming, where they are experts, as they are guided by ocean influences.

Not Meddlesome.—Scorpio people are fortunately so busy with their own work that they have no time to attend to other people’s business. Nothing could be luckier for them, for no one can be successful who is a meddler and a busybody.

Proper Marriage Mates.—Scorpio people should marry out of the Sign of Pisces, Feb. 19th to March 21st, and their friends should be chosen from Libra and Virgo.

Faults.—Anger, jealousy and passion have destroyed many of this sign, and against these three weaknesses they should constantly guard.

Love of Praise.—Their great self-esteem makes them too susceptible to and anxious for praise, and they cause their friends much annoyance if they do not receive what they think is sufficient praise.

Apt to “Work” People.—Scorpio people should be watched, for they are likely to use people as long as they can, and then drop them.

The Scorpio Women who have not learned to control themselves are very disagreeable and are often great scolds and are constantly nagging somebody.

Diseases.—If Scorpio people persist in living high and indulging the lower passions they will be af-

flicted with gout, rheumatism, heart troubles, lumbago and weakness of the back.

Fond of Flattery.—It is hard for Scorpio people to believe that one true friend is of far more value than a hundred flatterers or fawners.

Weaknesses.—It is very difficult for Scorpio people to acknowledge their weakness even to themselves, but they must do this in order to gain success.

The Scorpio children are generally head-strong and hard to manage, but they should early be taught the difference between right and wrong, and firmness should be tempered with great kindness and love.

Governing Planets, Gems, Astral Colors.—The governing planet is Mars, and the gems are topaz and malachite: golden brown and black are the astral colors.

SAGITTARIUS (THE ARCHER), NOV. 21ST TO DEC. 20TH

Sagittarius people, true archers that they are, generally know what to aim at and almost invariably "hit the mark."

Seers Ahead.—They are the lucky folk who can see the end from the beginning, and act accordingly.

Advice.—If they take the advice of others, however, they almost always fail, unless indeed it be the advice of some one in their own sign.

The Busy Bees.—They are the busy bees, and are never happy except when their hands are busy. Hence the "devil" does not find many workshops among Sagittarius brains.

Another delightful trait of Sagittarius people is



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Generosity.—Some Capricorn people are known to “queer.” Sometimes they are generous to a fault: other times they are very close. It depends upon mood in which you find them.

Good Educators.—Capricorn men or women make good teachers, and the children always love them.

Personal Appearance.—Capricorn people are short stature, with dark complexions and hair and beautiful eyes.

Proper Marriage Mates.—They should marry out of the sign of Taurus, Virgo, or Libra or those of their own sign.

The faults of the Capricorn people are selfishness and self-distrust; a tendency to talk too much about their troubles; proneness to “fly off the handle” suddenly.

The diseases to which they are subject are indigestion and melancholy, both of which are brought on by overwork and worry.

The Overcomers.—This sign really represents the lark of our planet, and those who succeed in spite of their natural drawbacks are to be commended highly.

Children may be ruled by kindness and ruling kindness; they become just what those are over them.

Colors.—Saturn is the color of the sign, and the colors white onyx and moonstone, brown, gray and black are the

... FEB 15TH

... themselves ... they will

... never tak

Upe and Down ... are happy ... breathing

Lawness.—... have great ... lan-

Money Matters.—They are very fond of money and ... interested interest to their work which

... and usually pay as they

... When ... people believe firmly ... the spiritual world is of far ... this material sphere, then ... great, and are also charming, fas-

... people are the best of nurses ... as they have a quieting, hypnotic

... appearance they are us- healthy. They

per Marriage Mate.—Aquarius people should
a partner out of the Sign of Aries, Sagittarius
eir own sign.

e faults of the Aquarius people are fear, doubt,
essness, putting off, and the breaking of prom-

Then, too, they never seem to be able to make
eir minds, and are generally unstable.

ragging and Blowing.—Aquarius people, too, are
n to bragging, and bragging always leads to ly-

People who talk much in their own praise gen-
ly get the reputation of being liars.

lenty of work is the best cure for the faults of
uarius people, also for their physical diseases,
ich are rheumatism, headache and brain troubles.

The "Sunny Side."—If Aquarius people will always
ive to look on the "sunny side," they will overcome
e bad and cultivate the good within them.

Unkind Criticism.—They should also learn to curb
eir desire to criticise and find fault with others. It
s only the low minded, vulgar and wicked who med-
dle with and talk about the affairs of others, and the
mo talk the lower they get.

Appointments.—Aquarius people should
rn to keep their appointments, but they
learn to be on time and not keep people

children properly trained, will become
men and women. Parents must be truth-
em, honest, and when possible they should

in the
planet
stral Colors.—The gem-
are sa and turquoise; the ast
blue, the green. The governi
Satu us.

**PISCES (THE FISHES), FEB. 19TH TO
MARCH 20TH**

Hidden Love.—This Sign stands for hidden love of a deep and lasting nature.

Honesty.—Pisces people being honest do not look for dishonesty in their fellows, and are consequently happy.

Indulgent Friends.—They are blind to the faults of their friends, and love them devotedly “for better or for worse.”

Talents.—Many Pisces people become well-known musicians, artists, poets and story writers.

“Soul Charmers.”—Often Pisces people are said to be “veritable soul charmers,” and their wonderful mysterious powers make them healers.

Too Generous.—Some Pisces people are so generous that they will give everything they have away, and then worry because they haven’t any more to give away.

Suitable Occupations.—Pisces people make good book-keepers, cashiers, treasurers, or anything where confidence has to be had.

Narrow Religionists.—They are not very broad-minded in religion and generally wedded to one sect.

Personal Appearance.—In appearance these Pisces people have round, pleasant faces, calm dreamful eyes and unfortunately they are inclined to be round shouldered.

Marriage Mates.—They should marry out of the sign of Virgo or Capricorn.

Faults.—Their worst faults are fretting, worrying,

and impatience. Then too they are always "looking for trouble," and "crossing bridges before they come to them."

Tendency to Suicide.—Some Pisces people have been known to commit suicide because of this worry habit, but if they had sat often in the silence and thought of the good God this would not have happened.

Absent Mindedness.—One of their faults is losing things, that is laying them down and then not knowing what they did with them.

Talking too Much.—Pisces people do too much talking about their own affairs; they also ask too many questions and consequently get themselves very much disliked.

Rudeness.—They also have the bad habit of breaking into conversations with some remark entirely foreign, thus showing that they are not paying the least attention to what is being said by others.

Overcoming Faults.—They should not worry about the faults of others because they have a great many of their own to overcome.

Pisces children are very brilliant and have "old heads." They are very sensitive and should be treated with great tenderness. They should be taught to be neat and orderly.

Governing Planets, Gems, Astral Colors.—Jupiter and Neptune are the governing planets of this sign. White, pink, emerald-green and black are the astral colors. The gems are chrysolite, pink shell and moonstone.

DREAMS

Dreams in their development have breath,
And tears, and tortures, and a touch of joy;
They have a weight upon our waking thought,
They take a weight from off our waking toils,
They do divide our being. —Byron.

Dreams are probably as old as thinking brains, and hence are coeval with mind, and as there are minds and minds, so there are dreams and dreams. The Bible certainly relates that they were made to represent allegorical pictures of coming events, and great distinction was won by those who could unfold the covered meaning of these visions of sleep. It is a fact that all along the course of historic times there are strange accounts of prophetic dreams. Still, we know there long have been, and are, now many persons who have ably disputed the correctness of any belief in dreams, and called them "children of the night, of indigestion bred," so that all we can do is to answer with Longfellow, if asked today:

Do you believe in dreams? Why, yes and no.
When they come true, then I believe in them;
When they come false, then I don't believe in them.

PART II

CHAPTER I

MAGNETISM, HYPNOTISM, AND THE EMMANUEL CHURCH MOVEMENT

Mind Mysteries.—Modern students of these “mind mysteries” are generally agreed upon the fact that every man has two minds, or that his one mind has two distinct states, which may, for clearness, be likened to the “night” and the “day” of the earth.

The Two-Mind Theory.—Let us take, for convenience, the first theory, namely that there are two minds, known to mind students as the Objective and the Subjective. The Objective may be called the Day or Positive Mind, and the Subjective, the Night, or Negative Mind. My reasons for so naming the two minds are:

The Objective Mind receives all its impressions and gains all its knowledge of the outside world through the five senses, i. e., seeing, smelling, touching, tasting and hearing. It is ruled by Reason.

The Subjective Mind obtains all its knowledge by intuition, that is, by the mind’s eye, the mind’s ear, mouth, etc. In fact, in those mysterious ways we all know—perhaps “impressions” would be the best way to describe them. In this mind the Emotions, i. e.,

fear, love, hate, surprise, etc., are found, and Memory also is located there.

When the objective senses, i. e., taste, smell, sight, etc., etc., are asleep or "laid on the shelf" temporarily, then the Subjective powers have full sway. In other words it is that mind which is in use when a man is mesmerized or hypnotized.

Wonderful Feats.—When this mind is uppermost, in other words, when a person is in the hypnotic state, or when his objective mind is asleep, many marvelous things have been accomplished. A person in this state sees without eyes, and this wonderful subjective mind can apparently leave the body and travel to far-away countries, and when it comes back, bring with it knowledge of these countries and people in them which may afterwards be verified.

Thought Reading.—The Subjective mind has the power to read the thoughts of others; to read sealed letters, and tightly-closed volumes.

Striking Differences.—Before going into the subject-proper of our chapter let me place very clearly before the reader's mind the exact difference between the objective and subjective minds. These differences I give you in the language of Professor Thomas Jay Hudson, one of the greatest known authorities upon this subject. He says:

"The following propositions will not be disputed by any intelligent student of hypnotism:

The Normal Mind.—(1) That the objective mind, or let us say, man in his normal condition, is not controllable, against reason, positive knowledge, or the evidence of his senses, by the suggestions of another.

In the Hypnotic State.—(2) That the subjective

mind in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion. That is, the subjective mind accepts, without hesitation or doubt, every statement that is made to it, no matter how absurd or ridiculous or contrary to the objective experience of the individual. If the subject is told that he is a dog, he will instantly accept the suggestion as truth, and will to the limit of his ability act the part to perfection. * * * * He may be thrown into a state of intoxication by being caused to drink a glass of water under the impression that it is brandy, etc.

HOW TO PROTECT ONE'S SELF AGAINST HYPNOTISM

Auto-Suggestion.—There is one other thing that should also be taken into consideration in writing of these two minds, and that is that every one may give himself a suggestion that no one else can uproot without the subject's will. This power is called Auto-suggestion, literally self-suggestion. I will make this clearer by an example.

Can't Be Made Ridiculous.—Suppose that a very dignified gentleman is about to be hypnotized for the good of science or for the entertainment of a company of people. The man has a great aversion to being made ridiculous, and before placing himself in the hands of the operator he gives his subjective mind a positive suggestion something like this: "Under no circumstances will I do anything that will make me ridiculous or a subject for ridicule." Then the operator takes him, and he may make him do anything else, but nothing of the character just mentioned.

Innocence Protected.—This was a conscious auto-suggestion, that is, the man consciously gave his subjective mind this first suggestion, but there are other auto-suggestions that are received by the subjective mind without the person's realizing it. These suggestions are providentially arranged for, I believe, by God himself to protect the innocent and pure. For instance, a man who would not steal or lie or cheat, and who has a very strong aversion to these; or, a woman who is as pure as a snow-flake, may have sometime almost unconsciously said: "Well, if I am ever hypnotized, I can never be made to do anything that I would be ashamed of—anything morally wrong," and I defy any hypnotist to take advantage of a person so fortified.

Dreadful Crimes.—There are many who have never given their subjective mind any such suggestions, and I regret to say many dreadful crimes have been committed by hypnotized persons because of an implicit trust in the operator, or because some unscrupulous hypnotist gained an unholy power over them. It is for this reason that before entering into this subject I throw out this warning to all.

The Warning.—Be sure to take advantage of your powers of Auto-suggestion and close your subjective mind to all harmful influences. Then neither mesmerism nor hypnotism can harm you, and each can do you a great deal of good in many ways. These ways will be discussed later in this chapter.

The Objective mind asleep or how the Objective mind can be put to sleep. The manner in which this can be done we are now about to explain in this chapter entitled Magnetism and Hypnotism, and in the fol-

lowing pages relating to Clairvoyance, Visions, and Telepathy.

Animal Magnetism.—So many unscrupulous people have used a small knowledge of Animal Magnetism, which they have obtained, with little honest study, to puzzle and gull the public, that many good people look upon the whole subject with contempt.

Our Authorities.—We have consulted the best authorities, men of dignity, learning and high repute for our chapter, however, and we are able to say that our readers may, with perfect safety and confidence, read what is here set down.

Mental Electricity.—Magnetism has been called by some "Mental Electricity." This is a very comprehensive name, because Magnetism is the direct influence of mind upon the minds and bodies of others.

ORIGIN OF MESMERISM.

Mesmerism.—The great art of magnetic healing, however, was made practical by a gentleman named Mesmer, and for the most part it is now called Mesmerism, in his honor.

The Equal Balance.—One of the first things to be fixed in the reader's mind is that Nature whether in plant, animal or human life insists upon having things equally balanced. Take for example the action of the elements when there is a thunder-storm. The air is full of electric fluid, and until this is equally diffused (spread out) there will be confusion in the skies, so the thunders roll, the clouds are piled up or smoothed down, "patted into shape" like one would treat a pillow, and when equality or balance is at last affected,

balance, transfers enough vital fluid from the strong man to the weak, in order to form an equilibrium. This change is usually so soothing to the man who needed help that he unconsciously passes into a state of insensibility for the time being. This is the whole secret or "mysterious process" of magnetizing or Mesmerizing. Simple, isn't it?

The Best Mesmeric Subjects.—It will be seen from the foregoing explanation, that it is the person who has a need of the vital forces who is the easy mesmeric or hypnotic subject, and he can probably be hypnotized in an hour's time. I think that the best name for this would be "magnetized," for the process is just like that to which high-carbon steel is subjected when it is being magnetized, or made into a magnet.

A Harder Subject.—If, however, the subject does not need so great an amount of the nervo-vital fluid, then it will be harder to mesmerize him, and if he need very little indeed, then at the first sitting very little effect will be produced.

The Method.—Let it be kept in mind how this thing is accomplished by the operator or mesmerist, i. e., by his objective mind (his will, if you please) influencing the subjective mind of the patient to receive a sufficient amount of the fluid from him (the operator) to effect a balance. Sometimes physical contact, (rubbing) is necessary, and this is done by a series of so-called "passes." The best mesmerists, however, do not find it necessary to touch the patient's body in order to transfer the mysterious fluid.

"Equal" Persons.—If two persons with the proper amount of vital fluid sit down together, one of them agreeing to be passive and to let the other operate

upon him, the one will gain power constantly and the other lose it, until after a number of sittings he will go into a mesmeric sleep.

Human Electricity.—In the air that we breathe there is oxygen, nitrogen, hydrogen and electricity. Now when this air, containing these different elements, is breathed into the lungs, the oxygen and electricity are picked up and sent into the blood, which is charged with iron, while the nitrogen goes out as breath. Of course every one knows that it is the iron in the blood first of all that makes it “red.” When the electricity coming into the lungs from the air is sent by the lungs into the blood and comes in contact with the iron magnetism is produced.

The Human Galvanic Battery.—The oxygen puts acid into the blood and this acid acts like sulphate of copper in a galvanic battery. Of course the blood is magnetized just as a piece of iron is galvanized, i. e., by the bringing together of heat, light, electricity and magnetism. (A gentleman named Galvin discovered this effect upon iron and other substances; hence our word galvanism and galvanized, which we hear or see in the newspapers every day.)

The Escape of Magnetism.—“The blood,” says one writer, “thus magnetically prepared at the lungs, is thrown upon the heart and forced into the arteries. Hence arterial blood is red.” It is forced to the extremities, driven into every possible corner, and then carried back through the veins to the heart. It is black when it comes back to the heart because all the electricity or magnetism has escaped into the nerves, and it has to go back to the lungs to be re-magnetized.

Don't Judge Your Neighbors.—The reader will now

see, if he will take the trouble to turn back to our chapter on Temperaments, for instance, why people are so "different," in their "make-up," and why we (page 30 of this book) gave a drawing of the nervous and the veinous systems. So much depends upon the blood and the nerves! We should indeed be slow to judge the actions of our fellow beings when we think how their actions are influenced by these mysterious activities going on inside.

Deep Breathing.—There is scarcely a magazine or a newspaper which does not, at some time or other, print an article advising every one to take long breaths frequently, but how few of them explain why! It should now be clear to every reader of this book why long breaths and plenty of them help everybody, but particularly a nervous person. Every breath of fresh air we breathe is charged with electricity, which when it gets into the lungs, helps to make the good, red blood and the finely magnetized nerves of health. Like salvation, fresh air is fortunately free to all, and there can never be a "trust" on it. Therefore, breathe deep, my friends, "breathe deep!"

NATURE'S MARVELOUS PROVISION

Another Rule of Three.—In our earlier chapters we aimed to constantly keep before the reader's mind that the human features are governed by what we chose to call the "Rule of Three," and risking the criticism of repeating ourselves, we reiterate the statement, calling especial attention to the Rule of Three as applied to the nerves. This wonderful network of living electric wires has three divisions, and is composed, namely, of nerves of sensation, i. e., the nerves

that tell the brain when a sweet or a foul smell comes to the nose, or when a dainty or repulsive bit of food is placed upon the tongue, when a finger is burned, or a toe frozen, etc.; second, the nerves of voluntary motion, i. e., those that are brought into play when a hand is used or one foot placed before another—in other words, these are the nerves that do not move unless willed to do so; third, the nerves of involuntary motion, i. e., those that receive sensations and move of their own accord, for instance, those aiding in the digestion, the secretive organs, etc., etc. Wise Mother Nature! She took into consideration that there will always be poor memories, and she gave her children this little band of helpers who “know their business” without being told, and go about it constantly.

Why we Should Know.—As the reader thinks more deeply upon these subjects of magnetism and hypnosis, he will understand why he should know about this three-fold nervous system.

Electrically Charged.—All of these three classes of nerves are charged with electricity by being near to or touching the veins.

The Nerve “Blood.”—The blood is confined entirely to the veins and arteries, while the nerves contain what is called the nervo-vital fluid.

Lack of Blood.—We all know that when a man has not a sufficient supply of blood that he droops and is sleepy all the time.

Lack of Nervo-Vital Fluid.—What, then, is the result if the nervous system has not enough galvanic, or nervo-vital fluid? Just this: the patient is constantly excited and “nervous,” and is in danger of fits, insanity, etc., etc.

Why People Drop Dead!—Many persons thought to be in perfect health have suddenly dropped dead, simply because their nervous systems were not properly supplied with the life fluid.

How To Save Life.—Had such persons been “magnetized” or mesmerized and the nerve balance restored, death would not have occurred from that cause. All threatened with apoplexy” should seek a magnetic healer before it is too late.

Cures by Mesmerism.—When a patient has once fully mesmerized he can be thrown into the state in a few minutes. If he is suffering from a severe headache, backache, earache, anything of the kind, in fact, he will be wholly cured when he wakes from the magnetic sleep.

One Mesmerized Arm.—A fact that is not generally known is that the whole body need not be mesmerized. Suppose, for example, I break my arm. I go to a mesmerist—he mesmerizes my arm, and I lose all consciousness of pain in that member, and am able to lie calmly and painlessly on while the bone is “set” by the physician.

Controls Matter.—Many persons who are scoffers at the stand that mind cannot move matter. They hold an extreme and very absurd view, because not only the hand nor a finger can be lifted without an effort of the mind.

Go Forward.—From this conclusion, we very naturally go another step forward, and at least ask the following question:

Another’s Limbs.—“If my mind can make my hand or foot raise, why can it not effect my neighbor’s, if that neighbor’s objective mind be

temporarily dethroned and his subjective mind be given into my care?" Nothing could be more simple, and nothing is more true.

Powers of Animal Magnetism.—The power of the mind to move the various members of the body is of course animal magnetism, or electricity, and we all know that so far there seems to be no end to the possibilities of electricity.

Magnetic Healing.—Naturally the idea of healing will present itself to the reader, and this is the greatest power of magnetism. Do we not all know some one who can cure headaches by gently stroking the head of the sufferer? But how and why? You are now ready to answer with me "Simply by transferring a sufficient amount of the electro-vital fluid to make the perfect balance."

Massage.—Is not this one of the elements that enter into massage? I think all who are engaged in that sort of work will, if honest, agree at once to this truth.

Mesmeric "States."—Now let us look into Mesmerism a little deeper, and we find first that here are five states or degrees of the mesmeric influence:

First—When the hands or the whole body can be influenced by the mental and physical power of the mesmerist, i. e., by the stroking of the subject's head to cure headache, etc., etc.

Second—When the hands or body of the person being mesmerized, i. e., the "subject," can be attracted by the mind influence, without bodily contact, or by the bodily influences, without any conscious mental effort on the part of the mesmerist. I might almost say by the influence of his magnetized involuntary nerves.

The third degree is attained when the subject can neither see, nor hear any one's voice but that of the mesmerist.

The fourth is when the subject can taste what the magnetizer or mesmerist tastes, and smell what he smells.

The fifth degree, Clairvoyance, we will merely name at this time, as we are to treat the subject at length in another chapter.

All are Mesmerists.—Contrary to the popular belief that only a few persons have mesmeric powers, we wish to state that every one has this power in a greater or lesser degree.

HOW TO BECOME A MESMERIST

How to Mesmerize.—This is the natural question that now confronts us, and I will give you the rules laid down by the best obtainable authorities upon the subject.

First—Do not allow any one in the room who is prejudiced, and who is likely to distract the subject's eyes from yourself—the operator or mesmerist.

Second—By all means have one witness, a person in whom the subject has perfect confidence, so that he may feel sure you are treating him fairly and that you do not wish to take any advantage of him.

Lock the doors and make sure that you will not be interrupted during the sitting. An interruption undoes all that has been done and makes double work necessary.

Necessary Mental Condition.—Take two chairs, one higher than the other, and place your patient in the lower of the two. Place the subject's knees between

yours. Then request that he become passive and rid his mind of all distracting thoughts. Then advise him to be hopeful because you are going to do him good; impress upon him that as his faith is so shall it be unto him, and that the greater his faith the greater will be the results.

An equal heat should be established in your body and that of your subject. This you can ascertain by holding his hands in such a manner that the inner side of each of your thumbs will lie upon the inner side of each of his. I need scarcely remind the reader that this is done to satisfy Nature as to a "balance." The more nearly the operator's physical condition as to heat and cold are equal the better will be the results of the experiment.

The "Passes."—After this is done, then begin your passes in the following manner: "Draw back your hands, separating them to the right and left, and turning them so that the inner surface may be on the outside, and you will raise them a little higher than the head; then you will place them on the two shoulders, you will leave them there for about a minute, and you will bring them down the arms as far as the ends of the fingers, slightly touching them. You will re-commence the pass five or six times, turning away your hands and separating them a little from the body, so as to re-ascend. You will then place your hands above the head; you will keep them there for a moment, and you will bring them down, passing in front of the face, at a distance of one or two inches, as far as the pit of the stomach; there you will stop for about two minutes, placing your thumbs on the pit of the stomach and the other fingers below the ribs. Then you will

descend slowly along the body as far as the knees, or better, if you can without incommoding yourself, to the extremity of the feet."

"You will repeat the same process during the greater part of the sitting; you will also approach the patient sometimes, so as to place your hands behind his shoulders, and let them descend slowly along the spine to the back, and from thence on the haunches, and along the thighs as far as the knees, or even to the feet. After the first pass you may dispense with placing the hands on the head, and make the subsequent passes on the arm. If no results are produced in half an hour the sitting terminates, and the foregoing process is repeated again. The desired results will take place at the end of the second or of some subsequent sitting."

Animals may be mesmerized, and it is for this reason that I believe that only the mind of the operator is necessary to the process, and that it is his mind which projects the nervo-vital fluid out through his hands, sometimes without contact, onto the mind, body, and sensibilities of the subject. I saw a white rabbit mesmerized by a gentleman who wished to use the little animal in a photograph, and it was wonderful how soon he attained his results. He "waked" the rabbit by merely snapping his fingers before its face!

HYPNOTISM, AND HOW IT IS ACCOMPLISHED

Hypnotism.—We now come to Hypnotism, which, while bringing about very much the same results as Mesmerism, is accomplished in an entirely different way. This name comes from a Greek root word meaning sleep. It was a long time before rational

HOW THE NEIGHBOR

and the Operator Essential.—In Hypnotism the operator must be in a state of his Will and his Reason, and his active mind of the operator. The result is that anything that the operator states is believed implicitly, and his actions are followed with this suggestion.

Healing is done very effectively by Hypnotism. The subject makes his mind as passive as possible and follows the operator's or healer's instructions naturally.

A Witness Desirable.—In all hypnotic as well as mesmeric experiments I would urge that a reliable witness be present. But it is much more important in hypnotism than in mesmerism that this witness be of the "material." If he should be a skeptic, he would cover the thought-currents and make results almost entirely impossible. I say this in view of the fact that it is already understood that this witness must have the full confidence of the subject, and hence have influence over him.

Locked Doors.—Next I should urge as before, that at the first things the doors be locked and other persons removed, also that there be no interruptions. The operator depends upon the direct, uninterrupted flow of thought from the mind of the operator to that of the

Order of Procedure.—The operator first wills the subject to sleep, and if this takes place, he then suggests that the subject will not be aching or restless, and that he will be perfectly rested and comfortable after the suggestion.

he Awakening.—He may allow the subject to sleep a short time, or he may gently awaken him by resting that he awake, and the patient will experience a feeling of complete rest and relief from upon opening his eyes.

an illustration of this point: I was once asked to the home of a physician of my home town to attend a parlor lecture by the physician on Hypnotism. At the lecture the doctor placed a number of persons under the hypnotic influence purely by suggestion.

His little daughter was told that her handkerchief was a white rabbit, and she went through every childish endearment for a pet, and asked several who were present if they didn't think "Bunny was real," etc.

Own Experience.—I was so impressed with the wonderful hypnotic powers of this man that upon going to his home I said to him:

"Doctor, I have been suffering from insomnia for several months; I have tried several other doctors, but their medicines do not seem to help me. Do you think you can make me sleep tonight?"

He replied quickly: "Certainly I can; you will sleep peacefully."

I went home and retired. At first I began tossing and turning as had been my habit for months, when suddenly I started to hear the physician say:

"Sleep," and I immediately became calm and fell into a natural slumber. Nor did insomnia return to gain that whole summer. It will be interesting to my readers that this sleep was induced by the first suggestion, probably the only one from the operator at the

course; that as we have no bodies we

of Followers.—Mr. Hudson very honest, however: “Nevertheless there are two things which stand out in evidence. One is that it numbers its followers by thousands; and the other is that the cures of its practitioners are of daily occurrence and of marvellous character.”

Faith Not Necessary.—“The first of these demonstrates the truth of the trite saying that a man of belief, if earnestly advocated, will find many followers. The second shows in the most striking manner that the faith of the objective mind is a necessary factor in the cure of diseases by its processes.

“The most other religious bodies are declining or holding their own,” says Dr. Worcester, in “Reformed Medicine,” “it (Christian Science) grows by leaps and bounds. All over this country solid and stately temples are reared by grateful hands and dedicated to the ideal and name of Mrs. Eddy. And this strange phenomenon has occurred in the full light of day, at the end of the nineteenth and at the beginning of the twentieth century, and these extraordinary lines have propagated themselves not in obscure corners of the earth, among an illiterate and fanatical populace, but in the chief centers of American civilization. Such facts may well cause the philosophical student of religion to reflect. The more absurd the Christian Science dogma is made to appear, the more it becomes to account for men’s faith in it. We are prepared to confess ourselves utter

benefits to believers: it makes men happy, it
 loves tempers, it frequently weans men from evil
 s, it can reduce or remove pain, it cures certain
 of disease, and it gives courage to endure these
 1 it cannot heal. It concerns itself with the pres-
 and its effects are direct, practical, immediate.
 ein lies its great superiority to preaching that is
 e and impractical and which deals largely with
 tant future.”

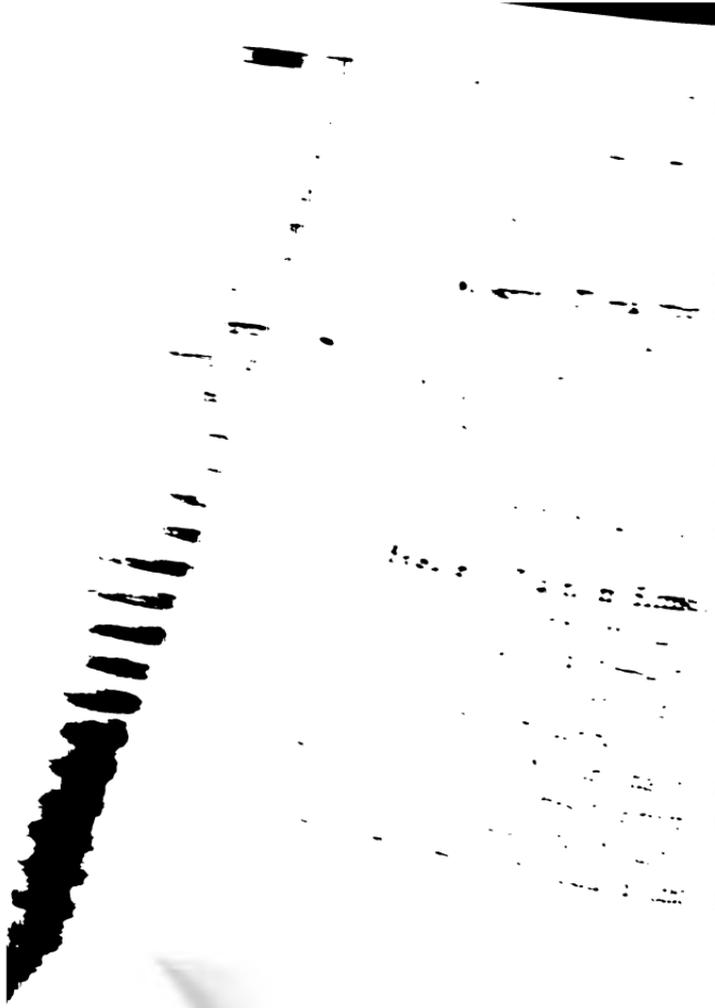
fore leaving this theme, which falls so naturally
 r the general subject of Hypnotism as not to be
 ed, I will give you an illustration of a case of
 lled “Christian Science” healing.

Case of “Science Healing.”—I numbered among
 friends in C—— a beautiful young girl. M——
 the picture of health and was a devout Scientist.
 day when she had expressed very strongly her
 f in the efficacy of the Science healers, I asked
 how she had become a Scientist, as she had pres-
 sly been a Presbyterian.

He replied: “I was suffering from nervous prostra-
 —was confined to my room and bed. Our family
 sician had given up all hopes of my recovery. I
 n my bed unable to sleep or to eat, and gradually
 v weaker day by day. One night as I lay staring
 y g something seemed to say to me:

‘When you get up; put out that gas and go
 leep. You are a sensible girl. You can, if you will.’

I recognized the good sense of the
 ges from my bed, with a new-born
 ngt the gas; then I lay down aga
 wa sleep. From that moment my
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CHURCH MOVEMENT— AND WHAT IT DOES

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**"The Church's sure foundation
Is Jesus Christ the Lord."**

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...speak:

...to awaken faith on the part...
...blind or fanatical...
...personal power;...
...the nature of the mean...
...the limitations of...
...persons sub...



...themselves...
...good

ry of standard works which we freely lend them. avoid all fetiches and material adjuncts as means of suggestion, and rely only upon moral, spiritual and natural means. . . . Our work is essentially moral and spiritual. Our chief interest in the men and women who seek our care is a moral and religious one. In other words, we desire not merely to restore them to health, but to give them motives for living."

Dr. Worcester understands and appreciates fully the wonderful, and as yet inexplicable effect of suggestion upon the nerves and even the functions of the brain, and in healing and rectifying disorders he makes use of suggestion.

The following is Dr. Worcester's own description of the method he employs in treating a patient: "I place the patient in a comfortable, reclining chair, instruct him how to relax his arms, his legs, his neck, head and body, so that there shall be no nervous tension or muscular effort. Then standing behind him I gently touch his forehead and temples, which has a soothing and a distracting effect. Without attempting to induce sleep I inform him that his body is resting and his mind too will rest, that he will not let his attention run unchecked, but that it will lazily follow me, and that when I make a useful suggestion he will repeat it to himself. I then inform him that all nervousness is passing from him, that his stomach is at rest, that his heart is beating regularly, that he is breathing gently. I inform him that he is entering into a state of rest, that his mind is untroubled and his thoughts are vague and unconnected. As soon as I see that

these suggestions are effective I pass to the curative suggestions. If the patient is suffering pain I assure him that the pain is diminishing and that in a little while it will be gone. If I am treating a patient for insomnia, I tell him that he will sleep soundly tonight, that he will feel drowsy and fall asleep soon after he goes to bed, and that if he awakens at all in the night he will make a few suggestions to himself and immediately fall asleep again. In short I make the suggestions as positively and simply as possible and under these conditions I usually find it advisable to repeat them more than once. During this treatment, which usually lasts from fifteen minutes to an hour, according to the difficulties I encounter, a small proportion of patients will fall asleep and take a short nap, as some persons are so constituted that they will sleep anywhere if they are allowed to rest quietly. I have never observed, however, that such sleep had any particular significance.

"I ought perhaps to add that I personally attach a religious importance to this state of mind. When our minds are in a state of peace and our hearts are open and receptive to all good influence, I believe that the spirit of God enters into us and a power not our own takes possession of us. Thus I am tempted to explain the marked moral and physical improvement which I have frequently seen follow such brief periods of complete repose, and especially moral changes which occur with very little effort on the part of the patient."

Cures Affected.—Here is an instance of the hundreds of wonderful cures which have been wrought by Dr. Worcester. "A woman came to me about six months ago and told me that she had suffered agoniz-

ing pain in her head for four or five days in the week for a period of forty-five years. Her sufferings were so great that when her daughter sickened and died she was unable to care for her or even to attend the funeral. I believed her affliction to be a kind of reverberation of a former condition. She was suffering acutely at the time, and having seated her in a comfortable position, and having made her very quiet, I placed my hands on her head and assured her earnestly that the pain was diminishing, that it was in fact disappearing, and that in ten minutes it would be gone and that it would not return. The suggestion succeeded, the pain punctually ceased, and the patient has informed me from time to time that it has not returned." The following utterance of Dr. Worcester's in his remarkable book, "Religion and Medicine," strikes the key-note of the present-day conditions and will be read with interest ten years hence:

"Jesus earnestly warned men against injurious agitation and passion, against anger, fear, and anxious care, and he attached great importance to calm and peace. We have just begun to fathom His motives, but there can be no doubt that in His colossal task of the moral regeneration of the world He counted on a higher power than man's unaided will. Today we recognize the universe to be a great storehouse of invisible energy, contact with which has enormously increased the potentiality of human life. Is it probable that all those energies are mechanical? Does not the whole moral and religious life of man testify to the existence of unseen spiritual powers which are friendly to us? So unquestionably was the belief of Christ."

Dr. Worrall has reached an conclusion that Dr. Worrall
 the greatest benefactors of humanity, est-
 humanity, that the Church has ev-
 the world.

The Bump of Self-Esteem.—Reader, if you are thin-
 your hypnotic powers turn these pages
 you find again the Phrenological chart
 (this volume), and looking at the base
 of the brain find the bump of self-esteem. The
 size of this bump is the key to the power
 of your power to hypnotize.

Mind Transference, or Telepathy, plays an almost
 important part with Faith in Hypnotism and
 in mental healing, and this subject has in
 other phases that we are devoting an entire
 to the fascinating theme.

Differences.—It will be seen from what has gone be-
 fore that the "ways and means" of the mesmerist and
 are distinctly different, i. e. the mes-
 his mind to convey a fluid real-
 from his body to that of the patient
 mental or oral suggestions.

Mesmerism.—Many persons contend
 the better mode of healing
 actually gives the patient a per-
 strength, and, too, almost in-
 mental contact with him also
 mind force entirely.

Hypnotism.—Others who believe
 claim the palm for the hyp-
 both can cite instances which
 modern scientists use hypo-

people. Unfortunately, however, the father, an editor and a very bright man, had become a drunk-

At the time I became acquainted with the family he had been drinking for possibly ten years. Then suddenly he ceased to frequent saloons or to show any signs whatever of intoxication.

One day the subject of his changed habits came under conversation and the gentleman's wife said to

Do you know how Mr. C. was cured of drinking?"

Upon my replying in the negative she said:

Dr. T—— did it. You know he is a hypnotist. At first, my husband was anxious to be rid of the habit, but he simply could not break his bondage. He readily agreed to let the doctor try. Doctor T. put him into a hypnotic trance and said:

'Mr. C., upon waking from this sleep you will abstain from intoxicating liquors, and you will never drink another drop as long as you live.'

'Then my husband was slowly and gently roused, and he hasn't been near a saloon since, nor has he had occasion to care for anything to drink.'

This conversation between myself and Mr. C.'s wife took place over ten years ago, but to my certain knowledge the man has never gone back to his old immoderate habits, and the very smell of whiskey or other intoxicants is nauseating to him. He has in his time written a book, has held excellent positions

and is now looked up to as an honored, respected private citizen.

Power.—This is one of the good results of the power called hypnotism. Many

1 God has given this power into

[The page contains several paragraphs of text that are extremely faint and illegible due to low contrast and blurring. The text appears to be organized into paragraphs, but the individual words and sentences cannot be discerned.]

fits to man to be used in a foolish and experimental manner. The real religionist is a man of common sense.

The Dark Side.—I must now speak for a moment on the dark side of this great subject. Unfortunately, alas, there are unscrupulous persons who use this great gift in the "devil's service," so to speak. A man will get control over a young girl, for example. Of course, she allows him to obtain the influence. This cannot be denied, but she does it ignorantly, and by and by she loses the pearl of her womanhood through this same godless and graceless man. The world not knowing why, and being unkind anyway to women, turns against the girl. All her life she suffers from having been the victim of hypnotic influence. Let me repeat the warning sounded at the outset—every mother should warn her daughters of these men. Every girl should give herself an "auto-suggestion" that no matter under whose influence she may come, she will never yield herself to impure deeds. Here, too, a mother may help her child by giving her an early hypnotic suggestion upon this subject. Do you not see, my readers, how much good can be done by

this subtle power, and how much evil can be avoided?

Young Girls Ruined.—I do not speak idly concern-

I have known of such cases, particularly a beautiful young girl, not over twenty years of age, who was so influenced by a man twice her age that she never after led a shameless life. To quote her own words: "And just to think of it. I was going on when he accor- Plain speaking this, my reader of this book is to help humani-

and I could not if I would leave the subject of hypnotism without emphasizing this phase of it.

Hypnotism in the Home.—Hypnotism, like certain drugs, is very beneficial in some cases and very harmful in others. It is therefore most necessary that all who make use of it should do so with full knowledge of its character and possibilities. It is, though, a simple remedy for many diseases, and in the hands of a mother or father, or a dear and trusted friend, should prove, always, a blessing to the world. In the hands of strangers—and by that I mean persons whose characters are unknown to the subject—it is too dangerous a means to be trifled with and should be barred out by the strongest kind of auto-suggestion. This weapon of defense God has given us all, just as he has given the toad and other animals a skin so like the surrounding vegetation as to escape the hunter's eye.

“NEW THOUGHT.” WHAT IT IS AND WHAT IT IS NOT

Of all the so-called religious cults, New Thought possesses, perhaps, the best right to exist. However, the name “New Thought,” is a mis-nomer, for the vital truths of the new thought are all found in the Book of Books, many of them being merely the sayings of the all wise Solomon, made into modern English. Nevertheless this very fact—i. e., that these truths are up to date in expression, and very practical as to execution, gives the New Thought creed a firm hold on the modern mind. In our paragraphs devoted to the Emmanuel Church Movement, we have shown that

the mind and faith healing prerogatives are not held exclusively by any new religion, but that the old Church herself has within her walls adequate cures and benefits for all diseases and distresses. However, the New Thought has its fine points, and a few of these we herein set down, feeling that they can do no harm, and that more than likely they will do a great amount of good.

The first thing a New Thought disciple is taught is the immense power of right thought, and this is the very bone and sinew of the New Thought creed. Mrs. Ella Wheeler Wilcox, in her excellent little book entitled "The Heart of the New Thought," has placed the whole subject in such clear and concise language that any child of ten may understand. Here are a few helpful bits from this remarkable volume:

."Do not begin a new year by recounting to yourself or others all your losses and sorrows. Let the past go.

"Do not tell me it is too late to be successful or happy. Do not tell me you are sick and broken in spirit; the spirit can not be sick or broken, because it is of God.

"It is your mind which makes your body sick. Let the spirit assert itself and demand hope and happiness."

"Age is all imagination. Ignore years and they will ignore you.

"If you will study your own spirit and its limitless powers, you will gain a greater secret than any alchemist ever held; a secret which shall give you whatever you desire."

"When you start in the 'New Thought' do not ex-

pect sudden illumination. Do not imagine that you are to become perfectly well, perfectly cheerful, successful, and a healer in a few days. Remember all growth is slow. Mushrooms spring up in a night, but oaks grow with deliberation, and endure for centuries."

"Make your daily assertions: 'I am love, health, wisdom, cheerfulness, power for good, prosperity, success, usefulness, opulence.

"Never fail to assert these things at least twice a day; twenty times is better."

"If you have groveled in fear and a belief that you were born to poverty and failure, courage and success and opulence will be of slow growth. Yet they will grow and materialize as you insist and persist. Declare they are yours, right in the face of the worst disasters. There is nothing so confuses and frustrates misfortune as to stare it down with hopeful, unflinching eyes."

"High Noon.—Every woman who passes thirty ought to keep her brain, heart and mind alive and warm with human sympathy and emotion. She ought to interest herself in others, and make her friendship valuable to the young. She should keep her body supple and avoid losing the lines of grace. * * * No woman of tact, charm, refinement and feeling, need ever let her husband, unless she is married to a clod, become indifferent or commonplace in his treatment of her. Man reflects to an astonishing degree woman's sentiments for him.

"Keep sentiment alive in your own heart, Madam, and in the heart of your husband. If he sees that other men admire you, he will be more alert to the necessity of remaining your lover.

"Be alive in mind, heart and body."

"Avoid small gossip, and be careful in your criticism of your neighbors. Sometimes we must criticise, but speak *to* people whose faults you feel a word of counsel may amend, not *of* them to others."

You Can Make Success.—"However great the obstacles between you and your goal may be or have been, do not lay the blame of your failure upon them.

"Other people have succeeded in overcoming just such obstacles.

"Believe absolutely in your own God-given power to overcome anything and everything.

"Desire success so intensely that you attract it as the magnet attracts the steel."

Thought Force.—"Do not associate with pessimists. If you are unfortunate enough to be the son or daughter, husband or wife of one, put cotton (either spiritual or real) in your ears, and shut out the poison words of discouragement and despondency.

"Never feel that it is your duty to stay closely and continuously in the atmosphere of the despondent.

"You might as well think it your duty to stay in deep water with one who would not make the least effort to swim.

"Get on shore and throw out a life-line, but do not remain and be dragged under.

"No matter how limited your mental and spiritual forces, through *love thoughts* you can be a power to move the world along. Rise up and realize your strength."

Opulence.—"Do not go through the world talking poverty and asking every one you deal with to show you special consideration because you are 'poor' and 'unfortunate.'

"If you do this with an idea of saving a few dollars here and there, you will always have to do it, because you are creating poverty conditions by your constant assertions.

Self-Confidence Necessary.—"If we doubt our own judgment and discretion in business, others will doubt it, and the shrewd and unprincipled will take the opportunity given by our doubts of ourselves to spring upon us.

"You never can tell what your thoughts will do
In bringing you hate or love,
For thoughts are things and their airy wings
Are swift as a carrier dove.
They follow the law of the universe
Each thing must create its kind.
And they speed o'er the track to bring you back
Whatever went out from your mind."

"What do you think about the very first thing in the morning? Your thoughts during the first half hour of the morning will greatly influence the entire day."

"If you set out with worry and depression and bitterness of soul toward fate or man, you are giving the key note to a day of discord and misfortune.

"If you think peace, hope and happiness, you are sounding a note of harmony and success."

"There is a certain happiness to be found in the most disagreeable duty when you stop to realize that you are getting it out of the way."

"A child should be taught from its earliest life to find entertainment in every kind of condition or

weather. If it hears its elders cursing and bemoaning a rainy day the child's plastic mind is quick to receive the impression that a rainy day is a disaster.

"How much better to expatiate in its presence on the blessing of rain, and to teach it the enjoyment of all nature's varying moods, which other young animals feel." * * * *

"We find what we look for in this world. I have always been looking for the noble qualities in human beings, and I have found them.

"There are great souls all along the highway of life, and there are great qualities even in the people who seem common and weak to us ordinarily.

"One of the grandest souls I know is a man who served his term in prison for sins committed while in drink.

"He was not 'born bad'—he simply drifted into bad company and formed bad habits.

"He paid the awful penalty of five years behind prison bars, but the divine man within him asserted itself, and today I have no friend I feel prouder to call that name.

"Every time we entertain thoughts of love, sympathy, forgiveness and faith we add to the well-being of the world, and create fortunate and successful conditions for ourselves.

"Right thinking pays large dividends.

"We ought always to believe in our best selves.

"This is the 'new' religion, yet it is older than the universe. It is God's own thought put into practical form."

CHAPTER II

**TELEPATHY, OR MIND TRANSFERENCE—
ITS MYSTERIES AND REVELATIONS**

Why So Called.—The word Telepathy is made up, like telescope, telegraph, telephone, etc., from two Greek words which mean far off and sensation.

Few Deny Its Powers.—Since wireless telegraphy has become a fact and is in daily use, it is not likely that there will be many skeptics with the hardihood to deny the possibility of mental telegraphy, or Telepathy, as it has been named.

The Wonderful Human Brain.—"But in wireless telegraphy," some will say, "there is at least an instrument at each end of the imaginary line." Certainly, we agree to this, but we wish also to say that in mental telegraphy there is at each end of the "line" that marvelous piece of mechanism—the human brain. And does it not seem quite reasonable that the brain, which has the power of inventing these marvelous instruments, could do a little business on its own account? Without the brain of Marconi we should never have had the Marconigraph, and surely it is very little more remarkable to send a wordless message through the air, leaping from brain to brain, than it is to send out the little mysterious "ticks," which, becoming flashes at the receiving station, tell also a message!

The Skeptic's Question-Mark.—"Yes," my skeptical friend will continue, "this is a good theory, but where are your proofs? Has the thing ever been done? I

demand to be 'shown.'” This is fair and reasonable, and it is our purpose to chronicle in this chapter many of the wonderful evidences of this power.

How Telepathy “Works.”—The operator who sends a mental message simply wills his thought to go out and find the other brain to which he wishes to send it. If this other brain is in harmony, or, as the French call it *en rapport* with his brain, the message is sure to reach it and to be understood.

Examples Innumerable.—Enough examples of telepathy might be given to fill a book as large as the Century Dictionary, but we must confine ourselves to a chapter of this book, and will relate such instances as we think best adapted to reveal the various forms of telepathic communication.

Telepathy in Mesmerism.—As indicated in a former chapter, Telepathy enters largely into Mesmerism, indeed, is the most important agent employed, because the operator does not give his “subject” any spoken suggestions, but, waiting until he is in the mesmeric sleep, he gives him mental or telepathic suggestions. It is true that a mesmerized brain will receive impressions more readily than a waking brain because the Subjective Mind is in the ascendancy, and in this Subjective Mind is located sympathy and imagination. It is pre-supposed, of course, that the operator and the subject are in sympathy, otherwise the one could not have been mesmerized, and therefore the brain of the latter is ready to receive and understand all the messages sent it.

An Entertaining Experiment.—There is a kind of mind transference that was at one time very popular in this country and abroad. Whole companies of

people were entertained by it and many pleasant hours spent in this harmless, but really remarkable experiment. This is, to be sure, one of the very simplest forms of telepathy, but in all things the student must begin at the beginning, and learn the a. b. c.'s, so to speak. The experiment is done as follows:

One person in the room is blindfolded and taken into another apartment. Then an object is hidden, a handkerchief, a book, or something of that kind. Each person present agrees to keep his mind upon this object and its hiding-place. Then some one is chosen as "guide," and goes after the blindfolded person. This person, for convenience, we will call "A," and the guide "B." A places the back of his hand against his own forehead and B lays one of his hands against this palm. He places his other hand on A's shoulder, and remains standing perfectly still. By and by A will feel a desire to go forward, which desire B must gratify, merely following, or going with him, in order to prevent his stumbling or coming to harm, also to aid in the transference of the general thought by means of the hand contact. If the experiment proves successful, A will go slowly toward the hidden object, and with the most delicate touches imaginable lift it to the gaze of the audience.

Having performed this feat many times, I felt that a "personal experience" would be more convincing than the most remarkable evidence of others. After the guide placed his hand upon mine (and I would suggest that best results are obtained when a lady and gentleman try the experiment, as one is almost sure to be positive and the other negative) I would feel a desire to extend my free hand before me and

men to go slowly forward. Among the best tests of his mind-reading experiment was upon one occasion when they had placed a pile of books exactly alike on a chair. About half way down the pile was the book was to "find," and every mind was riveted to that book. Without hesitation I "felt" each book till I came to the proper one, and instantly I knew it to be the desired article. Upon being questioned how I knew that that book was the correct one when all were alike, I could only say "I don't know how I knew it, but I knew it, that's all."

This experiment can be carried out successfully, moreover, when only the operator and the subject, or A and B are in the room.

As an example: A favorite young man cousin and myself, having heard of these experiments, decided to try them for our own satisfaction. After working together for several hours in the usual way, I mean by hand contact, we became so thoroughly *en rapport* that he had but to hold his hand palm-downward above my head and I went immediately and executed his mental commands. One of these was to go to the piano and play a certain piece. I am not a musician and did not at that time know one key from the other, but my fingers touched successively each key that was required for the piece he had mentally selected. Naturally there was little time and no finished execution of the work, for my mind simply followed his suggestions, and he suggested each key separately and slowly, and afterwards told me.

simple test of the power of telepathy over minds that are not aware of one's intentions, is to concentrate the mind upon the back of some one's head in

a crowded car and notice the person become first a trifle restless, then positively "fidgety," then turn completely around. I do not recommend my young lady readers to make a practice of this experiment, however, as it might lead to unpleasant and embarrassing results. It is merely a proof that Telepathy has independent powers of a more or less positive character.

Practical Uses.—It may be put to a practical use and become a great convenience, when one wishes to stop a person walking ahead. This experiment I have tried successfully many times.

As an Example: Recently my husband and I were walking on the street and a special friend of ours—an attorney with a very strong will of his own, was about a block ahead of us. I simply remarked: "Now I shall make Mr. A. stop, turn round, and wait for us." My husband smiled, but did not put forth any mental opposition. A number of people were between us, but suddenly Mr. A. turned his head, caught sight of us, and stopped still, waiting until we overtook him. In an unconcerned manner I said: "Why did you turn just now? Did you know we were coming?" He replied: "No; I just felt so strongly inclined to look round that I yielded, and then I saw you." My husband and I exchanged a smile which brought forth an inquiry from the attorney, who was much interested in the experiment.

A SUCCESSFUL EXPERIMENT—ROBBING UNCLE SAM OF POSTAGE

Telepathy at a Distance.—A simple test of the powers of Telepathy at a distance I will now give.

I have two friends, a gentleman and his wife, with



hom I have corresponded many years. They are ery "sensitive" to impressions from the psychic world, and I decided to try a little experiment on hem. I had not heard from them for several months, and I wrote them a letter, asking why I had not heard, and requesting that they write. I then laid the letter in my desk, locked the desk and awaited results. In two days—just enough time for them to get a letter to me had they written about the same time as I did, I had a letter from them giving the information I had asked for. To drop for a moment into pleasantry, I might add that when we become expert in telepathic correspondence we will rob "Uncle Sam" of a great deal of his postage revenue.

Another instance of reaching persons by Telepathy. I wished to write to a friend living in a large city. I did not know his address, but the matter was urgent. I wrote the letter, addressed it to general delivery, and then I set my mind to work to "impress" him. In a few days I had a reply from him in which he said:

"It was strange that I should have gotten your letter, for it has been a long time since I established a permanent address and therefore discontinued going to the office. But I was walking by the office the other day, and something seemed to say, 'Go in and ask for a letter.' I did so, and found yours of the —."

Drawing from Mental Impressions.—A very wonderful class of experiments are those in which subject is *willed* to draw a certain figure. The operator makes the picture on a piece of paper, while subject, also supplied with pencil and paper, w

for an "impression." When it comes, he puts down on his paper what his mind "sees." He is blindfolded, or is placed in another room. The following illustrations are reproductions of pictures drawn in this manner. The first is that drawn by the operator, the second is the more or less perfect impression received by the subject, and given in *The Widow's Mite* by Dr. Isaac K. Funk.

Telepathy in Fortune Telling.—I wish now to call attention to certain powers of Telepathy of whose existence many good and honest people are ignorant, and they are therefore misled and duped by unscrupulous people. I refer to the so-called ability of mediums to communicate with the spirits of the dead.



Original.



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Spirits or Mind

Powers?—I wish to say at the outset that he who denies the fact that in all ages persons have heard rappings, have seen tables tipped and have heard many mysterious noises, also voices and seen appearances, is not worthy of a moment's notice. These things have been seen and heard by too many reliable persons to be denied. I do not therefore deny the results, or the effects, but I do question the cause.

First, because I cannot conceive why persons released from "this mortal coil" and all its sorrows,

would care to hover about and make such undignified manifestations. If the dear departed could come back and bring us tangible, beautiful messages from beyond,—messages that would help us in our hard struggles toward the Light, then I could and should “believe in” them. I do not believe any human being was ever helped to a higher plane by listening to mysterious rappings, trumpet-communications, or by reading so-called “spirit writing.” And yet, if these phenomena are not brought about by outside intelligences, by what power are they brought to pass?

Other Causes.—I emphatically believe and know that these things do occur, but there may be other causes. I am free to admit that the mind powers are so wonderful and mystifying that it would be far easier and more “comfortable” to believe in spiritism, but, for the reasons above given, I have serious doubts.

Honesty of Mediums.—I wish, however, before going further, to say that it is undoubtedly the case that a great many mediums are honest in their belief that their communications and manifestations come from the spirits of the dead. Having initiated you into the possibilities and potency of auto- or self-suggestions I feel that you will now readily see how easy it is for a man or woman to receive from his objective mind the suggestion that the impressions coming to his mind are sent there by disembodied spirits. I am also aware by the very nature of the law of auto-suggestion that it would be almost, if not entirely, impossible for any one to counteract that suggestion. Nine cases out of ten your medium is honest in her be-

lief that she has a spirit "guide," and that from this source she gains her knowledge. I am not such a bigot as to deny in toto the great tenets of spiritism, but, until I have more tangible proofs, I must give Telepathy its due credit, which is very great and far-reaching, indeed.

Unconscious Thoughts Read.—It is not necessary that the thoughts read by the medium, who is in a semi-cataleptic or self-hypnotized state, be consciously in the subject's mind. She, with her "mind's eye," can go back into his life, and many times read as from an open book, events that occurred in his early infancy. The subject may have forgotten them objectively, but it is a well-established fact that the memory of the subjective mind is perfect. And in a successful "reading," the subject **must be** passive and willing that the medium read for him. Many persons do mediums a great injustice just here. They go to a medium, saying to a friend, "I'll show her she can't tell me anything." In almost every such case she fails. It is just as though a man went to a physician and got a prescription, but immediately upon leaving his office would tear up the paper, saying, "He can't do anything for me. I'll not get it filled." One instance is just as ridiculous as the other.

Give the medium a chance, or do not go to her. As I have said, she is in many cases as honest as you are—if not more so. Professor Thomas Jay Hudson gives an example of a seance which will illustrate as well as another what I wish to make clear. I will give you his account in his own language:

"The writer once heard a medium in New York City describe the occupation of an examiner in the

United States Patent Office. The two had never met before, and did not know of each other's existence ten minutes before the seance. Even the name of the sitter had been withheld from the medium, for the purpose of testing her telepathic powers, and for the further purpose of convincing one of those present that spirits of the dead had nothing to do with the manifestations. The members of the party introduced each other by fictitious names, and talked spiritualism to the medium until 'harmonious conditions' were established, when the seance began.

The Medium's Vision.—"I see an immense building,' she began, 'with a great number of rooms in it. In one of these rooms I see you, seated at a large desk with a great many papers upon it. I see drawings, apparently of machinery, spread out upon the desk before you. It seems to me that you must have something to do with patent rights.' She was informed that her conjecture was correct. * * * *
'But,' continued the lady, 'this is not your only occupation. I see you in your library at home, surrounded by books and manuscripts. You appear to be writing a book.'

"She then went on to describe correctly all the book-cases and other furniture in the room, and then said:

"I see the pathway by which you have arrived at your present conclusion in reference to the subject of your book. It is all strewn with rubbish and weeds, all of which you have thrown aside. But you see a great light ahead, and are pursuing that with perfect confidence and steadiness of purpose.'

"Am I in the right path?' inquired the examiner.

“I cannot tell, for I cannot perceive the subject on which you are writing. I think you are, however, for the light ahead seems so clear.’

“After a pause she added:

“You are making one mistake. You think you are doing it all yourself. But you are not. You are constantly guided by a great spirit.’

The “Spirit Guide.”—“Who is he?” was asked, with all the greater interest because the gentleman was writing a book, and, like every other author, felt sure that he had perceived a ‘great light’; moreover, if he was sure of anything connected with it, he was sure that he was doing it himself, without the aid of any spirit or spirits. ‘Give me the name of my spirit friend and guide,’ he added.

“I cannot do that today,’ she replied; ‘come tomorrow and I will try to give you the name.’

The Second Sitting.—“Accordingly the same party visited her the next day, when she made every effort to obtain the name, but without success: It should be stated here that the lady was a slate-writing medium. Communication after communication was written, but without signature, and all efforts to obtain the name were futile. Finally the gentleman said in an aside apparently not intended for the ears of the medium, ‘I think I know who it is. It must be either A. B. (naming a living friend in Washington) or my brother C. D.’ (giving his own name), for he had no brother living or dead. Immediately a communication was written out signed by the supposed spirit brother, announcing the fact that he, and he alone, was the inspiring power in charge of the literary work named, that he was the guardian spirit of the gentleman, over whom he was ‘constantly watching,’ etc.

The Sitter's Own Name.—"The emotions created by the affecting terms of the communication can be imagined when it is stated that all present, save the medium, knew that the name was that of the sitter, and that he never had a brother. But these emotions quickly gave place to wonder and admiration when it was discovered that the signature was an almost exact reproduction of his own, with all its salient peculiarities faithfully produced."

It will be seen from this that the lady was a very fine mind reader, but that she was wholly under the power of suggestion and not controlled by the spirits of the dead or in communication with them.

The Spiritualist's "Side."—It would be anything but fair to the many good men and women who have implicit faith in spirit communications, however, to leave this subject without letting them "speak for themselves" for a little while, at least. I have chosen, therefore, a testimony from the pen of one of the most noted of spiritists, the Rev. Dr. Minot J. Savage. I do not select this man because I believe his word is any better than that of any other honest man, but because he is possibly better known to more readers than any other person who believes in spirit communications. Dr. Savage has written a book entitled, "Does Telepathy Explain?" and it is from this volume that I quote. Dr. Savage "sat" frequently with Mrs. Piper, who is a spiritist medium "discovered" by Professor William James of Harvard University. The following is the result of a visit of Dr. Savage's daughter to Mrs. Piper:

"Mrs. Piper moved from the west end of Boston to a house in Roxbury. My daughter made an en-

gagement for a sitting with her. She did this through a friend who was living in Roxbury, having this friend write the letter making the appointment, and having the reply come to her house under an assumed name, at least two miles away from where I was living then. My daughter went to meet the appointment, of course, utterly unknown. A friend gave her three locks of hair. She placed them in a book, one at the front, one at the back, and one in the middle, so that they should not come in contact with each other. She knew nothing about them, not even as to whether they had been cut from the heads of people living or dead. After Mrs. Piper had gone into a trance, these locks of hair were placed in her hand, one after another. She told all about them, gave the names, the name of the friend who had asked my daughter to bring them, told whose heads they were from, whether they were living or dead, and in regard to one of them asked why they had cut it off at the extreme end of the hair where it was lifeless instead of taking a lock nearer the head. My daughter, of course, did not know whether any of the names given or the statements made were correct or not. She made notes, however, and found that Mrs. Piper had been accurate in every particular."

IS IT SPIRITISM OR UNUSUAL POWERS OF THE HUMAN MIND?

In such a case as this it is plain that the medium's mind had to travel with lightning-like rapidity through the mind of Dr. Savage's daughter who did not know to whom the hair belonged, on to the mind of her friend who did know. Persons who believe in spirit-

ism place a large interrogation-point here, and say that telepathy could not have done that. I believe that the human mind has more marvelous powers than has ever been dreamed of, and that it would have been as easy for this woman's mind, temporarily freed, as it was, from its usual bonds, to go half round the globe and get the intelligence it needed in an instant.

Was This Telepathy?—I will, however, for the sake of absolute fairness, give another extract from Dr. Savage's book concerning an incident which the doctor does not believe had anything to do with Telepathy. I shall make no comments, but allow my readers to think as they will.

Dr. Savage was "sitting" with a young man who was a slate-writing medium. To the "spirit" who both believed to be doing the writing Dr. Savage said:

"If you are really a person and are really here, you ought to be able to go somewhere in the city for me, find out something at my request, return, and tell me about it."

The "spirit" said he had never done anything of that kind, but would try. Dr. Savage sent him to his own home to find out what Mrs. Savage was doing. Mrs. Savage had told the doctor before he left home that morning that she would be away all afternoon. In four or five minutes the spirit returned and wrote: "Mrs. Savage is at home, and when I was there she was standing in the front hall saying good-by to a caller."

The doctor believed that she was anywhere but home. Yet it turned out that a caller had come and

Mrs. S. did not go anywhere as she had expected; and on comparing notes Dr. Savage found that at the time that the spirit said he called she was saying good-by to her guest.

Evidence from France.—I shall now proceed to give a number of thoroughly truthful instances of telepathic communication which were collected by the great French psychologist, Camille Flammarion, from persons whose truthfulness is not to be gainsaid. He had the communications sent to him in the form of letters, a number of which I pass on to you.

Messages from the Dying.—I wish to call the reader's attention, in passing, to the fact that none of the communications given by Mr. Flammarion were from dead persons; they were sent out, each and all, by the persons just before the spirit left the body. It is very human and natural that a person, when dying, should wish his friends or his nearest of kin to know it, and his great desire to that end gives his mind supernormal powers.

Proofs of Immortality.—I wish also to call attention to the fact that the mind has this extraordinary power just at the time it leaves the body and this is a very strong argument for the immortality of the soul. Evidently the mental powers do not wane with the physical.

Here are the communications received by Mr. Flammarion:

First.—A French gentleman who was fond of hunting had invited a number of friends to breakfast and then went out for a little sport with his gun. When the breakfast hour came the guests took their places at the table, as the wife of the sportsman said, "He will be here soon."

But time went on.—Every one was astonished at the failure of the host to return, when suddenly, though the day was calm and the heavens blue, the window of the dining-room which was wide open was shut with a great noise, and opened wide again immediately. The guests were surprised and astonished that this could have happened without overturning a decanter of water which was standing on a table close to the window, but the decanter remained undisturbed. Those who had seen it and heard the noise could not understand anything of what had occurred.

Wife Impressed.—“Something terrible has happened,” cried the lady of the house, rising from the table. Breakfast was suspended. Three-quarters of an hour later the dead body of the sportsman was brought in on a stretcher. He had received a load of shot full in his heart and died immediately, having only had time to exclaim, “My wife, my wife, my poor children.”

This was plainly a case of telepathy and the mind of the man going out with all its force to his wife and children expended itself upon the window in order to attract the attention of all present, and to let the dearest one know that his last thought had been of her as, indeed, it had.

MANY STARTLING EXPERIENCES

A Poet's Story.—The following is a very remarkable little story written by a well-known French poet, and a man much esteemed for his sincerity. It is addressed to C. Flammarion, who had formerly been the young man's teacher:

“Dear Master and Friend—It was in 1871. I was

of the age when one plucks flowers in life's field, as you gather stars in the heavens, but in a moment when I had forgotten my daily poesy I wrote an article which landed me for a certain number of years in prison. Everything comes with a sharp point to those who have not learned how to wait. So I was in the prison Saint Pierre at Marseilles. There also was Gaston Crémieux, who was condemned to death. I was very fond of Crémieux: we had dreamed the same dreams, and had fallen on the same reality. In prison, at the hour of exercise, it happened one day that while we had the happiness to converse, that the talk fell on God and the immortality of the soul. Some of our fellow prisoners were proclaiming themselves atheists and materialists with great vehemence. I made them understand, after a sign from Crémieux, that it was not proper to boast of unbelief in the presence of a man under sentence of death, who believed both in God and the future life of the soul. Crémieux said to me afterwards: 'I thank you, my friend, and when they shoot me I will come to your cell and give you proof of immortality.'

The "Taps."—"On the morning of November 30th, at break of day, I was awakened suddenly by the noise of little taps upon my table. I turned over, the noise ceased, and I fell asleep again. Some moments after the taps were again audible. Then I jumped out of bed, and stood fully awake before the table. The noise went on, and was resumed once or twice, just the same.

Seals on the Door.—"Every morning on getting up I had been in the habit of going, thanks to the complicity of the kind-hearted turnkey, into the cell of

Gaston Crémieux, where he always had ready for me a cup of coffee. That day, as usual, I repaired to our rendezvous. Alas! there were great seals on the cell door, and I could see, by looking through the spyhole, that my friend was not there. I had just made this terrible discovery when the kind turnkey, in tears, threw himself into my arms.

“They shot him this morning at daybreak,” he cried, ‘but he died bravely.’

“When we met that day in the prison-yard there was great emotion among the other prisoners. Then suddenly I remembered the taps I had heard that morning on my table. * * * I was in my ordinary condition. I was not expecting the execution, and I heard distinctly the sounds on the table. This is the naked truth.”

The next letter was written by a distinguished doctor, M. Alphonse Berget:

“My mother was a young girl and engaged to my father, who was captain of infantry. When the thing took place she was living at Schlestadt in the house of her parents.

“She had had as a friend from her childhood a young girl named Amelie M., who was blind. Amelie was the grand-daughter of an old colonel of dragoons, who had served in the First Empire. Being left an orphan, she lived with her grandparents. She was a fine musician, and often sang with my mother.

“When she was about eighteen she made up her mind to embrace a religious life, for which she had a real vocation, and she took the veil in a convent at Strasburg. At first she wrote frequently to my mother, but after a time her letters came less often,

and at last, as usually happens in such cases, the correspondence ceased.

"Amelie had been in religion about three years, when one day my mother went up to the garret to look for something she was anxious to find. All at once she ran back to the salon uttering loud cries, and fell down unconscious. They flew to her help, and she came to herself, crying with sobs:

"'Oh, it is horrible! Amelie is dying—she is dead, for I have just heard her singing as only a person who is dead could sing!'

"And another nervous seizure again made her lose her senses.

"Half an hour after this, Colonel M. rushed like a madman into my grandfather's house, holding a despatch in his hand. The despatch was from the Mother Superior of the convent at Strasburg, and contained these words, 'Come. Your grand-daughter is very ill.' The colonel took the first train, reached the convent, and heard that the Sister had died at three o'clock precisely the hour of the nervous attack experienced by my mother.

"This fact had often been told me by my mother, my grandmother, and my father, who were present, as well as my uncle and aunt, all of whom bear testimony that they had witnessed this strange incident."

A Blacksmith's Testimony.—This letter came from a blacksmith and is extremely strange:

"I was finishing, in 1885, my last year's service at the arsenal of Tarbes, where I was working as a blacksmith. Early in the night of the 20th of May I was awakened by a light which flashed before my eyes. I looked up, and saw at the foot of my bed,

on my left hand, a shining disk, whose light, not very bright, resembled that of a night-lamp. Without seeing any figure, without hearing any noise, there came into my mind the persuasion that I had before me one of my cousins who lived at Langon, and who was very ill. After a few seconds the vision disappeared, and I found myself sitting on my bed. 'You simpleton,' I said, as I caught hold of myself, 'it was nothing but a nightmare.' Next day, as usual, I went to the shop, and there, at half-past eight, I received a despatch telling me of my cousin's death about one o'clock at night. I asked leave to be away three days that I might see him once more. We had been brought up together, and we loved one another like brothers.

"I told my Uncle Lepaye when I arrived what I have here written: I also told his wife—my god-mother. They were the father and mother of the dead man: they are still living, and can, if necessary, bear witness to the truth of what I am telling you."

Another Letter.—"In January, 1888, I lost my grandmother. She had called her children around her to bid them a last adieu. All were present at the moment of her death except one of my aunts, who is still a nun in Brazil. My grandmother spoke of her regret that she could not see her daughter. Mamma was charged to send her the sad news. Two months later she received a letter from my aunt who told her that one evening just as she had gone to rest she heard steps going round her bed. She turned, but saw nothing: suddenly the curtains opened, and she felt, as it were, a hand laid upon her. She was alone in her room and had a light. Her first thought was that

one of her relations must be dead, and she began at once to pray for his soul. She wrote down the date, the day, and the hour and it was precisely at the time her mother died that she received this impression. Signed, M. Odeon, School-mistress."

A Clearly-Told Story.—"On October 23, 1870, at five o'clock in the morning, I lay fast asleep, and I was not dreaming, when, suddenly I felt on my left cheek, a soft kiss, given very tenderly. I cried at once, 'Mamma.'

"That same evening we got a despatch telling us that my beloved mother was dead.

"It made so deep an impression on me that I can never forget it.

"If the perfect veracity of this fact can be of any use to you, I shall be most happy to have contributed, though only in so slight a way, to your researches, of which I appreciate the great value.

"P. S.—My mother died at Gien, and I was at Rochefort. Mademoiselle Marie Durand."

A Short But Effective Story.—"One of my aunts was an instructress in a commune of Alsace, and saw much of the sister of M. le Cure. One evening as my aunt was making ready to go to bed, she heard the door-bell ring twice. My aunt went down and asked who was there. There was no answer. She opened the door. There was no one. It could not have been some one passing who had pulled the bell-rope, for to get at it was necessary to come into the passage and to ascend several steps of the stairs.

"The next morning she heard that M. le Cure's sister had died suddenly in the night, just about at the moment when she heard the bell ring. K. E. Daul."

EXPERIENCE OF PERSONS NEARER HOME

These letters, as has before been stated, were written by persons in France to a well-known and respected gentleman, Camille Flammarion. I will now give you something which occurred "nearer home."

Rattling Dishes.—A young lady of my acquaintance, Miss May C—— of Springfield, Ohio, has kindly given me permission to use this story of an incident which occurred in her own life. Miss C—— said:

"I was a young girl of twelve years. My aunt sent for me to stay all night with her, as her husband had gone away mysteriously and had not returned. After waiting for him that night for hours, we at last retired. After some time we fell into sleep, but both of us were presently awakened by the loud crashing of dishes.

"I exclaimed, 'Why, auntie, all the dishes in the pantry seem to be falling down and breaking.'

"She heard the noise also and we went downstairs at once. We went to the pantry where the dishes were kept, but everything was in its place and every door was locked as we had left it.

"The next morning my aunt's husband's dead body was found, he having committed suicide several hours before. I do not know that his death took place at the time we heard the noise, but it was certainly near that time."

A Clergyman's "Mite."—A clergyman gives me the following story:

"When I was a young man I had a very dear friend named Doane. We were college chums and after-

ward associated in the same locality, he as a teacher and I as a preacher. We agreed that if anything should happen to either,—that is, if either were about to die without the other's knowledge he would, if possible, let him know. I was one morning awakened by three taps on the wall, which was the signal we had agreed on, and very shortly after learned of my friend's death, which took place at the time I heard the taps."

Mr. Isaac J. Funk, of the publishing firm of Funk & Wagnalls, and who is an acknowledged present-day authority on these occult subjects, gives in his late book, "The Widow's Mite," many interesting illustrations. From this volume I quote the following story, which as will be seen, was duly sworn to in legal form:

"Miss Ella Stainthorp, who makes the following affidavit, lives in Brooklyn, N. Y. She is a woman of good standing. She and her friend, Miss O'Brien, kindly consented to put the facts in the form of an affidavit:

"I, Ella Stainthorp, residing at No. 1015 Lafayette Avenue, Borough of Brooklyn, City of New York, being duly sworn, do depose and say: That I am of the age of thirty-five years and unmarried, and at the time of the occurrences hereinafter named resided at 1096 Lafayette Avenue aforesaid, with my mother, Ella Stainthorp, and my sister, Jennie Stainthorp, aged fifty-five years, and my brother, William, aged forty years.

"We had a brother, George, aged about fifty, who had been absent from home two years in the South. We had not heard from him for two years. We had

written to him, directing our letters, some to Galveston, and others to Houston, Texas. We received no replies, and after a while our letters all came back, and we were apprehensive that he had been drowned in the great flood at Galveston, Texas.

“We finally decided to make one more effort, and sent a registered letter with a money order in it, payable to his order, and posted it to Houston, Texas, on the 25th day of February, 1903.

“The evening that the letter was posted we were talking the matter over in the family, and my brother William said that he would himself write in the morning and see what he could do toward getting a reply from George. This was a cold night, and my brother William, had in his room a gas-stove; he kissed his mother good-night and retired, saying he was going to light the gas-stove and get the room warm, which he evidently did, intending to get up and undress himself when the room was warm and turn off the gas, and with this intention he evidently lay down upon his bed and fell asleep, for in this position he was found dead between the hours of one and two the next morning.

Waked by Strange Presentment.—“The rest of the family retired, and between the hours of one and two o'clock in the morning, I awoke with a strange feeling over me, being impelled from some strong impulse to get up and look out of the door of my room into the hall; and when I did so I detected the odor of escaping gas. I went downstairs and examined the gas fixtures in the hall and in the parlor, and then I went to my brother's room, where I found the smell of gas was very strong. I knocked and called

at the door, but could get no response; the door was locked. So I called my sister Jennie, and we burst in the door, and found my brother William dead, lying upon the bed with his clothing on.

“**The third night** after this occurrence, Miss Julia A. O'Brien, a neighbor and intimate friend, sat up with me as watcher of the corpse. After a while we both lay down; I fell asleep, but Miss O'Brien kept awake. About three o'clock she awoke me, saying that somebody was calling me there by the door. Miss O'Brien arose and opened the door, looking into the hall, but found no one there; the lights were burning and everything was as it had been left. I raised myself up, and the voice came again, saying, 'Nell, Nell, letter.' The voice I heard I immediately recognized as the voice of my absent brother George. I arose from the bed and said, 'Julia, that is the voice of George and he has my letter.' Miss O'Brien said she heard the voice distinctly as I did. 'Nell' is the name by which George usually called me.

“**Two days after** hearing this voice we received a letter in answer to the one I had written to my absent brother George, saying that he had received the letter early on the morning of March 2, 1903, which it will be noticed was the morning when we heard the voice calling me at our home in Brooklyn. In his letter George asks, 'Is there anything the matter with Will?'"

“I have made this statement by request for the purpose of furnishing a fact to be investigated and determined as to the method and means by which this communication was received from my brother George, he having no knowledge of the decease of William. Ella Stainthorp.'”

A GENERAL TELEPATHIC SUGGESTION MANIFESTED IN THE ELECTION OF A BISHOP.

General Telepathy.—So far we have been thinking of telepathy as a means of communication between two minds, or at best of the influence of one mind upon a few other minds. I now wish to call attention to what may be called "General Telepathy;" that is, the influence of one mind over hundreds of people, or of the multitude over one mind.

I chanced to be in attendance at the General Conference of the Methodist Episcopal Church when it met in Cleveland, Ohio, in May, 1896, at the great Armory Hall. The question of a nominee for Bishop to Africa was about to be discussed, and as yet no one had been selected. Then suddenly into a hundred minds came almost at the same moment the name of Hartzell. Some one person thought of it first, but the electrical thought currents were so strong at that conference that it was only a moment until the thought had gone from mind to mind. I remember distinctly of the many comments that were made on this phenomenon at the time. Bishop Hartzell was overwhelmingly elected. It was certainly an "election sure," for it came like an inspiration to the delegates.

Unconscious Telepathic Impressions.—These persons were, however, consciously impressed by the telepathic message. There are hundreds of persons who are influenced, every day of their lives to do things by this subtle power, and they say afterward they do not know why they did so and so. They just felt as though they must.

Telepathy Potent.—It will readily be seen how potent a factor telepathy thus becomes.

As an example of the effect of telepathy upon one mind when many minds are directed toward it let me suggest the following:

Let a person who is physically (not mentally) weak be placed in the center of a circle, and then let each person in that circle will the central figure to “feel stronger.” In nine cases out of ten he will be greatly benefited by the trial and express himself as feeling much better than before the experiment began.

Cheerful Thoughts for the Sick.—It will be seen how essential it is to the speedy recovery of a sick person that those who attend him, or call upon him talk and think health and not sickness. The oft-repeated advice of physicians to those who call on the sick not to talk about the patient’s symptoms, or to recite to him the similar illnesses of others, is much wiser than we know. By all means talk health, good cheer and long life to the sick upon whom you call. You might as well give him poison as to tell him all about the ailments of your family, the sickness of Mary Ann, and how many persons have died from the same disease as is afflicting him at that moment.

The evil effects of unkind thoughts, thoughts of hatred and revenge are almost limitless. Every sensitive person knows how impossible it is to remain in the room with persons who are sending out “hate” thoughts. One wants to rush out of doors into the fresh air. **Why?** Not a word has been spoken except polite nothings. The persons who are sending out these unkind thoughts are perhaps the most polite of all, for it is certainly true in modern society, if ever,

that a man or woman may "smile and smile and be a villain still." Yet, the one at whom these thought-shafts are directed knows it. How does he know it? In just one way—telepathy. Thought is the greatest force in the world, and no one can conceal thoughts of hatred very long.

Love thoughts are equally potent, and it is "good" in a crowded drawing room or public place to feel the sweet and soothing influence of a life-giving love-current pouring into the soul. Perhaps it may be the love of a sweetheart, or a husband or a wife, or of a parent, or of friends. Love is always sweet. I mean, of course, pure love, which after all is the only real love. The other feeling goes by another name.

Away with Hatred!—It will be seen how strong thought is, and how essential it is that, in order to make the world happy and healthy we get rid of hatred and malice, and fill our minds with love-thoughts, which are also health thoughts. He who is healthy is happy, but how few are in perfect health!

"Absent Treatment."—From this fact, no doubt, has come about the expression, which is not only an expression but a truth, of the Christian Scientists—"Absent treatment." Through telepathy the healer may send out to his patient the strong life currents just as the operator of the wireless telegraph instrument can send out his messages along an electric current, which must find the opposite pole and deliver the message. But not to Christian Science healers only is given this beneficent power. All persons who have sufficient will power to project their own minds into space and over the invisible "wires," may become a benefactor to many who will never know of it.

MURDER BY THOUGHT

How Thought Can Kill.—And, alas, he who has the power and uses it wrongfully, may do an equal amount of damage. It is, indeed, asserted by Dr. Alexander J. Melvor-Tyndall in his little booklet, "How Thought Can Kill," that this telepathic power is sufficiently potent to kill. In this remarkable little book Dr. Tyndall gives the following illustration of the subtle thought power:

"About nine or ten years ago a woman died in England, leaving a written confession, in which she stated that she had killed several persons of prominence.

"The only weapon employed was the power of her concentrated thought-force, directed by a wonderful will.

"The woman was Dr. Anna Kingsford, a well-known physician and the author of some interesting metaphysical books, among them being 'The Perfect Way.'

"The reason assigned for her seeming wickedness was her intense disapproval of the practice of the vivisection (the cutting up of live animals) employed by a certain body of scientists. The fact that Thought has the power to kill was proved to her accidentally. On several occasions she observed the object of her intense resentment soon sickened and died. She made up her mind to experiment. The result was startling. The thing occurred too many times to be classed with 'co-incidence,' the phrase so often used to cover all that is seemingly inexplicable.

"She was at last convinced by her own experience that the theory advanced by myself and others was

not so improbable an idea, as it at first appeared to her.

“Naturally, the ‘confession’ called forth various comment.

“Many, doubtless, dismissed the account with an incredulous smile, as being too absurd a thing to consider seriously. Others looked upon it as the ravings of an insane mind. And many, probably, accepted the facts of the confession, but without studying the scientific aspect of the statements contained in it.

“They considered her the special and powerful emissary of the devil. They felt that she was something abnormal in human species—a freak. Something outside the laws of Nature, and therefore not to do with the rest of Life at all.

“A trained nurse who had spent many years in the care of the sick once told me that she had often aided those who were dying to cast aside the confines of the flesh and be free. This she had done by her will-power alone.”

Poisonous Thoughts.—Dr. Tyndall further states and with undeniable truth that “there are people who can no more live in an atmosphere of unkind thought than a flower can live without the sun and dew. The poisonous thought of those men, when brought into close relation, actually kills the life-currents in them, and they sicken and die.”

Charms and Spells.—The old-time “fortune tellers,” and, indeed, the present-day gypsy women who read your “past, present and future” if you but cross their palms with the magic silver coin, employed and employ this power of telepathy to a greater or lesser extent. I am not now referring to the actual “reading,” which

as has been explained before depends so largely upon telepathy. I refer to the "charms" or "curses" which they claim to "put on" people. In many cases, indeed, in the majority, these old women never think about their gullable patrons long enough after their departure from the tent to place any charm or curse on any one. But there have been instances when these unscrupulous, yes, criminal practitioners have actually sent out such thoughts of hatred and malice and "cursing" that the unfortunate object has been made ill and unhappy, by this "hectoring," as it is, for some reason, called.

To pack into one short chapter all the wonderful powers and possibilities of telepathy would be impossible, but from the few and various facts here recorded the intelligent reader will learn for himself other things so marvelous as to almost surpass belief.

Perchance the following little poem may be a "help" to our readers in guiding their lives aright, and if such should be the case it will be a matter of gratification to me:

"WITH WHAT MEASURE YE METE;

or,

What Telepathy Can Do."

Is thy soul embittered
By despair and strife?
Know that other spirits
Feel thy fretful life:
And that others going
On the pilgrim way
Sad will be by knowing
Of thy cloudy day.

Dost thou seek for evil
 In another's heart?
Watch lest sin more grievous
 Grow of thee a part.
Dost thou see a devil
 In thy brother's face?
In thine own reflected
 He the fiend will trace.

If thy thoughts be love-fraught,
 Then thou needst not fear:
Back to thee they'll carry
 Messages of cheer.
Strive to see the angel
 In thy brother's face
And thine own will brighten
 With a saint-like grace.

If the God thou seekest
 In each human soul
In His glorious Image
 Thou shalt be made whole:
Free from care and sorrow,
 Free from ills and pain,
God within thee dwelling—
 Ah, 'tis blessed gain!

HOW TO TELL YOUR FORTUNE

THE MYSTIC TABLE

Questions Will Astonish You

The pages are translated from a

THE TABLE

A Will my work be profitable?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 A
B Will I be successful?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 B
C Will my name be well known?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 C
D Will I remain single?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 D
E Will I have a pleasant voyage?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 E
F Will my property be recovered?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 F
G Is my child safe?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 6 G
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I Am I loved?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 6 7 8 I
J Will the marriage be of advantage?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 6 7 8 9 J
K What sort of husband or wife?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 6 7 8 9 10 K
L Have a son or daughter?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 6 7 8 9 10 11 L
M Will I be a widow?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 6 7 8 9 10 11 M
N Will I be a beggar?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 6 7 8 9 10 11 12 N
O Will I be a nobleman?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 6 7 8 9 10 11 12 13 O
P Will I be a king or queen?	1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 1 2 3 4 5 6 7 8 9 10 11 12 13 14 P

HOW TO USE THE TABLE

First, select the question you wish to ask from the list given, A to P. We will suppose you wish to ask the question B—"Will I be successful?"

Method of Asking Question.—Take pencil in right hand, shut your eyes, and make an imaginary circle over the above table; at the third circle, allow pencil point to drop on paper; we will suppose the pencil point falls on an even number, or within the square containing an even number. Now, take a blank sheet of paper, on it make two circles, thus O O. Now repeat, and we will suppose this time the pencil falls on an odd number; then on your blank sheet of paper make one circle, thus O, just under the first two circles; now repeat. This time we will suppose your pencil falls on an even number, so make two circles on the sheet, thus O O. Now for the last and fourth time repeat; and this time we will suppose your pencil falls on an odd number, so make one circle on the sheet of paper, thus O. We now find that you have an arrangement of circles after this pattern:



Now look at the top row of circles at head of table and find a set of circles just like the ones you have made; in this case we find it to be the second set from the left. Now run your pencil down the column of figures just under the circles and stop on a line opposite the question you have asked. In this case, as

you have asked question B, we find that your pencil must stop on a square containing 3; now turn to list of answers, to list No. 3, and look alongside of List No. 3 until you again find set of circles same as you have made. In this case, it is the second answer and reads: "Very unlucky indeed."

As many questions as may be desired can be asked and answered after this manner.

List No. 1

List No. 2

o o o o	Your wish will be gratified.
oo oo oo o	Sorrow in store for you.
o oo o o	Be cautious what you do to-day.
oo o oo	The prisoner will not live.
oo oo oo o	Life will be spared.
oo oo o oo	A handsome daughter.
oo o o o	Your affinity is virtuous and religious.
oo oo o o	If you marry this person you will have enemies.
o oo oo	This love is neither constant nor true.
o o o oo	Your travels will not be to your advantage.
oo o oo oo	A true and sincere friendship between you.
o oo oo oo	The stolen property will not be recovered.
o oo oo o	The stranger will soon return.
o o oo o	You will remain where you are at present.
o oo oo oo	The Lord will support you in a good cause.
oo oo oo oo	You are not lucky—pray that God may help you.

o o o o	The luck that is yours will be coveted by others.
oo oo oo o	Your desires should be declined.
o oo o o	A favor or kindness from someone.
oo o oo	Enemies, who would make you unhappy.
oo oo oo o	With Difficulty he will obtain pardon.
oo oo o oo	The patient should be prepared.
oo o o o	A son, who will be great and good.
oo oo o o	A rich person is ordained for you.
o o oo oo	By this marriage you will have prosperity and happiness.
o o o oo	This love is from a sincere heart.
oo o oo oo	God will surely travel with and bless you.
o oo oo oo	Beware of false and deceitful friends.
o oo oo o	Your property will be recovered.
o o oo o	Love prevents return at present.
o oo o oo	You stay not here; be prepared for a change.
oo oo oo oo	You will have no gain; be wise and careful.

List No. 5	List No. 6
he stranger will not return as you expect.	0 0 You will recover your property 0 by persevering.
You have no luck.	00 0 The stranger can not return 00 now.
You will gain what you seek.	0 00 You will be successful in for- 0 eign parts.
Remain among your friends and you will do well.	00 0 A great fortune is yours—wait 00 patiently.
Your wishes will be obtained through friendly assistance.	00 00 There is great hindrance to 00 your success at present, per- 0 severe.
You have enemies who will endeavor to ruin you.	00 0 Your wishes are vain.
An enemy is endeavoring to bring you to misfortune.	0 0 There is danger and sorrow in 0 your path.
The prisoner's sorrow is great, and his release is uncertain.	00 00 This day is unlucky; alter your 0 intentions.
The patient will soon recover; there is no danger.	0 0 Liberty and freedom awaits the 00 prisoner.
A daughter who will be hon- ored and respected.	0 0 Recovery is doubtful.
Your partner will be fond of liquor; and will debase him- self (or herself) thereby.	00 0 A very fine boy.
This marriage will bring you to poverty.	0 0 A worthy person.
Their love is false to you.	0 0 Your intentions would destroy 00 your rest and peace; alter 0 them.
Postpone your travels.	0 0 True and constant, forsake it 00 not.
Serious and true and deserv- ing respect.	0 0 Proceed on your travels; you 0 will not have cause to repent 00 it.
You will not recover the prop- erty.	00 00 Trust not this friend, or you 00 may have cause for sorrow.

List No. 7

o	This friend succeeds all others in every respect, and is very fond of you.
o	
o	
o	
oo	You must bear your loss patiently.
oo	
o	
o	The stranger will return and surprise you.
oo	
o	
oo	Remain at home with your friends.
o	
oo	
oo	Your pursuits are without gain.
oo	
o	
oo	You will be successful.
oo	
o	
oo	No.
o	
o	
oo	You will soon be out of the power of your enemy.
o	
o	
o	It will be difficult for you to escape your ill fortune.
oo	
oo	
o	Death will release the prisoner.
o	
oo	
oo	The patient will recover.
o	
oo	
o	A daughter of a very weakly constitution.
oo	
oo	
o	An honest, young, and handsome partner.
oo	
o	
o	Decline this marriage else it will be to your sorrow and regret.
oo	
o	
o	This love is to be avoided.
oo	
oo	

List No. 8

o	Your travels will go on as you wish.
o	
o	
o	
oo	Your friend hates you and is a hypocrite.
oo	
o	
o	Your hopes are vain.
oo	
o	
oo	An affair of importance prevents the stranger's immediate return.
o	
oo	
oo	Your fortune you will find abroad.
oo	
o	
oo	Decline the pursuit and you will not regret it.
oo	
oo	
oo	Your expectations are vain.
o	
o	
oo	You will obtain what you wish.
o	
o	
o	This day your fortune will change for the better.
oo	
oo	
o	Your luck is at hand.
o	
oo	
oo	After long imprisonment he will be liberated.
oo	
oo	
o	The patient will be relieved from sickness.
oo	
oo	
o	A healthy son.
oo	
o	
o	You will marry your equal in a very short time.
oo	
o	
o	Do not marry this person if you wish to be happy.
oo	
oo	
oo	This love is from the heart, and will continue.
oo	
oo	

A short journey, you will be recalled by an event of importance.

This love is from the heart, and will continue.

List No. 9

o	The love is great and will cause jealousy.
o	
o	
oo	It will be useless for you to travel.
o	
o	
oo	Your friend will be as sincere as you could wish.
o	
o	
oo	You will recover the stolen property.
o	
oo	
oo	The traveler will soon return.
oo	
o	
oo	You will not be prosperous in foreign parts.
oo	
o	
oo	Place your trust in God.
o	
o	
oo	Your fortune will shortly change.
oo	
o	
oo	You will succeed.
o	
oo	
oo	The misfortune which threatens will be prevented.
o	
oo	
oo	Your enemies seek to do you harm.
o	
oo	
oo	After a short time your anxiety for the prisoner will cease.
oo	
o	
oo	God will give the patient health again.
oo	
o	
oo	A very fine daughter.
o	
oo	
oo	You will marry a person with whom you will be miserable.
o	
oo	
oo	The marriage will not meet your expectations.
oo	
oo	

List No. 10

o	You will be comfortable and happy.
o	
o	
oo	A sincere love from a true heart.
oo	
o	
oo	You will be successful in your journey.
o	
o	
oo	Do not rely on this friendship.
o	
oo	
oo	The property is lost.
oo	
o	
oo	The traveler will be absent for considerable time.
oo	
o	
oo	You will meet luck and happiness in a foreign country, but not immediately.
o	
o	
oo	You will have success for the present.
oo	
o	
oo	You will succeed in your undertaking.
o	
oo	
oo	You will do well if you change your intentions.
o	
oo	
oo	There are rogues at hand.
oo	
oo	
oo	Your circumstances will shortly mend.
oo	
oo	
oo	The prisoner will be released very soon.
oo	
o	
oo	The patient will depart this life.
o	
oo	
oo	She will have a son both good and wise.
o	
oo	
oo	It will be difficult to get a partner with whom you would live happily.
oo	
oo	

List No. 11	List No. 12
<p>o A handsome person for your o partner and a happy future.</p>	<p>o A son who will gain wealth o and honor.</p>
<p>oo Misfortunes will attend this o marriage.</p>	<p>oo A partner with great undertak- o ings and much money.</p>
<p>o Whimsical and changeable is oo this love.</p>	<p>o The marriage will be happy.</p>
<p>oo You will be unlucky in your o travels.</p>	<p>oo She, or he, wishes to be yours o this moment.</p>
<p>oo This person's love is just and o true.</p>	<p>oo Your journey will be to your o advantage.</p>
<p>oo You will lose, but the thief o will suffer most.</p>	<p>oo Place no great trust in that o person.</p>
<p>oo This stranger will soon return o with plenty.</p>	<p>oo You will find your property o very soon.</p>
<p>oo You will have success if you o remain at home.</p>	<p>oo The traveler's return is ren- o dered doubtful by his con- o duct.</p>
<p>o Your gain will be small.</p>	<p>o You will be successful in for- oo eign parts.</p>
<p>o You will meet with sorrow.</p>	<p>o Expect no gain; it will be in o vain.</p>
<p>oo You will succeed according to oo your wishes.</p>	<p>oo You will have more good for- oo tune than you expect.</p>
<p>o You will get money.</p>	<p>o You will obtain your desires.</p>
<p>oo You will do well in spite of o enemies.</p>	<p>o You will be asked to a wedding.</p>
<p>o The prisoner will pass many oo days in confinement.</p>	<p>o You will have no occasion to oo complain.</p>
<p>o The patient will recover.</p>	<p>o Some one will pity the pris- oo oner and plead in his behalf.</p>
<p>oo You will have a daughter.</p>	<p>oo The patient's recovery is doubt- oo ful.</p>

List No. 13	List No. 14
patient will recover.	0 0 The prisoner will be released 0 with joy. 0
daughter of whom she will be proud.	00 00 The patient's recovery is doubt- 00 ful. 0
she will marry into a very proud family.	0 00 A son, who will live to great 0 age. 0
she will gain nothing by this marriage.	00 0 A virtuous partner. 0 00
you will find the love great, await the time.	00 00 Do not delay this marriage; you 00 will meet happiness. 0
Remain at home.	00 00 No one loves you better. 0 00
A sincere friend is this per- son.	00 0 Proceed with confidence. 0 0
You will never recover the loss.	00 00 A secret enemy, not a friend. 0 0
The stranger will return soon.	0 0 What is stolen you will recover. 00 00
Keep from evil women.	0 0 The stranger will never return. 0 00
You will soon gain that which you little expect.	00 0 A foreign woman will enhance 00 your fortune. 00
You will have success in your undertaking.	0 00 Your gain will be cheated from 00 you. 00
Rejoice at that which is or- dained for you.	0 00 Your trouble will disappear and 00 you will be happy. 0
Grief will depart, and joy will return.	0 0 You hope in vain. 0 00
Your luck will soon be at hand.	0 00 That you will soon hear 0 news. 00
Death will end the imprison- ment.	00 00 Misfortune awaits your 00 ture. 00

CHAPTER III

CLAIRVOYANCE, VISIONS AND THE UNKNOWN

Trances.—When a person is entranced, or as we Americans say, “in a trance,” he sees clearly persons, things and places far beyond the range of his ordinary eyesight. This ability to see with “the mind’s eye” has been called, very properly, Clairvoyance, for the word means literally, clear seeing.

Clairvoyance is the next step beyond telepathy. In other words, after a medium has learned to read thoughts with his mind, he soon becomes able to **see things** with that same wonderful piece of machinery. The clairvoyant brings distant objects near through this marvelous mind-glass, just as the astronomer brings the heavenly bodies near through a powerful telescope.

The Spirit Theory.—So marvelous and correct are many of these clairvoyant “readings” and so beyond the natural powers that many believe that the clairvoyant receives her knowledge from spirits of the dead.

Personal Impressions.—For myself I can but reiterate a former statement in this volume and say that it is easier for me to believe this than to believe the intricate and interminable “explanations” of science. I do not understand why “spirits” do the foolish things they are supposed to do, but presume mortals cannot understand immortals and should not attempt it.

Seeing at a Distance.—If clairvoyance is only a higher stage of telepathy, then the clairvoyant's mind travels through thousands of miles instantly, just as does the telegraphic message, and she is enabled to see not only into other minds but into houses, ships, or anywhere.

The Dividing Point.—To say just where telepathy ends and clairvoyance begins would be a difficult matter, but by keeping in mind the main difference, we may go on with comparative ease.

Bump of Spirituality.—Turning back for a moment to the Phrenological Chart (page 18 of this book) locate, if you please, the faculty of Spirituality, and you will have the situation of these clairvoyant eyes.

The Main Difference.—In telepathy some mind must be read or affected. In clairvoyance, of course, in many cases there is no other mind in the transaction but that of the medium.

What Is the Cause?—I should not feel that I had been just to the believers in spirit manifestations, however, without saying just here that until the professors of psychic phenomena can explain to me what it is that causes the clairvoyant to have visions of things actually occurring at the time she sees them, or that have occurred, or do occur later, that spiritism affords the easiest solution. The subject is as yet too intricate and too unscientific to be accounted for in any natural manner.

Dying Impressions.—In the instances about to be related where the minds of dying persons impressed themselves upon distant friends and relatives so as to enable their friends to see a vision, we have a very reasonable and strong cause for Clairvoyance, but oth-

ers of the stories and phenomena do not have this cause in evidence, and it is not strange that the belief in spirits or "outside intelligences" should have become so strong.

Biblical Evidence.—Indeed the Bible itself speaks frequently of guardian angels and of the "spirits of the air."

Dr. Drayton relates, in his fascinating book, "Human Magnetism," the following story, which shows that the boy's mind actually went out after its information, or at least a part of it, as Dr. Drayton did not know some of the things the boy discovered. He afterward proved them to be correct, however, as will be seen: "An American observer, C. S. Weeks, mentions a subject of his who frequently manifested the singular power of seeing at a distance. 'Several times he saw from his forehead, reading with his eyes thoroughly bandaged and also described things at a distance, some of which descriptions I verify. On one occasion he described the interior of my father-in-law's house, near my own, telling what was in the upper part of it, the furniture, which way the doors swung and every minute particular, including the fact that my wife's brother, a boy about his own age, was in bed asleep. He told where and how the bed stood, on which side or arm the boy lay, which way his head was, and other matters of detail, though he had never been in the house but once, some years before, and then only in one room. I immediately afterward went to the house and found everything as he had said, even to the unusual fact that both the head and side of the bed on which the boy lay were between two and three feet from the walls. I was strongly of the opinion

that his description was wrong as to the bed, for I had often been in the room and never saw it in that position; and I was quite sure also that the boy would not be in bed asleep, as it was only half past seven in the evening. I told my subject that he was guessing, for the boy would not be in bed so early, and that I knew where the bed stood and that he was wrong; but he insisted that he could see clearly and was right. And so I found it. The bed had been moved to clean the room and had not been moved back again; and the boy had gone to bed early with a headache.' ”

Another Remarkable Case.—A well-known English scientist relates a remarkable instance of clairvoyance, at no great distance to be sure, but under very difficult circumstances.

A Writing Medium.—The scientist was sitting with a young lady medium who, being a “writing medium,” got all her information by this method. He said to the intelligence who guided the lady’s arm and hand:

“Can you see the contents of this room?”

“Yes,” was the written reply.

“Can you see to read this newspaper?” he said, putting his finger on a copy of *The Times*, which was on a table beside him, but without looking at it.

“Yes,” came the reply.

“Well,” he said, “if you can see that, write the word which is now covered by my finger, and I will believe you.”

Slowly and with great difficulty the word “however” was written. He turned round and saw that the word “however” was covered by the tip of his finger. He had purposely avoided looking at the newspaper when

he tried the experiment, and it was impossible for the lady had she tried to have seen any of the printed words, for she was sitting at one table and the newspaper was on another table behind, his body intervening, and his finger being over the test word.

Easily Explained.—This incident can easily be explained by telepathy and clairvoyance. In slate writing it is quite possible for a medium to be perfectly honest in the belief that it is a spirit that moves her arm, and yet at the same time it is quite as possible for the arm to be moved by her subconscious mind, which is clairvoyant.

Restoring Lost Articles.—One of the practical uses of clairvoyance has always been that of restoring lost articles to rightful owners.

TRACING THIEVES BY CLAIRVOYANCE

A very astonishing case of this kind is related by Dr. William Gregory, late professor of chemistry in the University of Edinburgh (Scotland), and published in the "Widow's Mite," a book edited by Dr. Funk, who is conceded to be one of America's foremost investigators along psychic lines.

Here is the story: "Dr. Haddock, residing at Bolton, had a very remarkable clairvoyant (E) under his care. Dr. Gregory says: 'After I returned to Edinburgh I had very frequent communication with Dr. H., and tried many experiments with this remarkable subject, sending specimens of writing, locks of hair, and other objects, the origin of which was unknown to Dr. H., and in every case without exception E. saw and described with accuracy the persons concerned.'

The Lost Watch.—"Sir Walter C. Trevelyan, Bart., received a letter from a lady in London in which the loss of a gold watch was mentioned. He sent the letter to Dr. H. to see if E. could trace the watch. She described the watch and chain, and described the person who had it, who, she said, was not an habitual thief, and said further that she could tell her handwriting. The lady to whom these accounts were sent, acknowledged their perfect accuracy, but said the description of the thief applied to one of her maids, whom she did not suspect, so she sent several pieces of handwriting, including that of both her maids. The clairvoyant immediately selected that of the one she had described, and said 'she was thinking of restoring the watch, saying she had found it.' Sir. W. Trevelyan wrote with this information, but a letter from the lady crossed his, saying the girl mentioned before by the clairvoyant had restored the watch and said that she had found it."

Fine Example of Clairvoyance.—The following story, translated from the German, and which has been widely copied, is indeed wonderful:

"About sixty or seventy years ago, a man of piety and integrity arrived in Germany from Philadelphia, to visit his poor parents, and with his well-earned wealth to place them beyond the reach of care. He went out to America while he was still young, and had succeeded so far as to become overlooker of various mills on the Delaware River, in which situation he had honorably laid up a considerable sum.

"In the neighborhood of Philadelphia, not far from the mills above mentioned, there dwelt a solitary man in a lonely house. He was very benevolent, but ex-

tremely retired and reserved, and strange things were related of him, among which was his being able to tell a person things that were unknown to every one else. Now it happened that the captain of a vessel belonging to Philadelphia was about to sail to Africa and Europe. He promised his wife that he would return in a certain time, and also that he would write her frequently. She waited long, but no letters arrived; the time appointed passed over, but her beloved husband did not return. She was now deeply distressed and knew not where to look for counsel or consolation. At length a friend advised her for once to go to the pious solitary and tell her griefs. The woman followed this advice and went to him. After she had told him all her troubles he desired her to wait there, until he returned and brought her an answer. She sat down to wait, and the man, opening a door, went into his closet. But the woman, thinking he stayed a long, long time, rose up, went to the window in the door, lifted up a little curtain, and looking in, saw him lying on the couch or sofa like a corpse. She then immediately went back to her place. At length he came and told her that her husband was in London, in a coffee-house which he named, and that he would return very soon; he then told her also the reason why he had been unable to write. The woman went home pretty much at ease.

Everything "Came True."—What the solitary had told her was minutely fulfilled, her husband returned, and the reasons of his delay and his not writing were just the same as the man had stated. The woman was now curious to know what would be the result if she visited the friendly solitary in company with her hus-

band. The visit was arranged, but when the captain saw the man he was struck with amazement. He afterwards told his wife that he had seen this very man, on such a day (it was the very hour that the woman had been with him) in a coffee-house in London; and that he had told him that his wife was much distressed about him; that he had then stated the reason why his return was delayed and of his not writing, and that he would shortly come back, on which he lost sight of the man among the company."

A MARVELOUS EXPERIMENT

The Society for Psychical Research gives the following story in the account of its *Proceedings*, pages 270-3, the experiments having been made by Joseph Kirk, a reliable and trustworthy gentleman. As will appear, these experiments were carried on in England:

"2, Ripon-Villas, Upper Ripon-Road, Plumstead,
"July 7, 1890.

Mr. Kirk's Story.—"I have to inform you that from the 10th to 20th of June I tried a telepathic experiment each night upon Miss G. I did so, as suggested by you in your letter of June 3, without her knowledge, as a preliminary to entering upon experiments with her under conditions of expectancy and the recording of dates and hours. Each trial had for its object the rendering myself visible to her—simply visible. With the exception of one—which was made one afternoon from my office in the Arsenal—each trial took place at my house between the hours of 11 p. m. and 1 a. m.

Gradually Influenced.—"Up to June 23 I heard nothing direct from my 'subject'. Indirectly, however, I learned that my influence was acting rather strongly. Each time Miss G. came to my house, while the experiments were in progress, she complained of being kept sleepless and restless, for an uneasy feeling which she was unable to describe, annoyed her. On one night so strong was this uneasy feeling she was compelled to get up, dress herself and take to some needlework, and was unable to throw off the sensation and return to bed until two o'clock. I made no comments on these complaints—never dropped a hint, even, as to what I was doing. Under these circumstances it seemed probable to me that, although my influence was telling upon her to her discomfort, I had not succeeded in the object of my experiments. Supposing this to be the case, and that I was only depriving her of her rest, I thought it best to discontinue the trials for a time.

An Agreeable Surprise.—"I felt disappointed at this apparently barren result. But, on June 23 an agreeable surprise was sprung upon me, in that I learned I had most effectually succeeded on one occasion—the very occasion on which I had considered success as being highly improbable—in presenting myself to Miss G. As you will find in her statement, herewith enclosed, the vision was most complete and realistic. The trial which had this fortunate result was one I had made from my office and on the spur of the moment. I had been rather closely engaged on some auditing work, which had tired me, and as near as I can remember the time was between 3:30 and 4 p. m. that I laid down my pencil, stretched myself, and in the act of

doing the latter I was seized with the impulse to make a trial on Miss G. I did not, of course, know where she was at the moment, but, with a flash, as it were, I transferred myself to her bedroom. I cannot say why I thought of that spot, unless it was that I did so because my first experiment had been made there. As it happened, it was what I must call a 'lucky shot,' for I caught her at the moment she was lightly sleeping in her chair—a condition which seems to be peculiarly favorable to receiving and externalizing telepathic messages.

"The figure seen by Miss G. was clothed in a suit I was at the moment wearing, and was bareheaded, the latter as would be the case, of course, in an office. This suit is of a dark reddish-brown stuff, and it was an unusual circumstance for me to have had on such a coat at the time, as I wear, as a rule, an office coat of light material. But this office coat I had, a day or so before, sent to a tailor to be repaired and I had, therefore, to keep on that belonging to the dark suit.

The Dark Suit.—"I tested the reality of the vision by this dark suit. I asked 'How was I dressed?' (Not at all a leading question.) The reply of Miss G. was, touching the sleeve of the coat I was then wearing (a light suit): 'Not this coat, but that dark suit you wear sometimes. I even saw clearly the small check pattern of it; and I saw your features as plainly as though you had been bodily present. I could not have seen you more distinctly.'"

“June 28, 1890.

Miss G.'s Account.—“A peculiar occurrence happened to me on the Wednesday of the week before last. In the afternoon (being tired by a morning walk) while sitting in an easy chair near the window of my own room, I fell asleep. At any time I happen to sleep during the day (which is but seldom) I invariably awake with tired, uncomfortable sensations, which take some little time to pass off; but that afternoon, on the contrary, I was suddenly quite wide awake, seeing Mr. Kirk standing near my chair, dressed in a dark brown coat, which I had frequently seen him wear. His back was toward the window, his right hand toward me; he passed across the room toward the door, which is opposite the window, the space between being fifteen feet, the furniture so arranged as to leave just the center clear; but when he got about four feet from the door, which was closed, he disappeared.

“My first thought was, ‘had this happened a few hours later I should have believed it telepathic,’ for I knew Mr. Kirk had tried experimenting at different times, but had no idea he was doing so recently. Although I had been much interested by his conversation about psychic phenomena at various times during the past year, I must confess the element of doubt would very forcibly present itself as to whether telepathic communication could be really a fact; and I then thought, knowing he must be at the office at the time I saw him (which was quite as distinctly as if he had really been in the room) that in this instance, at least, it must be purely imaginary, and feeling so sure it was only fancy, resolved not to mention it,

and did not do so until this week, when almost involuntarily, I told him about it. Much to my astonishment Mr. Kirk was very pleased with the account, and asked me to write it, telling me that on that afternoon, feeling rather tired, he put down his pen for a few moments, and to use his own words, 'threw himself into my room.' He also told me he had purposely avoided this subject in my presence lately, that he might influence me, but was anxiously hoping I would introduce it.

"I feel sure I had not been dreaming of him, and cannot remember that anything had happened to cause me to think of him that afternoon before falling asleep."

Mr. Kirk writes later: "I have only succeeded once in making myself visible to Miss G. since the occasion I have already reported, and that had the singularity of being only my features—my face in miniature; that is, about three inches in diameter."

In a letter dated January 19th, 1891, Mr. Kirk says as to this last appearance:

"Miss G. did not record this at the time, as she attached no importance to it, but I noted the date (July 23) as it was at the office I was thinking of her. I say 'thinking' because I was doing so in connection with another subject, and with no purpose of making an experiment. I had a headache and was resting my head on my left hand. Suddenly it occurred to me that my thinking about her might probably influence her in some way, and I made the note I have mentioned."

Mrs. Sedgwick had a talk with Mr. Kirk and Miss G. on April 8th, 1892, about the above incidents and

other experiments in thought transference between them, and writes:

“Mr. Kirk’s appearance to Miss G. evidently impressed her very much. It was extremely realistic. She is quite sure she was awake. It was as if she had waked up to see it, but she had not been dreaming of Mr. Kirk. The figure did not look toward her or appear to take any interest in her. The other time she saw his face it was like a miniature. She did not think so much of that experience.”

Having now given these very remarkable examples of clairvoyance, let us dip into our companion subject—

VISIONS

From earliest Biblical times men have seen visions which were remarkable and not to be accounted for by natural laws. In the Bible narrative the visions were sent by God as warnings or as special helps in right living. One of the most wonderful of these visions came to St. John when on the Isle of Patmos. As no improvement can be made on Bible language let me quote a portion of the story as given in the Book.

The Bible Account.—“I was in the Spirit on the Lord’s Day and heard behind me a great Voice, as of a trumpet, saying: ‘I am Alpha and Omega, the first and the last, and what thou seest write in a book and send it unto the seven churches which are in Asia unto Ephesus and unto Smyrna and unto Pergamos and unto Thyatira and unto Sardis and unto Philadelphia and unto Laodicea, and I turned to see the Voice that spake with me, and being turned I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man,

clothed with a garment down to the foot and girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow, and his eyes were as a flame of fire and his feet like unto fine brass as if they had burned in a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength. And when I saw him I fell down at his feet as one that is dead."

Visions come to the sleeping mind—that is, to the passive or prepared mind. When St. John had his great vision there is no doubt but that God with infinite hypnotic power laid this "sleep" upon him so that he should not be disturbed by any outside physical or material influences. All must be spiritual and spiritually discerned. Hence, his objective mind was put to sleep. So when a vision comes to a human being, the same power that causes his mind's eye to see the vision, first prepares his mind to "see" the vision by laying upon him the psychic sleep or "spell." If one is possible the other is equally possible, and the spiritual laws are just as real and inflexible as are the natural laws.

A Remarkable Vision.—The following extract from the "Church Quarterly" is an excellent example of the Vision:

"In the house where these pages are written there is a large window looking to the north, which gives plenty of light to the staircase, and also to the entrance of the principal room which is situated at the end of a passage which runs the whole length of the house. One afternoon in midwinter he who writes

these lines left his dressing-room, which opens on the passage, to go to breakfast.

“The day was dark, but though there were not any very dense clouds, the door at the end of the passage seemed obscured by a mist. As by degrees it moved forward this mist—if we may call it so—concentrated itself upon one spot, grew thicker and assumed the shape of a human figure, the head and shoulders of which became more and more distinctly visible, while the rest of the body seemed to be enveloped in a large gauzy vestment like a mantle with many folds, which fell to the floor so as to hide the feet. The mantle rested on the floor, the rest of the figure was pyramidal. The full light from the window fell upon this object, which had so little consistency that the light reflected on the polished panels of a varnished door could be seen through the lower part of the vestment. The apparition had no color. It seemed like a statue formed out of mist. The writer of these lines was so astonished that he cannot now tell whether he advanced towards it or stood still. He was more amazed than terrified, but his first idea was that he was witnessing an unknown combination of light and shadow. He was not thinking of anything supernatural, but as he gazed he saw the head turn toward him and he recognized the features of a very dear friend; the face had an expression of holiness, peace and repose and the air of kindness that he habitually wore had increased and intensified into a last look of deepest tenderness. (This feeling, he who writes these lines has always experienced whenever the vision has recurred to his memory.) Then an instant after, all disappeared. The way in which it vanished can only be compared

to that of a cloud of steam when it comes in contact with cold air. The post the next morning brought him the news that his friend had tranquilly passed away from the world at the moment he had seen him. It should be added that his was a sudden death, that he who witnessed the apparition had not heard his friend spoken of for some weeks and that nothing had led him to be thinking of him on the day he died."

Gen. Fytche Sees Phantom.—From a remarkable book entitled "Phantoms of the Living," by Messrs. Gurney, Myers & Todmore, and translated from the French by M. Marillier, we have chosen the following, which appear to me to be especially appropriate in the present connection.

The first is an account sent to the Psychical Commission by General Fytche of the English army, under date of Dec. 22d, 1885.

"An extraordinary incident which made a profound impression upon my mind happened to me at Maulmain. I saw a phantom—I saw it with my own eyes—and in bright daylight. I can take my oath of it. I had been most intimate with an old school-fellow who was afterwards my friend at the University, but subsequently years passed in which we did not see each other. One morning I got up and I was dressing when suddenly my old friend came into my chamber. I welcomed him eagerly and told him to go get a cup of tea on the veranda, where I would join him immediately. I dressed in all haste and went out on the veranda, but I saw no one. I could not believe my eyes. I asked the sentinel who was on guard before the house, but he had seen no stranger that morning. The servants also declared that no person had gone

into the house. I was certain I had seen my friend. I had not been thinking of him at the moment and yet I had not been much surprised to see him for steam-boats and other vessels were constantly calling at Maulmain. A fortnight after I heard of his death six hundred miles from where I was, at the very moment, or almost the same moment when I had seen him at Maulmain."

A second story from the same source goes as follows:

"In the month of September, 1857, Captain Wheatcroft, of the Sixth English Regiment of the Dragoon Guards, left for India to rejoin his regiment. His wife remained in England at Cambridge. Towards morning of the night between the 14th and 15th of November she dreamed that she saw her husband ill and anxious, at which she immediately awoke with her mind much excited. It was bright moonlight and as she opened her eyes she again saw her husband, standing beside her bed. He was dressed in uniform, his hands were pressed against his breast, his hair was in disorder and his face pale. His great black eyes looked at her fixedly and his mouth was contracted. She saw him and all particulars of his clothing as distinctly as she had ever seen him during her whole life; and she remembers to have remarked between his hands a piece of his white shirt, which, however, was not stained with blood. He seemed to lean forward with an air of suffering and made an effort to speak but did not utter a sound. The apparition lasted about a minute and then it vanished. The first thought of Mrs. Wheatcroft was to make sure that she was awake. She rubbed her eyes with her sheet. Her little nephew

The first part of the book is a collection of short stories, each dealing with a different aspect of human life. The stories are written in a simple, direct style, and are often set in a rural or semi-rural environment. The characters are well-developed, and the plots are engaging. The author's use of language is clear and concise, and the overall tone is one of realism and compassion.

The second part of the book is a collection of longer, more complex stories. These stories often deal with more serious themes, such as poverty, social inequality, and the struggle for justice. The characters are more complex and the plots are more intricate. The author's use of language is more varied and expressive, and the overall tone is one of social critique and humanism.

The third part of the book is a collection of essays and lectures. These pieces deal with a wide range of topics, including politics, economics, and social reform. The author's arguments are clear and persuasive, and his writing is both informative and engaging. The overall tone is one of intellectual rigor and social commitment.

The fourth part of the book is a collection of poems and short pieces. These pieces are often more lyrical and expressive than the prose, and they deal with a wide range of themes, including love, nature, and the human condition. The author's use of language is more poetic and evocative, and the overall tone is one of emotional depth and artistic sensitivity.

quoting from "Phantasms of the Living," I
 below the story of an Englishwoman, Mrs.
 18 Batoum Gardens, West Kensington, Lon-
 don, England:

see no reason why I should not tell you how my
 mother appeared to me on the day she died, although
 a subject on which I have seldom spoken because
 it is an event very sacred to me and because I would
 not like to have any one throw doubts upon my story
 or make a mock of it.

Mother's Death Symbolized.—"I went to a school
 in Alsace in the month of October, 1852. I was then
 fifteen. My mother remained in England. Her
 health was delicate. Towards Christmas, 1853, four-
 teen months after I left home, I heard that my mother
 had grown worse, but I did not imagine that her life
 was in any danger. On the last Sunday of February,
 1854, between two and three o'clock in the afternoon,
 I was sitting in the great study at the school. I was
 reading, when suddenly the figure of my mother ap-
 peared at the farthest corner of the room. It leaned
 backward as if she were lying in her bed and she had
 on her nightgown. Her face with a sweet smile was
 turned towards me and one of her hands was raised
 towards heaven.

"The apparition passed slowly across the room. It
 seemed to ascend as it walked until the moment it
 disappeared. Her body and her features seemed con-
 tracted by sickness. I had never seen my mother look-
 ing like that while living. She was deathly pale.

Certain of Mother's Death.—"From the moment
 when I saw the apparition I was certain that my
 mother was dead. I was so much impressed by

I had seen that I found it impossible to fix my mind upon my studies, and it was real pain to me to see my younger sister playing and amusing herself with her companions.

“Two or three days later after prayers, my school-mistress called me into her private room. As soon as we were there I said:

“‘You need not tell me. I know my mother is dead.’ She asked me how I could possibly know this. I would not give her any explanation but I assured her I had known it for three days. I learned later that mamma had died on Sunday, the hour when I saw her, and that she had been unconscious for a day or two.

“I am not an imaginative woman. I am not easily impressed, and neither before or after has anything like this happened to me.”

Story of Mrs. E. T. Taunton.—“On the night of November 14th, 1867, I went with my husband to a concert in Birmingham given at the town hall. While there I felt an ice-cold shiver pass through me. Almost immediately I saw between me and the orchestra my uncle lying on his bed. He seemed to call for me. I had heard nobody mention him for some months and had no reason to think that he was ill. The apparition was neither transparent nor vaporous, but it seemed like a real person. Nevertheless I could see the orchestra, not through the body, but behind it. I did not try to turn my eyes to see if moving them would displace the apparition, but I looked steadily at it as if fascinated, so that my husband asked me what was the matter with me. I told him not to speak to me for a minute or two. The vision disappeared by degrees, and after the concert I told my husband what

I had seen. A letter came shortly after which informed us of the death of my uncle. He died the very hour of my vision."

DREAM CLAIRVOYANCE

The following story was told the author by a very prominent woman of Chicago:

"A school friend of my husband's whom I had never seen, but who has become very prominent in the literary world, had written us that he would be in our city for a short time soon, and would come to see us. The night after the receipt of this letter I had a very peculiar dream. I thought that my husband and myself were sitting at breakfast and that with the first mouthful of food I took my two upper teeth dropped out; with the second, the two lower teeth came out, and immediately afterward a telegram was received to the effect that our friend would be with us in a few hours. I said to my husband 'Now, won't I be a nice sight to meet Mr. R., a perfect stranger?'

"The next morning after I had this dream, while we were actually sitting at breakfast, a letter came saying he would soon be with us. My husband laughingly reminded me of the dream, but added: 'Your teeth are all safely in your head, I see.'

"Imagine our surprise, when our friend arrived, to observe that his two upper teeth were out as well as the two lower. Not knowing him well I told him nothing of my dream, but just as he was leaving he remarked:

"'You have no idea what courage it took for me to come here while I was in the hands of my dentist. In

21. A letter came shortly after which was of the death of my uncle. His dream was a vision."

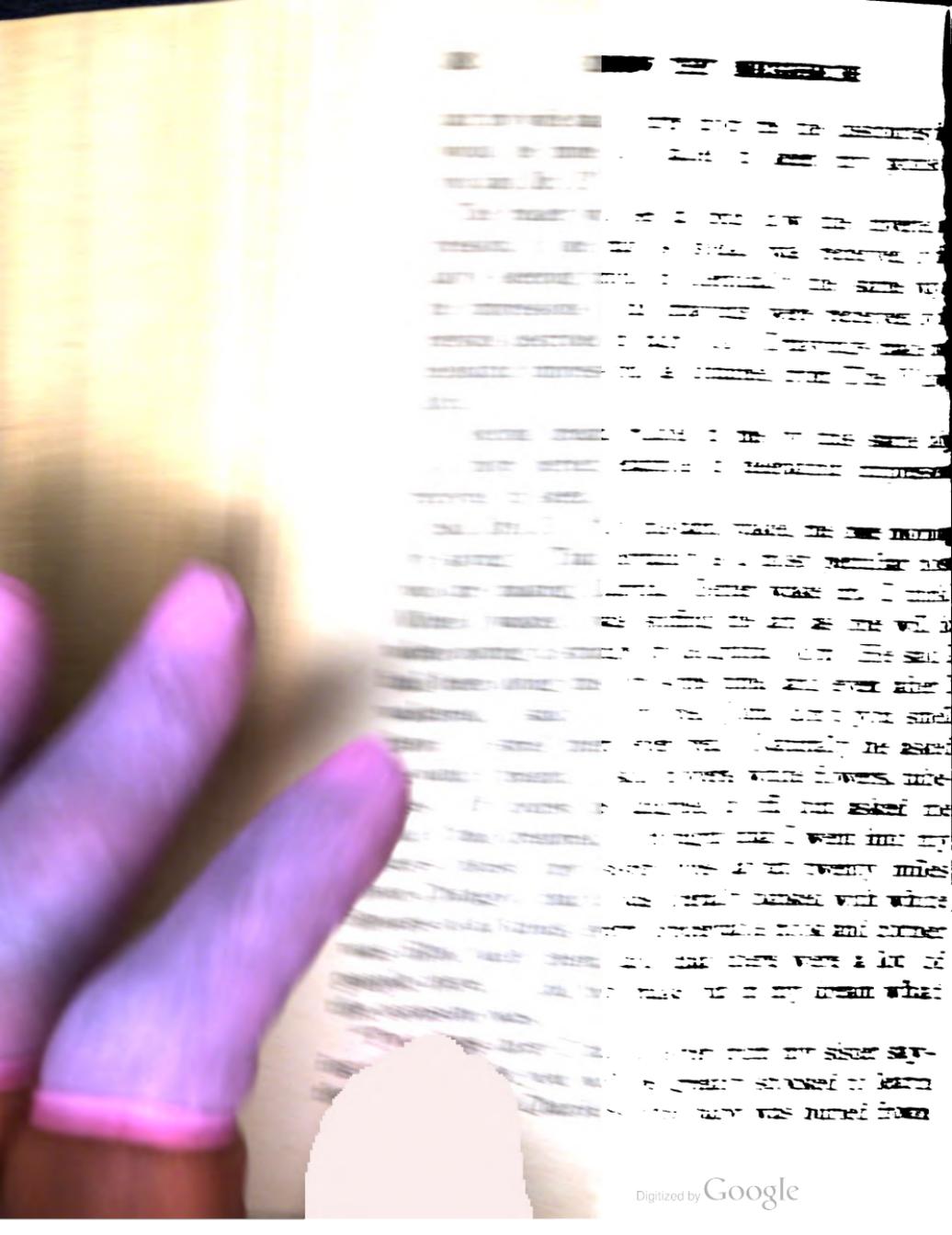
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e famous curred in rsons con- mentioned

February, who every ngs to her d a mutual ; S. Roney, oloyment of r me an in- gs. I found ble circum- sixty-eight in manners. on of thirty- eight years. r a widower go. The con- ber: a daugh- nie, who died e in the circle a son of the

ating, a weekly l, and have so y for over four is made nor nunications dent speech ring on the ws nothing



house last Sunday it was Sunday morning I had
 (team) afternoon. We did not send you word,
 knew you were not in a position to leave home,
 felt it would worry you. The funeral was held
 y house, as Charlie's house is so small. I must
 didn't know there were so many white flowers
 is little town. The house was literally backed
 them, and the perfume was almost overwhelming.

VISIONS IN DREAMS

Seeing Books.—That these visions sometimes
 e to the mind when in sleep is evident in view of
 following success given by Camille Flammarion in
 book entitled "The Unknown."

Child's Vision.—I was seven years old. My
 ter lived in Paris. For several years I had been
 Nion with relatives who had undertaken my edu-
 tion. One day in winter one night I had a dream
 rent up an immovable staircase and I reached a
 omy room. Beside it there was another room
 hted. I went into this second room and I saw a
 fin on two crosses. A light never could reach it.
 "I was afraid and I fled. When I reached the first
 om I felt some one behind me. I turned
 und, trembling with terror and I recognized my
 ther whom I had not seen for two years and who
 id to me in a very gentle tone.

"Do not be afraid. Follow me into the

"The next day we received a telegram that my
 ther had died, not during the night but in the pre-
 ceding evening.

"I was completely ignorant of my father's

some years before. This dream impressed me so much that I often dream it over again."

A Second Vision.—"When I was thirty years of age the aunt who brought me up and whom I loved as a mother, died of black smallpox. I had not been told of her death, and I was of course, not permitted to go into her room. She had often said to me in jest:

"'Oh, if I die and you are not near me, I will come to bid you farewell.' In the middle of the night I saw a white form advancing towards me which I did not at first recognize. I woke up; there was twilight in my room and I saw the phantom reflected in a glass wardrobe placed opposite my bed. The phantom said to me in a scarcely audible voice, 'Farewell.' I stretched out my arms to clasp it, but it had disappeared."

My poor aunt had been dead several hours when I had this hallucination.

THE UNKNOWN OR "SPIRITISM"—TALKING WITH THE DEAD—HOW IT IS DONE.

The Unknown Power.—When St. Paul made his famous speech in Mars Hill to the men of Athens, he said to them, "For as I passed by, and beheld your devotions I found an altar to the Unknown God," and in studying these great mental and spiritual forces, I, too, have come upon an altar to an unknown force or power. By many it is called spiritism, by others "The Unknown." It would be unfair to the Power itself, to say nothing of its many believers, not to give some illustrations of its manifestations before closing this chapter. I have therefore chosen a few very

wonderful stories, the first of which is the famous incident "The Widow's Mite," which occurred in Brooklyn, and is related by the principal persons concerned in the book by that name, heretofore mentioned in these pages.

Here Is the Story.—"In the early part of February, 1903, having heard of a woman in Brooklyn who every Wednesday evening gave spiritualistic sittings to her family and a few invited guests, I requested a mutual friend of the family and myself, Mr. Irving S. Roney, a gentleman who has long been in the employment of Funk & Wagnalls Company, to secure for me an invitation to attend several of these meetings. I found the family plain, intelligent folks in humble circumstances; the medium a delicate lady of sixty-eight years, of little school education, refined in manners. The family is composed of this lady, a son of thirty-five years of age, and a brother of fifty-eight years. The woman is a widow and the brother a widower whose three children died many years ago. The *controls* report themselves to be three in number: a daughter of this brother by the name of Mamie, who died at the age of seven, and a friend of one in the circle by the name of George Carroll, and a son of the medium by the name of Amos.

"**The sittings** are a kind of prayer meeting, a weekly reunion of the family living and dead, and have so been held, I am told, every Wednesday for over four years. No charge of any sort whatever is made nor is there any collection taken. The communications are believed to be by direct and independent speech and by raps, with lights occasionally appearing on the curtains. The medium says that she knows nothing what-

ever of what takes place during the sittings, being lost in trance. The voices are of a great variety; I counted in a single evening as many as twenty—some apparently the voices of children and others of middle aged persons and of old men and women; a few of these are the voices of Indians, and one of a jolly typical Virginia negro. Each voice maintains its individuality during the evening and from one evening to another. Listening very closely I was never able to detect any confusion in the voices except on one occasion in the voices of Mamie and the negro, Aunt Eliza. When attention was drawn to this Aunt Eliza explained that she and Mamie were much of the time together, and that she sometimes got into the habit of talking 'like them folks I like.' This explanation fitted in with the theory that I was inclined to adopt from the first, that the mediumship in this circle was an excellent case of secondary personality, not of spirit control.

No Collusion Possible.—"The brother and son of the medium were always at the circle and in sight, so that there was no collusion possible on the part of any of these members of the family.

"Upon Honor."—"The medium at these sittings sat behind a curtain in the dark. A dim light in the corner of the room in which she sat, controlled from the cabinet, made objects about us faintly visible; by it with a little straining of my eyes I could tell the time by my watch. The bedroom in which sat the medium opened into the kitchen. The conditions were not at all of a test kind. It was all 'upon honor.' After considerable investigation, however, and fuller acquaintance with the family, I am morally certain that this confidence in the integrity of the medium and family

at the time of this Mite incident was not misplaced. The greater part of the communications claimed to come from departed members of the family, especially to the brother; this brother is a man of hard common sense, who seems much affected by the communications, especially those purporting to come from his little seven-year-old daughter and from his deceased wife. In addition to the above facts, the absence of any apparent advantage to the medium or her family that would come from any trick, as no effort up to the time of my visit was made to secure sitters and no money directly or indirectly given, make it hard to think that there is any intended deception.

HENRY WARD BEECHER'S MESSAGE FROM THE SPIRIT WORLD

A Singular Experience.—"The conclusion that this mediumship was a remarkably good case of secondary personality was almost fixed in my mind up to the time that I had the singular experience which I give below:

"On my third visit I was quite tired and sat rather quietly during the entire evening listening to the talk between the cabinet and the sitters—of the sitters there were fewer than a dozen. About eleven o'clock the control named George in his usual strong masculine voice abruptly asked:

Message from Henry Ward Beecher.—"Has any one here got anything that belonged to Mr. Beecher?"

"There was no reply. On his emphatic repetition of the question I replied, being the only one present, as I felt sure, who had ever had any immediate ac-

quaintance with Mr. Beecher: 'I have in my pocket a letter from Rev. Dr. Hillis, Mr. Beecher's successor. Is that what you mean?'

"The answer was: 'No. I am told by a spirit present, John Rakestraw, that Mr. Beecher, who is not present, is concerned about an ancient coin, the Widow's Mite. This coin is out of its place and should be returned. It has long been away and Mr. Beecher wishes it returned, and he looks to you, Doctor, to return it.'

"I was considerably surprised and asked: 'What do you mean by saying that he looks to me to return it? I have no coin of Mr. Beecher's.'

"'I don't know anything about it except that I am told that this coin is out of its place, and has been for a number of years, and that Mr. Beecher says you can find it and return it.'

"I remembered then that when we were making 'The Standard Dictionary,' some nine years before, I had borrowed from a gentleman in Brooklyn—a close friend of Mr. Beecher's, who died several years ago—a valuable ancient coin known as 'The Widow's Mite.' He told me that this coin was worth some hundreds of dollars, and, under promise that I would see that it was returned to the collection where it belonged, he would loan it to me. Although a member of Dr. Richard S. Storrs's church, this gentleman remained a conspicuous friend of Dr. Beecher all through the famous trial which so severely tested the loyalty of many of Mr. Beecher's friends.

"I said to the control: 'The only "Widow's Mite" that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn;

this I promptly returned.' To which the control replied:

"'This one has not been returned.' And then, after a moment's silence he said: 'Do you know whether there is a large iron safe in Plymouth Church?'

"I answered: 'I do not.'

"He said: 'I am impressed that this coin is in a large iron safe, that it has been lost sight of; it is in a drawer in this safe under a lot of papers, and that you can find it; and Mr. Beecher wishes you to find it.'

"I said: 'Do you mean that this safe is in Plymouth Church?'

"He said: 'I don't know where it is. I am simply impressed that it is in a large iron safe in a drawer under a lot of papers, and has been lost sight of for years, and that you can find it, and Mr. Beecher wishes you to find it. That is all I can tell you.'

"The next day when I went to New York I thought over this curious communication about 'The Widow's Mite.' I was certain the coin had been returned, but the insistent statement that it had not been returned and the curious fact that such an unusual piece of money should have been so positively mentioned, all impressed me very strongly. During the day my brother, who had been the business manager of The Standard Dictionary, called at my editorial rooms. I asked him, without telling him anything of the incident of the night before, if he remembered 'The Widow's Mite' which we had used in the illustration of the dictionary. He said that he did, and, in reply to my question as to what he had done with it he replied: 'I returned it.' 'To whom?' I asked. He said: 'I don't know the man, but I returned it to the person

from whom you said you had borrowed it.' To my cross-examination he repeated again and again that he was certain that it had been returned.

"In the afternoon at our business conference, Mr. Wagnalls, the vice-president of our company, and Mr. E. J. Wheeler, editor of "The Literary Digest," being present, I told them of my curious experience. Mr. Wagnalls said: 'I never heard that you had borrowed such a coin.' Mr. Wheeler, who is particularly skeptical of 'spirit communications,' playfully remarked: 'Well, now find that coin, and it will be a good test.' I said, half-jestingly, 'All right,' and, tapping the bell, called in the cashier and asked him: 'Do you remember an old coin called "The Widow's Mite" which was in our possession during the making of the dictionary?' He replied that he did, that it was given to him by Mr. B. F. Funk, and he was under the impression that it had been returned to its owner. I asked: 'Are you sure of this?' He replied: 'I believe it has been so returned.' I told him to go to the large iron safe (we have two safes in the cashier's office), and have his assistants help him see whether that coin was anywhere in the safe. In about twenty minutes one of his assistants came into the office and handed me an envelope in which were two 'Widow's Mites.' The envelope had been found in a little drawer in the large iron safe under a lot of papers, where it had lain forgotten for a number of years.

"This story is vouched for by all the gentlemen who were present, and afterward the control, George, identified one of the coins, the darker of the two, as the one belonging to Mr. Beecher's friend."

TWO STORIES NEVER BEFORE PUBLISHED

Mrs. Sherman's Experiences.—Before leaving this subject I will give the following marvelous stories kindly furnished me for use in this book by Mrs. S. T. Sherman, San Diego, Cal., whom I have known personally for a number of years. Mrs. Sherman is an honored member of the California Spiritualists' Association and in giving her stories I shall take no issue with her in attributing her experiences to the direct influence and guidance of spirit powers or outside intelligences. Mrs. Sherman does not do her work under a "control." She is an independent little woman, and says she positively will not be "controlled" by anybody, living or dead. She does give these mysterious powers full credit, however, for the wonderful things that have happened to and through her.

I shall relate the incidents as nearly as possible in Mrs. Sherman's own words, omitting the names of the persons to whom the various incidents occurred for reasons which will be obvious as the facts are told. Mrs. Sherman, however, is willing to give her sworn affidavit to all the facts.

SPIRIT LOCATES DEAD CHILD IN ALLEY

The First Story.—"I had been invited by a party of friends to go with them to a neighboring city and spend the day. I had intended going, but as the time drew nearer I felt so strongly impressed that I should remain at home that I telephoned my friends I could not go. They urged me in every possible way, for

the outing had been arranged almost entirely for my benefit. I could not acquiesce, however, for I felt that for some reason I must not go.

“Shortly before noon, when sitting quietly in my room, I saw before me the form of a little child, a girl, about three years old, with pale golden hair. I could only see the back and side of her head and the side face. She was lying near a curb stone. The vision lasted for possibly a moment and then faded.

“I was restless and uneasy and could not remain indoors. I caught up a bonnet and fairly flew out of the house and into the streets. I did not know where I was going, but I seemed to be impelled. Finally I came to a little side street and then I felt myself taken by the shoulders and turned into this street, or paved alley, as it really was. Indeed the impression that some one had caught me by the shoulders was so strong that I looked back to see who it was, but no one was anywhere visible. It was noon time, and I suppose everyone in that quiet neighborhood was indoors at luncheon.

Finds the Child!—“As I passed along this narrow street or alley my only thought was ‘Hurry, hurry, find the child.’ Suddenly I saw her—the very little one I had seen in my vision. She lay head-downwards over the curb, and I could see the side face and the side and back head just as I had seen them before in the vision.

“I lifted the child and found that the body was rigid, and seemingly dead. When I had her in my arms the thought presented itself:

“Where shall I take the child?” There were houses all about me and it was a neighborhood in which I

had never been and where I knew no one. Then I received a strong impression and was impelled to carry the child to a small shed or workshop at the rear of a pretty little residence—bungalow, we call them all in California. I stopped at the door of the shop for there sat a man with his face in his hands. As soon as I saw him I knew what to say and I cried:

“‘Well, here is this child.’

“In an instant the man was on his feet and cried ‘My God, my God, my God.’ Calmly and scornfully I replied:

“‘I wouldn’t call on Him if I were you, in the face of what you have done. You have tried to kill the child.

Man Acknowledges Intended Murder.—“He acknowledged this to be true, but told me that he had clutched the child’s throat in a fit of anger, and thinking he had killed her threw the body into the alley to escape trouble. I told him to call the child’s mother. She came, screaming, to know what the matter was. With a look I quieted her (I seemed to have super-human powers that day), and I told her that I had found the child in the alley and that it had been hurt. When I would have accused the man something just like a hand was placed over my mouth, so I did not tell his part in the affair.

“I felt a slight movement in the body and immediately dispatched the man for a physician. He came and saved the child’s life.

“Naturally that man is one of my best friends,” smiled the little woman as she ceased speaking and wiped her tearful eyes.

Confesses to Wife.—“The man confessed all to his

wife, and together they told me their story. He and the lady had been sweethearts as very young people, but a quarrel had taken place, and they had parted, she to marry a man she did not love, he to remain single. After several years of wedded life she got a divorce from the first husband and married the man she really loved. In the meantime, however, the child had been born, and this child she adores. Her present husband is of so jealous a disposition that her love for the child was unbearable to him, and when the little one came into his shop that day and in some way irritated him, he caught it by the throat and strangled it into insensibility. Then thinking he had killed the child and not knowing what to do, he took it and laid it on the curb, so that someone finding it would think it had met there with foul play."

The Second Story.—Said Mrs. Sherman: "I entered a railway train at Hamilton, Ohio, several years ago, to go to Dayton, and as the coach was crowded I shared a seat with another woman.

"This woman wore a long black cape, and the moment that cape touched my hand I received a very peculiar and startling impression. Without hesitation I turned to my seat-mate and said:

"You must get off at the next station and go back on the first train you can get." She looked at me in amazement, not to say indignation and replied:

"I should like to see myself do such a thing."

"'But you must,' I insisted. 'I see a man lying as though dead—no he is not dead, but he has been hurt. I think it must have happened through a railroad accident, as I see smoke and hear a great noise.'

"'I shall certainly not go back,' said the woman. 'Why the very idea! Who are you anyway?'

“‘Just the same you must go back. I hear a baby cry too—’ This touched her and she said:

“‘Well, I’ll return, but this is all very foolish.’

“I called the conductor and said: ‘How soon do we reach a station?’

“‘In three minutes,’ was his reply. I said to him: ‘This lady wants to get off there. Be sure that you stop.’

“I then turned to her saying: ‘I am Mrs. Sherman,’ and giving her my address told her that if nothing came of this ‘foolishness’ as she called it she might charge the expense of the trip to me.

“**She got off** at the station and took the next train back, having told me nothing, not even her name.

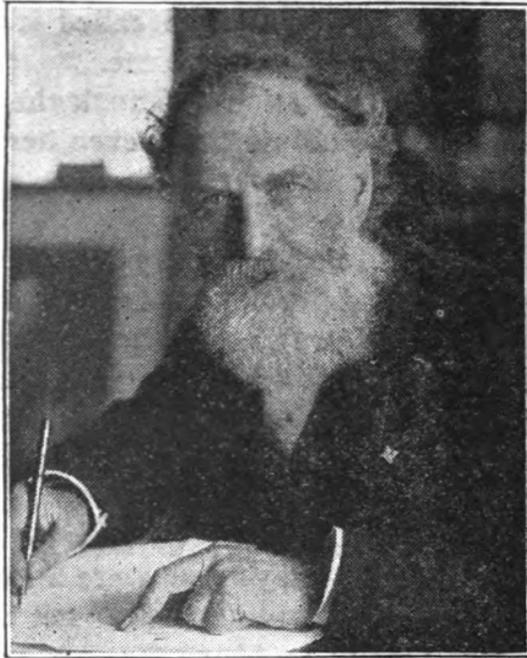
“A few weeks later the woman came to me and told me the following story:

Husband Fatally Injured.—“‘My husband had been in the habit of getting drunk and staying out all night, and the night before you saw me he had again stayed out all night. I became so thoroughly discouraged I decided to leave home, and knowing that he would come about eight in the morning, I left my baby asleep in bed and caught the train, as you know. I thought this would scare him and bring him to his senses. When I got home that day there were a lot of people knocking at the door and trying to get in and the baby was crying. They told me that my husband had been hurt in a railway accident the night before at ten o’clock. He had been compelled to work that night (he was a railway engineer), and had to take a train out, so he had no time to send me word. He was hurt in an accident shortly after he started and was taken to the hospital. They took me to him and I stayed until he died, three days later.’”

PROMINENT ENGLISHMAN GETS LETTERS FROM DEPARTED SON

At the moment of our going to press with this book, there comes from the lips of the prominent English writer, Wm. T. Stead, of London, England, the following statement to a reporter of the Chicago Daily News:

"New and wonderful letters are reaching me almost



WM. T. STEAD.

daily from my boy Willie, who died a year ago. I have no time now to tell everything as I will leave London for the seashore in half an hour, but in the near future I will show you some of Willie's letters.

They were written by my own passive right hand, which moves absolutely automatically. I exercise no will power in the matter, either to hold the pen or to move it.

“Willie’s letters are simply splendid. They are exactly like him and full of his characteristic spirit. He talks with me at great length and tells me everything he sees, how he feels and what his hopes are respecting myself and other members of the family. He says that the spirit world is quite as anxious to establish communication with this world as we are with it.

“For many years I have known that spirit communications were a reality. I declared my faith to this effect at a time when I knew that the assertion would injure me in all my worldly relations. My declaration of faith did injure me. It tended to discredit me in business and placed me under suspicion among many of my friends whom I valued most highly. The loss to me was great, but it was quite insignificant when compared with my inexpressible gain. I would not give one of the letters written me by my departed boy for many times the worth of all we sacrifice.

“Today’s general ignorance respecting spirit communications will be put to shame, just as ignorance always is. Disbelief is a characteristic of the human mind and yields only to demonstration, but the time is not far distant when it will yield respecting this matter as it has yielded respecting many others. In my opinion not only experts but ordinary men will be able to communicate with those who have gone before. It is all a question of faith and of knowing how.

“The method whereby ordinary people may communicate with their relatives and friends whom they

ignorantly supposed to be dead I shall shortly attempt to make plain.

“Undoubtedly the greatest development lying before the present century will be the bridging of the gulf between this world of change and the future world of changeless immortality.”

Concerning this son of Dr. Stead's the News says: “William Stead, the eldest son of William T. Stead, died December 4th, 1907, at the age of thirty-three years. He was a brilliant writer.”

THE MACIC AGE TABLE

HOW TO TELL THE AGE OF ANY PERSON

This is not only of great interest, but it will often furnish a whole evening's amusement for a company of young people or for the young folks in any home. By its use you can tell the age of any person old or young.

Directions.—Request the person whose age you wish to know to look over the table and point out the columns in which her age appears. It must appear in two or more of the columns if the person is three years old or more. Then add together the figures at the top of the columns in which the person's age is found and you have solved the puzzle.

Example.—Suppose the person's age is 19. You will find this number in the first, second and fifth columns. At the top of these three columns you will find the numbers, one, two and sixteen, which, added together makes nineteen.

THE TABLE

1	2	4	8	16	32
3	3	5	9	17	33
5	6	6	10	18	34
7	7	7	11	19	35
9	10	12	12	20	36
11	11	13	13	21	37
13	14	14	14	22	38
15	15	15	15	23	39
17	18	20	24	24	40
19	19	21	25	25	41
21	22	22	26	26	42
23	23	23	27	27	43
25	26	28	28	28	44
27	27	29	29	29	45
29	30	30	30	30	46
31	31	31	31	31	47
33	34	36	40	48	48
35	35	37	41	49	49
37	38	38	42	50	50
39	39	39	43	51	51
41	42	44	44	52	52
43	43	45	45	53	53
45	46	46	46	54	54
47	47	47	47	55	55
49	50	52	56	56	56
51	51	53	57	57	57
53	54	54	58	58	58
55	55	55	59	59	59
57	58	60	60	60	60
59	59	61	61	61	61
61	62	62	62	62	62
63	63	63	63	63	63

CHAPTER IV

THE BERTILLON SYSTEM OF MEASUREMENTS—HOW CRIMINALS ARE MARKED

There had always been a great need of some absolutely reliable means for the identification of criminals, that is, a system which would make no mistake, by which the right man would come to punishment and the wrong (or innocent person) would be protected.

Means Heretofore Used.—Among the means resorted to by the police officials of various countries were:

(1) Impressions of the thumb (described on page 185 of this volume).

(2) Plaster casts of the jaw.

(3) Very careful drawings of the areola and denticulation of the human iris.

(4) Impression, mold and photograph of the ear.⁶

(5) Anatomical description of peculiar marks, scars, tattoo designs, beauty spots, etc., etc.

Dr. Bertillon's Discovery.—None of these means, however, were absolutely sure, and it remained for Dr. Alphonse Bertillon, a French physician, to discover and put into practical use, the system which has been given his name.

Dr. Bertillon's Chance.—In order that he might perfect and make practical this system of measurements Dr. Bertillon was appointed Chief of the Identification

Bureau in Paris, in 1882. Three years later Dr. Bertillon wrote a little book describing his method of measurements, and he presented a copy to the International Prison Committee at Rome, Italy. Although his system was not then complete, it made so profound an impression at that time that it was adopted by almost all the civilized countries.

System Adopted in France.—Naturally the use of this system has become more general in France than in any other country, because that is the country of its birth, and there it is in use in every penitentiary, jail and police station, and the whole thing is directed from the central office in Paris over which Dr. Bertillon presides.

The United States, however, has adopted the system, and it has been in practical use in this country since 1887, when it was introduced by Major R. W. McClaughry. This gentleman was then warden of the Illinois State Penitentiary at Joliet.

In 1895 Major McClaughry was delegate to the International Prison Congress in Paris, and soon after his return he began the work of Americanizing the Bertillon System, and putting it into such form that it can be easily committed to memory.

The Work Translated.—It was also under the eye



First Bertillon Measurement.

of Dr. Bertillon that a translation of the work was made into English from the French, and into book form by Merwin Marie Snell. It will be seen that the workings of the system are now in such form that any police officer with a good memory can acquire the ability to take measurements and remember a man that he has once measured.

Possibly one hundred and fifty police stations use the Bertillon system at present, but it is being rapidly adopted throughout the country.

A Working Station.—It was my good fortune to be able to visit one of these stations, i. e., that at Springfield, Ohio, then in charge of Arthur P. Spiker, and to be shown the workings of the various parts of the machinery. This station is said to be one of the most perfect in America in all its details.

The Bertillon System.—The room used for the work is called "The Bertillon Room," and must certainly be a Chamber of Horrors to the prisoner who is taken into it to be measured. Truly over the door should be written, "Who enters here leaves hope behind." That is, the guilty man, of course. He who is so measured is a marked man for life, and if he has been ever so successful a "crook," he might as well quit the business immediately.



Head
Measurements.

(1) **Photography.**—First of all, a good photograph, both front view and profile, is taken. These photographs are all taken by flashlight, so it matters not at what hour the prisoner is brought in.

(2) **Description.**—Then what is called his "de-

scription" is taken, i. e., a record is made of his age, weight, color of hair, eyes, ears, etc. A description of his side face is then written; next the base of his nose, whether wide or narrow; then a description of the whole nose, whether long or short, horizontal or hooked, and a note made as to whether the nose is medium, great or small. The ear measurements are then taken in detail. Then the forehead, whether vertical or receding. The chin is measured next—whether vertical, projecting or receding.

The real Bertillon measurements are next taken.

The Apparatus.—Regularly prepared apparatus is used for this. One entire side of the large room is required for this, which in the Springfield Station presents the appearance of a large oak cross, set up against the wall with a seat at its base.

The Man Against the Cross.—By this great measuring cross the man's height is first measured. Then his outer reach, or in other words, the exact distance between finger tip and finger tip, as his arms are laid on the cross bar, and to the poor stricken human being who is thus being marked and set apart for life, this must mean mental anguish equal to any physical crucifixion that ever was.

Trunk Measurements.—The man is then asked to sit on the seat at the base of the cross and his trunk measurement is taken.

The face measurements, namely, the width of the face from cheek bone to cheek bone, are taken, and the right ear is minutely measured.



Ear Measurements.

Left Side Measurements.—Measurements of the left foot are then taken, and after that the middle finger and the left little finger and the left forearm from the elbow to the middle finger. (The reason that the left side is taken is that nine out of ten people are right-handed, and hence their right arm and hand are larger than the left, and the left will not vary with a man's age as will the right.)

Usefulness of System.—To give the reader an idea as to the real usefulness of this system, I would say that among all the thousands of men who have been measured by this system only two have ever been found whose measurements were exactly alike, and they were twin brothers. I might also add that the finger-prints of these twins were entirely different, which afforded after all an individual identification mark.

Nature's Versatility.—Once more let me call attention in passing to the wonderful versatility of Nature—no two leaves or grass blades or flower petals or human beings are exactly alike, and yet there are millions coming and going all the time.



Trunk Measurements,

the most important measurements are taken in English so as to be easily and quickly read by the ordinary police officer.

How the System Works Out.—When a prisoner has been measured, photographed and “described,” a copy of his photograph, description and measurements is sent to the National Identification office at Washington, D. C., and another copy is sent to “The Detective,” which is a police journal published for the benefit of police departments all over the country. It will be seen in view of this proceeding how impossible it would be for a man to escape detection.

For example, if a man who has been arrested and brought into court states that he has never been arrested, all the police have to do is to take his “record” to the court and nothing can save him.

The system, while it gives a “crook” absolutely no chance to escape, also acts as a protection to the innocent man, or to the man who is really “up” for his first offense, because the absence of a record is in his favor.

“Criminals” Only Are Measured.—It is not to be understood that all persons who are arrested are measured by the Bertillon System. Only those who are arrested on a penitentiary or workhouse offense are measured, or those who are suspected of being professional “crooks.”

When professional cracksmen, or “yeggmen,” as they are called, learn the details of this system of measurements, the knowledge may act as a restraining hand, but the time has not yet come when criminals are so fully “posted” on the law as to quit the business entirely.