

THOUGHTS ON PSYCHOMETRY,

THE SCIENCE OF PSYCHOMETRY

EXPLAINED IN THE FORM OF QUESTION AND ANSWER

BY

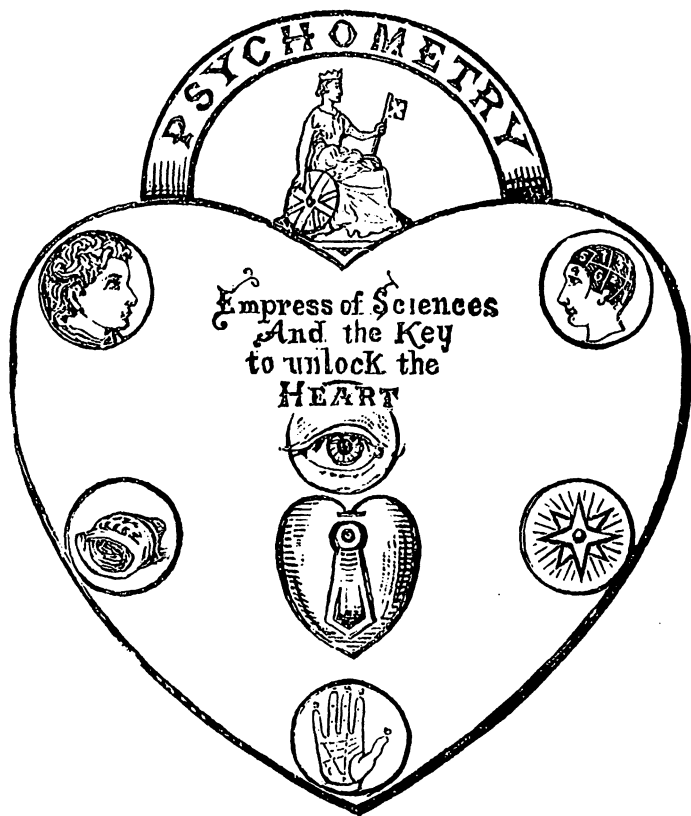
IDA ELLIS.

ILLUSTRATED.



Yours truly,

IDA ELLIS.



PREFACE.

The following pages are the result of many years special study and continued practice of the gift of Psychometry. Each chapter consists of a series of questions which have been put to me by my numerous clients and friends from time to time, and answered by me in as practical and concise a manner as possible. I have refrained from detailing my experiences as a professional Psychometrist, except in one single instance, as it savours too much of self-advertisement.

Comparatively, very little is known of nature's laws, and I do not pretend to claim superior knowledge concerning them, but sufficient is known to warrant the statement, that when the veil is lifted, a sense superior to those already known will be found : whether that sense be a faculty possessed by our ancestors, or a faculty our descendants are destined to possess, I am not prepared to say, but we are positive of the partial development of it in the present generation.

The object in publishing these pages is to stimulate thought and enquiry into this most interesting branch of the study of man, for Psychometry is so little understood, even by those who know the most about it, that a close investigation into the physical and mental organisms which manifest the faculty, and the laws which govern the results, would be of immense value to psychical researchers.

IDA ELLIS.

Promenade, Blackpool, 1899.

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THOUGHTS ON PSYCHOMETRY.



CHAPTER I.

PSYCHOMETRY: ITS HISTORY AND UTILITY.

1. *What is Psychometry?*

The word is coined from the Greek *psyche* soul, and *metron* measure, signifying *soul measurement*, but it is not so much the measurement *of* the soul as measurement *by* the soul, as not only the soul of man, but all things conceived by the human mind can be measured more or less, by the person who possesses the gift. Psychometry may be termed the power to sense the condition of things at a distance, when the mind is brought into contact through the medium of some substance which is grasped or touched by the Psychometrist, or by entering into an atmosphere charged with the aura of the thing to be Psychometrised. Sometimes the faculty manifests a phase of clairvoyance, clairaudience,

clairsmellance, prevision, premonition, telepathy, dreams, and the senses of taste and touch appear to be highly developed in many cases.

2. *Who discovered Psychometry?*

This honour is due to Joseph Rodes Buchanan, M.D., who in the autumn of 1842, in the city of New York, ascertained and proved by experiment, the existence of a wonderful power in the constitution of man which he named Psychometry.*

3. *What is the Utility of Psychometry?*

Psychometry assists business men to make safe investments, employers to discover dishonest employees, lawyers to obtain information on behalf of their clients, and medical men to diagnose mental and physical disorders. It also assists parents to solve the problem "What to do with our boys and girls," judges in their judgment of prisoners, and the police force in the detection of crime and criminals. An instance of its utility to insurance companies is mentioned by Buchanan as follows:—"Mrs Hayden was very successfully employed by the president of the Globe Life Insurance Company, in protecting the company against losses in insurance on lives, until forbidden by the bigoted stupidity of the board—a folly which contributed largely to the ultimate wreck of the company."† As a study Psychometry is also of great importance, for "knowledge is power," and as a know-

* Manual of Psychometry, by J. R. Buchanan.

† Manual of Psychometry.

ledge of human nature in all its branches is the most important of all knowledge to study man should constitute a source of the highest gratification to human minds, for man is the masterpiece of nature's work within our knowledge. To study the psychical part of man is perhaps more important than the study of man physically, as mind is superior to matter

CHAPTER II.

PSYCHOMETRISTS.

4. *What Percentage of Persons Possess the Faculty of Psychometry?*

It is quite probable that all sensitive persons possess the faculty more or less, and many persons who exercise this faculty unconsciously, would, if asked whether they were Psychometrists, reply in the negative, because their attention has never been drawn to their gift. Denton says: "One female in four, and one man in ten possesses the faculty," and Buchanan informs us that "The number who could exercise the acute sensibility and taste which I have described appeared to be variable in different localities, being greater in warm climates than in cold. In some places one fourth, or even one half of the whole population appeared to be capable of displaying this new power of the nervous system. In other places not more than one in ten or fifteen could display it distinctly." America produces the greatest number of Psychometrists, because the atmosphere is perhaps more suitable in some parts, and as a nation they are more inclined to take up new things and progress accordingly.

5. *Which Sex is Most Successful in Psychometry?*

The faculty of Psychometry is most highly developed in females, who, as a rule, are more sensitive than males, but this is probably owing to the fact that the former do not habitually take the positive side of anything in life to the extent that the latter do, hence the sensitiveness would be increased by a frequent state of passivity, if by nothing else.

6. *What do Psychometrists undertake to Accomplish?*

Generally speaking, Psychometrists undertake to describe the character, talents, and failings of individuals, and tell their past, present, and future surroundings. They can trace the history of substances, discover lost objects, portray the circumstances leading up to certain actions, and the probable results of such actions, or the blossoming forth of events which are now in the bud, and other similar phenomena; but it should always be remembered by the investigator, that different Psychometrists manifest different phases of Psychometric power, hence one will fail in one branch of Psychometry where another will succeed. * It may not be out of place to give a hint to those who make absurd demands of the Psychometrist, by stating what a Psychometrist does not undertake to accomplish. He cannot get impressions on demand, or raise a spirit. Because a Psychometrist can get impressions on certain subjects, it must not be

* For a list of names and addresses of Psychometrists see "The Directory of Character Readers" by the same author, price 6d. Published by the Ellis Family, Blackpool.

supposed that he can get anything and everything. Clients make the most foolish requests in this direction: one will demand the name and address of a person whose surroundings in other particulars have been accurately described, and because the Psychometrist fails in that one particular, the seance is pronounced unsatisfactory. A Psychometrist must not be expected to give every particular, any more than the astronomer can give every particular connected with the planet he sees through the telescope.

7. *What are the Methods Adopted by Psychometrists in Psychometrising?*

The Psychometrist may be in either a normal, or trance condition, but in all cases a passive state of mind is requisite. One Psychometrist will grasp the article to be Psychometrised in his left hand, and write or speak his impressions, another will repeatedly draw the article through and through the tips of his fingers, whilst the third will press the article to his forehead, or temples. The impressions are generally spontaneous though in some cases an impression may not be felt for twenty or thirty minutes.

8. *Why do Psychometrists Usually Grasp the Article to be Psychometrised?*

Assuming Psychometry to be a sixth sense, and knowing that one sense assists another, we may safely infer that the sense of touch assists the sense of Psychometry. The

skin probably imbibes the aura which emanates from the article to be Psychometrised and forms a connecting link by which the Psychometrist performs his task. The skin is a highly organised membrane, full of minute pores, cells, blood-vessels, and nerves ; it imbibes moisture, or throws it off according to the state of the atmosphere, and the temperature of the body ; it also breathes, as do the lungs (although less actively) and all the internal organs are in sympathy with it. A Psychometrist may be likened unto the negative pole of a battery, and the article to be Psychometrised the positive pole. The contact of the two poles is brought about by the grasping, producing more satisfactory results than if the two had not been connected. This grasping applied to Psychometry is termed being *en rapport* with the subject, and to be *en rapport* is as necessary to the Psychometrist as the spark is to the escaping gas, or the train of gunpowder before explosion, and the closer the contact the more direct and strong will be the probable results.

9. *Do Psychometrists pass through any Particular Experience whilst Psychometrising?*

In some cases the normal Psychometrist experiences nothing more than a rapid succession of thoughts, often disconnected or at least out of harmony with his personal knowledge or affairs. In other cases the mental state of the client's mind is experienced, or physical pains are felt, accompanied by pathognomical signs analagous to those experi-

enced by the client. * Mental pictures are sometimes seen, and at times these become objective, in which case the Psychometrist may experience a numbness in the extremities, and a peculiar tightness of the cranial nervous substance. In many cases the Psychometrist is impressed to describe metaphors, which the client alone can interpret.

10. *Why can one Psychometrist successfully Psychometrise an article which another Psychometrist fails to do?*

The conditions may not have been adhered to (See Q. 17), and it should be borne in mind that a Psychometrist who follows a trade or profession other than Psychometry, can Psychometrise that class of things which he comes mostly in contact with, more successfully than anything else. For instance, a carpenter can Psychometrise a piece of wood best ; a phrenologist who is habitually manipulating heads would

*An illustration of this may be given from my own experience. A middle aged female consulted me for a diagnosis of her condition of health, and sent a tuft of hair through the post for that purpose. In this case I experienced excruciating pains in my back accompanied with profuse perspiration. This condition was so unbearable that I went into the kitchen for relief, but thoughtlessly still held the hair in my left hand, which I pressed to my back. On entering the kitchen my housekeeper exclaimed : " how much you look like Mrs. B. when her back is bad ; that is exactly how she does. What is the matter ? " After an explanation I learned that my housekeeper was well acquainted with my client, although at the time she was speaking she had no idea whose hair I was holding, but the pathognomical signs and expressions of my countenance, were for the time being, so closely resembling those of my client that they called forth the above remarks from my housekeeper. My diagnosis was to the effect that the lady in question was suffering from a cancerous tumour in the muscles of the back, which I ascertained was afterwards confirmed by a medical examination.

find hair a means of conveying impressions to his mind very quickly ; a palmist would no doubt Psychometrise most successfully by coming in contact with the hand, or remnants of the finger nails ; a shrewd businesslike person with an active temperament, would succeed in business matters ; a reflective studious person of a scientific cast of mind, would probably be most successful in scientific matters, diagnosing disease, etc., whilst a persevering concentrative man who lives in a mountainous or rocky neighbourhood, would probably be an expert in sensing and tracing the history of geological specimens. An important fact to be remembered is, that Psychometrists usually describe the character of individuals according to their own standard, hence a Psychometrist with Liberal views would describe the character of Gladstone with fervour and great earnestness, while a Conservative Psychometrist would describe the character with a tinge of bitterness in his remarks. Both would be correct when the delineations are stripped of the personal bias.

11. *Is it possible to class different Psychometrists for different Phenomena?*

There is not the slightest reason why a proper classification could not be undertaken, and those who have the funds to make tests and attempt the task, should find it an easy matter to present the world with a correct and detailed classification, by merely keeping a record of each case. I would suggest the following particulars be entered in a book ruled for the purpose :—1st, description of test ; 2nd, name of Psychometrist ; 3rd, address ; 4th, age ; 5th, sex ; 6th,

place of birth ; 7th, married or single ; 8th, education ; 9th, habits of life ; 10th, in trance or normal state ; 11th, temperament ; 12th, shape of head ; 13th, shape of hands ; 14th, colour of hair ; 15th, colour of eyes ; 16th class or phenomena most satisfactorily produced ; 17th, environments, etc., etc.

12. *Why do Psychometrists sometimes resort to Fraud to gratify their Clients?*

In all professions there are imposters who profess a knowledge of their subject without possessing it, and the profession of Psychometry is no exception to the rule. With such persons we have no sympathy, for their work consists of a series of assertions which are merely guesses, and of course prove to be incorrect in most cases. But there are those possessing the gift, who are so anxious to gratify a client, and yet unable to receive impressions through no fault of their own, that they unwittingly—in their hypersensitive condition—make speculative assertions, without any real intention to deceive, therefore a distinction should be drawn between intentional and unintentional deceit, for those who know the absurd demands made by many people, will sympathise and not ruthlessly condemn as frauds, those who inadvertently allow themselves to fall into error.

13. *How can a Fraudulent Psychometrist be detected?*

When a person professing to be a Psychometrist deals merely with the *future*, so that his client cannot know the truth or otherwise of the prediction until the time of fulfilment arrives, or when the Psychometrist (?) contradicts

himself on the second or third visit, or avoids a consultation under some pretence or other, incapacity at least may be suspected. It is quite possible for an impostor to impose on ignorant persons in this way, but an intelligent person will request a description of his *present* surroundings, or perhaps the *past*, and from this can judge. However, before passing judgment on the suspected one, it would be well to bear in mind that the result of a consultation on such a subject as business, frequently fails to coincide exactly with the views of the client, because the client's conception of the case is imperfect, and in such a case there may not be the vestige of fraud.

CHAPTER III.

THE CULTIVATION AND PRACTICE OF PSYCHOMETRY.

14. *What are the Qualifications necessary to become a good Psychometrist?*

1st, a temperament of a mental-motive-vital or a mental-vital-motive character. * 2nd, a predominance of the reasoning, refining, and moral regions of the brain, as shewn in fig. 1 on page 73. 3rd, a fairly good education.

15. *Can Psychometry be Cultivated, if so, How?*

There is no doubt that the faculty of Psychometry can be cultivated in certain individuals who possess certain qualifications, but there are others who fail in the most simple experiments, after weeks of study and patient practice in trying to cultivate the power, simply because they have not the vestige of a psychic gift. To such I submit the following poem.

* "Temperament and Character" by Albert Ellis, price 6d., will greatly assist the student of occult science.

What is it you require? Another art? Seek you one more
Divine accomplishment to grace your well selected store?

Ah! now, methinks, your aim is high, so high that few can
reach,

For this is one oft proved impossible for man to teach.

It must be born, a gift innate, for 'tis the soul's keen eye
Detecting powers and traits unseen to common passers by.

The gift you wish to have, is one not oft possessed by those
Who seeing others use th' enchanting power of priceless
worth

Make up their mind (whilst toiling for the things of earth)
It shall be theirs, and to their soul all occult things disclose.
Their brain is then call'd into play, and more strict than
before

They test themselves, test after test, but then when months
are o'er,

And looking back upon the progress which should then be
made,

It seems they would have been as wise if they had simply
stayed

In apathy, and finished at the starting of the chase,
Which ever proves a wildgoose one to those who cannot
place

Not only intellect to learn, but psychic power as well,
To grasp this new-named gift of soul, so rare which helps to
swell

The list of those whose names are heard in public life: but
you

Yourself to teach, might try for years alone. Then, this is
true.

A big balloon, made grand and strong, and painted round
about,
With fancied pictures seen on high ; in fact, a fresh "turn-
out,"
Without its gas, or powers of "go," would learn the art as
soon,
As just as quickly it would soar and touch the gentle moon.
You cannot learn this wond'rous "art," I pray you give it o'er,
You've gifts unused, go use them all, before you covet more.

Those who have the necessary qualifications and wish to teach themselves will find it a good plan to walk behind people in the street, imitate their walk and carriage of body, and endeavour to feel as they feel. It is surprising how successful this process proves to be with beginners. The student should attempt to Psychometrise the contents and surroundings of all letters received by him, before opening them, and when suitable, submit the results to those whom it may concern for their candid opinions. It is far easier, quicker, and in every way more satisfactory to have a tutor who is well versed in the art, for a person may study books on Psychometry for years and then not know so much as a course of lessons will impart, because it is the method and system of learning, and not the quantity of reading which leads to success. This fact prompted us in the year 1891 to open a special department for the education of those willing to place themselves under our tuition, and so far our efforts have been appreciated to the extent that we believe we have more pupils studying the occult sciences on our books than any

other similar institution in the United Kingdom. It may not be out of place to make some remarks on our postal tuition, which is more popular than is generally supposed. It consists of thirteen weekly lessons which go deeply into the principles underlying books on the subject. A general letter accompanies the first lesson, giving instructions and advice as to the method of procedure to be adopted by the pupil. With the second and each of the following lessons is sent a test paper of questions based upon the lessons previously given, which prepares the candidate for the written paper of questions, or the oral examinations of the different societies should he desire to apply for the certificate or diploma of any of these institutions. Personal tuition varies from postal tuition, mainly in the fact that instead of a written lesson being sent to a pupil, one hour's verbal tuition is given each week lasting over a period of thirteen weeks, and naturally a student acquires the lessons thus imparted more quickly than those who have the lessons by correspondence. We shall be pleased to furnish any of our readers with further particulars. To those who wish to teach others I would suggest the adoption of the following methods. 1st, the tutor should procure all kinds of geological, medicinal, and other specimens that he himself knows little or nothing of, but is nevertheless able to procure sealed written particulars concerning them. 2nd, the pupil should be in a normal condition. 3rd, the conditions stated in question 17 should be enforced as far as possible. 4th, the tutor should place in the hands of his pupil one specimen to be Psychometrised, with a request to

state his impressions and sensations whatever they may be. 5th, if the pupil be slow, a few questions may be asked by the tutor. 6th, the seance should not be persisted in more than one hour in the forenoon of each day.

16. *Which is the most successful, Trance or Normal Psychometry?*

Many people believe that trance Psychometry should be most successful, because the higher faculties can then be more exclusively fixed upon the subject in hand. This may be illustrated by a mother watching over her child: the mother falls asleep, but is remarkably susceptible to the slightest sound the child may make, but no other sound. Perhaps it is better to state that trance Psychometry is more adapted for certain classes of tests than normal Psychometry, though I have yet to learn that a normal Psychometrist fails to accomplish quite as good results as one in trance.

17. *What are the Conditions Favourable to the Obtaining of Successful Psychometry?*

1st, A Psychometrist should be chosen who is known to be specially successful in that class of phenomena to be tested. 2nd, the client should be honest and straightforward and not endeavour to deceive or balk the Psychometrist in any way. 3rd, an apartment of even temperature, free from draughts, and removed from the sphere of interruption, such as crying children, street noises, or anything else likely to disturb the Psychometrist. 4th, the Psychometrist should

not be hurried. 5th, a clear atmosphere. 6th, the article to be Psychometrised should be handled as little as possible by intermediate persons.

18. *What are the Causes of Unsatisfactory Results?*

One or more of the following causes may unfit the Psychometrist for any particular test. 1st, the nature of the test as personal bias or mental antagonism, or antipathy to any particular experiment would in most cases produce negative results. 2nd, insincerity on the part of the client, such as stating wrongly the name, sex, age, etc. 3rd, impossible demands of the client to exclude imposition. 4th, frequent handling by intermediate persons of the article to be Psychometrised. 5th, fear on the part of the Psychometrist of being criticised. 6th, the state of the weather, which, in a great measure, affects the nervous system of the Psychometrist. 7th, too great haste. 8th, ill health of the Psychometrist and similar inharmonious surroundings. A Psychometrist may be compared to a calm lake, in which the surroundings are reflected as in a mirror: if a gust of wind disturbs the surface the reflection is blurred, so the Psychometrist sensing the surrounding conditions can be disturbed by many causes.

19. *What is the Result when an Article which is to be Psychometrised is Touched by Several Persons?*

The Psychometrist will generally sense the conditions surrounding the person who left the strongest impressions on the article, for it is pretty well established that our

thoughts and actions leave our impressions on things we touch, and that some persons impress things with their thoughts and actions more than others, according to the power of their aura. Good Psychometrists can penetrate veils accidentally caused by others handling the article, though frequent handling by intermediate persons should be avoided as much as possible.

20. *Is the Practice of Psychometry Dangerous to the Psychometrist? If so How?*

The practice of Psychometry is accompanied with very little danger, provided the Psychometrist is in a *normal* condition, but this cannot be said of *trance* Psychometry, for the following reasons. The trance state is induced by embodied or disembodied spirits of whom little or nothing is known—generally speaking—as to their character and intentions, and pathologically there is little if any difference between the trance state and epileptic attacks, for both involve reflex excitability of the grey matter of the brain during the partial suspension of the motor centres, but for all that, it should not be implied that the trance state is a disease. In either case, the Psychometrist is liable to 1st, an increased and uncomfortable degree of susceptibility to surrounding influences. 2nd, nervous debility, caused by fixing the attention too closely and too long over one case. 3rd, a continuation of the pains from which a client may be suffering, when the Psychometrist is unable to throw off the influences, for when it is considered that the Psychometrist actually experiences the pains of his clients, it is no wonder he should sometimes

feel ill after Psychometrising. It is noticeable that persons who dream of some terrible thing, generally feel out of sorts next day.

21. *How may any Dangers Attending the Practice of Psychometry be Guarded Against?*

After each case the Psychometrist should make a mental effort to dismiss it from his mind, by transferring the attention to something else, or take hold of the poles of a good battery for five minutes, or take a brisk walk in the open air. He should sleep well, live principally on fruits, and nuts, and fresh air; pay strict attention to bathing the body regularly, and avoid all that which clogs the body or depresses the mind.

22. *What Advice from a Business Standpoint would you give to a Person about to Enter the Profession?*

After having received proper tuition, the would-be-professional should join some well known Psychological Society, and commence business at once without the least loss of time. One of the greatest mistakes beginners make is to commence practice in the same town as they cultivated their gift. A prophet has no honour in his own country, and this is one reason why we recommend all our pupils to remove from their native town and open up some thickly populated district. The consulting rooms, or offices, should be as central as possible in a self-advertising locality, for out

of the way places for the sake of cheapness spell ruin. The vexed question of fees should also be considered. It is best to have a pretty high scale of charges, say 2s. 6d., 5s., 10s., 20s., and 40s., when there is no competition in the district, but when competition is keen we advocate the reduction of fees to counteract the bad influence of charlatans and quacks. Many Psychometrists who profess to be "lovers of the science for its own sake" make a fuss about the ridiculously low prices charged by some of their fellows. The medical faculty are up in arms over the same thing. Now there are two ways of settling this matter. The "lover of the science for its own sake" may seek fresh fields and pastures new, and leave his competitor and his low fees to reign supreme, or reduce his fees and thereby combat the new comer with his own weapons. But there is no need for any unpleasantness of this kind to happen, if the new comer would fix his scale of fees on a level with those in the vicinity. The above statements of course refer to the legitimate Psychometrist who settles down in some district, and not to the tramp, or quack, who travels from town to town, and dare not remain in one place for any length of time for fear of being found a fraud. It is best to leave these gentry alone. If the science and art of Psychometry is the noble one we consider it to be, it will never be degraded by cheap delineations, for it can uphold its own dignity, and we consider those persons the most devoted "lovers of the science," who are willing to work for less pay in order to spread the truth, and so do good in the world by counteracting the evil influence of the quack. Wherever our pupils may settle, we advise them if

they cannot suit the times to their charges, to suit their charges to the times. Whilst dealing with the question of fees, we would point out that it is unwise, to say the least, for a Psychometrist to dictate to his clients what fee they should pay. It is far better to place a simple fee list in their hands stating what they get for their money, and worded in such a simple manner that everybody can easily understand its meaning. The waiting and consulting rooms must not be neglected. The ordinary waiting room is a place of torture. The client has to sit and twirl his thumbs, look out of the window, wonder why on earth he has to wait, and a thousand and one other things which all tend to irritate him. Now all this can be avoided by decorating the room with diagrams, and placing on the table circulars, books, and albums labelled "For the use of clients." In the consulting room the same degree of unpleasantness is prevalent. Instead of having comfortable chairs the client has to content himself with the most uncomfortable chair in the place. When giving advice, don't hurry, or the client will not recommend others to pay you a visit. Take as much time as you can spare, but by all means avoid gossiping. An expert Psychometrist can often judge the type of character and surroundings of a person at once, but most clients prefer slow and sure work, as they then feel the Psychometrist is taking great interest in their individual case. Another important point for a beginner to guard against is, to beware lest any statement made by him should convey to the mind of his client that he is merely an amateur. The best course is to give advice in a confident and professional

manner as one of ability, or the client will place little reliance on the Psychometrist's assertions. We should also like to prompt the Psychometrist to first give a good "hit" as to talents, and leave the failings to the last, as the client is then more willing to pay attention to the advice offered. One would think it hardly necessary to point out the foolishness of using technical terms when reading the character of a person uninitiated in the science and art. What does the average client know about *aura*, *en rapport*, or any other technical term used by the different professionals. Never use a technical term when some plain homely expression will do. Remember that the consulting room is not a music hall for jokes and puns and comical antics. The Psychometrist should give his advice in an earnest, thoughtful, and intelligent manner, and thereby uphold the dignity of himself and science. When possible the Psychometrist should procure the name and address of his client, and a large card bearing the following announcement would not be amiss to hang on the wall:

If you on business come in here,
I pray you please to be sincere,
And when your business here is o'er,
Retire, and gently close the door.

CHAPTER IV.

SOME THEORETICAL EXPLANATIONS OF THE PHENOMENA.

23. *What Theories have been advanced as an explanation of the facts of Psychometry?*

Individuals reason from facts according to their own system of philosophy, and as a result we have different schools of thought who make use of different terms to explain the phenomena which comes under their notice. Magnetism, odic force, nervous fluid, universal fluid, and aura, are a few of the pet names adopted by that school which believe all the phenomena can be attributed to some peculiar force in nature. Others advance theories of telepathy, and sub-consciousness, and those who know nothing of the subject are convinced that trickery is at the bottom of it all. Personally I prefer to cling to the theory of a force existing in nature, which is best named aura.

24. *What is Aura?*

A subtle emanation which is emitted from all things in the animal, mineral and vegetable kingdoms, bearing with

it the inner nature of its source. It is probable that there is a physical aura, a mental aura, and a spiritual aura ; and that the aura of human beings is more powerful than that of objects in the mineral and vegetable kingdoms, because human beings are higher in the scale of life. The following statement by Mesmer, who was born in 1734, will show that this emanation is not a new discovery : "The whole universe is filled with a fluid which is more subtle than ether, just as ether is more subtle than air, and air than water. This fluid conducts vibrations just like ether, air, and water. As the vibrations of the light-ether cause light, and those of air cause sounds, so the vibrations of this universal fluid cause other phenomena. The mutual influence which the heavenly bodies indisputably exercise on each other and on the earth, are caused by the vibrations of this fluid. One animal body influences another, by means of the vibrations of this fluid." Human aura permeates the clothing and everything that is touched by the person.

25. *Can Psychometrists See, Hear, Smell, Taste, or Feel
Aura?*

Psychometry is a sixth sense, and as one sense always assists another it is only reasonable to expect the Psychometrist to not only feel, but see, hear, smell, and taste the aura of things. Psychometrists who are most successful in the clairvoyant phase, assert that when a person is in good health, they see his aura as a bright light, but if in ill health, a dark cloud. Perhaps the representation of saints with a

halo comes from this. In sensing the surroundings of things connected with the sea shore, Psychometrists will often remark that they *hear* the roar of the sea; others exclaim "I *smell* the briny ocean," and it is a common occurrence for Psychometrists to say they *taste* the aura, more especially when handling metals such as copper, lead, etc. The sense of touch is perhaps the most subtle of the five senses generally recognised, and it is frequently found to be highly developed in silk buyers, coin handlers, and blind people. Psychometrists who prove most successful in describing the feelings and sensations of people, insist on claiming that they *feel* the nature of the aura. "It may not be so generally known that recent *post-mortem* examinations of the bodies of the blind, reveal the fact that in the nerves at the ends of the fingers, well-defined cells of grey matter had formed, identical in substance and in cell formation with the grey matter of the brain. What does this show? If brain and nerves are practically identical, is it not plain that, instead of being confined to the cavity of the skull, there is not any part of the surface of the body that can be touched by a pin's point without pricking the brain? It shows, moreover, I think, that, given proper development by recognition and use, a sensation including all the sensations generally received through the other physical organs of sense may be received through the touch at the tips of the fingers. It proves that a man can think not alone in his head, but all over his body, and especially in the great nerve centres, like the *solar plexus*, and the nerve ends on the palms of the hands and the soles of the feet. The coming man will

assuredly perceive and think in every part, from his head down to his feet." *

26. *Are our Thoughts and Actions Impressed on the Things around us?*

The experiments made with Psychometrists tend to prove that our thoughts and actions are living things, and ever ready to impress themselves indelibly on sensitive objects, or on things we touch. If the reader will lay a coin on a polished surface of steel and breathe upon it, he will find that all the surface will be affected except the portion on which the coin lay. In a few minutes the coin may be removed, and neither trace of breathing, or of the coin are likely to be seen on the surface of the polished steel, but on breathing again, the hitherto unseen image of the coin is brought to light. The above illustration is no argument, but it serves to illustrate the inference drawn that everything we touch records invisibly to us that action, which can be brought into relief under favourable conditions.

27. *Is the Aura which Emanates from things Absorbed by the Psychometrist?*

The following statement may tend to show the possibility of such a thing, but I am not prepared to advance absolute proofs. A bag made of human skin and filled with water will transude quickly if the epidermis is placed internal, whilst the reverse is the fact when the epidermis is

* "Borderland," volume I page 468.

external. We aspire more than we expire, and possibly absorb more aura than we give out. (See also Q.8). Should this theory be accepted, it would give credence to the idea that aura is generated in objects as well as thrown off.

28. *Is Aura the Connecting Link between the Psychometrist and the Subject?*

Granting that things give off a subtle emanation called aura, that this aura can be seen, felt, and photographed, that our thoughts and actions are indelibly impressed on the things around us, and that there is a possibility of the Psychometrist absorbing the aura into his own system, it is easy to believe that aura is the connecting link whereby we can trace the circumstances leading up to certain actions, and describe the result of such actions, or to repeat myself, the probable blossoming forth of events which are but now in the bud. I am the more firm in my conviction that aura is the connecting link whereby the Psychometrist senses the information he requires, because it covers the whole phenomena of normal and trance Psychometry, though I confess it does not explain the whole field of trance *mediumship*.

CHAPTER V.

PSYCHOMETRY IN RELATION TO PHRENOLOGY, PHYSIOGNOMY, PALMISTRY, PHYSIOLOGY, HYPNOTISM AND NATURAL SCIENCE.

29. *Is Psychometry in Harmony with the facts of Natural Science?*

The phenomena of Psychometry are natural, and must necessarily correspond with all other natural sciences. The beautiful law of correspondence in nature proves that the genuine facts of all sciences assist to confirm each other, and that it is only the inferences drawn from the facts which do not always harmonise. A Psychometrist who is capable of sensing the physical conditions of a subject, may describe the position and form of an internal complaint, and although the Psychometrist may not have the slightest knowledge of physiology, the description will not be in opposition to a physician's diagnosis, or a description of the disease given after an operation, or post-mortem examination.

30. *Is the Faculty of Psychometry a Sixth Sense, or an Abnormal Development of all the Senses?*

Psychometry can best be termed a sixth sense, or one of many senses at present obscured in man, by the dense materialism of the present age, rather than an abnormal development of all the senses.

31. *Has Memory any Relation to Psychometry?*

Memory may perhaps be termed a species of Psychometry of the past, as the sight of an article will often awaken in our memory things apparently forgotten that occurred years ago, but this cannot be said to have any particular relation to Psychometry, as the Psychometrist when placed *en rapport* with the past by some such link as a letter, or trinket, can sense the history independent of his memory, and yet it can be said that the Psychometrist seems to grasp the ultimate future effects from a cause already set up, with more or less the same power as memory holds the past. I have read somewhere that it is probable that everything has a memory of its own, and that it is the memory of the cellular or molecular substances with which the Psychometrist comes in touch when Psychometrising.

32. *Is it not Probable that the Power to Psychometrize is Due to a Disordered State of the Brain?*

A derangement of the commissures, or any other portion of the nervous system may produce increased activity

of the functions proceeding therefrom, and we occasionally see persons with such derangements, but that does not warrant us in concluding that Psychometrists as a whole are likewise deranged, when the facts prove otherwise.

33. *Does the Faculty of Psychometry Depend on Brain Development?*

Psychometry is accomplished by the soul, but as we know little or nothing of soul apart from matter, and as the body is the casket of the soul, it is only reasonable that we look for some physical sign for the manifestation of this faculty. It is recognised the world over that the brain is the organ of the mind, or the chief instrument in producing all the various powers of man, and it is equally well known that nature operates always and everywhere by means of organs and never otherwise, consequently it is highly probable that just as our senses have external organs, such as the nose to smell, the eyes to see, the ears to hear, and the tongue to taste, so the faculties of our mind such as love, hate, correctness of first impressions, etc., have internal organs, having their metropolis in the brain. The brain is not a single organ, as many suppose, but a bundle of organs, there being as many nerve centres in the brain as there are faculties of the mind, and as every faculty manifests itself by means of particular portions of the brain called organs, these are named after the nature of the manifestations. Dr. J. R. Buchanan, M.D., informs us, that in exploring the brain, he found the faculty of intuition—another name for Psychometry—in the internal and lateral regions of the

frontal lobe of the brain. * This would be near the phrenological organ of *ideality*, No. 35 in figure 2 on page 75†. Some American phrenologists profess the knowledge of a brain centre manifesting the faculty of Psychometry, near the centre of the forehead: this portion of the brain is named *comparison*, and numbered 28 in figure 2 on page 75 ‡ British phrenologists agree that the brain development numbered 29 in figure 2 manifests intuition, and have named it accordingly, but in endeavouring to discover a single organ to manifest all the phases of the faculty of Psychometry—which is more than intuition as recognised by British phrenologists—phrenologists are evidently at fault, for the faculty of Psychometry requires several organs to manifest itself. An individual possessing a large development of the phrenological organs of comparison, intuition, causality, sublimity, ideality, and spirituality combined, respectively numbered 28, 29, 31, 34, and 37, in figure 2 on page 75 should be expected to manifest some form of Psychometry, but even then I should expect to find suitable temperamental conditions as well. §

34. *How does any Special Brain Development Influence the Psychometrist?*

This question can be answered much better from

* "Borderland" volume I, page 333.

† An elementary knowledge of Phrenology may be easily gained by reading "The Simplex Phrenological Self-instructor," by Albert Ellis. Price 6d.

‡ American Phrenological Journal, 1894.

§ See "Temperament and Character" by Albert Ellis. Price 6d.

a phrenological standpoint than any other, because phrenology is the most satisfactory, and at the same time the most easy system of mental philosophy put before the public. Phrenology teaches that the brain is the organ of the mind, or soul, and that particular portions of brain manifest different functions, each nerve centre being the seat of a special mental faculty. See Q. 33. There are forty-two distinct organs, or brain centres, so far discovered by phrenologists, and each of these organs when large would have a special influence on the actions of a Psychometrist, and the results of each test, because he will naturally interest himself most in those things which gratify certain traits of his character. For instance, large *Amativeness* (1) * greatly assists the Psychometrist to arrive at correct conclusions in sex matters. I am personally acquainted with two Psychometrists who have this organ large, and they invariably prove most successful in describing the love affairs and sex relationships of their clients. *Conjugalitv* (2) makes the Psychometrist jealous of rivals, and may prompt the making of greater efforts to surpass others in the same profession or manifest a "dog in the manger" spirit, according as the size and activity of other organs, which of course work in combination one with another. *Philoprogenitiveness* (3) enables the Psychometrist to sense the surroundings of the young, for whom he has the greatest regard. It has been noticed when a mother has this organ large, she is very sensible to any danger which is likely to befall her child, even though

* The figures in brackets refer to the location of the organ, as shewn in figure 2, on page 75.

the child be at a distance, but this is not the experience of those who have the organ small. *Inhabitiveness* (4) gives love of home ties, and the Psychometrist clings to home in preference to travelling, and will be quick to sense the home surroundings of his clients. *Continuity* (5) is the faculty of applying the mind to one thing at one time, and to the Psychometrist it is invaluable, as it also gives patience to wait for impressions. *Friendship* (6) gives the desire for friends, and helps the Psychometrist to become friendly with his clients, and thereby encourage that confidence which is of such assistance to the obtaining of successful results. *Comtativeness* (7) gives a desire to oppose any obstacle that may stand in the way of obtaining good results in any given case. *Vitativeness* (8) gives a love of life, and when the Psychometrist is diagnosing disease, the strong love of life he possesses awakens his sympathy with the one who is at death's door. *Destructiveness* (9) gives energy and force, and I should expect to find a Psychometrist with this organ large, quick to sense the surroundings of things that have been partially destroyed, and the wrongs his clients have suffered. *Alimentiveness* (10) is the organ which gives love of food and drink, and no doubt helps the Psychometrist to sense, or in some way analyse the surroundings and conditions of these things. *Acquisitiveness* (11) gives a desire to acquire, and Psychometrists who have this organ large can sense lost property accurately. *Secretiveness* (12) gives a tendency to conceal, and the Psychometrist much tact in concealing that which is unwise for his client to know. *Cautiousness* (13) enables the Psychometrist to be watchful,

guarded, prudent, and discreet in giving advice. *Approbativeness* (14) gives a desire to show off to the best advantage in any given test, sensitiveness to praise and blame, and an ambition for honour and reputation in the Psychometrical world. *Self-Esteem* (15) gives independence; a feeling of self-satisfaction, and a desire to lead in the profession. *Language* (16) assists the Psychometrist to express by word or gesture the conditions he senses. *Form* (17) enables the Psychometrist to judge the form of the things he sees or senses. *Size* (18) gives ability to judge the size and magnitude of things sensed. *Weight* (19) helps the Psychometrist to judge the weight of things sensed. *Colour* (20) enables the Psychometrist to sense the colour of things. *Order* (21) assists the Psychometrist to carry out his work methodically. *Calculation* (22) assists the Psychometrist to estimate the power of numbers and figures, when giving advice on business, elections by vote, warfare, etc. *Tune* (23) gives the Psychometrist power to sense whether things are in harmony one with another. *Time* (24) gives ability to judge the duration of time and give dates. *Locality* (25) gives ability to sense the locality of lost objects, the whereabouts of persons, etc. *Individuality* (26) gives a tendency to observe the details. *Eventuality* (27) assists in the tracing of the history of things. *Comparison* (28) assists in the classification and analysing of things, and Psychometrists who have this organ large make free use of metaphors. *Intuition* (29) is perhaps the principal organ which is absolutely necessary to the Psychometrist, the other organs assisting it to be more accurate in special details. *Agree-*

ableness (30) gives a desire to be pleasant and agreeable, and assists the Psychometrist in adapting himself to his clients. *Causality* (31) prompts the Psychometrist to explain to his clients the why and wherefore of things. *Mirthfulness* (32) gives a desire to look on the funny rather than the serious side of things. *Constructiveness* (33) gives ingenuity and aids the Psychometrist in sensing the surroundings of inventions and mechanical things. *Sublimity* (34) gives great appreciation for sublime things, and frequently prompts the Psychometrist to give the most magnificent descriptions of things sensed. *Ideality* (35) gives a desire to magnify and embellish the description of things sensed. *Imitation* (36) gives the tendency to adopt the same methods as others. *Spirituality* (37) gives a preference for tests of a novel and extremely marvellous character. *Hope* (38) gives a tendency to look on the bright side of things, and describe the most favourable aspects of things sensed. *Conscientiousness* (39) gives a desire to be consistent in every test undertaken. *Firmness* (40) gives stability and perseverance in cases undertaken, and a desire to want one's own way of doing things. *Veneration* (41) gives respect, and a tendency to look on the sacred side of Psychometry. *Benevolence* (42) gives a sympathetic nature, and a tendency to be kind and gentle. This organ is large in many Psychometrists, which accounts for the fact that they are ever willing to exercise their gift for the good of others without any monetary recompense. If the action of any of these organs is weak, so far will the Psychometrist fail in the manifestations of that particular organ. It would be well for

the reader to write down those organs they know from experience to be weak, and endeavour to cultivate them as shewn in the "Phrenological Self-instructor." *

35. *Are there any Physiognomical Signs which Indicate the Power to Psychometrise?*

I have frequently heard people remark that individuals with pink eyes possess psychic gifts, and in support of this, physiognomists state that pink eyes indicate an uncomfortable degree of susceptibility to surrounding influences.†

36. *Are there any Signs in the Hand which Indicate the Power to Psychometrise?*

Any one or more of the following signs in the hands indicate the power to Psychometrise in some form or other : The psychical type of hand with the finger of saturn slightly spatulated, and rather long in proportion to the other fingers ; a large mount of moon ; the line of intuition ; the croix mystique ; Solomon's ring ; the lines of health and head forming a cross at their conjunction ; a triangle on the mount of saturn ; or a triangle on the mount of moon. ‡

* "The Simplex Self-instructor" by Albert Ellis. Price 6d.

† "Signs of Character," price 6d.

‡ Extensive information on this subject will be found in "A Catechism of Palmistry" by the same author. Price 2/6, published by George Redway, London,

37. *Has Susceptibility to Hypnosis any Relation to Susceptibility to Psychometrical Impressions.*

I have heard it said that those persons who manifest the highest phases of normal Psychometry are not susceptible to hypnosis, but I question if this be a fact. It may interest the reader to know that during the years of 1891 and 1892 I frequently sat as a willing subject to several hypnotists and mesmerists, for the purpose of experiments, but have in each case proved unsusceptible to hypnosis, that is to say I have never lost my individuality, by becoming unconscious to my surroundings, although I have quickly felt the physical and mental effect of the contact with their individual aura, as when in contact with any other subject or substance.

38. *Is there any Instrument by which the Ability of a Person to Psychometrize can be tested?*

If susceptibility to Psychometric impressions has any relation to susceptibility to hypnosis, the hypnoscope, invented by Ochorowicz, might possibly prove of some value as a test, though as I have not myself made any experiments in this direction, and cannot discover if others have, I am unable to make any definite assertions on the matter. The hypnoscope is an iron magnet in the form of a ring, and when this is placed on the finger of a person susceptible to hypnosis, he experiences certain sensations in the skin, and also twitchings of the muscles, but nothing of the kind takes place in unsusceptible persons.

If Psychic power depends on brain development, as many phrenologists are inclined to believe, then the Magnetoscope described in the "Autobiography of a Phrenologist" * may solve the problem. 'The pendulum of the Magnetoscope has seven distinct motions, viz., Elliptical (or oval) motion, normal rotation, inverse rotation, and the four different oscillations, N. and S.; E. and W.; N.E. and S.W.; and S.E. and N.W. To every organ in the head, † is found to belong *one* of these seven motions of the pendulum, and that one *only*. So undeviating is this law, that Dr. Leger has been enabled to furnish in his book a printed list of the peculiar motion appurtenant to each organ. In phrenological examinations with the Magnetoscope the operator places his right middle finger, as usual, on the immovable disc; his left upon the organ to be examined; the pendulum instantly begins in the direction found to belong to the organ; and the *degree* of motion to which it ultimately attains (measured by a number of concentric circles drawn on a card below it, and numbered) furnishes the amount of development to which the organ in question has reached. Thus in a quarter of an hour, by means of this uncourtier-like machine, with whose fidelity it is absolutely beyond the power of man to tamper you my friend may glean a few hints, which properly acted upon may prove not unserviceable hereafter. It is obviously impossible to limit the im-

* The Autobiography of a Phrenologist. Edited by David George Goyder, F.E.S., formerly Curator of the Museum of the Glasgow Phrenological Society. Published 1857. Page 498.

† Phrenological Organs, see figure 2 on page 75.

portant uses to which the Magnetoscope may be turned. In cases of lunacy, the true state of the brain, and the mental tendencies are clearly discoverable. Simulated madness is detected on the instant. Dr. Leger has made repeated visits to prisons, lunatic asylums, etc., and tested the powers of the instrument with startling success. In one of the former, out of one hundred persons submitted to his examination, he is understood to have fixed, in ninety cases, upon the peculiar character of crime attaching to each individual.'

The wonderful instrument mentioned by Cheiro in his "Language of the Hand" may also possibly throw some light on the subject. It appears that some years ago, Monsieur E. Savary d' Odiardi, a well known French *savant*, invented an apparatus in which a needle of metal could be moved a distance of ten degrees by a person of strong will, who concentrated his attention on it at a distance from two to three feet. The inventor has since made an improvement, whereby the action of thought in the brain can be registered to the extent of three hundred and sixty degrees in one movement, without contact with the instrument, at a distance of from two to twenty feet. An idiot has no power to deflect the needle in the apparatus, whereas a single look from a person endowed with brain power may cause a variety of movements, which proves that it is not merely magnetism. The machine will determine which of two people loves the most, and hundreds of similar experiments, Cheiro says, could be cited. It may be well to state that there are no

magnets employed by the operator, or electric communications with the needle, which is suspended in a glass bell, and the only inference drawn, is that the power is given off by the person tested. The machine has been reported by Dr. Baraduc and others in the French Academy of Sciences, about the latter part of 1890 or the early part of 1891, when the inventor produced his first invention.

39. *Is the Faculty to Psychometrise Hereditary?*

There is no doubt that the faculty of Psychometry can be inherited, for "like begets like," but it does not necessarily follow that because the parents are Psychometrists, their children will be the same without any effort on their own part. The capacity to Psychometrise is hereditary, and can be cultivated or restrained just as circumstances enforce (see question 15). Thus it will be seen that a person with only average, may with cultivation excel a person with superior capacity who has neglected to use the faculty. This is an universal law: neglect to use your right arm and it will wither, whilst the left will strengthen with use. "Every seed brings forth fruit after its kind, though improvements can be made as a result of man's intelligence, and herein is our hope of improving not only plants and animals, but the human race." * It is quite possible though for a person to manifest the faculty whose parents did not know they had the capacity, as I believe the power to Psychometrise is hereditary in proportion as the cerebral organization is propagated from parents to children.

* "Phrenology and Musical Talent" by Albert Ellis. Price 6d.

40. *Are there any Automatic Methods of producing Phenomena Similar to Psychometry?*

That phase of Psychometry which embraces telepathy will probably be accomplished in the near future by some mechanical means. Experiments have been undertaken and big strides made in this direction. Professor Graham Bell is at present investigating the subject, and has made two helmets connected by an electric wire, by which he hopes eventually to be able to make the thought of one person impress itself on the mind of the other. He also states there is no reason why the deaf cannot hear, and the blind see things by similar processes, and he is attempting to solve these problems. * So far as his experiments had gone with the helmets up to October, 1893, he could prove that the thought of one brain has produced a sensation in the other, but whether there was a relation between the thought and the sensation I do not know. Another instrument which may interest the reader is described in the "Key" for Feb., 1895. It is there stated that Mr Thomas A. Edison is engaged in a new invention, which bids fair to make all his other wonders fade into comparative insignificance, for the instrument is to render communication between opposite ends of the earth possible without telegraph, telephone, or any other of the modern appliances. The instrument is said to resemble an ordinary watch in shape and size, and possesses a needle which oscillates like that of a compass, and is in electric sympathy with a machine of similar construc-

* "Borderland."

tion. When the owner of a machine wishes to communicate with his friend, who must also possess one of these instruments, he takes out his watch-like apparatus, turns himself in that direction in which the needle points and thinks hard. The claim is, that concentrated thought produces an electric current, and that the mechanism of the invention is so delicate, that it will respond to this current. I have heard nothing further of this invention, and one is inclined to ridicule such a statement unless he has seen the working of a remarkable instrument called the Divinometer, which is now on the market, and can be bought for ten pounds, and then he is inclined to believe it possible after all. So much for the possibility of the conveyance of thought messages automatically. The experiments made in Wireless telegraphy are also an interesting side light to this question, and one is prompted to remark that if we keep advancing in automatics, man as a physical being may some day have to take a back seat.

CHAPTER VI.

THE RELIGIOUS ASPECTS OF PSYCHOMETRY.

41. *Is a Psychometrist Morally Responsible for the Advice given to Clients?*

I do not think a Psychometrist is morally responsible for the use a client may make of the advice given, any more than a doctor is morally responsible for the use a patient may make of the medicine or liniments he prescribes, or the results of his honestly given advice. Nevertheless I would point out that it is often very unwise on the part of the Psychometrist to tell all the impressions he receives. Discretion must be used, or the gift may in many cases prove a curse. By all means tell the truth, but hide a portion of it if necessity demands.

42. *What are the Moral Advantages of Encouraging the Practice of Psychometry?*

When criminals become aware that the senses of their fellow beings enable them to trace their whereabouts,

quicker than a blood-hound, and to describe the manner in which crimes were committed, and even the motive for the acts revealed, they will from fear restrain their criminal tendencies. The facts of Psychometry tend to confirm some of the theories of divines with regard to the spiritual part of man's nature, and for this, if for nothing else, research should be stimulated to further efforts in favour of truth.

43. *What can be Said Against the Practice of Psychometry from a Moral Standpoint?*

I have heard people declare the practice of Psychometry to be nothing short of moral burglary, and when one takes into consideration that Psychometrists, are capable of unlocking the heart, and revealing the secrets of the soul, and of obtaining knowledge which that individual soul desired to keep unrevealed, it appears as though the accusation has some force in it, but such reasoning would also condemn field glasses to see objects beyond the range of ordinary vision, and spectacles to assist the eye-sight. Psychometry in the hands of unscrupulous persons is capable of much abuse, but since there does not exist a creation of nature which is not capable of abuse in some form or other, the same may be said of the grandest and noblest acts of man, or capabilities of the human mind. When Psychometry is abused narrow-minded persons ascribe the results to being in connection with the devil, and in proof of their argument point out the fact that most of our modern sybils are not connected with the Christian churches.

44. *Does Theosophy Throw any Light on the Subject of Psychometry?*

Theosophists claim that it is merely a manifestation of intuition, which is the attribute of the higher manas (mind), the fourth principle of the human composition, and that all mankind possess it, although the lower part of the nature binds down and cripples the action of the higher part, and so hinders its manifestation; but as mankind progresses mentally and spiritually his higher nature will predominate and control the lower, and so be able to manifest the attributes of the soul, until all the lower has become swallowed up in the higher.

45. *Does the Bible Support the Practice of Psychometry?*

Those who accept the bible as their guide will have no difficulty in finding many incidents therein akin to Psychometry, for although the term Psychometry cannot be found, Psychic phenomena in its many phases will be found in abundance. All Christian sects agree that Divine communications were frequently made to the Jewish people, but few can describe *how* the revelations and warnings were given. An attempt to quote every passage of scripture bearing on Psychic matters would necessitate the reproduction of nearly half the bible. Those interested in this subject will find sufficient references in the "Two Worlds," by Thomas Brevior (F. Pitman, Paternoster Row), to satisfy their minds.

CHAPTER VII.

THE LEGAL ASPECTS OF PSYCHOMETRY.

46. *What is the State of the Law in England as it Affects the Practice of Psychometry?*

It is a sad thing to have to state that the laws framed against fortune telling are sometimes directed against persons who possess a spiritual gift such as Psychometry. It is hard to believe that the legislature that framed these laws intended that they should be applicable to Psychometrists, and we can only lament that our judges allow them to be distorted or misapplied in this manner. M.A. (Oxon), who has written a valuable pamphlet on the subject, * and had the great advantage of the advice of Mr C. C. Massey, says that "Mediums may be proceeded against for *obtaining money by false pretences*. If the medium be one who serves the public, and who accepts any money for so doing, even if he make no definite charge, but accepts whatever the generosity of those who have profited by his gifts chooses to bestow

* "The State of the Law of England as it affects Public Mediums," by M.A. (Oxon). Price 3d., published by "Light," 110, St. Martin's Lane, London.

upon him, he may be charged for this offence. He may be a gifted Psychometrist, but should he accept any payment, he at once makes himself liable. However, there are difficulties in the way of applying this act. This act is not one that is very cheap or easy of application. In order to convict the prosecutor must prove that the medium made some false representation or pretence that he had gifts which he did not actually possess, as for instance, clairvoyance. He must further prove that when he made such claims he was aware that he was making false claims. Yet again, he must prove that such false claims were made for the purpose of defrauding ; and lastly, that these false claims so made did in fact get money out of the prosecutor in consequence of his believing them to be true. Another aspect of the matter is this : On the trial of an indictable offence the accused may be convicted of *an attempt only*, so that it would not be necessary actually to prove that fraud has been accomplished, but only that the medium had tried to cheat. This act carries a punishment for the actual offence of five years' penal servitude, or of imprisonment, with or without hard labour, for any term not exceeding two years, and of a term of imprisonment with or without hard labour for the mere attempt. Stephen informs us that "In the year 1736 the laws against witchcraft were repealed, therefore all our executions for this dubious crime are at an end. It is thus enacted by Statute 9, Geo. III., Chap. 5, that no prosecution shall for the future be carried on against any person for witchcraft, sorcery, enchantment, or conjuration, or for charging another with any such offence ; but by the same

Statute persons pretending to use witchcraft, tell fortunes, and discover stolen goods by skill in any occult or crafty science are punishable by imprisonment ; and by Statute 5, Geo. IV., Chap. 83, Sec. 4, persons using any subtle crafty means, or divining by palmistry or otherwise, to deceive His Majesty's Subjects, are to be deemed rogues and vagabonds, and to be punished with imprisonment and hard labour. This is the most probable act under which I suppose a Psychometrist would be proceeded against in the case of a prosecution with a view to conviction from which it will be seen that the practice of Psychometry would be classed the same as fortune-telling and charlatanism. Although palmistry has nothing to do with Psychometry *per se*, it may not be out of place, considering that both palmists and Psychometrists are likely to be proceeded against under the same act—to remind the reader that on the 17th day of June, 1893, Mr A. C. Morton asked the Home Secretary in the House of Commons whether his attention had been called to an advertisement in the "Daily Telegraph" headed "Palmistry," and whether he would take means to put a stop to that form of fortune telling, so as to treat all folks alike. Mr Asquith, who was at that time Home Secretary, said "That by the Vagrant Act, 1824, every person using any means by palmistry, or otherwise, to deceive and impose on any of Her Majesty's subjects, was to be deemed a rogue and vagabond, and be subject on conviction to imprisonment. The mere practice of palmistry was not, as far as he was aware, illegal. The essence of the offence created by the Statute was the intention to impose, and the object was to protect

the young and ignorant. The police had instructions to watch cases of suspicion, and whenever there was good ground for believing that fraud or imposition was being practised, they would be directed to prosecute." * Now that there are hundreds of Psychometrists who ply their calling for a living it would be exceedingly interesting if some Member of Parliament would ask the present Home Secretary a question bearing on the subject of Psychometry. In mentioning the Vagrant Act, M.A. (Oxon) says "A medium is not a vagrant. He has usually a home, and can be found there ; in fact, it is his business to be at home to receive his visitors, when he does not go to their houses. In any case he can be easily got at. To call him a vagrant, and to pursue him as such under this Statute is a monstrous thing, a wresting of the law from its intent ; a thing never intended by the legislature."† Such is the state of the English law. Science is one thing, law is another ; if the law says such and such things must not be done, we are supposed to conform to such laws whether they be morally right or not.

Since writing the above, the question of Palmistry has again been mentioned in the House of Commons. "The Home Secretary in reply to Captain Phillpotts, said that his attention had not been called to the advertisements that were now being publicly displayed in

* "The Times."

† The State of the Law of England as it affects Public Mediums, by M.A. (Oxon). Price 3d., published by "Light," 110, St. Martin's Lane, London.

the streets of certain persons who professed to tell fortunes by palmistry. The practice of palmistry was not in itself an illegal offence. It was only illegal when there was an attempt to impose. Whenever there was evidence that fraud was practised the police would prosecute the offender." *

* Reynolds' Newspaper, 29th May, 1898.

CHAPTER VIII.

MISCELLANEOUS QUESTIONS.

47. *Is it at all Probable that Psychometry will become Universally Practised?*

The extreme prejudice we have to contend with, and the dense materialism of the age, suggest slow progress in this branch of science, but as time rolls on mankind will undoubtedly seek for something higher. When old musty laws are repealed, and new ones made, and the majority of men voluntarily endeavour to improve themselves, then there will be no reason why the practice of Psychometry should not be more universally practised. Then men will read the souls of each other every day, just the same as we can now read by the expression of the face, whether the owner is pleased or angry, and can tell by the walk whether pain is experienced by so doing or not. It is no utopian sentiment to express such a hope, for scientific investigators declare that nothing is impossible, except that which is absolutely against the laws of nature.

48. *Why is not Psychometry more Generally and Definitely Understood?*

Chiefly because sceptics have not as a whole given the subject due consideration, but their scepticism has merely acted in the same manner as shadow does to light, *i.e.*, proved its existence. Nature holds her book open for every one to read, but she only discloses her deep secrets to those who assiduously study and earnestly desire to understand. The majority of mankind are anything but true students of nature, and as a little knowledge is ever a dangerous thing we find that much of the phenomena are entirely misunderstood, and this has hindered many persons who possessed the gift from making it publicly known.

49. *Why are not the Highest Phases of Psychometry more often Publicly Demonstrated Unconnected with Spiritualists' Meeting Rooms?*

Because the conditions necessary for successful tests are seldom present in public gatherings, owing to a variety, or mixture of auras, as represented in the variety of natures, which is of itself antagonistic to good Psychometry, more especially when the Psychometrist is in a normal condition. Another reason may be because so called psychological phenomena are often mixed up with conjuring and music hall entertainments, and as the pleasure seeker prefers nonsense and foolery to scientific truth, the demand creates a supply in the form of clever tricks.

50. *What Class of Experiments should the Investigator Indulge in?*

The following experiments will no doubt prove of great service to the investigator who wishes to trace the cause and effect of the phenomena. Many of these experiments have been tried again and again, but it is eminently necessary to repeat these, because the progress of science demands new conditions in the tests. A favourite experiment among medical men is to study the effects of different drugs placed in glass bottles, and held near or grasped by the Psychometrist. To study the effects of different metals on the sensitive nature of the Psychometrist is another interesting experiment. Thought reading ; tracing the history of objects ; revealing the contents of unopened letters ; describing the characters of persons from their autographs, or from a piece of blank paper on which a person has breathed, sensing the conditions and surroundings of individuals from a tuft of their hair, finger nails, photograph, or any article which the person has touched, and it would be interesting to know the results of tests made by telegraph, to prove if it is possible to answer questions by telegram correctly, when the sender has not been previously in contact with the Psychometrist. These experiments produce endless amusement as well as giving food for thought.

51. *Is it not Possible that the Practice of Psychometry is a System of Imposture?*

Of course there are people who refuse to look upon Psychometry in any other light than a system of imposture,

and they with uncharitable thoughtlessness cry "Trickster," "Nothing but a guessing competition," and so forth, whereas to the scientist the facts prove otherwise. If the phenomena could be classed as imposture, what a remarkable coincidence there is between ancient and modern phenomena, which would also have to be put down as a deliberate system of fraud. The scripture records of witches, seers, and other ancient phenomena called superstition will be found to mightily correspond with the phenomena of modern Psychometry, as can be seen by reference to works on the subject.

52. *Can Aura be Photographed?*

The following facts, which I take the liberty to reprint from *Light*, dated 16 October, 1897, entitled "Photographs of Vital and Magnetic Radiation," will answer the question much better than any attempt on my own part. "M. David, chemist to the celebrated French State Works of the Gobelin tapestries, collaborated with the late Dr. Luys in his experiments in psychic photography. Since the decease of Dr. Luys, M. David has continued these experiments in conjunction with M. Ch. Brandt, the head of the Paris radiographic laboratory.

M. David has courteously presented a print from a photographic impression, obtained by Dr. Luys, in which crater-like processes are shown as thrown off from each of the finger ends, held in contact with the sensitised plate in a bath of hydroquinone. This plate has been enlarged, and we reproduce it here with a section (See fig. 3 on page 77),

showing the impression made by one of the finger tips (with the lines of the pores in the skin) and the crater-like eruption issuing therefrom.

M. David has also presented several interesting impressions obtained by himself and M. Brandt. One of these shows the impression produced by a radiation thrown off from the two poles of a Charcot magnet, obtained by holding the glass side of a sensitised plate in contact with the magnet for five minutes. This is the first time that a photograph of the magnetic field has been obtained. It fully confirms the statements advanced by Reichenbach, Dr. Luys, and M. de Rochas, as to the luminosity of the effluvia radiated by magnets. The two poles are clearly defined by radiations thrown off in every direction, and returning towards their source as in a circuit. The form of the image produced by these self-luminous radiations is identical with that entailed in the well-known distributive action on iron filings, exerted by the lines of force in the magnetic field. The experimenters have been further able to obtain images of the repelling action exerted on each other's radiation by poles of like natures, and of the attractive outreach exerted by poles of contrary natures. They hope to be able to illustrate the molecular interchange that occurs (which would confirm Keely's teaching with regard to molecular bombardment).

They have obtained similar impressions from a wire connected with the positive pole of a magnet and passed over the glass side of a plate.

Another impression obtained by the apposition of the fingers for twenty minutes, on the glass side of a plate, produced very similar radiations to those produced by the magnet, thereby confirming the theory of Dr. Luys as to the similarity of vital effluvia radiating from the human organism, to those flowing from magnets. It is evident that the effluvia from the fingers and from the magnet act on the plate in an identical manner, and identity of effect implies identity of cause, says M. Brandt.

The striations in these impressions are too fine for justice to be done to them by mechanical processes of reproduction. The prints will therefore be held on view at the offices of 'Light' for a fortnight. A very similar photograph, obtained by Commandant Darget independently of the above experiments, will be included, and two enlargements presented by Dr. Luys, one of which shows the attraction and permeation of the effluvia radiated from the two thumbs as in poles of unlike natures.

An impression was also obtained by M. M. David and Brandt by transmitting the current from three fingers, through a wire coiled round the fingers, to a plate at a distance. It will be remembered in this respect that Professor Boirac has also transmitted human magnetism through a wire in a similar manner, and induced thereby local insensibility in the subject.

Dr. M. Adam, in pursuing independent research, has obtained an impression by exposing a sensitive plate to the action of a crystal of uranium, in a dark room, for several

days, thus adding further confirmation in support of Reichenbach's position. A copy of this impression will be on view with the rest.

'La Radiographie' for August (7, Place d'Italie, Paris) reproduced a very striking image obtained by M. Ch. Brandt by apposing the five fingers of his left hand on the glass side of a plate for twenty minutes in a bath of hydroquinone. M. Brandt states in this paper that the liquid in the bath may be moved about in every direction without affecting the result, showing that the image does not result from any deposit or unequal action of the developer. M. de Rochas obtained similar results in immersing the plate in a bath of distilled water simply, and apposing the fingers for twenty minutes, and then developing in the usual manner (See 'Annales des Sciences Psychiques,' May, 1894). M. Brandt has kindly presented a print of this impression, which we re-produce herewith (See fig. 4 on page 79). The two parallel lines running across the image are caused by a projecting ridge in the bath, on which the gelatine side of the plate rested. These ridges appear to have partly interrupted the flux of the effluvia, and produce a sort of wave in them.

It is satisfactory to note that these researches are now being confirmed by new experimenters. The existence and luminosity of the human aura is being registered mechanically, as its dynamic energy has been registered by Professor Crookes, by Drs. Leger, Lucas, Charazain, and Decle; by Baraduc's biometre, and others; while its sen-

sitivity has been demonstrated by Dr. Luys, De Rochas, Professor Boirac, and others. The scientific authorities, who refuse to recognise the evidence of the sensitives of Dr. Luys and of De Rochas, as they had previously done with regard to that adduced by Reichenbach, will ultimately have to accept this purely mechanical evidence, to which similar objections cannot be raised.

P.S.—M. Ch. Brandt desires it to be stated that in consequence of further experiments since the above was written, he can no longer attribute the photography of the magnetic field to the luminous action of magnetic effluvia. The action of the magnet is purely mechanical in causing the molecules of silver in the sensitised plate to follow the direction of the lines of force of the magnetic field."

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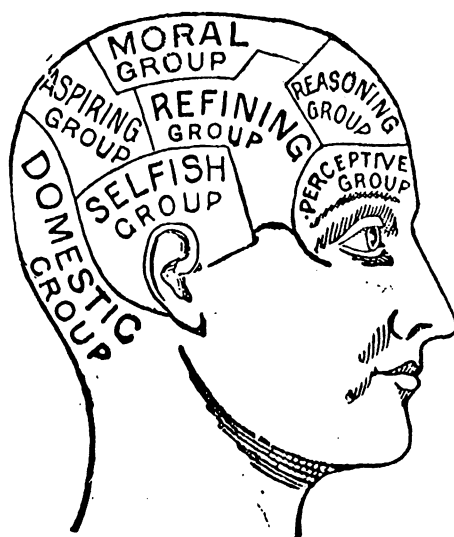


Figure 1.
SYMBOLICAL HEAD SHOWING GROUPS
OF PHRENOLOGICAL ORGANS.

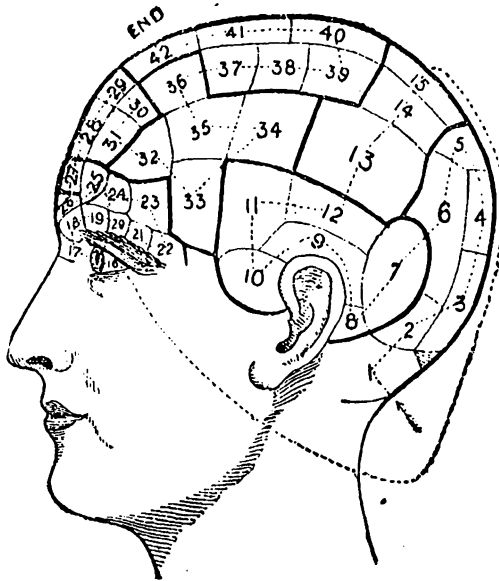


Figure 2.

SYMBOLICAL HEAD SHOWING THE
LOCATION AND NUMBER OF EACH
PHRENOLOGICAL ORGAN.

See question 34.

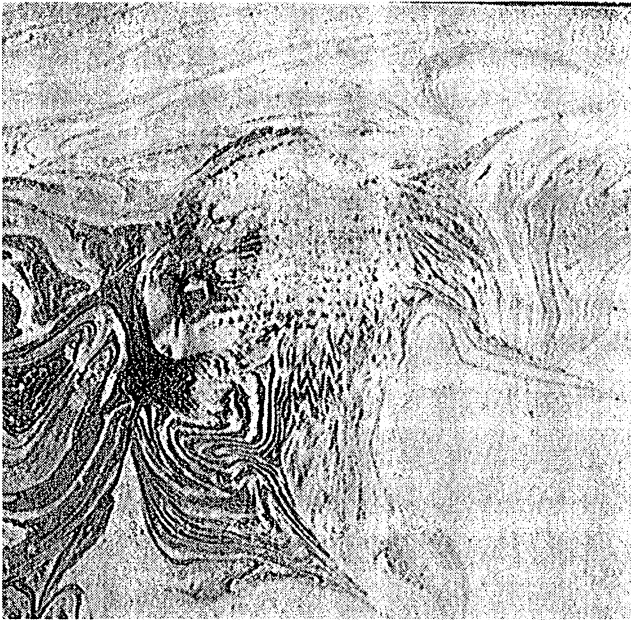


Figure 3.

PHOTOGRAPH OBTAINED BY DR. LUYS.

Kindly lent by the Editor of "Light." See question 52.

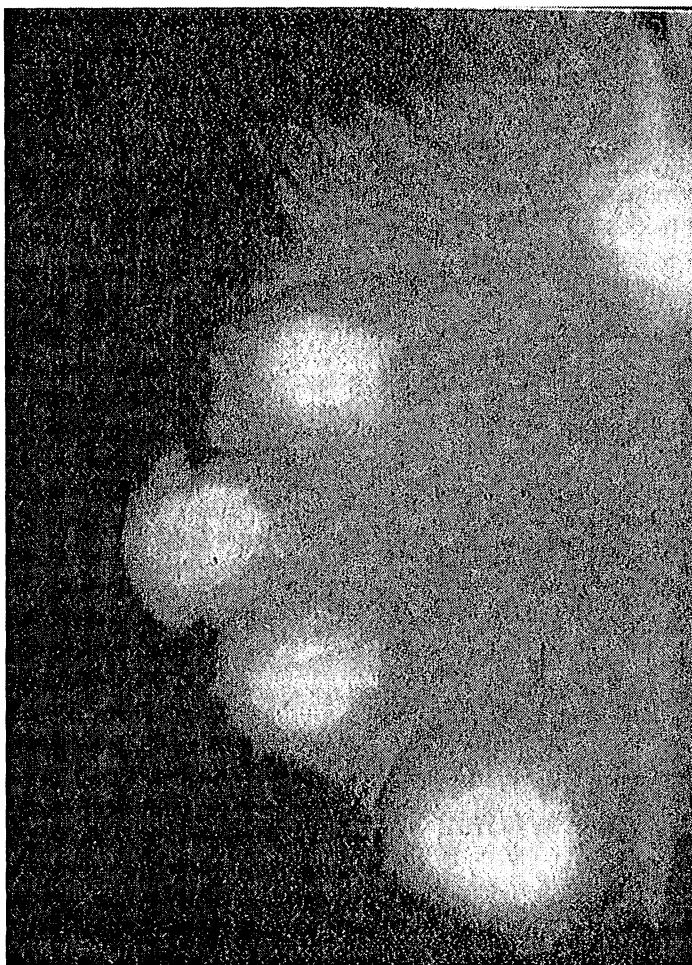


Figure 4.

PHOTOGRAPH OBTAINED BY M. Ch. BRANDT.

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