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Secrets of

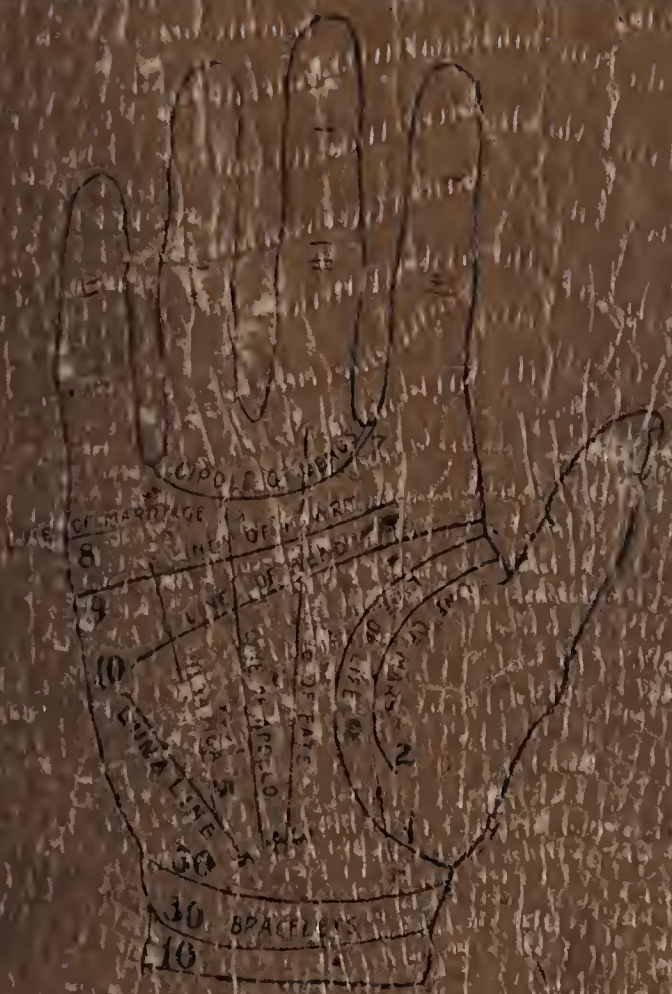


Plate 10

PRINCIPAL LINES OF THE HAND

Palmistry

SECRETS OF PALMISTRY.

WHICH COMPRISES TWELVE
EASY LESSONS IN PALMISTRY,
INCLUDING THE SECRET OF
PALMISTRY NEVER BEFORE
MADE PUBLIC. HOW TO USE
THE INTUITIVE POWERS.

BY

PROFESSOR

LYMAN E. STOWE.

AUTHOR OF "POETICAL DRIFTS OF
THOUGHT," OR "PROBLEMS OF
PROGRESS"; "DYNAMITE AND THE
TORCH," "THE AGNOSTIC'S LA-
MENT," "MY WIFE NELLIE AND I,"
"RED HOT FINANCIAL FACTS,"
"WHAT IS COMING," "THE UNI-
VERSE," "LESSONS IN THE ATOMIC
SOUL THEORY," "LESSONS IN HYP-
NOTISM," ETC., ETC., ETC., ETC.

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DETROIT, MICH.

1899.

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(Printed)





PROFESSOR
LYMAN E. STOWE,
133 CATHERINE ST.,
DETROIT, MICH.

1899.

To the owner of the hand which was offered to me in marriage, my dear wife, Mrs. Nellie C. Stowe, whose hand has the lines of wisdom, truth and faithfulness, and has ever been ready to minister to my slightest needs, this little book is dedicated.

THE AUTHOR.



Entered according to Act of Congress, July, 1899, by LYMAN E. STOWE, in the office of the Librarian of Congress, at Washington, D. C.

PUBLISHER'S PREFACE.

In bringing this little book before the public, we must say it was designed as a text-book for our own classes in Palmistry, rather than to put on the market. But as the expense of getting out such a book is considerable, we concluded to put a limited number on the market to cover expenses; therefore, to those who may think fifty cents is a high price for so small a book, let them remember that brains are not measured in bushel baskets, or the products of brains sold by stipulated weights and measures, any more than furniture is sold like cordwood. The multitudes buy books of fiction, but only a limited number buy books of science. The labor and care bestowed upon the creation of this little book is many times that given to writing fiction, or a hoggog compilation like the most of the works on palmistry, and any reader may think himself fortunate who is lucky enough to get one of the limited number of these books which will likely be put on the market at present, though, as the author says, its name should become a household word.

SECRETS OF PALMISTRY

INTRODUCTORY TO THE
STUDY OF PALMISTRY.

The reason this work is so titled is that it contains all on palmistry worth knowing, and eliminates the superfluous jargon, usually used by authors, either to mistify the public or because, as it has often been claimed, that "Language was invented to conceal thought," and there are few who strive to make their thoughts plain to the student, but rather seem to love display of language. Besides I give the true secret of palmistry.

After reading every author on palmistry I could get hold of and noting their contradictions and hodge-podge methods, I determined to compile a work on palmistry that a child might understand and grasp. This I have done, and classified and grouped each subject and put each

subject under its own heading, and have not mixed up the matter in an incomprehensible tangle. But each subject is complete in itself, so the student should first know how to erect a chart; second, how to define palmistry; third, how to examine the shape; fourth, fingers; fifth, joints; sixth, nails; seventh, signs; eighth, palms, ninth, mounts; tenth, lines; eleventh, the great secret of palmistry; twelfth, how to preserve records.

I have aimed to use no useless words or high-sounding phrases, which only serve to puzzle the student.

When finished I find this work so entirely my own I do not deem it necessary to bother the reader with quotations of what little I gathered from the numerous authors, for any one may get books from the Public Library which will prove what I say, that all books so far written on the subject seem to be a contradictory lot of hodge-podge, a mixture of truth and error, and that Professor Stowe's Palmistry is the only book on the subject worth notice, and the name of Stowe's Palmistry should become a household word.

PROF. STOWE'S SYSTEM OF PALMISTRY.

LESSON NO. 1.—THE SHAPE OF THE HAND.

Question—Of what use is palmistry?

Answer—Palmistry, according to Biblical history, records the character and destiny of men. “He seal-eth up the hand of every man, that all men may know his work.”—Job xxxvii—5-7. “Length of days are in her right hand, and in her left hand riches and honor.”—Proverbs III—5-16. “What evil is in my hand?”—1st Samuel xxvi—5-18. “And he causeth all, both small and great, rich and poor, free and bound, to receive a mark in their right hand or in their foreheads.”—Revelations xiii—5-16.

Thus man's character or destiny may be read in his head, face or hands, and the study of palmistry furnishes pleasant pastime, broadens the intellect and awakens the intuitive powers and harms no one.

It is more simple than phrenology or physiognomy, and as reliable as any of the occult studies.

LESSON 2.—DEFINITION OF PALMISTRY.

Question—What is Palmistry?

Answer—Palmistry is the science of reading human character by the study of the hand in all its parts.

Question—What is it the Palmist should first understand?

Answer—The Student should understand that no sign, shape, mark, mount or line is an absolute evidence or proof that the thing it stands for is unchangeable. But that one line, sign mount or mark, may contradict another, therefore it is necessary to erect a chart that he may see the definitions and balance their meaning. This requires the exercise of careful judgment.

Question—On examining a hand what should the student first do?

Answer—The student should first prepare himself with a printed or written blank, writing the headings in capitals, and leaving the spaces occupied by small type blank, to write in descriptions as follows:

THIS IS A CHART OF THE
HAND OF (write name).....

SHAPE OF THE HAND IS (de-
scribe the shape of the hand by
comparing the hand with the cuts
of shape).

THIS DENOTES (write in what it
denotes).

THE SHAPE OF THE FINGERS
(what it denotes).

THE SHAPE OF NAILS (what
they denote).

THE PALM (what it denotes).

THE MOUNTS (what they denote).

THE LINES (what they denote).

THE BALANCE (you can now bal-
ance the whole matter and intro-
duce the secret reading or effects
of what the intuitive or psychic
forces have awakened).

Question—Which hand should the student examine?

Answer—Both hands, though it is considered the left hand is the one we are born with, the right the one we make. That is, events are in our left hand, what comes of them in our right.

Question—What part of the hand should we first examine and why?

Answer—The shape of the hand, because very much depends on the shape of the hand, to designate the quality of mind and station in life of the subject.



LESSON 3.—TYPE OF HANDS.

Question—How many types of hands are there?

Answer—Six. The elementary, the spatulate, the phsyhic or artistic, the square or useful hand, the knotty or philosophical hand, and the mixed hand.

Question—Has any one of these shapes a positive meaning?

Answer—No, because “A man may smile and smile and be a villain.” So may a hand look ugly and plain, and other testimony may prove, the possessor has arisen above his destiny. Or the hand may be beautiful and the heart black. So we must look to the shape to learn the power and station and to the sign and lines to discern the nature and destiny.

Question—Describe the different shapes of hands.





Plate 1

THE ELEMENTARY HAND.

CUT NO. I.—The elementary hand is short, thick and stubby, with few lines—his life is close to nature. His desires and possibilities are few; there is very little in it to read. We will find something in the shape of the fingers and nails later on.



Plate 2

THE SPATULATE HAND.

CUT NO. 2.—The spatulate hand, broad palm, long fingers, widened or flat at the ends: this indicates an active, nervous, somewhat selfish temperament. People with this type of hand are generally good business men, or have many resources—full of energy.

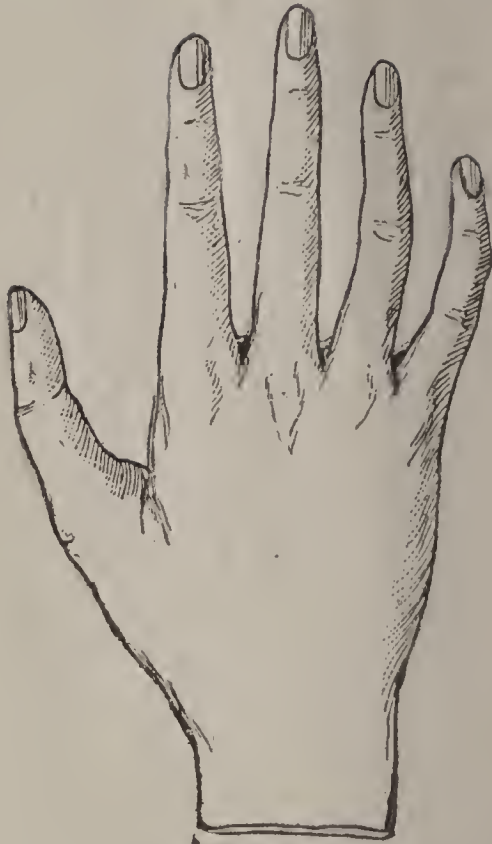


Plate 3
THE ARTISTIC HAND.

CUT NO. 3.—The psychic, or artistic hand, is long, slim, tapering, long fingers, nails long and narrow. This is a very pretty hand but almost useless when not mixed with other forms and qualities. There is very little difference between the psychic and artistic hand.

Who has not heard of the trials of the poor artist, good for nothing else, and art did not pay?.

The psychic is dreamy, far-seeing but can never take advantage of what he sees. One hears this question asked often: "If the clairvoyant can see lost articles and hidden treasures, or tell what is going to win, why don't he take advantage of it himself?" But this question would never be asked if the questioner understood palmistry or the nature of a psychic.

L. of C.





Plate 4

THE SQUARE HAND.

CUT NO. 4.—The square, or useful, hand is found in nearly every sphere of life. It has a regular square appearance, broad palm, long fingers, square at the ends but generally regular. The possessor of such a hand is generally methodical, cautious, careful, fond of logic, reason, good scientist, lawyer or physician.



Plate 5

THE KNOTTY, OR PHILOSOPHIC, HAND.

CUT NO. 5.—The knotty, or philosophic, hand; a seeming rough, large-jointed, irregular hand, the phalanges of the fingers, and especially the thumb, are generally long and the joints large, which gives them a waspish appearance. The possessor of this hand is generally peculiar and different from other people, fatalistic in ideas, great resignation but very

philosophical. Then there is the mixed hand, containing elements of two or more types of hands.

The student should get the substance of these five plates well fixed in his head, so that when he sees a hand of the type of one of them he knows the nature of his man at once. But we seldom find a hand purely of any one of these types, but often they are mixed with two or more types. It is here that a familiarity with all of the types comes into play, as the student can then read the nature of the person readily. This now brings us to the fingers.



LESSON 4.—THE FINGERS.

Question—How would you describe the fingers and what do their shape denote?

Answer—One would suppose, naturally a small, delicate hand, with tapering fingers would be the hand for fine and delicate work. Not so, however. The large, coarse and clumsy hand and fingers belong to those who do the most delicate work and finest penmanship. The longer the fingers, however, the more the person is given to detail and exactness, and are subject to worry over small things.

Short fingers indicate carelessness and neglect in habits and dress. If short fingers are thick or twisted, crooked, they denote cruelty and are apt to be found on the murderer's hand. The possessor of such fingers I have found to be ungrateful and selfish.

Smooth and transparent fingers show lack of discretion, thoughtfulness and a chatter-box.

Fingers that are wasp shape indicate benevolence and cleanliness.

Fingers that are hook-shaped and bending in like bird's claws indicate avarice and cunning.

Bending backwards too much denotes an inquisitive, gossipy, extravagant person, though a pleasant companion.

Fingers too close together also show avarice.

Fingers very wide apart, with large spaces or loops, indicate deceit and unusual curiosity; also generosity.

The square fingers generally belong to the mixed or useful hand, and denotes reason and accuracy; with large joints the person is also logical.

Fingers very closely of one length indicate animal passion, thievishness, restlessness and ambition.

If the first finger reaches below the first joint of the second, it denotes good business tact, but one who loves to rule and tyrannize. If it be unusually short the person jumps at conclusions. If of average length the person will be a searcher after truth, and is seldom unreasonable.

Second, or middle, finger, well proportioned, denotes stability, force of character, but subject to melancholy:

if bad shaped and crooked it denotes a crooked mind.

Third finger, well shaped, denotes love of art and generally good judges of art ; if ill-shaped the reverse may be depended upon.

If fourth finger is long, reaching to the nail of third finger, it denotes carefulness, versatility, ease in conversation, a great influence over others ; if short the person is liable to often be doing things for which they are afterwards sorry.

Tips of fingers, if spatulate (wide), love of action, good business qualities.

Pointed tips show impulsiveness, enthusiasm.

Square tips denote reason, respect of proper authority, exactitude.

Round tips denote love of the beautiful, romance and independence of mind.



THE PHALANG.

A phalang is that part of the finger between two joints, or knuckles, and the first phalang as that of the nail end of the finger. The second phalang is the middle joint; the third phalang is that next the hand.

Some authors make a great point in describing the variations of lengths of phalang. But I have found absolutely nothing in it and very seldom found any unnatural proportions in the phalangs. If, however, the fingers are long, with knotty joints, it denotes a philosophical mind; even joints may look prettier but denote less force of character.



THE THUMB.

A large, well-developed thumb denotes force of character. The first phalang, if large and well-developed, denotes will power. The second large, especially if waspish, denotes great reasoning power. The third phalang, well developed, denotes great affection. The person with a large thumb will be ruled by the head. With a small thumb, the person will be ruled by the heart, easily influenced by others. A thumb that bends back far denotes adaptability, an easy talker and liberal to extravagance. A stiff thumb denotes common sense, fairness.



LESSON NO. 5.—THE NAILS.

Question—How many forms of nails are there?

Answer—There are five different descriptions of nails—the long nail, the short nail, the filbert-shaped nail, the square nail and the fluted nail.

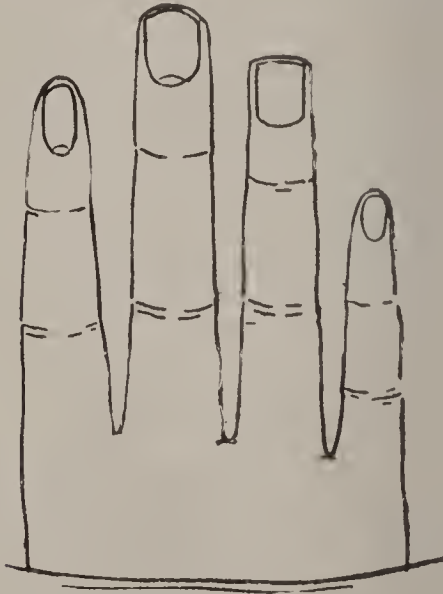


Plate 6

THE NAILS

Question—Will you describe them and their meaning?

Answer—A short, wide nail denotes bad temper, and if bitten off close, nervousness as well.

Short nails also denotes skepticism, love or argument, and activity in business matters.

A long nail denotes a better temper, if it is filbert-shaped, which it generally is, it leads to a dreamy, idealistic nature and less critical than the short-nailed person, though a short-nailed person will see the quickest.

The square nail denotes pride, especially in dress and personal appearance.

The small nail, if fluted, denotes liability to throat and bronchial troubles; while the wide-fluted nail denotes danger of lung troubles.



LESSON NO. 6.—MANNER OF DECIDING LENGTH OF LIFE AND TIME OF EVENTS.

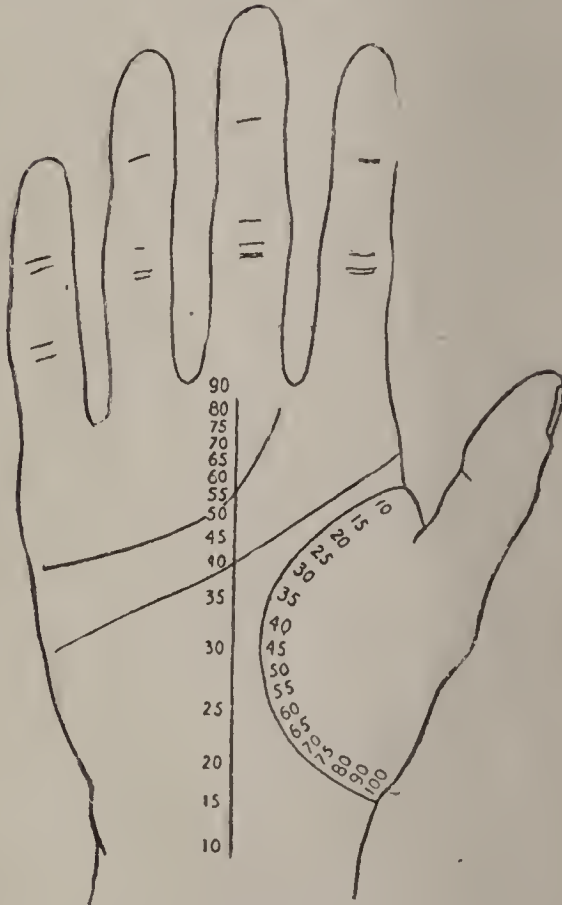


Plate 7

AGES BY LIFE AND FATE LINES.

Question—What should we take for the sixth lesson, and why?

Answer—We should now consider the length of life and time of events, else we are working in the dark and

are liable to state what might take place long after the person has left this earth.

There are several rules for deciding length of life and time of events, but they are all very similar, and all hands are not of uniform size, hence a hand must be measured and the line divided into periods of five or ten years. We first take the life line at the base of the thumb, measure and divide it as in plate 7. Now, wherever we find a mingling of fine lines, the health has been in some way weakened, but other evidence must be sought for which will be found described under the line of Hepatica, evidence found by position of signs. If the line in one hand is broken it denotes a narrow escape from death at the age where the break appears; if broken in both hands, or very short, it denotes death at the period of break, or ending of the line.

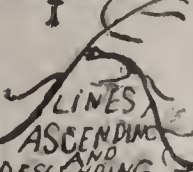
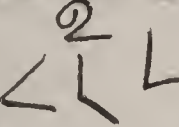
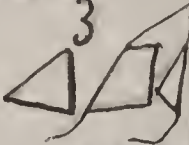


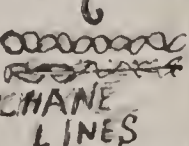
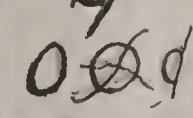
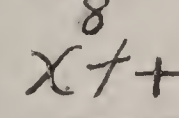
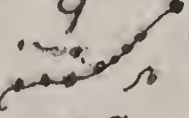
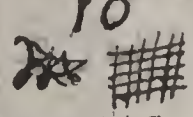

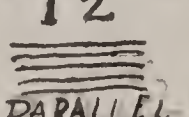
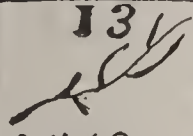
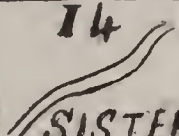
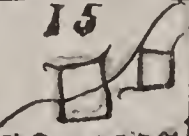
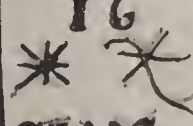
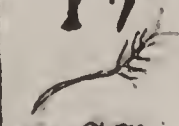
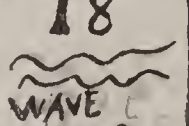
Now if there is not a natural line running from the base of the second finger to the first line on the wrist called the bracelets (see cut No. 7), you should draw a line on paper of the length of the hand there men-

tioned and divide it as represented in cut No. 7; this is called the fate line. The date of events is decided where the signs are found on that line, or where other lines which have events marked, touch that line. This we will go into more completely under the lesson on lines.



LESSON NO. 7.—THE SIGNS OF THE HAND.

Question—What should we consider next, and why?

<p>1</p>  <p>LINES ASCENDING AND DESCENDING.</p>	<p>2</p>  <p>ANGLES.</p>	<p>3</p>  <p>TRIANGLES.</p>
<p>4</p>  <p>BRANCH LINES.</p>	<p>5</p>  <p>BROKEN LINES.</p>	<p>6</p>  <p>CHAIN LINES.</p>
<p>7</p>  <p>CIRCLES.</p>	<p>8</p>  <p>CROSSES.</p>	<p>9</p>  <p>DOTS.</p>
<p>10</p>  <p>GRILLS.</p>	<p>11</p>  <p>ISLANDS.</p>	<p>12</p>  <p>PARALLEL LINES.</p>
<p>13</p>  <p>RAYS.</p>	<p>14</p>  <p>SISTER LINES.</p>	<p>15</p>  <p>SQUARES.</p>
<p>16</p>  <p>STARS.</p>	<p>17</p>  <p>TASSELL.</p>	<p>18</p>  <p>WAVE LINES.</p>
<p>SIGNS ON THE HANDS No. 8.</p>		

Answer—We should, next consider the signs of the hands, that we may put them in their places and complete the study of the hand as we go along.

Question—Should not all marks on the hand be called signs?

Answer—No. Mounts and lines are places and roadways by which we may know we are following the true pathway of destiny.

Question—How many signs are there?

Answer—Eighteen. No. 1, ascending and descending lines; 2, angles; 3, triangles; 4, branches; 5, broken lines; 6, chane lines; 7, circles; 8, crosses; 9, dots; 10, grills; 11, islands; 12, parallels; 13, rays; 14, sister lines; 15, squares; 16, stars; 17, tassels; 18, wave lines.

No. 1—The ascending and descending line is where a line suddenly rises or falls from the regular course. The ascending line means ambition, the descending line means failure, weakness.

No. 2, THE ANGLE—Disappointment, danger.

No. 3, THE TRIANGLE—Denotes shrewdness and adaptability to science.

No. 4, BRANCHES running from the thick part of a line toward the thin part denotes success; the reverse denotes misfortune.

No. 5, BREAKS in any line indicate an interruption as positive ending of events designated by the line on which they are found.

No. 6, CHAIN LINES, denote fickleness or lack of stability.

No. 7, CIRCLES, are very rare and invariably denote evil except when found on the mount of APOLLO; here they denote great success.

No. 8, CROSSES, denote good or bad luck according to their position.

No. 9, DOTS, generally refer to the health, though like nearly all signs, they have a different meaning according to locality; yet white dots are always good.

No. 10, GRILLS, are unfavorable wherever found, and bring evil in the direction where found.

No. 11, ISLANDS, mean misfortune or disgrace.

No. 12, PARALLELS—Exeration of the mounts or line where found.

No. 13, RAYS—Conflicting in meaning, according to where found:

No. 14, SISTER LINES—Strength to the natural line.

No. 15, SQUARES—Protection, according to where found. If they contain red dots it is sure protection from fire.

No. 16, STARS—Denote unavoidable events.

No. 17, TASSELS—Denote fickleness, where found.

No. 18, WAVE LINES—Denote weakness, where found.

Besides these signs there are sometimes combinations of lines forming letters of the alphabet, and some palmists find meanings for them, but in reality they are not to be depended upon unless used to awaken the psychic faculties. See lesson on secrets of palmistry .

As I now describe the palms, mounts and lines, I will give the meanings of such signs as found on the place described, and will not mention the others not found there.

LESSON NO. 8.—THE PALMS.

Question—Why do we next describe the palms?

Answer—Because we have now reached the proper groundwork of palmistry and the source from which all lines and signs point.

The palm of the hand and the quadrangle.

The palm of the hand really indicates our social position; many lines in the palm of the hand show both physical and moral weakness, unless strongly contradicted by other evidence.

The quadrangle is not a sign in the proper sense, but belongs to the palm of the hand. It is the long angle formed in the palm by the life line, the head line and the health line called Hepatica, or line of liver. When it is very small it denotes lack of moral or physical courage; when fairly well developed it denotes argument; when very large it denotes nobleness, generosity. Crosses in the angle denote inheritance. Squares, protection against jealous rivals in social affairs. Stars, a rising, favorable destiny.

A thin, narrow palm indicates reserve, timidity and nervousness. When the palm is well proportioned to the hand and firm it denotes adhesiveness of purpose and a well-balanced mind.

When the palm is very flabby and soft it denotes love of luxury and indolence, and you may look for sensuality, especially with a well-developed Mount Venus.

A too hollow palm is considered rather unfortunate, indicating trouble, disappointment when well under the fate line it is dangerous to his health, life and general happiness; when under the life line it denotes a troubled domestic life and weak constitution; when under the head line or line of business, it denotes disappointments in business in general; when under Apollo, dishonor; when well under the heart line, disappointment in love affairs, and other afflictions.

A thick, clumsy palm denotes brute force, stubbornness, and generally coarse in manners. But other evidences must be considered.

LESSON NO. 9.—THE MOUNTS.

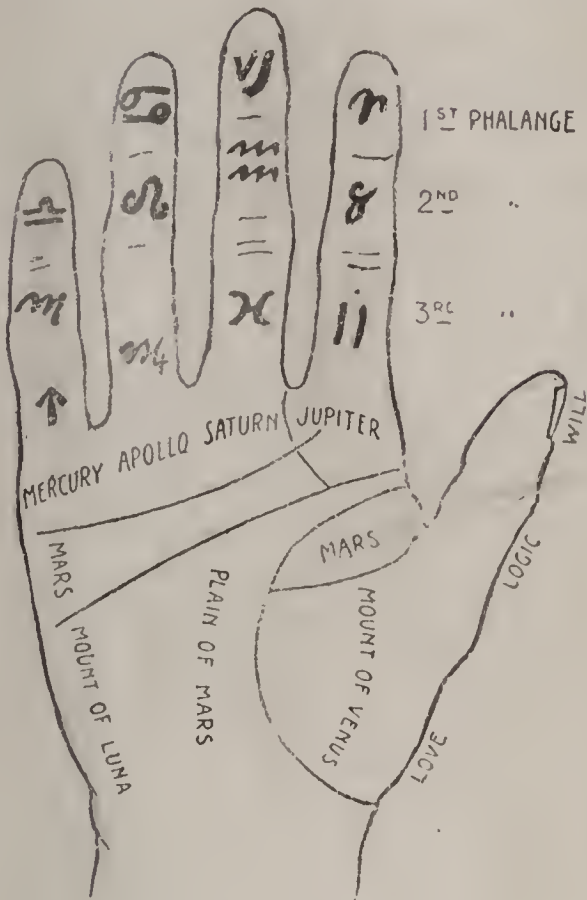


Plate 9

THE MOUNTS OF THE HAND.

Question—How many mounts are there?

Answer—Twenty.

Question—Name them.

ARIES, TAURUS, GEMINI, CANCER, LEO, VIRGO, LIBRA, SCORPIO, SAGGITARIUS, CAPRICORNUS, AQUARIUS, PIS-

ES. These are the mounts on the fingers named after the twelve signs of the Zodiac. MERCURY, VENUS, JUPITER, SATURN, MOON and the greater and lesser mounts of MARS. These are named after the planets.

Question—Locate and describe the mounts.

Answer—The fleshy part of the inside of the fingers bare the mounts named after the twelve signs of the Zodiac, and those on the hand are named after the planets. This is more for designating positions and meanings than for any resemblance to planetary influence. A fleshy hand may show full mounts when in fact the mounts are flat, therefore it requires the exercise of a good deal of care to discern the comparative fullness of the mounts. Besides, a mount or any sign on the hand may indicate an extremely good or extremely evil event, and it might be belanced by some other sign. The students must exercise great care in these things.

Mt. Aries is the first phalang of the first, or index, finger, and denotes mental order. If full it is large and

diminishes as the mount flattens. It must be noted, however, if the whole hand is fleshy the mounts may be full or flat in proportion to the shape of the hand. A star on Mt. Aries denotes mental success, a circle profligacy, a cross literary success.

Mt. Taurus is on the second phalang of the first finger and denotes material order, according to fullness; transverse or cross lines, enviousness.

Mt. Gemini, third phalang, denotes flashy temper, according to fullness; many lines, riches.

Capricornus, first phalang of second finger, denotes reverence and duty, according to fullness; crosses, failure in business; stars, detrimental casualties, danger of assassination.

All mounts hereafter will be judged according to fullness; if overfull or marked by small parallel lines it lessens the influence of the mount.

Mt. Acquarius, on second phalang of second finger, denotes friendship; angles, true; crosses, troubles and few friends.

Mt. Pisces, third phalang of second finger, perceptions; with a triangle, fine occult and psychic powers; hori-

zontal lines, inheritance.

Mt. Cancer, first phalang of third finger, intuition; cross, chastity, especially with a full Jupiter.

Mt. Leo, second phalang on third finger, reason; deep lines, talent.

Mt. Virgo, third phalang on third finger, vitality and material instinct; circles or semi-circles, unhappiness; one line, wisdom; more lines, scattered forces.

Mt. Libra, first phalang of fourth finger, a deep cut line, veracity; extending to the next sign, rectitude.

Mt. Scorpio, second phalang of fourth finger, denotes persistency of purpose, and with above mentioned lines extending through it, great versatility.

Mt. Saggitarius, third phalang of fourth finger, denotes moral character; many lines, scattered forces; cross, trouble with opposite sex.

The mounts on the hands are named after the planets merely for familiar names, and when all are uniformly full it denotes a harmonious existence with peace and plenty.

**JUPITER.**

Mt. Jupiter is under the first finger and denotes religious inclinations, desire for power and honor, pride and success. When large with Saturn large, honor and success is insured, with Mercury large Love of exact science. With Venus large, Pleasant sociable nature. With Moon large, Sobriety and honesty. With Mars large, Self-confidence and bravery. The mount flat but with one line is equivalent to a perfect mount. One line—Success; many lines on the mount, Persistency, but unlucky efforts. Many cross lines, Somewhat loose in morals.

A Square—Protection from loss and dishonor.

A Cross and Star—A brilliant marriage.

Very Fine Lines—Wounds on head.

A Cross—A happy marriage.

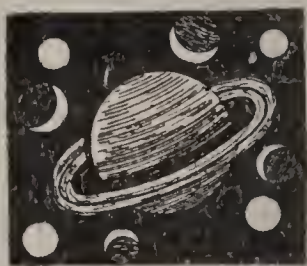
A Circle—Dishonor.

A Star—Ambition fully satisfied.

A Triangle—A good politician and diplomat.

A Grill—Vanity, superstition.

Letters and other markings must be judged according to intuitive sense (see lesson II.)



SATURN.

Mt. Saturn, located at the base of the second finger. It is a very important mount as it is the source of the fate line, and all markings pertaining to it should be viewed with a critical eye. If this mount is very large it often denotes great love of music.

It also denotes melancholy, and with bad signs constant horror, fear, dread, possibility of insanity and suicide.

If medium it denotes great cautiousness, sensitiveness, quietude, few friends. If absent an insignificant life. Crowded into Jupiter it partakes of the influence of Jupiter and lends influence to Jupiter of its nature. If crowded into Apollo it influences that sign and is influenced by it and fate may be fought with success.

With Mt. Apollo full, good taste and veneration, with bad lines, it is the reverse. With Mercury full and other good lines, it denotes wit, mirth, intellect.

With Mars full, it denotes combativeness, wilfulness.

With Venus large. great affections, and love of occult science.

Mt. of Moon full. with good lines it denotes excessive affectation and generosity bordering onto folly, with a bad hand deception and licentiousness.

A single line on Mt. Saturn—Great good luck. The more numerous the lines the greater the ill luck. With

lines close to the Mount Jupiter shows a gradual but sure rise in life.

A Cross—Dishonesty and no children.

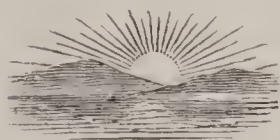
A Square—Protection against fatalities.

A Star—A terrible fatality to be judged by other signs.

A Grill—Ill luck throughout life.

Other signs must be judged by lesson eleven.

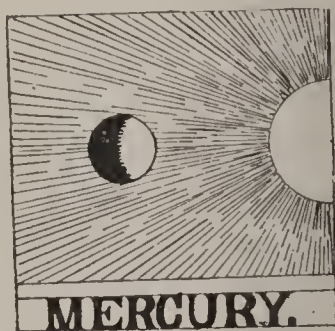




Mt. Apollo or Sun situated at the base of the third finger denotes form, love of art and beauty. When excessively large it denotes vanity, love of flattery, apt to think they are not appreciated. Medium denotes generosity, assured fame and success. Large, Self-confidence, inventive, affectionate, not sensual, persistent but not foolish, but not generally lucky in marital relations. Absent, No interest in art or science dull in intellect.

When medium with full Mt. Mercury, eloquent in discussing art, science and literature. Medium with medium Venus, great ability and desire to please. Medium with medium Mars, vigor and persistency in the pursuit of art and science. Medium with medium Mt. of Moon, great yet useful imagination, and guileless. A single line, wealth and fame. Two

lines, great ability with little success. With crosses, spells of ill luck; with a square besides, positive overcoming of enemies or bad luck. A cross with the line of the sun, great fortune late in life, sometimes undeserved ill luck for a time. A circle or a star, positive great fame and wealth. A triangle, many friends and art assisted by science. A grill, foolish vanity.



Mt. Mercury is at the base of the little or fourth finger, denotes love of excitement and change also intellect and mimicry. If extremely large, it denotes trickery and deception, selfishness and dishonesty. If medium, a wit, versatility, eloquence and literary ability, retentive memory and brilliant in oratory, and a great story teller. If it be absent, shallow and pretend-

ing. If medium and Venus be medium, it denotes strong friendship, love of humanity, and benevolence. Medium with Mt. Mars medium, good will force and diplomatic ability: A military genius will have these mounts full

Medium with Mt. of the Moon medium, quick in thought and act, and handsome in appearance though generally small of stature. With one line, unexpected good fortune. Several mixed or short lines, scientific mind with great shrewdness. A cross, evil disposition and ill luck. A star, persistent dishonesty. A circle, death by drowning. A grill, violent death. A triangle, a shrewd politician. A dot, failure in business. A square, protection from financial loss.



Mt. Mars, located above Mt. Mercury and under the second joint of thumb. The valley between the mounts is called the plain of Mars, generally marked in Mars with a dagger. When badly lined it denotes great evil, but there are seldom any markings on the two mounts, and when there is any markings they should be read by judgment or according to instructions in lesson eleven. But they generally refer to passions.



VENUS-LOVE

Mt. Venus is located on the thick part of the thumb, denotes affection. If excessively full with bad markings it denotes licentiousness. Moderately full, great affection and honor. Absent or very low lack of affection and, with little spirit or activity, undesirable companions. A quantity of

lines, troubled affections. A triangle, many true friends. A cross, disappointment in love. A circle, death of husband or wife by drowning. A dot, a bad disease caused by love affairs. A grill, licentiousness. A square, protection from designing people of opposite sex.



MOON-FRIENDS

Mt. of Moon, located near percussion or opposite to Mt. Venus, represents idealism, imagination, love of poetry. When over full, it represents a diseased imagination, possible insanity. If high and long, love of meditation, a kindly feeling, love of water or navigation. If medium, high ideal of music and art, and strong poetic sense of justice. One line, presentment of evil; if very long

it denotes rheumatic troubles. Many lines, tending to insanity. Dot or dots, nervous debility and unavoidable mind trouble. With circle, death by drowning. A square, protection from all manner of ills which this mount denotes. Other signs and marks must be referred to lesson eleven.



LESSON NO. 10.
LINES OF THE HAND.

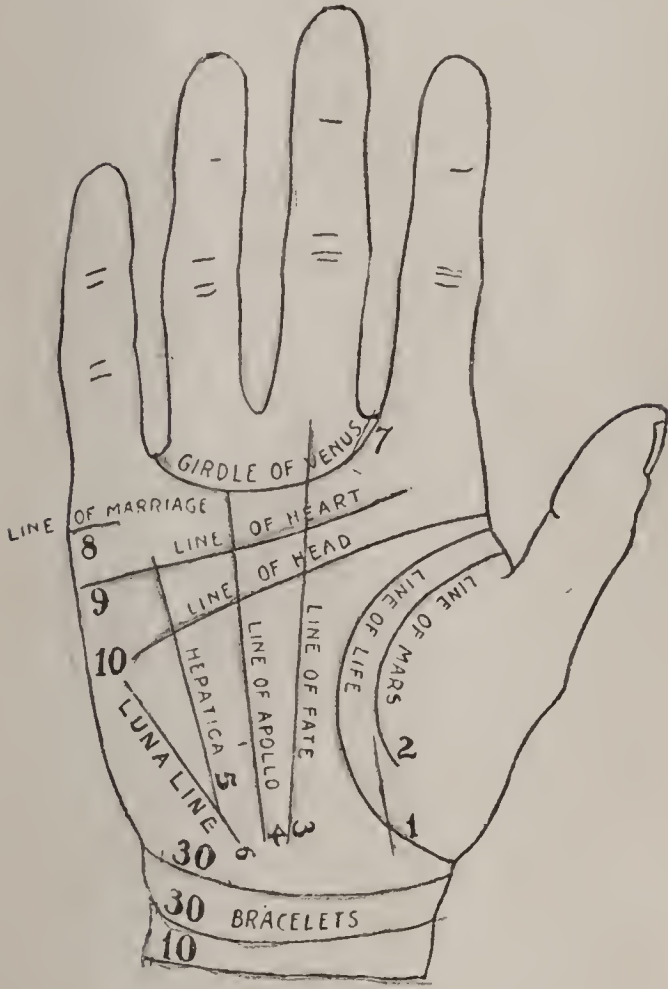


Plate 10

PRINCIPAL LINES OF THE HAND

Question—What do we mean when we speak of the lines of the hand?

Answer—We mean the chief lines of the hands and not the small chance line which we designate as signs.

Question—How many main lines are there?

Answer—There are eleven. No. 1. Line of life. 2. Line of Mars. 3. Line of fate. 4. Line of Apollo. 5. Line of Heptica. 6. Luna line or line of the Moon. 7. Girdle of Venus. 8. Line or lines of marriage. 9. Line of heart. 10. Line of head. 11. The bracelets. These are seldom all found in one person's hand and are often double, branched or mingled. It requires great judgment to read them properly. (See cut No. 10.)

Question—Why should we be particular to examine both hands?

Answer—Because the lines in the two hands often differ and we must balance their markings to get the true meanings. As it is claimed the left hand is the one we are born with, so to speak, and the right hand the one we develop most, though I have noticed we develop both hands. But the true Palmist will be able to see how much progress a person is making while fighting off destined approaching evils.

The beauties of the knowledge of palmistry is that all people are born

to develop a character and the palmist can read what is before him, and he is thus enabled to change much of what otherwise would become destiny. This is why people often notice changing lines in their hands. They have overcome, or developed evils that were presented to them.

It may be asked "How can there be a destiny if man can change what is seemingly laid out for him?" You can not change absolute destiny. But every person can overcome some evils that are to be presented to him, and thus live above his destiny. Then is it not a grand privilege to study the destined temptations, recorded in our hands, in our faces, in our heads, in the stars, in the spiritual aura surrounding us.

Question—What lines would you examine first and why?

Answer—I would examine the lines of life and health first because by these we must judge time and force of events. (See plates No. 7 and 10.)

Question—Describe the method of defining age and time of events.

Answer—First measure the length

of hand from Mt. Saturn or Apollo to the first bracelet, call it one hundred years and divide into periods of twenty parts of five years each in the form of diagram. Now you may judge events by the positions of signs and lines marked on the line of fate which may or may not be well defined. Now take the line of life encircling the thumb and divide. (See cut 7.) This will show periods of events as close as can be estimated. Where death takes place, or periods where health is effected. Now for the testimony, the number of bracelets must be noted, as well as the condition of other evidence concerning health.

Question—Where are the bracelets located and what do they signify?

Answer—The bracelets are on the wrists and their number and condition determine the length of life. When testimonies are found favorable one bracelet, well defined and clear, means thirty years, two sixty years, three seventy years, four eighty years, five ninety years. If the first or first and second bracelet are chained it means much worry and labor in early life;

crowned with success late in life, with a star it is positive. If the bracelets are poorly formed it means a life of extravagance, if not dissipation. Lines running from bracelets down toward Mt. of Moon denotes travel. To be estimated by length and number of lines. The longer the greater the journey. If a travel line runs from bracelet to Mt. Saturn, but does not touch it, the person will go a journey from which he will never return. If the bracelets are clear and well defined, and other testimony good it indicates untroubled life, old age and great prosperity. But though there may be four bracelets and a broken line of health, and bad line of life, if, without squares of protection on either line; the life is not likely to be a long one.

LINE OF HEALTH.

Question—Will you describe the line of health?

Answer—The line of Hepatica, or line of health, runs from base of fourth or little finger up along the Mt. of the Moon. If it be well defined it means good health, especially if accompanied by the Luna line, or

line of Mt. Moon, called Vialasgina, or sister line. Or if the line be absent altogether it denotes good health. But if badly broken it means bad health. But, of course, should be judged by testimonies as described before.

LINE OF LIFE.

Question—Will you describe the line of life?

Answer—The line of life encircles the base of the thumb, and rules length of life and health, according to other testimony found below. Though there be four bracelets, if the life line be broken it indicates great illness and danger.

If both are broken life is cut off unless a square is found on it, then it means protection, from threatened danger. A star on the life line, unavoidable destiny and death will occur at the age where the break is found. If the life line is pale and thin or full of fine branches it indicates much ill health. But if there be a good sister line, or well developed health line, the illness will not leave a baleful of influence.

It is generally supposed the shorter the life line the shorter the life, but the number of bracelets, and position of squares must be taken in to consideration as well. If the life line is chained or frayed with fine lines under Jupiter it denotes much ill health in early life. If thick and red, violent temper. Various thicknesses, changeable temper. Describing a large circle and running high on the hand or wrist denotes long life. Extending clear down under Jupiter, ambition and honor. A circle on life line denotes death by drowning. A black dot, death by poison, knife or bullet. A red dot, death by fire. If all other signs are favorable these last mentioned may be only afflictions and escapes. A line rising on life line and ending on Mt. of Moon, denotes alcoholic troubles, especially if supported by testimony. A circle and spot denotes blindness. Life line forked near the wrist with dots on heart line denotes organic heart trouble. If the life and sister line seem to end with a star and then go on deep it indicates positive fate of long life, great honor and prosperity. A

line from Mt. Venus crossing the life line denotes misfortunes caused by others. A ray from life cutting Apollo, great loss of money, accident in early life. A cross at base of line of life under Jupiter, assistance from powerful friends. Line of life close to the thumb, childlessness, especially if a star is found joining the line of health and line of head. Line of life running to Mt. of Moon, confirmed by black spot on line of head, in both hands or star on Mt. of Moon or island on life line. It indicates illness through excesses. A black dot on line of life with a line rising from it shows nervous disability at the age mark where it is found.

Line of Mars or sister line to line of life strengthens the line of life, if very deep denotes high temper, if well developed fame and success, especially if found on both hands, a star upon it and life line, with a well developed line of Apollo, indicates positive good fortune and fame late in life.

Testimony will be found in a cross in quadrangle, the cross touching the line of head, or line of Apollo, running high up toward bracelets. It

denotes brilliancy and fame, and well liked by the opposite sex. But if a cross circle or islands are upon it, it denotes mental trouble. With a star, these are unavoidable. With a square and no star, they may be avoided. If the line of life runs to Mt. of Moon and confirmed by testimony of a black dot on line of head in both hands or a star on Mt. of Moon. It denotes illness through excesses. Testimony a double or wavy line of fate with pale wide line of heart. A black dot on line of life with line rising from it denotes nervous disability.



LINE OF FATE.

Question—Will you now define the line of fate?

Answer—The line of fate, called line of Saturn, line of travel and by other names. It arises at the wrist and runs down to Mt. Saturn at the base of second finger. It is a very important line, as by it our fate is more clearly defined, especially in matters of great import. With other testimony of fate, events where the fate line touches. If the fate line touches the life line at a break, life generally goes out. When this line is clear and well defined running the whole length of the hand, with other favorable testimony, the person is destined to long life and great success, through personal merit. If running only to the plain of Mars there will be trouble in early life. But if well developed on Mt. Saturn, the fortune will improve. If starting at the Mt. of the Moon and running down, it indicates good fortune, though it depends largely on others. If the line is uncrossed, it indicates wealth by inheritance. When running to

Mt. Apollo, it denotes success through art, literature, or the stage. Going to Mt. Mercury, it denotes wealth by commerce, science or eloquence. If it runs on to the second finger it is a very bad sign, denoting much trouble. When the line is broken or stops at the heart line, it denotes disaster through love affairs. Intermingled or run into by the Luna line, it denotes mental trouble, or trouble through drink. If much broken in the center of the hand, it denotes failures in middle life. Broken up all the way through, denotes a worried unsatisfactory life. Attendant lines running parallel, denotes influence by others. If it rise at wrist and terminate at head line, failure in business. Branch toward the wrist on the life-line side, denotes financial troubles. Branches going toward Mt. Apollo, financial success. Crosses, unhappiness at their position on the line; low down near Saturn, a change of life. Between heart and headlines, loss of a loved one. An island near between Mt. Venus and line of heart, divorce. Beginning with an island and an island on life line, mystery of

birth. Split or zigzag at point of starting, unhappy childhood. Line starting at center of hand and running down to second joint of second finger, imprisonment and likely death in prison, with a circle added it is the mark of murder. It is claimed that the line running straight down to Saturn and ending with a cross it is sure death by fire. It is claimed that every victim of the Hotel Windsor fire had such a line. You may judge of the amount of travel a person will do by the well-defined line of fate.



LINE OF HEAD.

Question—Will you now define the head or business line?

Answer—The line of head arises on the side of the hand between Mt. Jupiter and the life line, or with the life line and runs slanting upward toward the opposite side of the hand. When well separated from life line it denotes dash, daring, self-confidence

with ability to carry out new ideas, and force of character. If too wide and frayed, it indicates impulsiveness, folly, conceit. When joined to the life line, lack of self-confidence. If it extends clear across the hand it denotes great selfishness. To be a really good head line it should run two-thirds of the way across tending upward toward the Mt. of the Moon. This will show good understanding, sound judgment, and good common sense. If it be too sloping it will indicate a vivid imagination, ideality and strong literary ability. Extension to the Mt. Moon it will show a wandering literary tendency. If it keeps on to the wrist lunacy may be looked for. An even small fork at the end of the line, denotes a person far-seeing, intelligent, inventive, generous and of a poetic taste. A star anywhere on this line denotes a wound. An island, delerium in illness. Red dots, indicate wounds and damage byr fie. Black dots, danger or suicide, or insanity. White dots, final success. A square denotes protection from loss and danger. When the head line is very short, the per-

son will be short-sighted, seeing only one side of a question, but sees it very clearly. If the line stops short under Saturn it denotes sudden and violent death.

When the head line rises on Mt. Jupiter (very rare) it denotes ambition and with other favorable testimony very favorable success. Well developed with good Mts. Jupiter and Mars, powerful ability for concentration of mind. Long and narrow, with good Mt. Venus, constancy. A short line with low Mt. Jupiter and large Venus, laziness. If the hands be hard and the head line pale and broad, it denotes dull intellect. If long and running up toward Mt. of Moon, with testimony, of a square on Mt. Jupiter it denotes eloquence. Or with second and third finger near the same length it denotes love of games of chance. Terminating on lower Mt. of Mars, presence of mind. Broken in both hands, under Mt. Saturn, wounds. Broken under Mt. Apollo, accident through a quadruped. Joined in line of heart under Mt. Saturn, fatal events. Line crossed by line of sun, with white dots, great lit-

erary success. Sloping almost to bracelet, violent death. Line of head joined to line of health, with a poor line of fate, many crosses on line of life, or a circle on line of fate, is a sure indication of suicide.



LINE OF APOLLO.

Question—Is the line of Apollo an important line?

Answer—Yes, the line of Apollo is a very important line because every person is interested in their success and station in life, and as the lines of health and length of life were grouped so do we group the lines of business and honor. As the head line points to business qualities so does the line

of Apollo point to the grade and order of abilities and the success likely to be reached in them.

The line of Apollo, or line of the Sun, rises on Mt. of Moon and runs down through Mt. Apollo to the third finger, and denotes talent and success. It is best when it runs into the fate line, for when it stands alone and well developed, the subject is generally too versatile and scattered in forces, though he is deep and possessed of many resources. As this line shortens it loses its effects. Many lines on Mt. Apollo denotes many resources. When the line is too full it indicates the possessor is exceedingly sensitive. When the line is much broken up it tells of too many irons in the fire. Rising from line of life and fate great success in old age. Cut by a marriage line, loss of position and reputation by domestic troubles. Confused and broken inside the quadrangle, series of misfortunes in the struggle for recognition of abilities, but successful in the end. Chained and mingled with line of health, much worry. Absent or badly cut up through the center of the

hand, financial failure. If it continues on clear, final success. Two parallel lines either side of the line, on the Mt. of Apollo, all deep, great glory late in life. An angle, power. A branch connecting heart line, a happy and famous marriage. A cross, a pious disposition. A circle, extraordinary success and glory. A square, protected from jealous rivals. A black spot, danger of blindness. An island, success hindered by illness. A star, positive success or failure, according to other evidence on the line.



GIRDLE OF VENUS.

Question—We have now reached that all absorbing question of love and marriage and will you tell us what

lines are grouped here and why?

Answer—Yes, the gridle of Venus is included because it denotes fineness of feeling. We include the line of heart because by it we judge the affairs of the heart. We include in the group the marriage lines to denote the number of marriages.

Question—Please define the girdle of Venus?

Answer—The girdle of Venus is a circle extending from between the first and second finger and third and fourth fingers, in the form of a half circle. English writers generally claim this to be a mark of licentiousness. But admit that in American hands it is a mark of refinement, will force and great psychic power. But I have never found it on a very young person's hand and have found it only on the hands of really intelligent people, and have known it to develop in a few months on the hand of a student of occult science; this I take to express interest in and volum of occult forces, of the possessor. But I may also say that in the hand of the psychic or refined person it denotes

great affection and spirituality, yet I have seen it in the hand of a Libertine and an Atheist. But in these were marks of refinement and spirituality, and the hand must be very, very bad, indeed, where this line in its self, denotes evil or rather is taken to denote evil. An angle touching this line denotes an elevating tendency, if it also touches the heart line the tendency will be there, if the line of Apollo, it shows assistance to that line. A cross denotes disappointed affections. A square, protection from designs from the opposite sex. A star, destiny, fixed by the influence of this girdle.



LINES OF MARRIAGE.

Question—Will you locate and define the lines of marriage?

Answer—Yes, the lines of marriage are on the side of the hand near Mt. Mercury, or base of the little finger. These lines run up toward the line of heart. If there are a number, the deepest and longest represent the marriage line or lines. But it must be marked in both hands and in corresponding positions. The short fine lines represent so many flirtations. By some it is claimed they denote the number of children. If the marriage lines are cut with many cross lines it denotes disputes and quarrels. When sloping toward the line of heart, the affections have been more or less engaged by others. If any of these lines terminate in a fork it denotes a broken engagement, the testimony of this will be found in a broken heart line. If the fork runs on to Mt. Mercury the engagement is broken by the person themselves. If on the outside of the hand, the other party breaks it. If the marriage line lies close to the heart line, the mar-

riage will be early. When close to the little finger and high on the Mt., the person will marry late in life. When the marriage line is broken it denotes divorce. If at that point another line cross it the trouble is caused by outside parties. If a square be on the line the danger will be prevented. An island on the line shows temporary separation. An unbroken line from Venus, or from the line of life touching the marriage line is a sure sign of an unhappy married life, and if the marriage line drops toward it in a fork, divorce is sure. If the marriage line drops with a cross the subject will lose the married partner by death. A cross on Mt. Jupiter is testimony of a happy marriage. A fine line close to the life line, but not the sister life line, it is a sign of marriage, and by the figures on the diagram you may see what time of life marriage takes place. Also a fine short line parallel to the line of fate, and touching it denotes marriage and the figures on that line show the age that marriage takes place. A line running from Mt. of Moon near wrist to center of hand touching line of

heart near middle of hand, denotes marriage to a rich partner.



LINE OF HEART.

Question—Will you now define the line of heart?

Answer—The line of heart arises over Mt. Mercury at the base of the little finger, at the percussion or side of the hand and runs across the hand ending sometimes between Apollo and Saturn, and sometimes away over on to Mt. Jupiter at the base of the first finger. Sometimes, but seldom, it turns toward the head line. In the latter case all affairs of the heart are ruled by the head. But otherwise the line of heart always rules all affairs of the heart by the heart. The deeper and clearer this line the purer and stronger the affections, though in an

emotional hand the line may show many fine lines which indicate the affections of the heart not fully satisfied, if this be coupled with the line very long and ending on Jupiter the person is constant and faithful anyway, and if it is forked it shows a persistency to do right. If the line is chained, and Venus over full and checked it indicates a tendency to flirtation. But let Venus be flat, there is but little affection.

If the heart line is spotted with deep dots, it indicates either organic heart troubles or many disappointed affections which must be shown by other evidences. If the line of heart be broken under Mt. Saturn grave dangers by heart disease is certain. Another testimony to the above is a flat pulpy hand. A pale, wavy line of heart also denotes heart weakness and small affections. A double heart line, deep affections which will cause sorrow. Ending under third finger, failure in everything. Ending under Saturn, happiness and sensuality. Ending between Saturn and Jupiter, jealousy. Ending on Jupiter, happiness. If this be very thin and long

and with flat Venus, a murderous instinct, especially when supported with other evil testimony. Much broken, contempt for opposite sex. Ending under Jupiter without branches, poverty. A cross at the junction of fate line, financial troubles. Red dots, wounds. White dots, success in love affairs. Islands, grave infidelities, and with testimony by island on fate line, adulterous love that stops at nothing.



LESSON II.
THE GREAT SECRET OF
PALMISTRY.

Question—Will you tell the public the great secret of palmistry?

Answer—Yes. But first I would ask the reader to note with what care this book is written. How everything is classified and made as comprehensive as possible and yet there are many cross lines and specifications left out; nor could a book fifty times as large as this hold all of the different combinations and ramifications of lines and signs that appear in the human hand; for there are no two hands exactly alike. Then what sense is there in publishing a cut of the hand of this or that notable, unless to satisfy curiosity. It must certainly confuse the student. Do you suppose you can remember all of the markings described in this little book? Who have proved better palmists than the wandering Gypsies? Even

they who have no education. Then do you think they remember the thousands of different markings of the human hand? Or even remembering, be able to pick up the human hand, and in five, ten or fifteen minutes be able to tell you of events covering years of experience, and fixing times and dates?

I answer No.

Then how do they reach such accuracy in delineating character?

I answer by the development of the psychic powers.

Oh! do not get excited and offer a sneer.

Did God Almighty grant to man less powers than he gave to the lower animals. Who has not heard of the unerring instinct of the bloodhound? There are other species more intelligent, yet who have not been trained to it, and have the instinct to a much less degree, and as training is neglected from generation to generation the nature changes and the peculiar instinct dies out. Who has not heard the familiar saying "And the cat came back"? Dogs and cats have been blindfolded and taken many miles

from home and kept for some time and where it was seemingly impossible for them to find their way back, or even to get back if they knew the the way, having to board train or boat, yet they in some mysterious way did return.

I myself tried a very curious experiment, which I will relate. My wife gave a full grown cat to a Mrs. Perry who still lives in Detroit and can testify to what I say. Mrs. Perry lived about a mile from us by the way we had to go to her house. The cat seemed well contented with her home, and was not confined but went around over the whole neighborhood as I had often seen her crossing the road or at a neighbor's house. I had to call there on business nearly every week. The cat would come to me at my call and sit on my knee for a little while. Finally one day I said to Mrs. Perry, who, by the way, is a very intelligent lady and loves to pry into the mysteries of life. "I am going to try an experiment with this cat. I am going to tell her to come home." "Oh!" says Mrs. Perry in sympathy

for the poor cat. "She can never find the way, or she will be killed before she gets there." Now, remember, the cat had been there through all the mild weather of spring, summer and fall and it was now midwinter, and she must come home through the most densely populated or business portion of the city. Well, while stroking the cat gently I told her she must come home, and directed her which way to come, at the same time fixing my mind in a positive manner to impress her, that she must be home in three days. Meantime there came a terrible snowstorm, but, "the cat came back," and as an evidence that she came herself through that terrible storm she caught a bad cold, and lost her voice. My wife saw she was sick and doctored her up, and though we kept her for years after she never regained her voice. Was this not a psychic power of the cat to receive my impressions?

Where is the country boy that has not been lost in the woods when in search of cows, he starts the cows and follows them and they by instinct take a "bee line" for home? Is not

the bee itself, which gave rise to the above expression, endowed with the same instinct? Watch the lower animals and you will notice in a thousand ways they will manifest that wonderful intuitive power. Did God give man less of these powers than he gave the lower animals? I say no. Once man had this gift to a very high degree. Then he walked and talked with the Gods, the angels, but man forgot God's commands and listened to his reason alone, and he lost this God-given intuitive power. Can he regain it? Yes, and many are now rapidly doing so, and can read the past, present and future to a great extent. How can this be done? Let it be remembered that it is now an admitted scientific fact that everybody animate and inanimate is surrounded with an invisible substance called an "aura" and that all space seems filled with an astral light called by eastern adapts "Akasa." On the individual aura seems stamped all of man's past, present and the things of the future that are to be presented to him, for him to accept or live above. These are reflected in a

man's face, his head, his body, his feet and his hands. The student of any of these sciences gets his bearings from the visible marks and this aids him to concentrate or opens up his psychic powers, or as the "eastern adapt" would say he draws to him the "Akaska" (Spirit of God) power and he is able to see and do things men will hardly believe until they experience it for themselves. The faith that Christ spoke of enables man to let in or concentrate this "Akasa."

Now let the student become familiar with the visible marks of destiny and he may read much, but if he wishes to go deep into details and accuracy let him drive out all doubts and feel that he is going to tell the truth, and utter the thoughts that first come to him, without stopping to reason and he will soon be able to concentrate the "Akasa" and penetrate the "oura" and read as if reading from a book.

He may not succeed with perfect satisfaction at first, but let him continue and his power will grow and his faith will grow the same as it does with unceasing prayer.

These instructions are simple, let the student follow them closely and he must succeed. There are palmists who practice this who will deny it and they are educated fools, who call themselves scientists who will deny that there can be anything in such a practice, but I have nothing but contempt for the moral coward, or the educated ass who, having no experience himself, cannot believe another has had such an experience.



LESSON 12.

PRESERVE A RECORD OF
YOUR READINGS.

Question—Will you tell us how and why we should keep a record.

Answer—Everybody will find a pleasant and profitable pastime studying palmistry, and each student should keep record in the following manner. On the memoranda in this book and when filled any other little memorandum will serve as well. This record will not only serve in the future for reference, but different readers who have examined the same hands will find much interest in comparing notes, and they will learn much thereby. This should be a thousandfold more interesting and profitable than pedro parties or gossip calling.

Under the head of Memoranda follow the instructions of the blank chart on page . . .

MEMORANDA.

THE HAND OF.....:....

HANDS SHAPE

FINGERS

NAILS

MOUNTS AND MARKS.....

LINES AND MARKS.....

MY DECISIONS.....

MEMORANDA.

HOW TO TAKE AN IMPRES-

SION OF THE HAAND.

It is often we desire a cast of the hand that we may study it at leisure, or a party at a distance desires to have their hand read and do not know how to get an impression of the hand to mail or preserve for fu-

ture study, therefore, I describe, below the best method for taking an impression of the hand. Take a piece of camphor gum as large as a good sized pea, put it on any old piece of crockery and touch a match to it. A dense smoke will arise. Have a piece of white paper, 8 or 10 inches square, and hold it over the smoke until thoroughly blackened. Now lay it on the table, black side up of course, put a little padding under the center so if the hand is very hollow it will all touch; you can now press the hand on to the black surface and every little line or mark will appear. Now pour alcohol over the whole surface and let it dry. This can be preserved any length of time or mailed.



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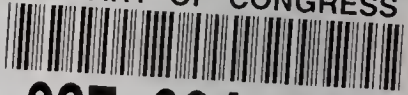


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