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# MINDOLOGY,

OR THE

## Development of the Human Character.

“Man becomes a star when he understands himself.”

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### INTRODUCTION.

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MINDOLOGY, or the development of human character, is a combined study of all the branches of knowledge dealing with man and nature—embracing the head, face, hands, and temperaments, in which are to be found the outward manifestations, also dealing with the brain, nervous system, the latent spiritual forces, and the Mind or universal principle. I shall endeavour to make this little pamphlet as simple as possible, for it is not my intention to bewilder or puzzle anyone but rather the opposite, and I am sure if my readers are of a studious nature and like to do their own thinking, this little treatise will give them valuable assistance to find out their weaknesses and strong points; also their capacity in a given line, their possibilities in life by strict cultivation and development.

“LIBRA,”

Mindologist.

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“Man should always strive to better his condition—spiritually, mentally, and physically—and should never be satisfied to remain in any one position too long, for by so doing, his intellect becomes crusted, and his ideas old and obsolete; his brain becomes more coarse, it being worked only in one particular groove, producing childishness, early decay, and premature death; so it will be plainly seen that by a proper cultivation of himself, man becomes more a man and less an animal, for he will know that his duty is to seek well within his own self to see that his daily actions are in harmony with the truest parts of his nature.—“Grains of Wisdom.”

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## EXPLANATION.

Many readers may not comprehend the reason I have taken upon myself to make the word "MINDOLOGY," the title of this little work, and therefore I shall endeavour to explain. First, the word really means a discourse and study of the Mind and its working through humanity and nature in an individual and collective sense, as so, it covers all knowledge bearing upon the development of human character natural and spiritual, leaving all students thorough independent of dogmas, creeds, and so-called sciences, being perfectly at liberty to study each or every part according to their developments without rules or regulations of earthly constitutions or societies, following only the golden rules of Truth, Tolerance, and Love.

"LIBRA,"

Mindologist.

FEB. 5, 1899.

# MINDOLOGY,

OR

## The Development of Human Character.

“Man becomes a star when he understands himself.”

### CHAPTER I.

#### THE BRAIN.

“Even minded Tolerance and Love are the very Essence of all human development and progress, without which no being can be happy, useful, or successful”—“Grains of Wisdom.”

The Brain is the organ which is acted upon by the Universal Mind, just as a delicate telegraph instrument is acted upon by the electric current, and it is according to its formation and composition that the susceptibility is obtained to record ideas and thoughts from the very fountain of consciousness. Therefore we find in history men of genius who have, without doubt, got in touch with the “Great Principle,” being born with the capacity and abilities to attain that greatness which all men can rise to in their own particular lines, if they will aspire and endeavour to take themselves in hand, commencing to work out their own salvation.

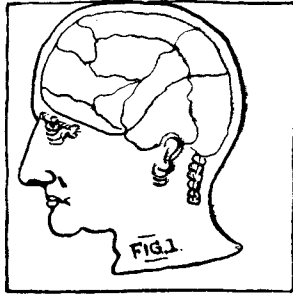
This susceptibility of the brain has been termed Imagination, and often these men have been ridiculed and even murdered for bringing out any ideas which have been beyond the hard and fast doctrines of their time. But to-day we live in the brighter Light of Intellectual and True Spiritual Development. “Man has risen from the dead.” So we can expect marvellous developments in art, science, machinery, music, and Governments, which will brighten the path of future inhabitants upon this old planet of ours, carrying on the progress under the banner of Truth, Justice, and Love.

(‘The Grains of Wisdom’ say, “Imagination is the

window of the soul, all men of ideas possess this faculty, more or less, some let it run riot while others control it, and by so doing it becomes useful and beneficial."

We wish to ask what would have been our state to-day if we had not had men of ideas, who died for their truths, stood all the ridicule and sarcasm of the world, being called mad, derided and stoned to death? Why, it would be impossible to say.

"The peoples of the earth desire and require great souls to help and aid them, so the Eternal Father sends them to fulfil His Will and promise."—"Grains of Wisdom."



The brain is divided into three lobes—frontal, middle and posterior. Through the frontal and middle lobes which fill in the front and top parts of the cranium the intellectual and higher faculties function, through the posterior which is connected to the spinal column, the desires, passions and senses manifest themselves. Now, if the brain is confined or held down by a bad formed cranium, of course it is impossible for it to act and function as it would in a well formed one, so it is not to be wondered at that many men have not the ideas and abilities that others have, but it is wonderful what the mind can do by good steady healthful work,—Intellectual as well as physical—for by that activity the brain uses up all the substance sent to it by the system instead of allowing it to be formed into bone; thus the faculties all become brighter, the light of the Universal mind begins to shine through, and the result is health, intelligence, energy, and progress, which is the very foundation of all nature. We can easily see the opposite result! for if a man has a fairly well formed cranium, good brain power, and he does not use it to its utmost capacity, his cranium becomes thicker, his brain more compressed, and consequently he is

not so easily affected or worked into activity. Not only does it affect the brain, but also the nerves and general system, for all parts of the human body are closely united, without a single flaw, and if you deaden the principle agent it simultaneously affects every organ, atom, nerve, and fibre of your body, creating disease, morbidness, melancholy, shortening your life, stunting your intelligence, thus you become a slave to your baser brain, for it is an actual fact that if the intellectual and higher portions are not kept active to their fullest capacity the animal brain will get entire mastery. All men are naturally animal born, and the earth is the home of animal life, therefore if the "Great Mind" cannot bring out the Higher faculties, to take control of the animal nature in this stage of evolution, rest assured you will sink back to a lower state even than you now occupy, for all men must rise above their lower nature, if not now, then they must in future states of life, which is only prolonging their misery and chastisement. Far better to take yourself in hand now and strive to do your best, which must bring good results.

"Man's life should be a persistent development of his higher nature spiritually, mentally, and physically. As this small span of human existence soon runs its course, evolving into a higher state if prepared, and if not, sinking even lower than this mortal state, which makes the task much heavier, for all must develop, being eventually absorbed in the Absolute from whence they came."—"Grains of Wisdom."

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### THE NERVOUS SYSTEM.

"Unity is Divine Law, and all beings that can work with unity will live harmonious and happy lives."—"Grains of Wisdom."

The nervous system is centred in the brain, and if that organ is fine and susceptible in man, a lively imagination must be the result, and he will also have a fine system of nerves which communicate and carry the vital fluid from the brain centres to all parts of the body, being permeated with a beautiful health-giving magnetism, and providing other developments are up to the same standard, will be a great power for good wherever he goes. And that will account for certain differences in people he may come in contact with—some will at once be in harmony with him, others the reverse. It is in the first place because vital fluid, or magnetism, is not in harmony with his own, it being generally of a lower nature when antagonistic, and in the other case it shows harmony of nature. We would impress students that those feelings are a splendid guide to understand

the nature of the persons they are continually meeting in daily life, but it is not wise to be too quick at forming conclusions as it may be from other causes than the person himself. Therefore an outward study of Mindology will assist them greatly to convince themselves that their feelings have not misled them, for by certain indications in the face, hands, manner and temperament, combined with the formation of the head, they will soon be able to come to a convincing conclusion.

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### THE HEART.

"Nature is no respecter of persons, for all men equally inherit her gifts, and all can gain her secrets by study, development and high aspiration."—"Grains of Wisdom."

The heart is a great centre of action, forcing the blood through the veins and arteries, supplying each atom of the body with vitality necessary for its progress and evolution. It is in direct sympathy with the brain, and if that organ is not kept in active service the heart becomes affected generally resulting in pessimism, biliousness, heart affections and dissatisfaction with life. The Brain being the centre of activity, if kept well employed, it affects the heart in a healthy manner, producing an active circulation of ~~blood~~ through the system, causing the breathing organization to be kept up to the uniform standard necessary to supply all parts with pure air, which must help to produce, health, happiness, and knowledge. It is the lack of brain activity that causes childishness in old age, for if a man has used his brain through life to its fullest capacity, it will have the power to draw sufficient blood and nourishment from the system to keep up its conscious development, but if not used to the fullest and best advantage through this life, the arteries and nerves, as old age comes on, become clogged and blocked, then the brain is not able to get the nourishment it requires, so the result is childishness, enfeebled intellect, and premature death. Therefore, Man's study of himself, is the elixir of life the ancient alchemists sought, for it takes away the sting of death and disease, as he becomes conscious by his development that this life is but a stage of the everlasting which is ever moving on.

"Nature requires us to become balanced so as we can work in harmony with the divine laws of nature's web and progress, to become one with the eternal and everlasting force, which is all in all with one beginning or end."

## THE DIET.

"Health of mind and body is gained by right food, right thought and action, harmonising and obeying nature's divine laws."—"Grains of Wisdom."

It is most necessary for man to study his diet and investigate for himself to find out the foods and liquids which agree with his general organisation the best. The cause of much physical disease is due to the non-observing of diet. The physical body is composed of Four Temperaments, namely, the Nervous, Lymphatic, Fibrous, and Muscular, each one playing an important part in the human body. Too much cannot be said of the study of these Temperaments, for all diseases, it matters not what you call them, are due either to over-feeding or under-feeding of the same, and if they are not properly fed with the food best suited to them, they either become inactive or too active, hence, fever, colds, or consumption are the result. Many children only suffer from a Temperamental disease, when it is technically pronounced, by many Lung disease, or by other names which are not correct. Now if men would, when feeling out of sorts, sickly, or melancholy, look back, and bring to their mind what they have been eating or drinking, we are confident they will find in nearly every case the cause of the trouble, therefore their plan is then to discontinue taking that kind of food or stimulent, no matter what the desire for it may be, but we nearly always find that the things people should not eat or drink they generally have a great appetite for, and gratify it to the full, always submitting to its influence and never using their will power to try and overcome the craving. We might here say, and it is a distinct fact, that no matter what lodges you join, or pledges you take, they are totally useless without you take a pledge to your divine nature, that you will use its influence in harmony with your will power and by the help of all that's intelligent within you, combined with the Universal mind, strive to overcome your craving appetites, desires, and morbid thoughts, for then you will get on the foundation, and eventually you will overcome them, and the result must be peace, happiness, health, and knowledge, as the physical construction and development is regulated a good deal by the diet, which if properly attended to, produces a sound body, clean and refined, and a bright mental and progressive spiritual combination must necessarily follow.

## BRAIN TROUBLES.

Much trouble arises through the non-understanding of the Brain, and any person attempting to treat inflammation or disorders of that organ without a perfect knowledge is dangerous. To commence at the stomach is good, yet often it is direct from the scalp alone the disease should be treated, for the cells are very often found hermetically sealed as a bottle, and herein lies the origin of so much brain trouble found in women, and the correct name of this malady is Scalp disease. Dandruff and scurf lying upon the exterior of the head is the true and, almost, only cause, and to remove this the scalp requires to be washed every day, which would be the means of securing perfect Brain health. Day by day the effeat matter wants to pass away, and the scalp (being unwashed) causes much internal trouble of the Brain; then added to this we find plenty of microbes contained within the combs and brushes which adds a larger microbe field for the destruction of the scalp producing in many cases brain-fever. The head should be washed very often and the hair slightly oiled to produce elasticity of the scalp, and also to strengthen the hair and beautify its appearance it should be carefully brushed every night, thus adding to its strength and beauty. It is good, also, to dip the hair at the ends into cold water before retiring, and it would be well to understand that many children's hair looking so thin is due to clipping the ends before Nature has completed her work, hence no child's hair should be cut at the ends until its seventh year, if this is regarded the hair harvest of childhood will be well developed and much admired, which will give mothers the satisfaction of seeing their children with beautiful hair.

“Man should keep the reins of his lower nature and desires well in hand, and by his will command their powers to his well-being.”—“Grains of Wisdom.”

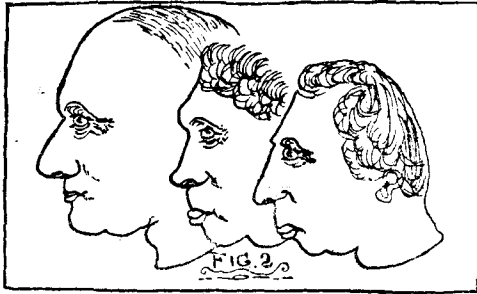




## CHAPTER II.

## THE HEAD.

"The Head is the seat of knowledge, and according to its formation and development, so does the Universal Mind act or manifest itself"—  
 "Grains of Wisdom."



## FORMATION.

There are many shapes of heads—no two are to be found alike, and according to their formation, so are the characteristics to be understood. Yet that in itself is not sufficient to gain a true knowledge of any individual nature, for all other parts of Mindology must be considered before coming to any conclusion. If it is an ill-shaped head, as No. 3 shows in Fig. 2, there is nothing better expected than idiocy, as it is so constructed that the frontal and middle lobes of the brain are entirely suppressed or held down, therefore we find in that type, idiocy, animalism, and sensualism according to the control or power of the posterior or animal lobe. Sometimes it is really a blessing in disguise that idiots are more or less paralysed in their physical organisation, for if it were not so they would only be greater slaves to their animal passions and desires, but by a derangement of the nervous system brought on by the Mind, not being able to exert its powers through the brain, their physical organisation suffers in the manner described, which prevents them from gratifying their baser instincts injuring themselves and others. The question often occurs to the thinker that in a case as above it seems hard that a poor idiot

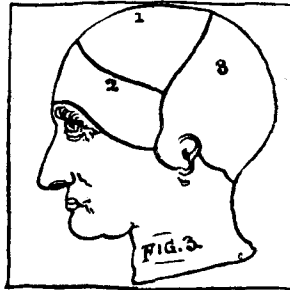
should be born in the world and suffer all through life, for that which it had no control over. Yet it must not be forgotten that if we traced the parents or grandparents of such a child we can come very near to the real cause, and, therefore, by all men understanding that their children are more or less a reflex of themselves, regulated by the Eternal Law of Cause and Effect, and if they do not want idiots and criminals born to them, then in all sense and reason they will cultivate themselves, suppress their animal desires, lift up their spiritual aspirations, think good and noble thoughts, and never allow anger or passion to overcome their will-power.

“Anger, jealousy, and sensual love are veritable demons when allowed to take control of man, burning and poisoning his body, mind, and spiritual nature, causing disease, suicide, and very often murder and death.”—“Grains of Wisdom.”

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### THE FACULTIES.

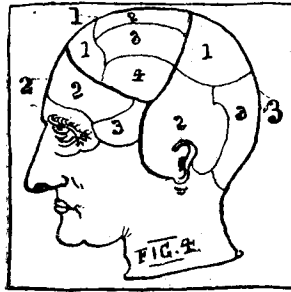
“By abusing the faculties of the mind, man heaps hot coals upon his own head, and by putting them to their rightful use, he makes them beneficial to himself and all mankind.”—“Grains of Wisdom.”



Now we will first divide the head into Three parts—the spiritual, (No. 1, Fig. 3), which takes up the top or crown of the head. The Intellectual, (No. 2), in the front or forepart, and, (No. 3), the Animal or Domestic which is placed at the back and over the ears.

Those are the principal divisions of the head, but we may here state that there are numerous organs to each portion which the faculties manifest through, and each of those faculties is an expression of the One Great Mind, the

organs being the instruments it uses. We shall not go into an elaborate detail of the faculties, for our object is to make a short and simple line of unity through this little work, and any student that would like to go into detail we would advise them to get any of the standard works upon Phrenology, which will give them the necessary information upon that point.



We will again divide the Spiritual, intellectual, the animal and domestic into ten different smaller divisions, mentioning the faculties operating through each separate part. The spiritual, (No. 1 Fig. 4), is divided into four parts—(No. 1), intuition and agreeableness; (No. 2), benevolence, veneration, and firmness; (No. 3), conscientiousness, hope, spirituality, and imitation; (No. 4), wonder and ideality. The intellectual, (No. 2, Fig 4), is divided into three parts, which include the following faculties: (No. 1), individuality, size, form, weight, colour, calculation, and language; (No. 2), memory, locality, time, mirth, causality, and compression; (No. 3), tune and construction. The animal or domestic (No. 3), is divided into three parts: (No. 1), self-esteem, ambition, concentration; (No. 2), caution, secretiveness, destructiveness, vitativeness, combativeness, alimentativeness and acquisitiveness; (No. 3), inhabitiveness, friendship, conjugal love, parental love, and amativeness.

The spiritual developments give the person a love of the unseen, strong religious feeling, a kind benevolent nature with high aspirations. They will generally be fond of the wonderful and mystical, and would, if properly balanced in other directions, with good language, become fluent and inspirational speakers, also if combined with large individuality, form, weight and intuition, it would give them a deep insight into nature and science, being specially adapted to study Mindology, evolution, and involution, or any of the

occult sciences. They will generally be free, kind, and liberal, doing what they could to help others, also honest and straightforward in their actions, always having the highest regard for truth and right. They are generally of a cheerful and buoyant nature, and will never despair, for the light shines through their organisation, giving them a glimpse of the Eternal, therefore they are really never alone, for if properly balanced and cultivated, their spiritual faculties can pierce the realms of Nature, exploring the fields and pathways of the Universe, for to the height of their knowledge all is clear and open to their inner sight and consciousness.

“The single eye seeth the workings of Hidden Nature, a field so vast in proportions to our physical surroundings as to be most astounding but it gives man Hope and Heart to tread the paths, which lead to Immortality.”—“Grains of Wisdom.”

The intellectual development gives the Person, order and harmony of reason, also comparison and analysing powers. They will like to know the why and the wherefore, the “Cause and Effect” of all things that come under their notice; they will have keen foresight, great originality of thought, and energetic power of mind, they will easily acquire and retain knowledge, and with large language and construction show good literary abilities. Their ideas regarding forces and weights will be found correct, and they would spend much time investigating the physical manifestations of Nature, trying always to found their deductions upon a solid and material basis. Their memory will be good of places visited, having also perception of outline, and good sound judgement.

When a combination is found in any person of the spiritual and intellectual faculties, very well developed, we have then the keenest desires for searching and investigating all forms and conditions of Nature’s manifestations, and they will not stop at the material phenomena, but would go on into the realms of ether to the mind and its powers, working through matter and all branches of physical research. Such men as Professor Crookes, Rontgen, Edison, Tesla, and Lombrosa will all have the combination referred to above, for their works show to any student of Mindology that such must be the case.

“Nature’s beauties are ever showing themselves to those who can see, and he who desires can learn, step by step, her wondrous laws, which will fit him to take his place in the march of evolution and progress to the immortal goal of eternal happiness, peace, and love.”—“Grains of Wisdom.”

We find men of the materialistic nature that wish to prove every point by the senses is generally deficient in the spiritual development, but are fully developed in the intellectual region, and if the spiritual is fully developed and the intellectual not so, then we have the bigoted and sentimental christian ; while if their animal and domestic faculties are strong, it also adds aggressive force to their natures. This class of men would force down your throats that you are to believe not to investigate, being ever ready if they had the power to burn or torture any person who would not subject themselves to their narrow-minded views. Thus students can see the necessity of throwing off all fads, cultivating a broad mind and intelligence, which is the death-blow to ignorance and superstition.

The animal or domestic development gives strong social feelings, stimulating the brain generally, providing the force and energies necessary for the actions of the physical movements, animal wants, desires, passions and propensities. A person with this region fully and evenly formed will have ardent affection, a strong degree of parental love, patriotism and feeling for suffering humanity, love of home and country, also good concentration, being able to fix their attention on one particular thing, good friendship and strong affection.

They will have great courage and resolution, energy and love of action, health appetite, fairly secretive, smart in business, generous, prudent and cautious. Now if the lower animal faculties are developed to a very high degree, with the spiritual and intellectual small, then the animal desires and passions will overcome and control those higher faculties leading to criminalism, sensualism, and destructiveness. But, providing we have a fairly equal development of the three different parts, the Spiritual, intellectual, and animal, then we have a splendid combination, for those persons will be active, energetic, good business men, with a strong intellectual capacity, ingenuity, cause and effect and construction. Acquisitive to acquire knowledge and experience more than money, houses or landed estates, as they can clearly see by their nature that the former is the most enduring and lasting, for Knowledge is Eternal, and physical possessions disappear with the physical body. They will be naturally kind and benevolent, with good judgment, having a keen insight into human nature, therefore will not abuse their benevolence by extending their assistance to loafers, drunkards, and men unworthy of it. They will study the higher life and involution, the inner meaning and forces of things, which are covered in the material or physical matter, also delighting in

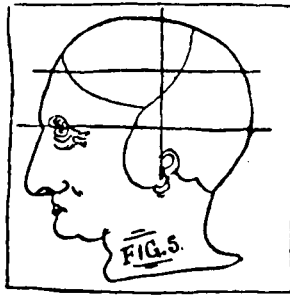
art and music and would seek to investigate the wonderful and beautiful in nature. Thus we have a true man, working for all that is good in human nature on the high road to become a God.

"Wilt thou become a God? Yea, master!, Then give thy talents and labour for humanity, and thou shalt have thy wish."—"Grains of Wisdom."

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### THE MEASUREMENTS.

"Measurements are the means by which Man arrives at the relative size of different objects, but in the Great Eternal there is no size or difference, all being one without beginning or end."—"Grains of Wisdom."



In measuring a person's cranium, we have found the following method to be very effective in striking off the general aspects of character, yet it must not be forgotten that no single one of these particular indications are sufficient to give an accurate delineation, but as before mentioned all the outward manifestations of Mindology are necessary, as well as the inner study of the mind's operation, which we will deal with further on. Take the first measurement (No. 1 Fig. 5) with your tape across the perceptive, circling the head, just over the tops of the ears which will give a fair idea of the foreseeing, perceptive and observing faculties. (No. 2) should be taken across from comparison for that will take in the reflective and intellectual capacity. Take (No. 3), from the centre of the ears, over the top of the head, between firmness and veneration, which gives the capacity of the spiritual nature. Now if the measurements, (No. 1), is  $22\frac{1}{2}$  in,

(No. 2)  $22\frac{1}{2}$ in., and (No. 3) 13in., you will have, generally speaking, a well-balanced nature, and a good combination. If, on the other hand, (No. 1) measures  $23\frac{1}{4}$ in., and (No. 2) is 20in., and (No. 3) 13in., you will have a keen perceptive and observing nature, but more intuitive and impulsive than reflective, with not sufficient reasoning power, and if the animal or back part of the head is abnormally developed, then you will have a type of the instinctive criminal. Again, if (No. 1) measures  $20\frac{1}{2}$ in., and (No. 2)  $22\frac{1}{2}$ in., and (No. 3) 15in., then you will have a type that is inclined to live in the clouds, and would be more theoretical than practical, he would be a man of ideas and theories, but when it comes to a practical part he would assuredly fail, persons with such a combination should always strive to cultivate the practical part of their nature.

“Practical reforms only come from practical qualified men, with a desire to benefit humanity and all creatures, and never from self-seeking, vain, and empty-headed men of words and foolish wit.”—“Grains of Wisdom.”



## CHAPTER III.

### THE FACE.

"The manifested is but an expression of the unmanifested we see ourselves in a mirror quite different from what we are. A woman's face may be a mirror in which we see what we desire to see, but, as by the closer inspection of ourselves, we see our failings and good qualities, so by a closer inspection of the woman's face and life, by our reason and intuition, the veil of sentiment and passion is lifted and the true nature is laid bare."—"Grains of Wisdom."

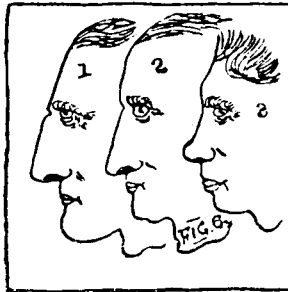
"The face is the mirror of the soul," being without doubt a great tell-tale, as it shows man's abuses, cultivation, intelligence, likes and dislikes, and any student of Mindology that looks at a person's face, can see by its expression, colour, or shape, a great many of the characteristics of his nature. There are Three different types, and then, like all other parts of the man, they mix, blend, and differentiate. We shall deal only with the three to give students a principal to commence from, for that is our only object in this little pamphlet.

First we have the round, plump ruddy face, full cheeks dimpled, and called pretty. Persons with that type will be bright, witty, kind, fond of dancing, coquettish, being guided in all things by their impressions or intuitions, looking nearly always on the bright side of nature. The second is the pear-shaped face, wide across the top-part, and tapering down to the chin. A person with a face of that description will be a deep thinker, intellectual and artistic, looking more at the inner life of nature and its surroundings, being fond of the mysterious and wonderful, also religiously inclined, but with a good broad forehead, they will generally seek into the realms of the metaphysical as well as the material. We find men with this particular face, inventors, up-to-date scientists, and earnest investigators because they wish to prove the surrounding phenomena of nature before searching into the realms above. Women with literary abilities, school teachers, lady doctors, will all have more or less the pear-shaped face. A person with wide and high-cheek bones, heavy jaw, and square chin, will be an active, energetic, physical worker, more or less intuitive, not given too much to study, having strong likes and dislikes, animal desires and passions; he



will, if not developed mentally, be likely to go to extremes in the gratification of his desires. We find many murderers, burglars, and sexual offenders with the above type of face.

### THE NOSE.

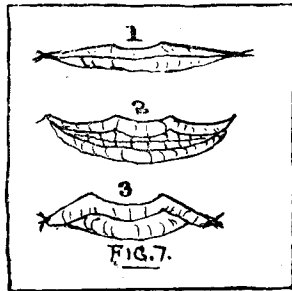


The nose is the principal organ of the face. It is a very interesting member, and a great deal can be learned of a person's characteristics by its size, shape, and development. There are many different kinds, so we will only deal with three of the principal types—the Roman, the Intuitive, or mixed, and the Pug or celestial. The first, (No. 1, Fig. 6), the Roman we generally find on men who are aggressive, commanders in battle, with great energy and shrewdness, they will acquire and make wealth, being very fond of power, possessions, and influence. (No. 2): The Intuitive or mixed nose, is generally a blend of the Roman, Celestial, and Grecian. They will be sharp and intuitive, always coming to quick conclusions, also having fair combativeness or aggressive force necessary to stand up for their rights. They will have a keen intellect and good mental capacity, artistic tastes, and musical ability, fond of flowers, and all the beauties of nature, not over-pleased with too much hard work, but will not grumble at a fair share. This type is dominant in woman and gives the reason for their prophetic natures and spiritual developments. (No. 3), the Pug, or Celestial, is the undeveloped nose, and is to be found on criminals, idiots, fighting men, and all low organised individuals. When a child is born its nose is generally a celestial, but as the intellect and character develops into manhood, then the nose likewise

correspondingly changes, so that if a pug or celestial is found on a grown-up person, students will know that there is some deficiency in their intellectual capacity and give their decisions accordingly. They are of an excitable disposition, jumping too quickly at conclusions, stubborn (or in a vulgar term sometimes pig-headed), and it is useless to try and change their opinions, they will be governed more by instinct than reason, and it would be just as easy to argue with a lump of wood as to argue with a person having a pug or celestial nose. If you want to find out a person who is especially fond of the opposite sex, put your finger on the end of their nose and feel if there is a distinct division there, if so, you can safely say they are extremely loving and fond of being loved.

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#### THE MOUTH.



The mouth is also a good indicator of character, its formation, lips, and general appearance, must be taken into consideration, which shows the amount of feeling, love, sensuality, coldness, firmness, and weakness of the individual, &c. (No. 1, Fig. 7): If the lips are thin and pale, with the mouth always closely set then you have a cold, firm, and sometimes brutal nature, and on the other hand (No. 2) if both lips are red, thick, and full, always parted, even when the mouth is shut, then you have a weak, lustful, sensual nature easily led and controlled, no stability of character combined with a weak intellect. (No. 3) shows a fairly formed mouth, which will give firmness and self-reliance, love of the opposite sex, good language and expression, and a fairly well-balanced nature. If the mouth is turned down at the corners towards

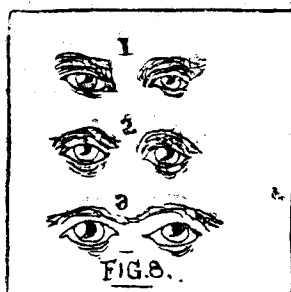
the chin, it shows a gloomy, melancholy disposition ; if on the other hand the corners turn upwards, it gives a jovial, buoyant and merry nature. If neither one or the other is shown, they will be of a balanced nature, going to neither one side or the other. I might here mention that I have found in the course of my investigations that if the two front teeth in the top jaw are well formed, large, and not close together, it generally indicates a sound constitution, good brain power, energy, psychic force, and powers.

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### THE EYES.

The eye has very rightly been termed the window of the soul, for by its expression we can readily read the feelings and emotions of the true man that inhabits the body. It is through the eye that the soul or magnetic force streams, and the dancing delight and pleasure, pain and misery, are all shown in the different expression of the eye.

If a person is guilty of an act of injustice, and feels that he has done wrong, the eyes will generally be turned downwards, having a meek and humble look. On the other hand if he has been wrongly accused, and knows he is innocent, he will look straight-forward at his accusers with a defiant and steady gaze ; again, if in deep religious reverie, he will gaze upwards, having a far-away expression in his eyes, so students will see how this principle of the Three Phases shows itself all through human nature. First the lower organised beings, criminals, &c., will have shifty, restless eyes, like the animal, and if you are speaking to a person and he shows the above peculiarity, and cannot look you in the face, then it is high-time for you to watch him. They will, one and all, have a tendency to look upon the ground. The intellectual will look at you straight and square in the face, unless guilty of some misdemeanour, then they will become like the lower organized beings and look upon the floor. And thirdly, there is the spiritual, who look upwards, and when this phase is carried to extremes we find them on the street corners, uttering long prayers from the lips, and singing psalms and hymns.



(No. 1, Fig. 8), shows the eyes of the shrewd, deep thinker and close observer, and we would advise readers that when you come in contact with a person with deep set eyes of a steel grey colour, rather small, with heavy eyebrows overhanging them, never try and deceive him, for if you do, your chance of success is very small. (No. 2) shows the intellectual and spiritual eyes, they are very expressive, being of a hazel, light brown, or steel blue colour, being well set apart, leaving a good distance between each other, showing good individuality, keen analysis, size, form, weight, and good language. (No. 3) is the ordinary eye, it is generally found to be of a light blue, or black eye, as it is sometimes termed, being a very dark brown, they will be set close together, leaving very little space between each other. The eyebrows will be elevated, sometimes meeting across the top of the nose, when the eyes will be dark and which shows decidedly a bad and vindictive temper. When the eyebrows do not meet, and are always held in an elevated position, the eyes will be light blue and shows a weak intellect, narrow-mindedness, no moral courage, cowardice, and vanity.

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### THE WRINKLES.

All faces, no matter of what type, will have wrinkles more or less upon them, which are of importance to the student of Mindology, therefore we will deal with them in brief. First upon the round plump and ruddy face, full cheeks, wrinkles will be very few, and mostly striking upward and outward, especially from the corners of the eyes, caused

more or less by their merry laugh. Also underneath the eyes will be found two or three running parallel, which indicate expression and language. They will also have a deep wrinkle running from the side of the face, which shows kindliness, benevolence and good nature. The second, the pear-shaped or intellectual face, will have two or three wrinkles running across the forehead, indicating an active mind and mentality; also one or two small wrinkles, starting from the top of the nose shooting upward to the forehead, sometimes about an inch long, which indicate perceptiveness and keen observation; and from the corner of the eyes, down the side of the nose will be found two or three strong wrinkles which indicate deep thought and study, strong personality and will power, also great capacity for intellectual advancement. They will generally be teachers of men who have those particular wrinkles in harmony with other faculties and characteristics. Upon the third or square type of face there will sometimes be numerous wrinkles, but all will have a tendency to point downwards, and instead of those at the corners of the eyes spreading outward and upward, like the sun's rays, they will all droop, the same will be found with those at the corners of the mouth, showing a melancholy, morbid, and perverted nature.



## CHAPTER IV.

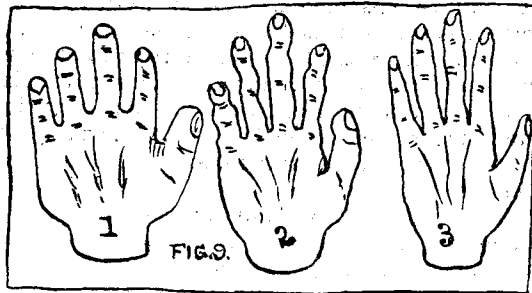
## THE HANDS.

"The hand is the principal auxiliary of the brain, as it puts into active and practical form all the ideas which emanate from it."—  
 "Grains of Wisdom."

Now in dealing with this branch of Mindology, we wish it to be perfectly understood that we do not presume to tell futurity, but this we can say, that hand-reading separated from all silly lies and fraud is worthy of the student's strict and earnest study. In the first place nature never works without an object, so far as our reason and intelligence can grasp. That being so, why has the human family been endowed with hands so differently constructed, some with short fingers, some with long, likewise broad palms and narrow, knotted joints and smooth, broad nails and long, narrow and fluted. All these different characteristics must have a scientific and reasonable explanation, and it has been proved to be so by practical experience and investigation. Regarding the chance lines we are not in a position to refer, as we prefer to commence at the foundation, or root, which must be in the general formation, type, and principal lines. But we are convinced there are a class of people claiming to be educated and civilized, who always lop off the branches instead of getting to the cause of things, as it is much easier to puzzle the general mass of people by such a method, and it is this class that always try and choke the honest opinion of any earnest investigator who has studied and verified certain truths by his observation and experience.

Even in holy writ we find the hand referred to, and also it plays one of the most important parts in our lives. Then, naturally, the more perfect the hand the better the results, for no sane person would expect a coarse, gross, mis-formed hand, able to manufacture a most delicate piece of machinery, so, according to the type, texture, formation, nails, lines, &c., different characteristics of a persons nature can be understood. Therefore, hand-reading, combined with all other phases of human nature which constitute "Mindology," gives hope to those who need it, teaching them to learn their faults and failings, strengthening those wanting in self-confidence, that they may be better able to fight the battle of life (knowing all

mea are equal, whether rich or poor, according to their development). as each has his place in the mighty link of Nature's great manifestation, for though a man has talents and gifts which are far above the average man, still he is just as far behind others in the march of progress. Therefore, he cannot be anything but humble, more so even than those below his station of progress.



There are as many different hands as there are different people in the world, but we intend making this interesting portion of Mindology a brief study, endeavouring to treat the subject to the simple point in all its branches. First, there are seven different types of hand which are named as follow : the Elementary, the Square, the Spatulate, the Conic or Artistic, the Knotted, the Psychic, and the Mixed. Now we will deal with three types only, they are the Elementary, the Mixed, and the Psychic.

(No. 1, Fig 9) is the Elementary type, the gross material hand, it will have short, thick fingers, being long, broad, and fleshy, and is generally found on the lowest types of the animal man, giving strong desires, passions and animal feelings. If the thumb is short, thick and stumpy, then the person will be carried away by his passions, and we find that the case in many criminals of the brutal order, butchers, and men in occupations requiring them to use all their brutal propensities. (No. 2) is the Mixed, which will be a combination, more or less, of the whole seven types which is most essential for progress. If we find the mixed hand with knotted joints, it shows reason, cause and effects, material order, harmony and arrangement, with good business talent and practical mechanical ability. Watchmakers, engineers, philosophers, investigators, teachers, public men, all will have this type of hand with the knot well developed, and when

accompanied with a well-formed thumb, long and strong, it shows will-power, and executive ability to carry out their ideas and plans. (No. 3) is the psychic or the spiritual, which is the most beautiful, but in many cases the most useless type. It gives a dreamy impressionable nature likely to go to extremes, one moment in the seventh heaven of delight, and the next as miserable and melancholy as it is possible to be, always pandering to their whims and fancies, and all that they do will be spasmodic. Good Physical exercise and development is the best medicine for such persons, combined with a determined mental study, cultivating the mind and body which will modify all the evils of this particular type of hand. When we have (No. 1), the Elementary, with knotted joints and fingers the same length as the palm, we have a hard matter-of-fact practical man, and when also the tips of the fingers are broad it gives energy, force, organisation, and practical business ability, and if combined with a strong thumb they will have capacity to command and be leaders of men in the battle-field, explorers, captains, and sailors. If (No. 2), the Mixed, has smooth joints, they will be guided more by intuition or impression than by reason, but they will always more or less hit the right nail on the head, and we would advise those people with this development to always follow out their first impressions, guided by past experience, which will be of great advantage.

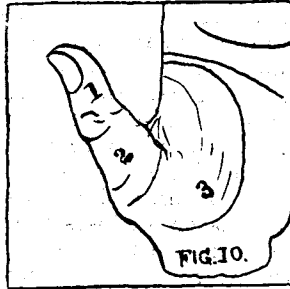
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“Intuition, when connected with reason and experience, is the great gift, especially when entirely obeying the highest ideals and truths.”—  
“Grains of Wisdom.”

Now, if (No. 3) and (No. 1) are mixed it gives the hand a conic appearance, when it is open and the fingers closed, and the characteristics will be artistic, musical, poetic, impressionable, sensual, and given to strong appetites and passions, but if accompanied by a strong thumb they will be able to control themselves to a certain degree, but if a weak, short thumb, they will be like a cork on the ocean, for they have no balancing power to restrain their passionate nature, yet we can confidently say that by a study of themselves and the forces of the mind a great change can be wrought in their natures,



## THE THUMB.



"A man deficient of a well-formed thumb is like a ship without a rudder."—"Grains of Wisdom"

The Thumb is a very important member, being a great index to a man's general characteristics, such as "Will, Reason, Love," which is distinctly shown in the formation, length, and development of its particular parts. In the first place we will divide it into three. (No. 1, Fig. 10) shows the "Will" which is the top portion, and a person with a good top thumb will be determined, self-reliant, and firm, born more to command than to obey, and if you wish to lead them it must be by kindness, for dominating force would always fail. (No. 2) shows the "Reason," which, when developed, gives "Cause and Effect," comparison, love of science, and literary abilities. (No. 3) "Love," takes in the ball of the thumb, and is partly surrounded by the lifeline. When this portion is fully developed it gives love, energy, force, amateness, strong or weak, according to formation, thickness, &c. If (No. 1), the "Will," is very short, and (No. 2), the "Reason," long, you will then have a person reason their own reasons away, and would not put in action their ideas, for they lack the Will-power or the necessary self-reliance to do so, and if the top of the thumb and fingers are pointed they will be quick-tempered, irritable and impulsive. When (No. 1), the "Will," is clubbed, long and thick, it is a sure indication of a self-willed, egotistical, and sometimes brutal nature, especially if the whole of the thumb is short, close, to the hand and will not bend back, with a thick base, fleshy and very much crossed with lines. A well-balanced thumb would have (No. 1) full and nicely rounded on the top. (No. 2) would be a little longer than (No. 1), and when looked at from the back

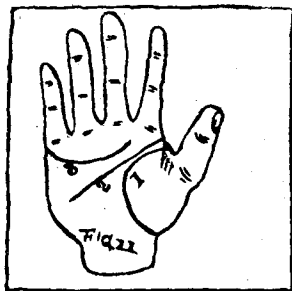
of the hand it will have the appearance of a lady's wrist, (No. 3) should be full but not too fleshy. Thumb must stand well away from the palm when open and the first joint should bend well back. A person with this type of thumb could either command or obey, and will be entirely controlled through their reasoning faculties. They will be independent in thought or action, with great firmness, and will be able to adapt themselves to any circumstances or positions in which they may be thrown, generally having a resourceful nature, plenty of ideas and splendid energies. The thumb of an idiot is a very mis-formed affair, and it is a scientific fact that when a man loses his reason he loses the use of his thumb. Also when persons take fits the thumbs turn inwards, and a child, when it is born its thumbs are turned inwards, and gradually as it grows in strength and power into maturity, so does the thumb develop according to the mental, moral, and physical conditions. These little facts should be taken notice of, and when a child has not a well-formed thumb the parents should commence and develop its mind by education and moral influences which will act upon the brain and physical organisation, producing a more even-balanced nature, benefitting the child in every way.

“The Man who keeps all his undertakings within his own control must succeed in life, and the man who allows others to control his undertakings and himself also, must fail, but the man who succeeds never steps beyond his powers, but he who fails gets out of his depth into the waters of muddle, chaos, and mismanagement.”—“Grains of Wisdom.”

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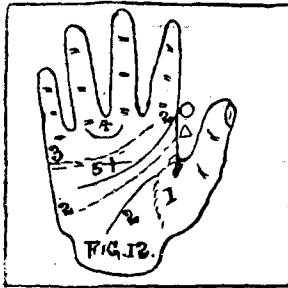
### THE LINES.

“There are marks and lines in man's hand which are drawn by the action of the brain, and sealed by Nature's cygnet.”—“Grains of Wisdom.”



The lines in the hand are a very interesting study and the parts we shall deal with has proved to be very accurate by our investigations, and in delineations of character, where the person has had the capacity according to the cranium, brain power, temperament, &c., we have seen by the lines that he has not had the opportunity of developing those particular faculties.

There are three principal lines in the hand which are named as follows: (No. 1), the Life-line, (No. 2), the Head, (No. 3), the Heart. When the lines are placed as in (Fig 11) there will be a very harmonious development, success, and ability in life, showing confidence in themselves, good intellectual capacity, kindly and benevolent nature, with good health, energy, and vitality.

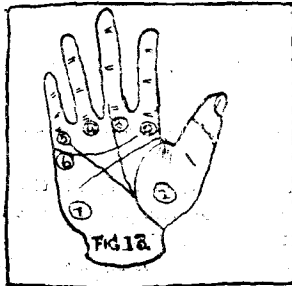


If (No. 2, Fig. 12) joins (No 1) at the cross, and slopes away to the bottom part of the palm, it shows lack of confidence in their abilities. sensitiveness, and great imagination. And again, if the head-line (No. 2) starts at the circle shown in (Fig. 12) then you have the other extreme, which is too much confidence, impulsive, or jumping too quick at conclusions. Such a person will make many efforts, but fail more or less because of their want of stability, foresight, and proper mental balance, and the headline being placed close to the heart shows that they will be governed more by their feelings than by their reason. (No. 3, Fig 12) shows the heart line very much broken up, which indicates trouble through affections, weak heart, &c., and when (No. 4) the Girdle of Venus shows, it gives extreme susceptibility to pain, love, and passions. Persons with (No. 4) in both hands will be mediumistic, clairvoyant, and very impressionable, especially when accompanied by the mystic cross, (No. 5). If (No. 2), the headline, starts from the triangle, and is broken

or faint, it gives nervous susceptibility, headaches, brain affections, worries, &c., and when (No. 1) the lifeline, is broken, that indicates ill-health, want of vitality, force, and energy. Persons that have the developments as shown in the last few lines should cultivate more activity with outdoor and physical exercise, keeping their mind from troubles and worries as much as possible, which will work a wonderful change in their natures, giving more pleasure to life and its surroundings, for if you make up your mind that all is bad, then it will be bad; but if you think the opposite, so it will have the opposite effect, which will be most beneficial, prolonging life, giving good health, peace and happiness.

“Worry is most retarding to our progress and should on no account be indulged in, for it wastes away the energies of life which are required for man’s welfare.”—“Grains of Wisdom.”

### THE MOUNTS.



There are seven different mounts upon the Hand which show differences by their fullness or flatness as the case may be. (No. 1, Fig. 13) is the Mount of “Venus,” and when full, high, and well-developed give love, vitality, energy, and amativeness. (No. 2) “Jupiter,” gives ambition, confidence, intuition, and power of command. (No. 3) “Saturn,” when full, gives a tendency to morbidness, melancholy, seriousness of thought and religious sentiments. (No. 4) “Opollo,” gives warmth of feeling, artistic tastes, spiritual aspirations, and an impressionable nature. (No. 5), “Mercury,” indicates love of science, business capacity, and intellectual development. (No. 6), “Mars,” shows power to combat difficulties, to stand up

for their rights and aggressiveness. (No. 7), "Luna," when full, is always a sure sign of imagination, poetic nature, love of travel, and natural progressiveness. According to the mounts, developments, so will the above characteristics show strong, medium, or weak.

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### THE NAILS.

There is also something to say of the nails which indicate character. If they are filbert and beautifully shaped they give artistic ability, musical talent, and an impressionable nature. When short and broad the person will be quick, active, with good business tact and ability. When extra short and rather narrow towards the flesh it gives an irritable, teasing, and excitable nature, fond of getting others out of temper if possible, also they will be very critical in their general conclusions. If long and broad then we have detail, intelligence, broad views, rather slow, but still, nevertheless, progressive.



## CHAPTER V.

## THE TEMPERAMENTS.

"It matters not in what sphere a man is born, so long as he has strength of character, good heartedness, and is unselfish, for he will rise to his position as one of nature's scholars, self-reliant, firm, just, and true."—Grains of Wisdom."

There are three principal temperaments, but many blendings of the same, so we shall deal with the three—Mental, Motive, and Vital. The first is the "Mental," which is the temperament found in all men of a keen active, intellectual combination. They will be rather slim, medium height, wiry, and most susceptible to nervous diseases, headaches, &c. Such men are well adapted to work with the head as they are capable of great mental studies, and would make good students of nature and nature's laws.

The second is the "Motive." This temperament is found in all men of an active and energetic nature. They will be tall and bony, rather slow in changing their ideas, are best adapted to work with their hands generally being engineers, fitters, mechanics, etc., they will be subject more or less to rheumatics and all kinds of acute diseases.

The third is the "Vital." The round, plump fat man is of this temperament, being of medium stature, full cheeks, fond of the good things of the table, enthusiastic, genial, love of life and company. And they generally suffer from blood diseases, biliousness and affections of the heart, brought on in many cases by gluttony and over-indulgence.



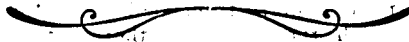
## CHAPTER VI.

## CHARACTER IN MOTION.

“Every action of Man's Life, asleep or awake, every movement of his body, every look upon his face, is indicative of his character”—Grains of Wisdom.

We will just deal with a few phases or indications which are necessary to be understood by students. When we see a man walking along with his head swaying about to all sides, then you will know, there is a want of stability and balance. If the head is carried erect and steady upon the shoulders, it indicates firmness, self-reliance and a well-balanced nature. Again, if it is always carried on the one side be sure that the person is vain and given to self-aggrandisement, narrow-mindedness and bigotry. When a person walks with a quick, firm step, bringing the heels down hard upon the pavement, you then have firmness, intelligence, self-reliance, philosophy and a progressive nature; and if a quick, short step, it shows wit, humour, fondness of dancing, amusements, and such a person would not be inclined for too much study. Then we have the slow, awkward walk, taking up all the pathway, with no certain step which indicates a slow, non-progressive nature, indolent, lazy, and, in many cases, ignorance. There is also much to be learned in the hand-shake of a person, the firm, warm grip, indicates warmth, feeling, love, friendship, and sincerity; the half-and-half touch, the finger's hand-shake indicate the opposite, and so on, according to the nature and characteristics which show themselves in every action of our lives.

“To deceive is impossible, it is only yourself you deceive, which is the greatest of Human Errors.”—“Grains of Wisdom.”



## CHAPTER VII.

## THE MIND.

"The Universal Mind is in reality the word, and the Word was God the All-Conscious, the Absolute, the Eternal."—"Grains of Wisdom."

Man is an expression of the Universal Mind, having numerous faculties, which are created by the action of the mind on the brain, and when he has applied those faculties in the proper direction for truth and goodness "He becomes a star," or a faculty of the great Universal Mind, for he has become one with the Father, all his faculties are one pointed. and just as man's faculties are numerous in an earthly sense, so are the Eternal faculties in an Eternal sense, for each man that becomes a Divine Faculty, becomes indeed a God, for his knowledge is without beginning or end to the extent of his development.

Man should be able to understand himself to the exact power and consciousness of the principal which works through and in him, and when that is understood he sees by his developments, talents, and capacity, just where he is in the Eternal evolution, and from that point he places his feet on the path that leads to Eternal knowledge. Now, to-day, man has lost sight of the one great source of "Light and Love," and by that loss he is in the shadows of darkness and mystery, which can only be obliterated by the Divine Spark (Truth) which is within all men. There is no evil in a Universal sense, it is only a shadow created by man himself, and the following illustrations will show the truth of what we here put forth. If you put a match to a gas jet in a dark room, the result is the darkness disappears as the light burns brighter and brighter, for that shadow has been produced by the enclosed walls which had shut out the light of the sun's rays, so man has shut out the Divine Light, and closed themselves in walls of superstition, ignorance, and bigotry, which can only be dissipated by the light (the Truth) within all men. Much that man suffers from to-day is the cause of his ignorance through the teachings that have been inculcated into his nature from childhood, and they have taken root like a poisonous plant, killing all true ideas and knowledge which he should inherit, keeping him in the bonds and fetters of



prejudice and fear. Why does man "Fear?" It is because he cannot understand that his Godly powers can rule as king over all the earthly phases and conditions of life, and that he has lived without commencement, and will still live on without end, gaining experience and knowledge, eventually being absorbed in the Absolute from whence he came. Those are two of the reasons, but there is still another, and that is, no man on earth or in Eternity can regulate or give absolution of sins (or in other words) frailties, it is between man and his Creator that forgiveness is obtained, and he must bring his will in harmony with the Divine Will, for all men are fallible, and will be so forever. The Eternal law of Cause and Effect must be obeyed and if any digression is made he assured you will reap the penalty, "For as you Sow, so also must you Reap." Think not you will creep into Eternal Bliss without paying your just debts, for you will be sadly mistaken, and to a more terrible extent will be your chastisement, because you have made your mind easy that you have escaped by giving so much to the church or to charity. Oh, what fool's paradise you are in, and what a dreadful awakening awaits you when the Eternal Law puts in its just and holy claim, then you will be poor indeed. Still it is only justice, as any man must know in the inner recesses of his consciousness that by continually committing vile actions against himself and his fellow men he cannot be doing that which is right, therefore must necessarily deceive himself, which is really the greatest of all human frailties.

"Measure for measure is the Divine Law which governs the universe, therefore those beings with talents, faculties, and divine gifts will be expected to bring equal percentage to the One Divine Eternal who is giver and receiver of all."—"Grains of Wisdom."

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## POWERS OF THE MIND.

"The brightest rays of the sun's light is like the deed of the true man; and the poisonous gases confined in the bowels of the earth are like the bad deeds of the selfish evil man."—"Grains of Wisdom."

The powers of the mind are manifested in hundreds of different ways, but we will be brief as possible, giving just sufficient to connect the link of unity, and students will be able to investigate for themselves in their own way, coming to their own conclusions which will prove the truth of what

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we herein state. We have found, in all ages, men who have had an unusual development of powers which have been more or less misunderstood by the general mass of mankind, in the time they have lived, but we to-day, with the wonderful advancement made by the new scientists and students of human nature, who have commenced at the bed-rock of knowledge—the basic foundation—for how impossible is it for man to understand the heavens above, or the earth below, or the waters beneath, before he understands his own nature and unity with all the different manifestations of the Causeless Cause, the Eternal, which is God in Might, Majesty and Love. These men have understood the powers of the mind and Eternal unity which operate throughout nature, and by having that knowledge and understanding they can accomplish many wonderful things and have written marvellous works, which have been termed miracles. By a study of nature and nature's laws we find no effect can possibly be in existence without a cause, so by that knowledge the first thing that presents itself to man's mind is how were those manifestations, called miracles, caused, and how were the so-called ignorant men so learned. We will give three illustrations which should be sufficient to make our ideas clear to any searcher for truth. The first is simple and to the point—"Water must find its own level." If a canal is cut tapping a large lake, which would carry the water into the sea on a lower level, the lake would soon become dry if not supplied by water from a still higher elevation. So it is with the man's powers of mind for by his knowledge and development, he becomes a canal tapping the Universal mind which is an Eternal Fount, and can never run dry. Likewise he gives through his organisation those powers and knowledge to the great sea of humanity, for their good and Eternal progress, but we find earthly teachers who, instead of relieving humanity, only trouble them by their mysteries and lies, for they have no outlet, and so give the same thing over and over again until their teaching has become a stagnant pool of lies, filth, and iniquities. In them there is no progress. Therefore, they work in total opposition to the foundation of Nature's law which is Progress. The second illustration is most easily demonstrated. If we take the X rays, which is a state of light or matter that will penetrate the grosser forms of matter, so these Divine Men developed in Nature's university, used the finer and healthful magnetic forces, penetrating the gross or diseased stagnant, and poisonous gases, which men of a low, ignorant type are permeated with thus curing their ailments and diseases (when they had made themselves susceptible to the life-giving forces, by being contrite and humble). The third we shall again show natural phenomena to bring to your

mind how it operates in unity and progress. We will take the Ether or air which surrounds this planet of ours, when the heat is very strong in one part then the air is more rapidly rarified causing a sudden rush of air from another direction resulting in winds, storms, cyclones, accordingly thus accomplishing an equilibrium of the atmosphere, so it is with the Thoughts of mankind, which are a reality and power, for by men thinking bad thoughts, they produce storms and cyclones in the minds of mankind, causing suicides, murders, plagues, and wars, but these Divine men who work with the Eternal Father, thinking always good thoughts, working for all that is good and true for humanity, overcome and destroy the ill effects of the black or bad thoughts, thus establishing an equilibrium in the Minds of men, saving them from Eternal destruction.

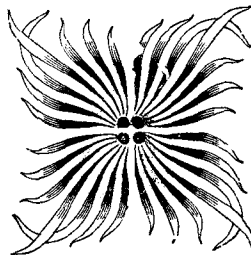
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It is written: "If it were not for my Select's sake there would be no flesh left."

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#### TO STUDENTS.

Let each one of you who has gained any benefit from reading this little work promise to in all future operations be "TRUE TO YOURSELVES," which will make you "TRUE TO YOUR FELLOW MEN," trying always to enlighten and elevate those you may come in contact with, then we are sure the seed will be sown in good soil, and an abundant harvest of "GOOD DEEDS, GOOD WORKS, and GOOD THOUGHTS" must be the result, which will make future generations BLESS and LOVE you, adding joys to your treasures in this and future states of life and existence in Nature's work and progress.—LIBRA.



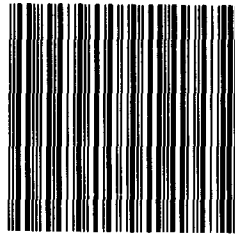


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