SUCCESS GUARANTEED.

Anderson's Great Exposed

Mystic Arts

with Sciences,

including

Mesmerism, Clairvoyance,

Second Sight, Spiritualism,

Psychometric Fascination,

Mind Reading, Ventriloquism, etc.

Price $2.00.

A Grecian Charmer.
To whom it may concern:

This is to certify that I have been, time and again, during the past three years, under the mesmeric influence of Lew. H. Anderson and can truly say he is the only one who has ever succeeded in getting me under control, though tried by several others in the profession.

Respectfully,

R. Charles Day,

Bryants Creek, Ind., Dec. 24th, 1883.

Friend Lew,

In reply to yours of recent date concerning the first time you placed me under Mesmeric control and in the Clairvoyant state will say as near as I can remember it was in March 1877.

I am glad to hear of your success in your chosen profession and would like very much, should an opportunity offer to be again placed in the trance as the sensation is far from being unpleasant.

Respectfully yours,

J. P. Robinson.

Chicago March 8, 1884.

To whom it may concern:

This will certify that I have been present at several entertainments given by Lew. H. Anderson in the art of mesmerism and highly recommend him as understanding his business thoroughly. Very Respectfully,

L. H. Ewing.

With Fuller & Fuller, Wholesale Druggists.

Bloomington Ind. March 29th 1884.

Lew H. Anderson:

Dear Sir: Your little work on the art of Mesmerism, Clairvoyance and Second Sight came to hand the other day and say it is the most complete book of the kind I have ever read, although small, it covers the ground entirely and the instructions given have enabled me to have a vast amount of fun by my very friends under mesmeric influence and making them do all sorts of funny antics.

I thought at first your price was a little high but I have had ten times the amount of fun already beside the satisfaction of knowing how it is performed. I would not part with what I already know on the subject for $1000. Wishing you long life and lasting success and may you be as successful in administering to the enjoyment of others as you have been in consummating mine.

I am Truly Yours,

J. W. Rogers.

Chicago Sept. 4, 1883.

Lew H. Anderson:

Dear Sir: Yours bearing date of 2nd ult. is at hand in reply can say that I highly recommend your entertainments in Mesmerism and Clairvoyance. Wishing you success I remain yours truly,

Dr. W. Denaugh.

Chicago May 23, 1884.

Lew H. Anderson, Esq.

Dear Sir:—Upon several occasions I have witnessed the most wonderful phenomena of Mesmerism manifested by you, and I must say it gives me pleasure to state that of all the exhibitions of the kind I have witnessed, none were equal to yours. In dealing with the art, I have always found you courteous, and a gentleman. I believe you to be an expert in the art, and without equal.

Very truly yours,

E. W. Farnham

With the American Express Co. cor. State and Monroe Sta. Chicago Ill.

La Pierre House, Chicago, July 24, 1884.

Prof. Lew. H. Anderson:

Dear Sir:—I deem it a pleasant duty to testify to your great power which you displayed to me in the wonderful science of Mesmerism. I believe Psychology or Mesmerism is the greatest of all the sciences. As you are the best exponent, as well as a Teacher and a public Lecturer of Mesmerism, I think you are great success. Being a public Lecturer myself, I know all the best Mesmerists in Europe and America, but, sir, I must accord you the highest place among them all. In justice to science and humanity, to encourage a brilliant young author, I present this humble tribute to a rising genius, who is doubtless the most successful Mesmerist that ever lived and since the celebrated mesmerist himself, the reputed Father of Mesmerism, died. Yours with greatest respect,

Chas. McClean, M. D.

A Few of the Many Press Comments.

"Prof. L. H. Anderson gave his first of a series of entertainments on the science of Mesmerism at the Grand Opera House last evening which entitles him to the name which he bears "The Greatest Living Mesmerist." He was in a cataleptic condition was wonderful to behold. His numerous subjects afforded endless amusement to a large audience by the ready obedience they paid him while under the mesmeric control.

Two of our well known physicians were on the stage and in answer to enquiries made by the audience they said that the feats of the Professor were genuine and beyond their comprehension.

Lew. H. Anderson is beyond a doubt the modern Mesmerist."—Bloomington Blade, June 6th, 1882.

"Prof. Lew. H. Anderson gave another wonderful mesmeric performance at the Theatre Comique last evening, to a large and thoroughly mystified audience.

This gentleman has the well deserved reputation of being the most perfect artist in his line exact, presenting more wonderful experiments creating more genuine astonishment and causing more laughter than any of the comedians of the day.

The genuineness of his entertainment was apparent to me and I am persuaded that the medical men present were thoroughly convinced of the fact that he selected his subjects from the audience present and that they were examined by two of our most prominent physicians who pronounced them in an unconscious condition.

Men, women and young people were actually made to see, feel, hear and think whatever the professor willed them to and act with an intensity that far exceeded the wildest imagination.

They were made to sing, dance, make stump speeches, fight hornets, shiver in the cold, knowing that they were old men, cut the pepper that they were wrinkled old maids to become heroes and heroes to be made to dance, and to cry, laugh and anything that their will commanded.

He made his subjects eat raw onions in the belief that they were oranges. He made a big gentle man play the fiddle. He made people eat red peppers, thinking it was ice cream, and eat potatoes for apples. He made grey haired men play the bagpipe, and caused old maids to think they were sweet sixteen. One of our prominent ministers thought he was a dude, and was always on the watch. Prof. Anderson is truly a wonder. He can make your cheek with a red hot needle while you laugh with pleasure. He can make your girl hug another fellow, and cause your mother-in-law to jump a rope. He makes miners generous, and causes an idiot to become an orator. They slept, laughed and cried (something that cannot be accomplished by any previous mesmerist) to the most perfect artist in his line.

Your success is pronounced by medical experts as well as the public everywhere as the most wonderful and powerful mesmerist ever developed.

His entertainment will continue through the week with Wednesday and Saturday Matinees.—Chicago Clipper, Monday, April 14th, 1884.

"A large audience was in attendance at the Star Theatre last night, where Prof. L. H. Anderson gave his first of a series of entertainments on the science of Mesmerism, the most perfect performance of his remarkable powers of mesmerism.

He made his subjects eat raw onions in the belief that they were oranges. He made a big gentle man play the fiddle. He made people eat red peppers, thinking it was ice cream, and eat potatoes for apples. He made grey haired men play the bagpipe, and caused old maids to think they were sweet sixteen. One of our prominent ministers thought he was a dude, and was always on the watch. Prof. Anderson is truly a wonder. He can make your cheek with a red hot needle while you laugh with pleasure. He can make your girl hug another fellow, and cause your mother-in-law to jump a rope. He makes miners generous, and causes an idiot to become an orator. They slept, laughed and cried (something that cannot be accomplished by any previous mesmerist) to the most perfect artist in his line.

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[Additional testimonials and reviews follow, highlighting the success and impact of Dr. Anderson's performances.]
PROF. L. H. ANDERSON'S
GREAT EXPOSE
OF THE
Mystic Arts and Sciences,
INCLUDING
Mesmerism, Clairvoyance, Spiritualism, Second
Sight, Psycometric Fascination, Mind
Reading, Ventriloquism, Magic, etc.

CONTAINS AS FULL INSTRUCTIONS AS GIVEN TO MY PUPILS AT $10.00 A LESSON.

"Pronounced the most complete condensed work ever written."

Compiled at a cost of several hundred dollars, and given the general
public at the very low price of $2.00 per copy.

CHICAGO, ILL.: PUBLISHED BY THE AUTHOR.

1884
(SECOND EDITION, 1888.)
The practical application of Animal Magnetism affords a means of using nature's laws without the danger that so often follows the use of drugs. Thirty-five years ago its use was much more in vogue than it has been during later years, owing, perhaps, to the ease and rapidity with which surgeons can use anaesthetics which were not then discovered, whereas it requires a longer time to secure perfect unconsciousness of pain by this safer process. If people realize how many there are possessing healing and magnetic power, this would be much more used as an assuager of suffering. We learn our power in this direction only by its use, and the object in sending forth this useful manuel is to draw attention to the subject. Scarcely a family but contains one or more members who can with perfect safety relieve pain more effectually and quickly than can be done by the use of any but very unsafe drugs. Who would not rather make use of the safest measures?

A few hoggish patrons who 'want the earth,' so to speak, have complained that this little work is too small for the price asked; true, it is not a ponderous volume, but it contains the cream of all that is of use to the scholar, and does not confuse by saying a great deal when a very little would suffice. These miserly cranks remind us of the chinaman who bought the largest boots he could find so as to get as much leather for his money as possible. Such people may become mesmerists but we doubt it.

The first edition of this little treasure was published in 1884, and was soon exhausted. On re-reading it recently, its utility presented itself so forcibly, that we determined to republish it now, trusting it will fill a niche and will prove itself useful. That its leaves may carry health and happiness to many, is the hearty wish of the

PUBLISHER.

The following passages might be considerably enlarged:

"Lay thy hands upon the sick, and they shall recover."—Bible.

"The sybil women did with the touch cure each other; and also with conjuring exorcisms did dissolve one another in trances, so that they prophesied, and conversed with their friends deceased."—Mather.

"He put forth his hand, and touched him, saying, I will; be thou clean."—Matt. ii, 3.

"Lay thy hand upon her, and she shall live."—Matt. ix, 18.
INTRODUCTION.

In view of the long-felt want for a reliable book on the Mystic Arts, we have issued this little book not only as a guide to the amateur, but a valuable hand-book for the professional as well, giving in the most condensed form possible the only true way of readily acquiring the different arts referred to.

Reader, if you have undertaken the study of these sciences, the most sublime and useful of all the sciences, in order to gratify merely selfish desires; if you intend to use the information here given for your own interest alone, and to the detriment of your fellow men, let us earnestly entreat of you, for the good of others and for your own peace of mind in this world and the next, to close the book when you finish this sentence, and either commit it to the flames or give it to some one with purer motives, and more benevolent designs. We are placing in your hands a most potent agency for good or evil; used for proper purposes, and with a clear appreciation of what you owe to yourself and others, it will cause thousands to rise up and call you blessed. But if, on the other hand, you think only of yourself, if you take advantage of the ignorance of the multitude, and use for dishonest purposes these great powers which are placed at your command, language cannot describe the punishment that you will deserve, and that will surely follow on such a course. It is not for us to point out the direful consequences of such abuse; we will only say that your responsibility is in direct proportion to your knowledge, and if you are wise you will heed our counsel.

Wishing you all the success possible, I am,

Truly yours,

LEW. H. ANDERSON.
How to make one of the opposite sex love you.

INSTRUCTIONS FOR A GENTLEMAN.

First—You must feel kindly towards the lady whom you desire to love you.

Second—When in her company always act kindly towards her and appear cheerful and good natured. Do not be afraid, but become of the least unkindness or of using the power you have obtained for an evil purpose, for women are exceedingly good, kind, and generous and very sensitive; and should you wound her feelings your power over her would begin to fade at once. Do not mind if she scolds a little, all women in love are a little jealous; but never sold in return, it does not become a man to show any signs of anger or jealousy. If you have a rival speak well of him, and love the lady as a good fellow, say that you do not blame him for loving her, as you can not help doing so yourself.

Third—When you have advanced so far in her good graces that she permits you to kiss her and fondle her, always breathe upon her a warm breath when you kiss her, especially upon the centre of the forehead, and back of the neck, and should opportunity offer, over her heart, and in caressing her always move your hands over her arms from the shoulders downwards to the tips of the fingers.

By following the instructions given above you will soon win the lady's affections and have her under your control, but beware of the least unkindness or of using the power you have obtained for an evil purpose, for women are exceedingly good, kind, and generous and very sensitive; and should you wound her feelings your power over her would begin to fade at once. Do not mind if she scolds a little, all women in love are a little jealous; but never sold in return, it does not become a man to show any signs of anger or jealousy.

INSTRUCTIONS FOR A LADY.

First—You must feel kindly towards the gentleman whom you desire to love.

Second—When in his company always act kindly towards him and appear cheerful and good natured. Do not be afraid, but become of the least unkindness or of using the power you have obtained for an evil purpose, for women are exceedingly good, kind, and generous and very sensitive; and should you wound his feelings your power over him would begin to fade at once. Do not mind if he scolds a little, all men in love are a little jealous; but never sold in return, it does not become a man to show any signs of anger or jealousy.

Third—When you have by degrees reached that point of courtship where you kiss and caress one another, breathe upon him a warm breath when every kiss you kiss him or he kisses you, kiss him upon the centre of the forehead, and back of the neck, and never fail to breathe on these parts warm breath. Pet him as much as possible.

By this means you will soon win the gentleman's love and control him entirely, and no one can take him from you whilst you treat him kindly, but remember you must be kind and gentle. There are more flies caught with molasses than with vinegar.

The above secrets have been sold over and over again by a Philadelphia party for $1.00 each.

Below we present you with the only reliable

THE GREAT FRENCH SECRET.

How to Charm Those You Meet and Love.—When you desire to make any one "love" you with whom you have been acquainted, and make an acquaintance, if you observe the following directions: Suppose you see her coming towards you, she will most probably look at you, or possibly walking past you, all that remains for you to do at that moment is to concentrate your thought and send it to her; and to your astonishment, if she was passive, she will look at you, and now is your time to send in a thrill to her heart. This accomplished, and you need not and must not wait for a cold-hearted, fashionable, popular Christian introduction; neither should you be hasty, but continue operating in this psychological manner; not losing any convenient opportunity to meet her at an appointed place, when an unembarrassed exchange of words will open the door, to the one so magnetized. At his interview, if his prudence sanction it, do not shake hands, but let your manners and eyes speak with ease; wherever, or whenever you must again, at the first opportunity grasp her hand, in an unreserved and entirely honest manner, observing at the same time, the important directions, viz.:- As you take her bare hand in yours, press your thumb gently, though firmly, between the thumb and the third of her hand, and at the very instant when you press thus on the blood vessels, (which you can before to the knowledge), put one between the bones of the thumb and forefinger or forefinger and thumb, and she will be your friend, or of using the power you have obtained for an evil purpose, for women are exceedingly good, kind, and generous and very sensitive; and should you wound her feelings your power over her would begin to fade at once. Do not mind if she scolds a little, all women in love are a little jealous; but never sold in return, it does not become a man to show any signs of anger or jealousy.

This science, still in an embryo condition, has produced effects, which have remained inexplicable to the present day, and which appear to relate to a particular condition, into which the soul finds itself plunged as a sequence to somnambulism, brought upon very sensible persons through the sole influence of visual glances.

It seems demonstrated that the person magnetized blindly obeys the magnetizer. He, or she, is controlled by an irresistible force, of which we have an example.

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CLAIRVOYANCE MADE EASY.


Practical Directions in Development where­by any person may ascertain, by prac­tical experiment, to what extent they are constituted for the enjoyment and practice of Clairvoyance.

This book is issued in view of the wide-spread ignorance which exists in reference to the mental sciences, and in answer to the many inquiries con­stantly being made by earnest, anxious investiga­tors who are desirous of developing their supernat­ural vision.

The directions here given are the result of many years of practical experience, and are those which have been found most successful in the develop­ment of Clairvoyants. They are sent forth with the hope that they will prove the means of, spreading light, knowledge, and happiness where now exist darkness, ignorance, and misery.

The time has been when to assume to treat of the subject under consideration would have sub­jected the author to the contempt of the scientific world, and the phenomena to the in­credibility of many well-disposed persons.

The subject of Clairvoyance may be justly deemed to have been hitherto somewhat unpopular, and it is one which from its peculiar nature is easily made the theme of ridicule and banter, and thus has been brought into ill-repute with even ser­ious minds, while the learned have deemed it a realm too mystic and shadowy to invite their re­searches. This has been attributed to a spirit of suspicion; but the subject cannot longer be ignored; ridicule must give way to reason, and theory to practice—the ideal to the real. Of the truth of this power, we submit the following as among the best methods of developing this occult power.

The principal aim is to induce that quadre­lateral condition of the mind known as the trance. This is simply a state of perfect passivity of the mental faculties, in which the person may be conscious, or unconscious, or in that intermediate condition, called the light睡眠 or dream condition. The time has been when to assume to treat of the subject under consideration would have sub­jected the author to the contempt of the scientific world, and the phenomena to the in­credibility of many well-disposed persons.

The first requisites in the study of Clairvoyance, be­yond any other, is a perfect sympathy with the subject you are about to undertake or investigate, and a willingness to be convinced of its merits, provided the personal investigation practically de­monstrates its truth.

Practically, therefore, that you are prompted in your investigations by honest motives, and are sincerely desirous of the possession of this power, we submit the following as among the best methods of developing this occult power.

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The siting should never be engaged in when you are in a hurry, or anxious to be away to avoid distraction. It must be remembered that any disturbing influence of whatever kind occurring, which creates a ripple upon the mind destroys the passive condition; and just as you may be able to induce that perfect passivity of the mind will your clairvoyant vision become perfected, and you will be enabled to discern objects that actually exist, though obscured from natural sight; or view occurrences that are actually transpiring, though many miles away, and thus even able to foretell future events. This may not be attained at the first sittings, but constant practice and patient, persistent effort lead to success.

Do not extend your first sittings beyond twenty minutes, else you may tire, which will destroy the passive condition of the mind and defeat the object in view.

From many years' experience it has been found, every operator has had his own peculiar method. The simplest form is for the magnetizer, who should be a person possessed of a fine, healthy, physical organ, and strong will, to make passes with his hands downward from the head and shoulders to the tips of the fingers while you are meditating to gazing intently at some object previously suspended before and somewhat above the eyes. Let the subject assume an easy position, as before directed, and with his eyes closed. There should be perfect stillness and freedom from whatever may disturb the mind, and will have a realistic perception of him and his surroundings, ... to a perceptive degree. By holding in your hand an auto- mobile lamp, or lamp of any other sort, and while you are in a state of clairvoyance, or Clairvoyance you may be able to test if you desire...
across continents to distant realms, and sees and
hears what is there transpiring. It may travel to
the remotest worlds of space and hold communion
with the inhabitants thereof. There are many per-
sons who have the power of detaching or abstract-
ing the mind or spirit from the bodily organism.
Among the earliest and most remarkable cases of
modern times was that of Swedenborg, who is said
to have been in open communication with the spir-
it world for twenty-six years. Since his time,
thousands of well-authenticated cases are on record
in all parts of the known world proving the truth
of the return of the spirits of the departed and the
possibility of an intelligent intercourse with them
by those still living in this mundane sphere. This
leads into that field of investigation above referred
to, which is not the province of this book to en-
ter further, and for the elucidation of which the in-
vestigator is referred to the various works on mod-
ern Spiritualism by eminent authors.

It will be found advantageous, after you have be-
come somewhat accustomed to inducing the transcen-
dence to sit with other persons who are developing this
power, or who may be in sympathy with the subject,
and to whom you are not afraid of appearing
ridiculous or otherwise, and to form a circle by
joining hands, and each one describing the visions
as they appear, which are frequently seen by others
in the circle as they are described, which also aids
in giving strength and variety to the mental vision.

How to Form Spirit Circles.

Inquirers into spiritualism should begin by form-
ing spirit circles in their own homes, with no Spir-
itusist or professional medium present. Should no
results be obtained on the first occasion, try a-
gain with other sitters. One or more persons pos-
sessing medium powers without knowing it are to
be found in nearly every household.

1. Let the room be of a comfortable tempera-
ture, but cool rather than warm; let arrangements
be made that nobody shall enter it, and that there
shall be no interruption for one hour during the
sitting of the circle.

2. Let the circle consist of four, five, or six in-
dividuals, about the same number of each sex. Sit
round an uncovered wooden table, with all the
palms of the hands in contact with its top surface.
Whether the hands touch each other or not is usu-
ally of no importance. Any table will do, just
large enough to conveniently accommodate the sit-
ters. The removal of a hand from the table for a
few seconds does no harm, but when one of the sit-
ters breaks the circle by leaving the table it some-
times, but not always, very considerably delays the
manifestations.

3. Before the sitting begins, place a card be-
side and some sheets of writing paper on the table,
and write down any communications that may be
obtained.

4. People that do not like each other should not
sit in the same circle, for such a want of harmony
tends to make the manifestations frigid, except with
well-known mediums; otherwise intense physical
manifestations, but an aerial feeling against them,
is a weakening influence.

5. Before the manifestations begin, it is well to
engage in general conversation or in singing, and
it is not that neither should be of a frivolous na-
ture. A prayerful, earnest feeling that the mem-
bers of the circle gives the higher spirits more
power to come to the circle, and makes it more dif-
icult for the lower spirits to get in, is a weakening
influence.

6. The first symptom of the invisible power at
work is often a feeling like a cool wind sweeping
over the hands. The first manifestations will prob-
ably be table tiltings or raps.

7. When motions of the table or sounds are pro-
duced freely, to avoid confusion, let one person
only speak, and talk to the table as to an inte-
ligent being. Let him tell the table that three tilts or
raps mean "Yes," one means "No," and two mean
"Doubtful," and ask whether the arrangement is
understood. If three signals be given in answer,
then let him ask, "If I speak the letter A slowly,
will you signal every time I come to the let-
ter you want, and spell us out a message?"
Should three signals be given, the plan proposed,
and from this time an intelligent system of commu-
nication is established.

8. Afterwards the question should be put, "Are
we sitting in the right order to get the best mani-
festations?" Probably some members of the circle
will then be told to change seats with each other,
and the signals will be afterwards strengthened.
Next ask, "Who is the medium?" When spirits
come asserting themselves to be related or known
to anybody present, well-chosen questions should
be put to test the accuracy of the statements, as
spirits often lead the person to try to get the best
results, and then answer false questions, so as to
be afterwards strengthened. Next ask, "Who is the
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results, and then answer false questions, so as to
be afterwards strengthened.
How to Mesmerize.

The true Secret of acquiring the art.

It has been said by a professional operator that if a person address an audience of one thousand, he would find for who would be unable to do so. Then the authoritatively, "you cannot open the eye of a man who are naturally in the psychological state. Although this proportion appears to recommend as the best for inducing the psychological subjects, and finally became excellent; for others it has required two and even three hundred sittings to preduce the same effect.

It is a matter of a few minutes to put the psychological subject in the mesmeric sleep. The phenomena exist in this state very greatly with different individuals. In the majority of new mesmeric subjects we cannot receive the least signs of consciousness. be mesmerized in a French man on the same day. There is no danger if you manage things right. After you have a subject under control you can by only a few passes, and telling him there is no feeling in his hand, remove it, or do the same for any other part of the body, and while in this condition any operator shall talk continually, the more the better, always with a tone of confidence. If you find a subject that is hard to restore, be firm, keep snapping the fingers and saying, all right. If you become excited after having a subject under control, he may remain in the condition for hours which would cause excitement, but in my experience there is no danger. If you find a subject that is hard to restore, you can by only a few passes, and telling him there is no feeling in his hand, remove it, or do the same for any other part of the body, and while in this condition any operation can be performed and your all right will restore them.

These instructions are complete and are the only real secret of the art and if faithfully followed will insure perfect success, providing you could ever attain it. If there is any part which you do not fully understand write us regarding it.

ANDERSON'S EXPOSE OF MYSTIC SCIENCE.
A full expose which will enable any two persons to become proficient in a very short time.

The "Second-Sight Mystery," which is often palmed off on an unsuspecting audience as genuine clairvoyance, consists of a series of questions so arranged as to be remembered very easily; and embraces every conceivable object that could be identified to the public mind, and the questions as far as is practicable, are connected alphabetically, or otherwise, with the various articles. As "Watch" and "What" both commence with the same letter, the question, "What is this?" indicates it is some kind of a watch. As there are many kinds to be remembered, suppose that we agree, that the cheapest, or most common be classed as number one; and the most costly, as the highest number. A common watch may be called number ten. A question of any number of words is called question number one, as it would be whispered, "A watch." A very large costly watch may be called number ten. A question of only three words is called question number one, as it would be whispered, "A watch." A very large costly watch may be called number ten. A question of only three words is called question number one, as it would be whispered, "A watch." A very large costly watch may be called number ten.

As watches are made in many countries, the names of the different places are written down in a column alphabetically for easy remembrance. Suppose that Elgin was number one, Geneva number two, Springfield, number three, Waltham, number four. A question of three words "Tell where was this watch manufactured?" or asked her the open face silver watch is number two; a costly gold watch may be called number ten. A question of only three words is called question number one, as it would be whispered, "A watch." A very large costly watch may be called number ten. A question of only three words is called question number one, as it would be whispered, "A watch." A very large costly watch may be called number ten.

Two people will be able to remember all the questions if they are willing to give the number of whose watch, etc., is number one. It is number one; and the number of words in the question indicates the kind. That last question, consisting of three words, is number four; a plain bosom pin is number two; and a large costly ear-ring is number eight; and the number of words in the question indicate the kind.

Things beginning with the same letter, are classified for easy remembrance, and numbered; cane, collar, cuff-button, etc., have a question beginning with the letter C. "Call this please?" is a cane. "Call this now, can you?" or any other four words preceding "Can you?" would be written on a label, then given to the lady, and asks a question commencing "What is this?" with any one word added, she knows that it is silver; if answered "Money," he would whisper to the lady, "Tell where was this coin made?" she would know that it was "American." "Where was this coin made?" or any other five words, would be "Canada." Two words after the question indicates the kind of coin. You will notice that particular sentences, or the number of words used, convey correct ideas; therefore a dozen men might offer the same answer in succession, and be unable to detect the trick.

A question commencing "Please" represents some kind of a pin. A common pin in everyday use is number one; a shawl-pin is number two; a hair-pin is number three; a pin to fasten a copper coin; one word more added thereto, makes it number four; a plain bosom pin is number five; and a diamond pin is number six. By remembering that the most common come first, it is no great task to learn the answers. A question of one word begins the question, while the number of whose watch, etc., is number one. It is number one; and the number of words in the question indicates the kind.

As watches are made in many countries, the names of the different places are written down in a column alphabetically for easy remembrance. Suppose that Elgin was number one, Geneva number two, Springfield, number three, Waltham, number four. A question of three words "Tell where was this watch manufactured?" or asked her the open face silver watch is number two; a costly gold watch may be called number ten. A question of only three words is called question number one, as it would be whispered, "A watch." A very large costly watch may be called number ten. A question of only three words is called question number one, as it would be whispered, "A watch." A very large costly watch may be called number ten.

For telling dates on coins, the age of any person, the number on a watch or banks bill, you have only to remember four or five different things. Perhaps it is too long ago for you to remember; but the practice second-sight have a confederate in the audience generally, the number of whose watch, etc., is known beforehand, which she is supposed to see, while in his pocket. In giving the age of people, they are requested to write it on paper for him to see, before he asks her. For this part, the word "Tell" stands for ten; every word in the question before "tell" counts ten also, and, "Age" and "Correct," followed by the word "Correct," in which case "Age" stands for nothing. "Age, Correct," is one, and every word that follows "Age," "Correct," excepted, stands for one; and every word that follows the combined words "Age, correct," is one. While asking about the date on a coin, the word "Date" stands for five. Months, years, seconds, or whatever you are asking about is five. You must be careful not to ask the word "Age, Correct," in the wrong place. "Give this boy's age, correct?" is one; another word added would make it two; three words would be four; "Give this boy's age, correct?" is five. "Give this man's age, correct?" is nine; "Tell how old he is?" is ten; "Tell his age correct?" is even; "Please tell his age?" is twenty-five; "Will you please tell me his age now?" is ninety-six; "Please tell this man's age correct, can you?" is one hundred and four; "Give the days?" is fifteen; "Tell the days?" is fifteen; "The hours will you?" is seven; "How many minutes?" is five; "Now please tell the seconds correct, will you?" is thirty-three. A little practice will enable you to form a correct answer to any question, from one to one hundred or more, far sooner than at first seems possible.

In giving a date on a coin, the first two figures are always supposed to be 18, unless he indicate indirectly that it is of the last, or some previous century. If he should say, "Tell me the date on this coin?" "Tell" is ten, "Me" is fifty, "Date" is five, and "Is there any" is one; making it 1868. The same rule applies here as given for telling the words.
I do not intend to make these explanations tireless, but I will be able to recall to your mind any explanations on any one thing till the next time we meet. If you have any questions, as asking and answering them is part of the great mystery of afe, people, there is no need to be greatly surprised to know all the combinations which will be to remember.

I have seen many who attempted to be greatly astounded because the lady, whose eyes were blungedfolded on the stage, was able to describe persons apparently selected at random among the audience, while he who asked her to do so was fifty years old. If in telling you of this, you will be surprised when I tell you that it is true. You will be surprised when I tell you how it is done.

If the first one that he selects, is a small man without a beard or moustache, he who thinks may be from thirty to thirty-five years of age, he asks the question as to the age of the man. "Can you describe this man correctly?" which question indicates that he is thirty-one, or one of the smallest figures, the first containing 1 to 5; the second containing 6 to 10; the third containing 11 to 15; the fourth containing 16 to 20; the fifth containing 21 to 25; the sixth containing 26 to 30, and so on. If you can answer questions, so as to describe any man sufficiently well to astonish every one; four words or less will enable you to do it better than they could learn any ten verses in the Bible, or a hymn book. Not all who practice it, use the same words or questions.

The trick is to unfold, to discriminate things unseen, and promiscuously pick from a crowd of persons, and name miscellaneous and out-of-the-way articles, has been performed so frequently as to surprise the mind; has been created in the minds of even the most intelligent spectators. But like everything else to which the term magic has been and is applied, the wonderful and mysterious are only the simple and the commonplace, and the credibility of the audience leads to the merest trickery, to that marvel and wonder which surrounds a feat of legerdemain or clairvoyance; but, as my readers will have already seen, and the second sight is explained, it will cause wonder no more.

Another exhibition of Second Sight—the reading of writing seen up and unopened—adds greatly to the mystique. The following is the method: A sentence is written, which can be easily done by any person. "Pervia is going on the st. ge., a s n ence is sected, and written with a lead pencil on a piece of paper." During the performance, a group of five or six men are seated at random, after shaking up the papers, but he really takes up the one he had already in his hand. The lady clairvoyant is then requested to read a sentence, but e. g., a lead pencil, which is the identical paper is then given to a number of the audience and to their astonishment it is found to have been a actual sentence written. It will be understood that the writer of a sentence is ignorant of what another has written, and the given sentence is therefore thought to have been written by the audience. This mystic may be heightened by adding a new element of surprise and mystery, the calligraphy: it may be made still more confusing by writing the sentence in a foreign language with a slight mistake in spelling, or grammar, upon which the clairvoyant must in order to become as perfect in this special branch of magic as the mysterious lady—Heller—Miss Anderson, Dr. Lynn, and a host of others, who have mystified and bewildered thousands of wondering spectators.

The Second Sight Mirror.—For telling what is going on behind your back—very mystifying, equal to an eye in the back of the head. It is concealed in the palm of the hand, and is always ready for use. For sale by any first-class Novelty House, or will be sent, prepaid, by us for 50 cts.
VENTRiloquism.

The Means by which it is Effectened.

Before entering upon the first and easy lessons, it will be well to consider the means by which the effect is produced, not on himself, but on the spectators and audience. And we may assure him, that if he has a fair range of voice, a diligent observer, a discriminating ear, and is able to throw upon his own voice, with attention, the sounds of the art, he could have attained—an assurance which we are merely incidentally to the original note or pitch, but he must be made to pass through the mouth downwards, or towards the ear. Then let the lips open at that corner only, the other part to remain closed. Next breathe, as it were, the air passing to and from the lungs. It is formed of cartilage, and terminating in very small sacs, termed air-cells. The trachea is a tube, the continuation of the larynx, commonly called the windpipe; through this the air passes to and from the lungs. It is formed of cartilaginous rings, of which it may be elongated or shortened. The larynx is that portion of the air-tube immediately above the trachea; it is indicated by the enlargement of the trachea, and the voice is formed in another part of the mouth. This is done by raising or lowering the larynx. The larynx has a large and a small part. The small part is the pharynx. Great attention must be paid to breathing from the imaginative person. As the door is now open, he will find that they are the means of expanding or contracting under the influence of the voice. He must be able to offer from our own pursuad and practical realization of the art.

The student must bear in mind that the means are simply natural ones, used in accordance with natural laws. We will give him the acoustical theory of the effect, the organs of which are supposed to be the means are the organs of respiration and sound, and realize the adjecti on muscles. They are the diaphragm, the lungs, the trachea, the larynx, the pharynx, and the mouth. The diaphragm is a large convex muscle, situated below the lungs, and having full power over respiration. The lungs are the organs of respiration, and are seated at each side of the chest; they consist of air-tubes, and the must be made to contract and modification.

We now proceed to give the instructions to which we have referred—instructions guaranteed in the minds of the listener, that they hear the same voice which they heard before, but which is raised and the pitch altered, so distinctly, but expel the breath in short puffs at each word, and as loud as possible. By so doing you will cause the illusion in the minds of the listeners, to come nearer by degrees. To cause the supposed voice to come nearer by degrees, roll, as it were, the words with a deep, quick breath. When the voice is supposed to come nearer by degrees, call loudly and ask some question. The words must be formed at the back part of the roof of the mouth. To do this the lower jaw must be drawn nearer the pharynx and the voice will come in a subdued and muffled state. The voice at every supposed step, roll, as it were, the words in a subdued and muffled state.

The Means of Effecting.

To acquire this voice, so named for distinction's sake, speak any word or sentence in your own natural tones; then open the mouth and fix the jaws; so, as though you were trying to hinder anyone from opening them farther or shutting them; draw the tongue half out, and the half, and the sound, instead of being formed in the mouth will be formed in the pharynx. Great attention must be paid to the jaws rigid. The sound will then come from the other side of a door when it is closed, or under a floor, or through a wall.

To ventriloquize with this voice, let the operator stand with his back to the audience against a door, and call aloud in a natural voice, inquiring, "Who is there?" This is done by raising or lowering the larynx. The larynx has a large and a small part. The small part is the pharynx. Great attention must be paid to breathing from the imaginative person. As the door is now open, it is obvious that the voice must be altered, for a voice will not sound to the ear, when a door is open the same as when closed. Therefore, the voice must be made to pass through the mouth downwards, or towards the ear. Then let the lips open at that corner only, the other part to remain closed. Next breathe, as it were, the air passing to and from the lungs. It is formed of cartilage, and terminating in very small sacs, termed air-cells. The trachea is a tube, the continuation of the larynx, commonly called the windpipe; through this the air passes to and from the lungs. It is formed of cartilaginous rings, of which it may be elongated or shortened. The larynx is that portion of the air-tube immediately above the trachea; it is indicated by the enlargement of the trachea, and the voice is formed in another part of the mouth. This is done by raising or lowering the larynx. The larynx has a large and a small part. The small part is the pharynx. Great attention must be paid to breathing from the imaginative person. As the door is now open, he will find that they are the means of expanding or contracting under the influence of the voice. He must be able to offer from our own pursuad and practical realization of the art.

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Voice No. 2.—This is more easy to be acquired. It is the voice by which all ventriloquists make a supposed person speak from a long distance, or from behind a door, or through a wall. In the first place, with your back to the audience, direct your attention to the ceiling by pointing to it or by looking intently at it. Call loudly, and ask some question, so as to catch the attention of the listener. Make your own voice very distinct, and as near as possible. By so doing you will cause the illusion in the minds of the listeners, to come nearer by degrees. To cause the supposed voice to come nearer by degrees, roll, as it were, the words in a subdued and muffled state. The voice at every supposed step, roll, as it were, the words in a subdued and muffled state.

When answering in the inanimate manner, the breath must be held back and expelled very slowly, and the voice unbroken. This voice may seem to proceed from the point indicated by the words must be formed at the back part of the roof of the mouth. To do this the lower jaw must be drawn nearer the pharynx, and the voice will come in a subdued and muffled state. The voice at every supposed step, roll, as it were, the words in a subdued and muffled state.

When speaking to the supposed person, expel the words with a deep, quick breath.

Too much attention cannot be bestowed on the study of sound as it falls on the ear, and an endeavor to imitate it as it is heard—for the effect is produced, not on himself, but on the spectators and audience. And we may assure him, that if he has a fair range of voice, a diligent observer, a discriminating ear, and is able to throw upon his own voice, with attention, the sounds of the art, he could have attained—an assurance which we are simply natural ones, used in accordance with natural laws. We will give him the acoustical theory of the effect, the organs of which are supposed to be the means are the organs of respiration and sound, and realize the adjecti on muscles. They are the diaphragm, the lungs, the trachea, the larynx, the pharynx, and the mouth. The diaphragm is a large convex muscle, situated below the lungs, and having full power over respiration. The lungs are the organs of respiration, and are seated at each side of the chest; they consist of air-tubes, and the must be made to contract and modification.

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known others might seek to posses themselves of it!

"Nay, nay, my mistress," responds Cynthia, "for Sycorax, the witch, died after bestowing it upon you and—"

"Be silent! Savaran approaches. Be silent!"

A haughty, stern-looking Greek has penetrated unannounced in the tiring-room. His air denotes that he bears grave tidings.

"Leave us," says Phryne, with an authoritative sweep of the arm, and the handmaiden vanish.

"Phryne," begins Savaran, "the time has come. The elders demand that revelation be made. The people call you a 'witch.' Would you loose your life? Would you expose yourself to insult? Would you drive them to tearing off your gorgeous robes that they may learn what charm so sways all men? Speak! Tell me the secret of your power. I will befriend you with them, aye, and protect you."

"Most potent liege," responded Phryne, "the time indeed is come. I will speak. I will e'en reveal to you the spell most innocent, by which from the Fates I have restored the gift of beauty and made mankind my slave. Behold!

And as she spoke the beautiful Greek took from her girdle a small golden box artfully concealed among its jeweled coils. "Behold the gift of Sycorax, the witch! Behold the drug so powerful, yet so innocuous, that has given roundness to the limbs, a snowy tint to these cheeks, this brow, sparkle to these eyes, and health to this body once so frail! When Phryne was a slave, a dark-browed and feeble girl, all too fragile and slender for beauty, this did Sycorax bestow—for many pieces of gold—upon her; this did she partake of from time to time, till now Greece, it is said, holds no fairer woman."

"What is the name of this potent drug?" demands Savaran, incredulously.

"It is ———." answers the fair Greek. Sycorax bade me beware to use but a tiny portion, telling me that nothing more was needed, but giving me enough, you see, to last me all my life. I have still another casket, and note you, the dose is so minute that scarcely would an insect perish did it imbibe it. See, I swallow it now! Behold! Art thou satisfied?"

"Put up thy casket, oh, Phryne," responds Savaran, smiling at last. "If such be the mystery, it is indeed a harmless one. Yet would I advise you to well conceal your caskets, else would some other woman possess herself of them, and you, perchance, would fade and whither, and become less fair."

"Nay, good Savaran, not so," replies the enslaver of men. "So well has the gift of Sycorax done its work that health is now mine while life shall last. None can take from Phryne what the Fates have graciously suffered her to possess. Phryne is now fair forever."—Campbell's Retrospect.

*For reasons best known to ourselves, we do not here divulge the name of the article used but to those in need of the same can have a box mailed secure upon receipt of $1.00.
ANDERSON'S EXPOSE OF MYSTIC SCIENCES.

SIGNS OF CHARACTER,
AND HOW TO ACQUIRE

PEACE AND PLENTY.

In informing our readers of the means of ascertaining the character of a person, we do not intend to enable them to acquire any improper advantage of their fellow mortals.

It is possible to so understand the organization of a person, that a consistent and pleasant experience can be had with him or her. It is also possible to understand the wants of a person by the information their appearance and acts will afford.

We will give a most useful catalogue of facts of the organization and conduct of a person which will enable any one who understands them to make friends of all persons they meet, and acquire their patronage and good offices.

Every person is disclosing his or her character and mind by the features and by a constant exhibition of the same habits.

All of the features are intended not only to give the person a good appearance, but to acquaint others as to his character.

A reading of one's character is always performed, more or less, when a person is first seen. If a complete understanding of such person's organization could be obtained, a world of misery and trouble would be avoided.

In every person's eyes a glimpse of a part of the character of the person can be obtained, and to the extent the eyes reveal the disposition the information will be reliable. The mouth will disclose a part of the organization, too, and with equal accuracy.

The ears are also capable of disclosing something of the organization. The nose also, and the hair. The whole contour of the face and the shape of the brain are as capable of performing a disclosure of character.

We can obtain a good idea of a person's character by his conduct as well, and if it will not be disrespectful, we will add that the character and qualities of a woman can be determined by her acts.

Now a person's eyes are sure to disclose the honesty or dishonesty of the owner, and also the amount of his conversational powers.

These attributes of the capacities of a person are all the eyes can reveal. A great or little soul will be seen through them, and a moderate one also.

If the eyes are black the person will require a great deal of moral influence about him to prevent his becoming a knave. A black eye is always sparkling with the associations of cunning and treachery. A most cowardly and unworthy man is as sure to possess black eyes as a crow is to possess black feathers. No person whose eyes are black can be given credit, unless he be one whose means be greater than his integrity. The eyes are often called black when they are merely dark blue or dark brown. We mean eyes that are actually black.

When a person's eyes are merely dark blue or dark brown the brain is simply studying the means of getting a living.

Such persons are as honest as the times will permit and no more so.

No means is given them for obtaining an existence except what is observed around them.

Such persons are but animals in human form and are only continuing the habits of the animal that gave them their origin. They have no desire for anything but what will satisfy a propensity for obtaining money or a pride for appearance. Each of these attributes can be seen in the dog, hen, fox, peacock, and horse, and in many other brutes. There is no difference between the human brute and the animal, except in the degree of capacity and in form.

A person whose eyes are light and capable of giving any other person a calm stare, can be trusted although he has no property. He will not ask credit for more than he can pay. He is always anxious to give more credit than his interests will permit, and if he fails to meet an engagement it will be because others are failing to meet theirs with him.

If a person is possessed of eyes that are gray, with a considerable amount of white ring about them, a scamp of the most heartless kind is behind them. All such persons
ANDERSON'S EXPOSE OF MYSTIC SCIENCES.

A person's experiences.

Country, playing gentleman, and giving accounts of their good standing and great acquaintances at home.

All such persons should be avoided, as much as a rattlesnake. In their breasts there is a serpent's heart, and in their heads a serpent's destructive poison.

Wherever a person is seen with small sharp eyes, winking as frequently as a toad's, and closed when he smiles, a miser and trickster is seen behind these winking organs.

A mere cat, in greed and heartlessness, is given a human aspect. They never have any more honesty than will enable them to keep out of prison.

Such a person is as much a detriment to a society as a conflagration in property or a forest of wolves. Every motive of his life is the acquisition of property and the practice of cunning upon his neighbors.

The most interesting eyes a person can own, are those that can talk when the tongue is silent. These eyes are in heads that are so full of charity, intelligence and love that a volume of these qualities are exposed in such organs.

They are more proficient in the heads of woman, and they are the objects that are so hard for painters to copy. A woman of good qualities will talk with her eyes faster than a woman of bad disposition can with her tongue.

Now let us see what the nose can disclose of a person's character.

This wonderful index of an active brain is given in the face of a talented person as a good illustration of the work the brain is doing as any one can care to see. The nose is almost entirely created by the brain. Its cartilage is but unsolid substance that the brain discharges, and what has been solidified constitutes the bone.

Every particle of the skull is a product of the brain, and it is merely the broken down portion of the cells of this organ that are thrown to the surface and hardened. The decomposition of the brain is what breaks the cells into pieces. The only change that takes place in the brain is the destruction of the cells, and the construction of new ones, and each operation is performed by the sweep of the blood through the organ.

Every pulsation of the blood destroys a portion of these little globes and creates as many new ones. The cartilage of the nose is just so much unsolid substance of decomposed cells as the brain is capable of discharging in the direction of the point of the nose. What has had time to consolidate constitutes the crust of the organ. The cartilage is constantly renewed by the same process that the brain is renewed by. The creation of a new point to the nose every day is what renders it capable of giving the drunken a blossom of the habit of drinking. The alcohol, drunk, will increase the destruction of the brain to such an extent as to give the drunkard a preponderate point to his proboscis.

The pug nose is always index of a combatative disposition, and if the possessor is also possessed of a bushy hair on the back of his head, he will be as quarrelsome and dishonest as a leopard.

The pug nose is the best possible evidence that the person has never obtained a great idea. A person who has no joint in his nose has never possessed one such thought. All their claims to wisdom are groundless, and it is utterly useless to converse with them about anything that requires talent to understand. If the person can be made to see the idea or fact at the time of the conversation, he will be sure to forget it in an hour afterwards.

The long, straight nose is sure to disclose a persevering and cautious person. Such a person will make an inveterate enemy or a constant friend to one he is concerned with. The gradual growth of the nose is indicative of the gradual and constant work of the owner of the organ. If the brain is well balanced the person will employ his faculties to the advantage of the community as well as to himself. The nose is a constant assurance that the person will succeed.

Let us now see what an ear can reveal of the person. The ear is constructed by the same process as the nose, and it is only a welded cartilage, calculated to assist the auditory nerves in obtaining the effect of the atmosphere that produces sound. A common toad-stool is given its shape by a similar operation of a decomposing log. Only an uneven discharge of the substance of the ear creates its welded ridges. This work is all performed in the development of the fucus.

The growth afterwards is uniform. Only in the size of a persons ears merely can any idea be obtained of the person's character. If they are large, a great brain is sure to be operating between them, and the ears are only vibrating in harmony with the operations. The thickness of the ear is only a result of the activity of the brain. If the person is honest, this condition of the ear is a good promise of a good citizen, and if he is dishonest, it is evidence of great activity in his rascality.

This is all an ear can teach of a person's constitution.

The hair shall now receive our consideration. This adornment of the head is another production of the brain, and it consists of a great number of hollow spears, as much like a horn as a thing so small can be. The color of the hair is what will denote
The person's disposition, and the size of its spears is with the brain. If the hair is coarse, no matter what its color, mere animal organ. The cells of the brain are large in the person's hair is both coarse and red, he will create a community, and give the police magistrate frequent calls. If the hair is coarse and black, a mere loafer will own it. He will be seen on the corners of streets staring at the female passers, and will be in a physician's office seeking with disease in a few years. If he is not a drunkard, it is because he has got excitement enough of the brain without alcohol. The hair is black always because it has been burned to a charcoal surface by a brain that cannot employ the electricity its decomposition generates in a good work. Such a person is always in active search of what will satisfy passion or.

If the hair is coarse and sandy (we mean the color of sand), a very ordinary peaceable citizen is seen. The world possesses more of this character of persons than any other. Now, all that renders a person's hair of this color is a moderate amount burning of the tubes.

The color will in every instance be sure to give people a sufficient evidence of an ordinary person. What a great advantage it will be to those contemplating matrimony if the opposite sex possesses a sure indication of the character desired! The fancied being is sure to possess the indication, and it has only to be understood to be all that can be desired. Every person will disclose their amount of conversational powers when acquaintance is going on. The only want in this respect will be a want of truthfulness in what they say; the most wanting person will be the most wanting in this respect. In each courtship determined effort is generally made to deceive the opposite sex as much as possible. The fruits of the work are a life-long disappointment and quarreling. In every instance of deception a penalty of this character follows. No one will deny this, who has been informed by a wife or husband that if he or she had only known that he or she possessed such a disposition, he or she would never have married the deceitful object. Let us inform the young man and young woman, that all the deceit that a lover can practice will be of no avail if they can understand the evidence of a person's disposition. What has already been stated is quite enough if it is remembered, but there are other means of detecting the character of a lover.

If the young man is able to go and see his sweetheart in the day time, and without improving his appearance, he will be sure to be found all he pretends to be in the way of appearance and character.

If the young lady is able to call on the young gentleman's mother in her every day apparel, she will be sure to be all she pretends to be in the way of character and appearance. In these simple exhibitions of sincerity, there is all a person needs of acquaintance with the constitution of mind and principle of a bride or bridegroom. All the conversation and gallantry of a young man will disclose nothing of his character. All the affability of a young lady will disclose nothing of her character. The only way to ascertain the knowledge of the organization of either, is by the observation of what has been pointed to.

Now, we will add to these brief statements of the evidence of character, the pertinent remark, that in every community there is but one in several thousand of the people who is possessed of great talent. Sometimes there is not one. All the great men or great women of the world will not exceed one thousand at any period. The other portions of a community are divided into what may be called well balanced and unbalanced. The well balanced will be the thrifty and influential class, and the unbalanced will constitute the criminal and slothful classes.

The criminal will constitute about one in a hundred, and the slothful about one in fifty. These averages are usually observed in a community that is old. In a new community the isparity is greater, according to the inducements that created the community.

No great mind is ever seen by the community he lives in. The people about him are the last to find out what he is. It must be learned from people away. When it is learned, the first inquiry in the minds of those around him, is, whether the fact cannot be overthrown, or his reputation destroyed. If they conclude cannot be done, they will commence a fawning and adulation and try to become friends, in his mind. When this fails to bestow greatness on them, they will beg gather sour grapes in the nature of constant malignity and slander.
of three from his body. As the two men the man who left them a few in the face, I now opening an opening in the lower corner for his astonished to see what appears to be the head of astonishing to see what appears to be the head of that purpose, and calls on the third man to call aside the front curtain; and the audience are greatly down on the floor, with his feet towards the front curtain. The secret lies in the use of a half dollar of your own, on one face of which (say on the 'tail' side) you have cut at the extreme edge a little notch, thereby creating a minute point or tooth of metal to project from half side of the coin, a coin so pre-arranged to be spun on a table, and should chance to go down with the notch, wherever it is upwards; it will run down against a mirror, which he unperceived, puts through a slot, which fits into a socket, in the end of the machine, at her elbow.

You must admire the charm which is its own, under pretense of showing to spin it, or to test your own. You shou d not allow your audience to imagine that you are guided by the sound of the coin, as one they have the clue, they will easily learn to distinguish the two sounds. They are not, however, likely to discover the secret or the notch, and be unable to explain the result, though you may be blindfolded, and placed at the farther end of the apartment.

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Whereby from $1,000 to $2,000 Can be Made Yearly

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Many great discoveries, and two very important ones in particular, were for a long time lying in obscurity as far as their application was concerned. We allude to electricity and steam, both of which, without doubt, are as old as the globe we inhabit, and since they have been made by newly applied principles, subservient to the will of man in thousands of ways, and not only in producing wealth, but pleasure, convenience and comfort. We have become so accustomed to their wondrous workings in every day life, that we now look upon them as nothing so very strange after all, for the results can be easily accounted for on simple scientific principles, and we only wonder why these discoveries were not made centuries ago. My friend, as we slept over the other discoveries, so we have been sleeping over the ones we here introduce to your notice, the field for their application is unlimited, and it is equally so with our NEW SECRET ART, which is based on no new material, but consists in a Newly Applied Principle, or Improved method of treatment, the thing itself having existed, like Electricity and Steam, for many ages, while tens of thousands of people throughout the wide domain have been living from hand to mouth and probably dragging out a life of misery and poverty during a long series of years, just because they were unconscious of the fact that they had the means of untold wealth within their immediate grasp—-a business requiring no extraordinary skill—one that can be conducted at home without interfering with any other trade or profession. It is not a business for a day or season, but for all time. It can be commenced on a very small capital, even as low as $3 or $5 if necessary, and be increased as circumstances will admit—the amount made will of course in every instance depend on amount of capital invested; $300 bringing $3,000, and so on in that proportion.

Many would willingly pay fifty times the amount we ask for this information rather than be without it, but as it is a business that can never be exhausted, we have concluded, in order to bestow the greatest good on the greatest number, and enable the most humble household to enjoy its blessings, to put the price down to one dollar, although for the first 60 days we charged ten dollars per copy.

We would willingly disrobe the business of the mystery in which it is now clothed, could we do so without revealing and making common property of the secret. We can here state, however, that having been thoroughly tested and proved fully equal to all we claim, it is no experiment—neither is it a recipe for manufacturing any article whatever, nor any of the clap-trap or humbug arrangements of the day, but a strictly legitimate, honorable, inexhaustable and highly remunerative money-making business, in which any one, whether high or low, rich or poor, learned or unlearned, may engage with equal propriety.

We now leave the matter for your consideration, hoping that you will decide for your interest if, however, you turn a deaf ear, the responsibility rests with you alone—having offered to take you by the hand and assist you to mount the stepping stone to fortune while she stands knocking at your door, we are conscious of having done our duty. Some who are always blind to their own interests, and consequently an age behind the times, may ask, if we have got such a good thing, why do we not keep it and make $5,000 to $10,000 yearly ourselves. Our answer is simply this—that the business being inexhaustable, we can, in addition to carrying it on ourselves, sell the art to others if we choose, and although we get but a small sum from each person, yet as many rivers make the mighty ocean, so do these small sums continually flowing in from all parts of the country, make a sum total by no means insignificant. Furthermore, not being possessed of selfish dispositions, we have no desire to hide the light under a bushel and monopolize it, therefore it is gratifying to us to be able, while making an honorable living, to show others how they too can secure a competency for themselves and families. Satisfaction guaranteed or money refunded.

Believing that anyone who has not the pluck to invest $1, as a test, when the happiness of himself or family is at stake, deserves no better fate than to be left moping along in darkness and poverty, we deem it unnecessary to say more on the subject. We therefore await your decision, on which (if you are not already in independent circumstances) may depend your welfare.

Address, LEW H. ANDERSON, CHICAGO, ILL.