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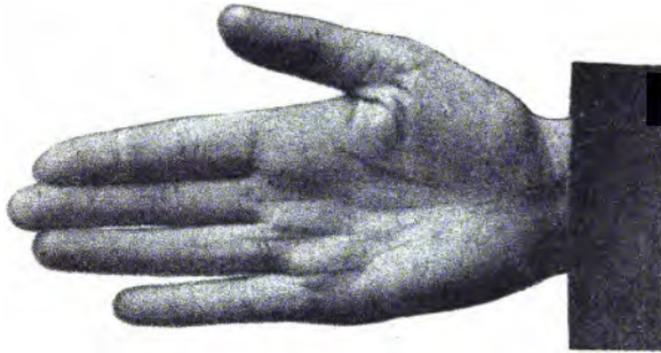
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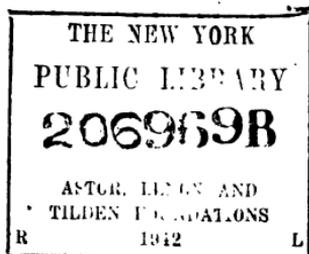


LEFT HAND.



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RIGHT HAND.



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conveys to the English mind what he failed to make clear.

Now, in all other branches of study there are only too many finger-posts and guides. The man who wished to learn a half-forgotten language would find many writers whose researches might, in greater or less degree, be of service to him. If he were really desirous of mastering the language, root and branch, with a view, perhaps, to finding fresh readings of hitherto dark passages, he would not so pin his faith to one of these writers as at once to discard as a misleading Will-of-the-wisp any other who ventured to differ from the first. Rather, I think, would these differences lead him to a more careful examination of the varying views held by these two writers, their reasons for them, and what other writers had to say on the subject. Why does no one do this with Chiromancy? Surely no other thing which once so engrossed people of all classes, and which is now again arousing a half-believing, half-doubting, and wholly curious interest, has been treated with the abject uninquiringness assigned to palmistry. "Are you

find an unexpected line, and instead of trying to discover from its source, or root, any definition of it, they fly to Desbarrolles. If he does not explain it, they decide that it has no meaning. Now if, instead of so deciding, they would seek cause and effect, and then by constant study of examples of this line, strive to discover some explanation which each fresh example confirms (especially when correlative variations can be found), palmistry would cease to be restricted within Desbarrolles' wide but slightly superstitious limits, and things might be explained without recourse to the "Astral fluid."

I have no intention of disparaging, even indirectly, the authority to which palmistry owes so much, but exclusive reliance on even a great teacher can hardly fail to bring some mischief in its train : it is always apt to stifle individual research, and individual criticism, and thus errors are canonized with excellences. This is conspicuously the case with regard to Desbarrolles, who combines marvellous chiromantic insight with the most grotesque superstition : it is moreover

INTRODUCTION.

“There is a tide in the affairs of men, which, taken at the flood, leads on to fortune.”

BUT how to take it at the flood, the time when the flood is for and not against us, this is what we would all know. This is what has led men of all sorts and conditions, at all periods of the world's history, to consult seers and prophets, magicians, witches, fortune-tellers, clairvoyantes, palmists, and planchettes.

Between the titles of fortune-teller and palmist, used so indiscriminately, there is a vast difference. To the ordinary gipsy fortune-teller, the palm of a hand is but a plain on which to track the steps of fair women or dark gentlemen, as the case may be.

As far as I can make out, the gipsy who goes

adjective I must class as planetary) carry type reading to great lengths. They declare themselves able to describe the complexion and height of your husband or wife, of the man or woman you love, of your greatest enemy, and of your greatest friend.

✓ This form of fortune-telling seems to me to rank with "laying of the cards;" the things so read may be of such marvellous correctness as to compel belief, *bon gré mal gré*, but no possible *raison d'être* can, so far as I see, be found. My own experience of planetary palmistry is that amongst the many things related to me, none were of absolute accuracy.

The palmist proper works on a system which, resting on the study and reading of character, is at least not wholly unreasonable.

This basis, cleared by D'Arpentigny from the rubbish with which ages of superstition had obscured it, enabled Desbarrolles to raise the elaborate system given to the world as "Les Mystères de la Main."

That my own views are not always in accord

hearing the fortune of a friend of mine told by a planetary palmist. She described a man who was in love with her accurately enough for us to recognize him as one of two brothers; but, as both were much devoted, and of exactly the same type, it was impossible to tell to which she referred. We enquired if more than one man of this type appeared in the hand, and were told emphatically *No!*

From this vexed question I must, however, turn to review the chief points in hand reading.

believers, who, while granting that character and the past may be, and are, shown in the hand, have no belief in future predictions, and to these my classification will, I hope, make many things clear. I, moreover, hold that past events so act upon and alter character as to become an absolute part of it.

Palmistry employs two methods:—

I.—*Study of the form of the hand—Chirognomony.*

II.—*Study of the lines of the palm—Chiromancy.*

For correct judgment these must be considered together, but their spheres are rather different.

Chirognomony deals almost entirely with character, and contains seven points of study:—

I.—*The length of the fingers.*

II.—*The knots on the fingers.*

III.—*Shape of the finger tips.*

IV.—*Length of the phalanges.*

V.—*Shape of the nails.*

VI.—*The thumb, which holds so important a place in palmistry as to make it a study by itself.*

VII.—*Mounts at the root of the fingers, or on the side of the hand.*

longer-fingered brethren, and less able to abstract themselves from their material surroundings, on which they are often very dependent. Mental anxiety, however, rarely troubles them, and they will patiently await long-delayed news of absent friends, though driven frantic if luncheon is late or tea cold.

Mr. A. R. Craig, in his "Book on the Hand," gives, amongst other quotations from the "Old Fathers of Palmistry," an excellent danger-signal to husbands. He says, "Observe the finger of Mercury—that is, the little finger—if the end exceed the joint of the third finger, such a man will rule his house, and his wife will be pleasing and obedient to him; but if it be short, and reach not the joint, he will have a shrew, and she will wear the breeches." The joint referred to is, of course, the one nearest the nail.

in depicting domestic details, only fit for Aunt Louisa's story-books. A man with both knots and square fingers will probably be a mathematician, and become a slave to rule and symmetry. Fingers utterly devoid of knots have no order, although with square tips, there is love of its results. Such people like their rooms to be models of neatness, and expect to have 'all their properties within reach, but they make hay in their wardrobes, and havoc in their domestics' hearts.

The study of finger-tips is so closely connected with that of knots, that I find I must combine the two, and at once mention the indications given by the ends of the fingers. Observe, however, that these indications vary according to the finger, pointed tips of the first and little finger meaning totally different things, but into these infinite variations it is impossible to enter here

If the man marked with these signs is also shown to be a writer, he may be as truthful in everyday life as anyone can be who *must* put everything in the most striking light, and one may fairly trust him, as his imagination will be worked off in ink; but where no sign of authorship appears—beware! From the adornment of a tale, no thought of lacerating others' feelings, no regard for what one looks upon as truth, will deter him. To such persons truth is a thing incomprehensible, as they do not *think* it, and are positively unaware whether truths or lies fall from their lips. This is especially the case with remarkably supple fingers, bending backwards easily.

Usually, very pointed fingers denote want of logic, but this, as I will explain later, is shown by the shape of the thumb.

As a rule, persons possessing these fingers are ecstatic, and slaves to their own moods, which vary unaccountably. If one would sympathize with them, one must provide both musical pipes and sackcloth; for it is impossible to divine

reasons about everything, even Art. Such a man is usually cold, but at the same time possessed by a love of independence, which revolts at all injustice. He will doubt tenderness and be practical in all things, from religion to politics. These fingers are common in France, Paris especially, where the need of independence is so pressingly felt. Great musical composers have square fingers with knots.

A woman with square and long fingers will, in ordering dinner, remember every bone in the house, and calculate with much exactness what will be left for luncheon next day; while with pointed, knotless fingers, she will bear in mind the most minute details as to some special person's love for sugarless puddings or curious sauces, yet, probably, will entirely forget the meat. David Copperfield's Dora must have had such fingers.

C. Spatulous fingers, by which I mean those somewhat splay shaped, devote themselves to the useful, especially the physically useful, such as agriculture. Great gardeners often have them, the first phalange being very long in the second

will show a love of detail centreing in human interests, such as knitting socks for soldiers on foreign service, teaching in night schools, or working on a school board, the utmost care and attention being given to the smallest points in the work taken up. Similar fingers with *pointed* tips show interests devoted to art, literature, and all that appeals to the imagination; while, with square tips, they promise commonsense displayed in all small details of everyday life.

Short fingers with spatulous tips will only take interest in masses; they would organize clubs and crèches, but never think of supplying a rheumatically old woman with a shawl. With square tips they show great commonsense, applied to all big things, smaller ones probably remaining unconsidered. Such fingers promise admirable secretaries to companies, clubs, or any society where clear-sightedness and power of managing "en grand" are needed.

our host. I said "You are an artist, and paint animals." At the end of the fortune our host said: "Now let me introduce Mr. Charlton."

The first phalange of the third finger *long* shows artistic perceptions; but whether they take form or not depends on the line which ends at the root of the finger, called Line of the Sun.

In sculptors' hands the second and third fingers are nearly of equal length, the first phalange of both being immensely broad, thick, and long. I first observed this in the hand of the late Mr. Thornycroft.

The first phalange of the little finger long and square, shows taste and talent for business, but if long and pointed, it tells of eloquence; not always that of the orator, but great aptitude for clothing thoughts in words.

Once when lunching at a shooting lodge, and asked to tell fortunes, I was so much struck by the excessive development of the first of these formations in the hand of my host, that I could not resist commenting on the apparent burial of such business genius in country life; he laughed, but

The fanciful dedication of the fingers to particular planets, Jupiter, Saturn, Apollo, and Mercury, only amounts to saying that they are related to certain domains of character, supposed to be under the protection of special planetary deities. Thus the first finger, dedicated to Jupiter, speaks of inspiration, enthusiasm, love of poetry and all literature, or the absence of all such qualities, and points to fame or mediocrity, as length and shape decree. The second finger, Saturn, may tell of music, melancholy, agriculture, or mathematics, according to its shape and the length of the phalanges.

The third, Apollo, tells of love of the beautiful and all forms of art; while the fourth, Mercury, speaks of business or eloquence, according to its endowments, also of chemistry, physical, and sometimes occult, science. Hence the presence of any special feature (marked by shape, length, knots, and varying phalanges) will point to the correlative quality in that particular domain of character.

but I do not myself believe that "biting of the nail" has anything to do with it. The most perfect illustration I have ever seen of the character above sketched was that of a gentleman whose nails were anything but bitten: they were most carefully *soignés*, each nail, although extremely short, showing a perfect half moon. Their owner was an absolute adept at all forms of criticism, quizzing, and narrative, never sparing himself when a story could be improved by painting himself in a ridiculous light.

These short-nailed people love to be *au courant de tout*. They also take great delight in the arrangement of their rooms; should it be done by a servant, they will alter everything, although the alterations are often too small to be noticed by any one not their fellow in finger and feelings: these nails usually show great talent for mimicry.

Of long nails I can find no notice in Desbarrolles' first book, and in his second he speaks only of "ongles longs et minces"; these, in his opinion, denote feebleness and often timidity. With this reading I agree, as very thin and brittle nails are usually accompanied by delicate health, which is so

thing attempted : if crossed, difficulties will be encountered, but if the lines continue to go upward, the obstacles will be surmounted, and success ultimately attained. On the second finger a great number of lines indicate impulsiveness, while their total absence signifies too great deliberation. Lines on the third finger tell of love of art, which will, if the lines are deep and strong, be pursued in some form or other, while on the fourth finger, they may signify great energy in business, chemistry, politics, or acting, according to the development of the mount of Mercury, and of the hand generally.

tendency to reason out everything most carefully ; such people are positively oppressed by their power of seeing both sides, and when want of will is denoted by great shortness in the first phalange, hopeless indecision is produced by a habit of so closely considering all sides that no course seems clear.

This short first phalange is a striking instance of the manner in which very different qualities may be denoted by one formation. In a clever hand, with the line of head well developed, it shows inspiration, and is almost always seen in the hand of creative genius. Meissonier and Alexandre Dumas have short thumbs. In such hands the long second phalange expresses power of seeing things from many points of view, and of presenting them to the world in a light which cannot fail to attract. In the hands of great musical composers the first phalange of the thumb is usually quite short, and denotes inspiration, which the Mount of Saturn and the formation of the second finger will show to be that of Euterpe.

The first phalange long and broad, especially

CHAPTER VII.

MOUNTS.

BEFORE proceeding to Chiromancy we must consider the mounts, which form a sort of connecting link between Chirognomy and Chiromancy; for while their shape and size refer to character, the lines and signs crossing them belong to what is termed fortune.

Desbarrolles and other authorities classify them under Chiromancy; but I think this is a false division, as their testimony to character is of as great, or greater, importance than that of the fingers.

The mounts, like the fingers, are dedicated to planets, but three more, Mars, Luna, and Venus, are added.

The Mount of Jupiter, at the root of the first finger, tells of ambition, pride, religion; the apparent contradiction between pride and ambition

ts evil propensities are also numerous ; extravagance, love of money and fine clothes ; curiosity, obstinacy, and envy, while its total absence tells of a monotonous, or merely material existence.

The Mount of Mercury, under the little finger, often confirms its indications, and further shows invention, organization, readiness of resource, love of movement, dancing, &c. In excess, it threatens theft, falsehood, bankruptcy and other evils, while its absence shows a negative existence. Desbarrolles thinks very badly of a star on this mount, saying, that it indicates cheating and dishonour, but another, and very different reading is, I consider, worthy of notice.

A celebrated amateur palmist told me that she invariably found such a star to be the sign of a successful scribbler : possibly a mere writer of *feuilletons*, but that would be shown by the lines of head and of Apollo : she had seen it in the hands of many well-known authors, and my own experience of literary hands, though small, fully supports her view.

A peculiar and important cross on the line going

On another occasion I saw this cross in the hand of a gentleman whose name was unknown to me, as I told his fortune at a bazaar; my statement as to past money difficulties and troubles connected with them, much surprised him, and he told me that the dates I assigned were quite correct; these dates I obtained by measurements taken from the cross and the dark mark on the heart line, to the line of life, where I found marks, showing business troubles connected with relations, into which I shall enter when treating of Chiromancy.

The Mount of Mars, which rises on the side of the palm, gives courage, *sang froid*, and self-control; also devotion and opportune impetuosity.

This formation is strongly developed in the hand of Sir Evelyn Wood, every point of whose career is marked by some of these qualities; his impetuosity must have seemed most opportune to Chemmum Singh, when, followed only by a Duffadar and two Sowars, he rushed to his rescue with a dash which scattered seventy rebels panic-stricken; some *sang froid* too was needed for

it by the lines of head and heart, I shall speak when considering Chiromancy; for, although their formation denotes character, the signs marked within their limits are inextricably connected with fortune; indeed, character and fortune can never properly be separated, as I shall show later.

The sixteenth century work, to which I have just referred, states that in the first part of the Mount of the Moon, transversal lines going towards the percussion (the outside of the palm) denote enemies, but if the lines are broken, they will be unable to hurt you. In the second part, similar lines show injury or danger from animals. I once warned a man of this, but he did not escape the danger, for two days later, when crossing the Strand, he was knocked down by a cab horse. In another case, when these lines showed injury from a similar cause, the spine had been bruised by a kick from a horse.

In the third part, that nearest the wrist, transversal lines signify travels and voyages; in this Desbarrolles agrees, and it seems to me evident that he considers the sphere of Luna limited to this part; if the lines are cut through, it means ill luck in

&c., and shows susceptibility to scenery, changes of weather, and all external influences. In excess it denotes caprice, causeless despair, and the old world vapours. Many lines on this mount show a tendency to be tossed on the current of other people's opinions; but when the mount is smooth, personal convictions will be firmly, though calmly, adhered to.

The Mount of Venus covers the root of the thumb, and is bounded by the Line of Life; when propitious, it promises beauty, love of beauty, gallantry, charity, tenderness, and "le besoin d'aimer"; but should the mount be sunken, all these qualities are wanting: in excess, it tells of coquetry, effrontery, vanity, inconstancy, idleness, &c., while its total absence shows coldness, egotism, want of energy, and tenderness.

To sum up, it will be seen from these remarks that Chiromony deals mainly, as I have said, with character. For destiny we must look rather to lines, remembering, however, that Chiromony enters into the question, since destiny not only may be, but *is*, affected by character.

lines. My remarks on palmistry should perhaps be prefaced by stating that I do not consider it necessary to select any special time for examining hands, although many authorities attach much importance to it; neither do I think that manual labour affects the lines or shape of the hand so as materially to interfere with the readings of Chiromony or Chiromancy. I told the hand of one of the Oxford University crew immediately after the boat race, with, I believe, absolute accuracy.

The line of heart should rise on the Mount of Jupiter, and proceed, more or less straight, at the base of the Mounts Saturn, Apollo, and Mercury, to the percussion or side of the hand. The higher it rises on the Mount of Jupiter the better. Almost reaching the root of the first finger it shows idealization, but if cutting the root, or starting from the back of the hand, there is excess of feeling, from which jealousy will arise. Should the ring of Venus (to which I shall refer later) run parallel with it, this jealousy will be so excessive as to make life with such a partner simply unbearable.

strength, surviving all failure and disappointment. I have seen a hand where a positive *hole* and break in the heart line showed the utter and hopeless failure of a person immensely loved; yet the line went on again, beyond this gap and break, telling of firm belief that although the seeming Koh-i-noor had been most inferior glass shining in the sun, the jewel itself was no delusion, but might still be found: even after this break, the line was again cut and crossed by little lines, showing disappointments and failures, but nothing destroyed a faith which I afterwards found to be the distinguishing feature in this life.

When the line of heart forms a fork, of which both branches are exactly equal, it is an unfailing sign of trueness of heart. In either man or woman you may place absolute trust if their hands bear this mark. It also tells of one love only. The person loved may die, disappear, or prove wholly unworthy, but no one else will ever fill the empty place. Other affections may arise, but nothing will efface the memory of the first and last real love.

you over in consequence. This I discovered for myself, and can absolutely vouch for, having told character quite truly from the feel of the hand, and a general view of its back.

I find all breaks, or deep red spots on the line of heart, indicative of heart troubles, the cause of which will, according to tradition, be indicated by the mount below which the break or spot appears. Should it be under Saturn it is fatality; if Apollo, idiotic pride; between Apollo and Mercury, stupidity and avarice; under Mercury, avarice, ignorance, and incapacity. When the break or spot is very red, love has been very strong, and the trouble, shown by the break, has been correspondingly great. I must here impress upon my readers the marvellous manner in which lines change, for a line of this nature may seem to ruin a whole life, and yet the same hand, two or three years later, may show another branch rising towards Jupiter, and promising more happiness than the first could ever have given.

Close observation convinces me that six months suffice to make a distinct difference in a hand. I

not altogether disappear, but will become faint and broken, while the head line develops proportionately.

When the heart line rises from Saturn (the mount under the second finger), it is an ominous sign, and when formed like a chain, or fretted by little lines following its course, it denotes inconstancy in love ; while broken into fragments, it tells the same tale of friendship. A man possessing such a line, with the line of head and the first phalange of the thumb highly developed, will have immense power over his feelings, and will guide his actions by his head, even when suffering by so doing. To the one person he loves, however, he will sacrifice every one and everything ; and should the head line stretch *straight* completely across the palm, he will stick at nothing to obtain what he wants, his constancy being beyond dispute : such a man will remain constant for years, with scarcely even a shadow of hope.

The heart line of a vivid red shows love, ardent even to violence, and naturally promises great jealousy, while if pale and wide, it shows a *blasé* person.

For each small line cutting the line of heart some

line of heart at all, its absence telling that calculation ruled. Such people are necessarily egotists, but may be charming companions to any one who pleases them. The hand of Margrave, in Lytton's "Strange Story," should have been dominated by a strong line of head, and entirely bare of any approach to one of heart.

When the heart line is bare and branchless, it indicates poverty of affection and hardness of heart, but if two branches rise from it, one of which turns towards Jupiter, while the other runs up between the first and second fingers, it is a sign of happiness in a tranquil life, untouched by great successes or reverses.

Should one of the branches, however, rise towards Saturn, while the other descends towards the line of head, it is said to show a fatal tendency to self-deception, from which many losses will ensue.

When at its commencement the line of heart circles round the first finger in the form of a ring, finishing, on the inside of the finger, in spikes, it is called Solomon's ring, and is said to be the sign of initiation into occult science.

ating this, its date tallying with those given by the lines of fate and heart. The loss in question had been caused by a stockbroker and personal friend, and had entailed a complete change of life.

When the line of heart goes over the side of the hand, or percussion, it denotes the true John Bull, who will never acknowledge himself beaten.

A double line of heart shows double power of love, and denotes great benevolence.

When the head line is so long and straight as to bar the whole hand, from its commencement to the percussion, it shows extreme economy, if not avarice, and is usually found in the hand of an egotist; it often tells of Positivism, and unfailingly marks the man who gets his money's worth out of everything; even with supple fingers, usually a sure sign of impulsive judgment and action. This line tells of constant calculation, and Desbarrolles holds that when it turns back, and traces a furrow on the Mount of Mercury, conscience will give in to gain.

In a soft, flexible-hand, with the Mount of Jupiter well developed, and the Mount of Mercury altogether absent, it denotes commercial aptitude, and a turn for organization; also for finding some way out of all difficulties. These powers, however, only come into play when necessity has conquered idleness. If a man whose hand bore this mark resolved to attain some special end, he would give up everything in order to accomplish it, no self-denial appearing too great, no hardships too severe. Should the line of heart be very short and badly broken, or absent, he

With a good line of Sun and other favourable signs, this sloping line promises taste, talent, even genius, for poetry and literature. Too nearly approaching the wrist, it tells of superstition, love of mystic science, and spiritualism, while, should a star be marked upon it, there is danger of insanity or imbecility; it shows great sensitiveness to scenery and changes of weather, and a strong attraction to the water.

When the head line terminates in a fork, one branch of which slopes towards the Mount of the Moon, while the other continues to the Percussion, it shows that, notwithstanding truthful tendencies, the "Laisser aller vers l'erreur," as Desbarrolles calls it, produces untruthfulness by simply letting things slide. In a hand otherwise well endowed, it tells of the power of seizing, bringing out, and using all possible points in everything; and although it gives the *power* of lying really artistically, it does not the least stamp a man as a liar, unless the rest of the hand prove him one.

Such people have a way of bringing out, sometimes even adding, small details to a story which

less fabric of a dream" is absolutely impossible. I know men endowed with these backward turning fingers, and whose palms are crossed by this forked line of head, who would be horrified if asked to tell a lie, yet who embroider elaborate nets of falsehood in which they hopelessly entangle themselves and all connected with them, firmly believing that the woven web is one of truth.

Of a line *rising* from the Mount of the Moon to join the head line, I can find no mention in any work on palmistry, although it is of great importance, showing with absolute accuracy an immensely strong influence from over the sea. In one case, where other signs told of a complete change in the life of my subject, wrought by some one then far away, this line showed that although the sea divided them, and no communication existed, the influence was undiminished, and that in dreams they were always together. My subject allowed that this was entirely true, and added that until this time dreams were things unknown. I will give another example of this when treating of important lines connected with the Vitale.

it signifies some shock, so great as almost to unhinge the mind.

An island in the line of head denotes nervous headaches, while black spots tell of nervous pains in teeth, ears, or eyes, the ruling planets, as shown by mounts and fingers, declaring which.

Saturn, for instance, unless unusually amiable, is an adverse influence to teeth, those of people born under his sway being apt to decay very early.

When the line of head too nearly approaches the heart line, it signifies, physically, asthma, and in some cases, palpitation.

Morally, however, it denotes a narrow mind, and to decide between its physical or mental significance, the line of life and the Hepatica must be closely examined. Confirmation of illnesses, accidents, and wounds, wherever marked, should always be sought for in the line of life, where corresponding marks will be found, which will, in addition to corroborating the other lines, fix the date of their occurrence.

A break in the line of life, tallying with a terrible accident marked in the head line, enabled

may at first sight appear a strange statement, but that such is the case I am convinced. When so marked, however, it is a case of fascination only, and the heart is altogether unconcerned. In one instance I told a young lady who looked about twenty-three, but whose name even I did not know, that between the ages of twenty-seven and twenty-nine she would be so much fascinated by some very clever and charming man as almost to persuade herself that she cared for him, but that the feeling would wear off. She immediately said, "What am I to do? I am just twenty-eight, and what you describe is now happening." At first I refused to advise her, but said at last "Wait six months, and you will know what to do." The fascinating man had already proposed to her, but she refused to listen to him until six months should have passed, and long before then she found that, his charming manner once broken through, he was quite detestable. A cross (which I shall describe later), shewing strong influence, in this young lady's hand, rose from the head instead of the heart line, while branches striving

self-confidence), I found the lines of head and life clinging to each other half way down the hand. I also noted extreme reserve and sensitiveness, so I said, "You will deny what I am going to tell you, but it is nevertheless true. You are very self-distrustful, and often think you cannot do things which you can do quite well." Of course he denied it flatly. Some months later he again asked me to tell his hand, when I repeated what I had previously said. "It is very wonderful of you to discover that," he said; "hardly a soul knows it, but I never like to do things unless I have asked some one else first." "Then why did you deny it at the bazaar," I asked. "Because I didn't know you so well then, so I thought I'd better make the best of myself. Most people don't think anything of you unless you think a good deal of yourself."

In another instance, a man noted far and wide for impenetrable self-conceit, was equally surprised when I told him that he thought far too little of himself. "Don't say so to anyone else," he said, "or they will simply laugh at you, but it is quite true, and if as a boy I hadn't been forced to come to the fore, I

advantage to be gained is a dead certainty. Desbarrolles says that this division is frequently found in the hands of Americans, "Chez qui le Go-head est en honneur."

exempt from illness—it also tells of calm and resignation. Formed like a chain, pale, narrow, broken at intervals, crossed by small lines, or branches tending downwards, it shows delicacy, while dividing at the end into two branches, it indicates debility in old age. The attendant lines often seen between the life line and the thumb, which Desbarrolles regards as its assistants, and evidences of delicacy surmounted, are in my opinion more frequently mental than physical signs; they sometimes show the cause of ill-health, when such cause has been mental, but they invariably indicate lives so influencing the line they follow as to become most important factors in its interpretation. Measurement from such a line to the line of life gives the date at which the influence began. Should the line slant away towards the thumb, distance will divide the two lives; but if it continue deep and strong, the influence is undiminished.

Cut by small lines crossing the life-line, it will produce difficulties and troubles with relations. This interpretation seems unknown to all writers

suddenly gone abroad, without even telling her of his intention ; she heard of his departure from a friend, who, some months later, told her of his death. This "friend" afterwards proposed to her and was refused, but it was not until long afterwards that she discovered he had told the first man that he was himself engaged to her. This had caused his sudden departure, and the account of his death had been sheer fiction. He never returned, however, and did die abroad long afterwards, while she married a man she had never seen at the time of the first episode.

In another case such a line was cut by smaller ones which then crossed the lines of life and heart, and proceeded to form a fork on the marriage line ; invariable sign of a broken engagement. These cross lines completely checked the inner line, but a faint stroke running the same course was visible after a space, equivalent to about three years ; whether a fresh line, or the old one re-asserting itself, it was then impossible to say. A year and a half later, I again saw this hand, and at once observed a tiny line which now connected

of their engagement her *fiancé* had started for India; his father died while he was on his way out, and he at once returned to marry her.

This case is an interesting instance of the variable nature of lines; those only half formed when the hand was first studied having fully developed by the second reading, while one or two wholly new ones were distinctly visible. When smaller lines are connected with an inner life line, following it throughout its course, they denote lives made interesting by their influence on a life affecting that of the line they follow. The development of such a line may be often observed. In the case of one lady, these lines enabled me to foretell the approaching and increasing happiness of her life, owing to the advent of a new life, which would connect itself with that of some one very dear to her. A month later she told me that my prediction was fulfilled by her daughter's engagement to the very man she would have chosen for her.

In the case of another lady, such lines represented the sons of a very old friend, whose lives

be too long or not long enough. Usually, too, they are profoundly interested in all their ailments, past, present, and future; to give the correct date to some past illness appearing to the uninitiated a palmist's greatest feat.

The most serious sign of illness is a complete break, for should the inner branch turn back towards the thumb, the illness will probably prove fatal; should it, however, turn towards the palm, there is hope.

One lady whose hand shows this sign told me that in the illness I described she had been so long unconscious that everyone thought her dead, and although a candle was held so close to her eyes as to singe the eyelashes, the eyelids never quivered. After most minute examinations, the doctor discovered faint signs of life, but it was days before actual consciousness returned. This happened more than forty years before I told her fortune.

A cross is also an evil sign, but if enclosed in a small square it shows preservation from death in face of great danger. In one curious case, a

carried into the jungle and there set down, while the bearers conversed eagerly in Hindostanee. This lady was the only one of the party who understood the language, and to her horror she found that one man was urging the others to murder the ladies and make off with their money and jewels. He urged that nothing could be easier, as they need fear no pursuit; the other men were fast yielding, when this lady, warning her friends in a hurried whisper to appear to understand, said, in a slightly raised voice and in Hindostanee, "These men seem to think they can keep us here as long as they like, but the gentlemen will be here directly, and then they will find out their mistake." The bearers immediately took up the palanquins, and carried them home in safety. The gentlemen were, of course, miles away, and but for this woman's calm courage and diplomacy, she and her companions must have been murdered.

A tiny circle in the life line is supposed to mean loss of an eye—should there be two circles, loss of both eyes; but I myself consider that the loss of an

In his last work Desbarrolles says that should the Vitale break off and attach itself to the Saturnian, that line takes the place of the life line, and although life is only preserved by chance, it may last as long as a more common-place existence. He further says, and I think truly, that when illness arises from chagrin, a line from the Mount of Venus, cutting the line of life, and crossing the Plain of Mars, will reveal its origin. These lines usually terminate in a point or star on the lines of head, heart, fate, Sun, or possibly marriage, a star being significative of greater misfortune than a point: If one of these lines ends in such a point on the line of head, brain fever or some head illness is, I consider, likely to result from trouble or worry; if on the line of heart, it arises from some adverse *affaire de cœur*, while if on the line of fate, or of the Sun, the illness is produced by annoyance at an attack on position or money. Terminating in a star, the catastrophe denoted by the line is usually very sudden.

I have seen such a sign in the hand of a lady whose husband fell down dead a few hours after leaving home in perfect health and spirits; for a

physical. Islands in this line tell of delicacy, the duration of which can be decided by that of the island.

I cannot quit this branch of my subject without earnestly impressing on my readers that life may generally be preserved by care, and, above all, by the will and desire to live.

Unless forced to it by unwise and unremitting questioning, I never now prophecy illnesses. It is useless to meet danger half way, and I consider that where ignorance is bliss, and wisdom can't help you, it is truly foolish to be wise.

I had not, however, adopted this maxim when I first took to fortune-telling; and on one occasion I told a lady that before the year was out she would have a serious illness, from which she would completely recover. Many months afterwards, I heard that she had been taken dangerously ill shortly after I had seen her hand: so ill, indeed, that the doctors told her she would die.

"Oh no, I sha'n't!" she said; "I was told that I should be dangerously ill, and should recover, and so I shall."

CHAPTER XI.

THE LINE OF FATE.

THE Saturnian, or line of fate, starts either from the line of life, the Plain of Mars, the Mount of the Moon, or the Rascette (or wrist line), the latter being the best starting point; for if from thence to the Mount of Saturn the line rises straight and clear, tracing a deep furrow on the mount, but not cutting the root of the finger, it promises great happiness and good fortune. Should it, however, proceed up the finger, it shows danger; everything will be apt to go too far.

Starting from the Mount of the Moon, it also indicates good fortune, but dependent on another person's fancy. In conjunction with other signs, I find it often shows that the good fortune comes through some one over the sea. When commencing in the Plain of Mars, many difficulties will be encountered; but if, after crossing the head line, the Saturnian proceeds straight and clear on to the mount, I am convinced that success is ultimately obtained.

cates a great alteration in the circumstances of those near or dear to you. No work on palmistry, however, mentions the affairs of others as marked in the hand; although everything affecting the individual *must* be marked, in proportion to its effect; the death of dear friends being more clearly shown than that of unknown, or unloved relations, unless, indeed, money or property accrues from such death, when it would of course be marked as producing a change in life.

Two changes which I predicted to a barrister from these crosses have just been realized; he has become a farmer, and has married a lady previously unknown. In another case, accession to property was marked as coincident with a slight fall in position, and endless money difficulties. This man, who had been brought up as heir to an immense property, found on his succession that the estate was heavily mortgaged, and a lawsuit was pending. He became involved in all sorts of money difficulties, and sank from his position as heir to vast wealth into that of an impoverished landlord.

already successful career, in which other signs convinced me that he would continue. I told him this. He replied, "I don't know—a quiet life has great merits;" but when an important appointment, exactly answering my description, was offered to him six months later, he declined it, and soon after refused a country judgeship, subsequently fulfilling my prediction by accepting high political office.

In another case, on telling a man that he would shortly obtain a political appointment, he replied that it was the thing he most desired, but that he had no chance of it; nevertheless, before a year had elapsed, he wrote to tell me that he had received it. Another example of desired appointments was made especially interesting by taking the hands of husband and wife conjointly. I examined the wife's hand some months before I met her husband, and told her that an appointment she much wished some one very near to her to obtain, might be procured by her influence, but by that alone. Next time we met, she at once extended her hands to me, saying, "What about



branch turning towards Jupiter is checked by one running up between the fingers, it indicates ambition sacrificed to love. In one instance such branches showed me that some brilliant political opening had been abandoned for an uncongenial profession which gave speedier hopes of marriage, and this gentleman allowed that he had refused such an opening, and now devoted all his energies to bread-winning.

When the Saturnian is checked at the line of heart, it indicates heart troubles ; but if at the head line, fortune is spoilt by stupidity, unless, indeed, the heart and life lines declare it a sign of brain fever. In people born to great things, the Saturnian, as a rule, is most clearly marked in the left hand, but if opportunities are energetically employed, it will be equally clear in the right ; those who make their own way, and create their position, will have the Saturnian most clearly marked in the right hand.

The success promised by this line is frequently worldly success only. I have known people whose line of fate seemed all that could be desired, yet who told me that they would not live one day of their lives over again. Great trouble marked on the line

interests in life, which lead to the concealment of some favourite pursuit. People, for instance, who have strong artistic, or literary inclinations, but whose lives are too full, socially or otherwise, to allow indulgence to their tastes, often have this line. It shows that the life of the mind is distinct from the outer life.

Desbarrolles says that if a line, starting from the line of head, runs straight on to the Mount of Jupiter, and, crossing it, cuts the root of the first finger, it shows excessive pride. Should a star on the first finger mark the termination of this line, phenomenal success will be obtained, but should it end in a cross, a terrible calamity will crush pride. When the Saturnian inclines towards this line, it threatens idiocy, or even madness, arising from overweening vanity.

The Saturnian does not always terminate on the mount to which it owes its name, but may incline towards Jupiter, Apollo, or Mercury. In the first instance, it tells of *forced* distinction. Such a person will have a position made for him, and will, if the Mount of Jupiter is strongly

is often seen in the hands of eminent barristers. It is very distinct in the hand of one barrister, of whom it is said that "He's the worst man you can have against you. Just when you think you're all right, he starts some confounded point that nobody ever dreamt of."

In many cases the Saturnian becomes clear and strong some time before success is obtained. I have frequently observed that it is so marked from the moment that a chance of success is given, and when it is within reach, the line runs clearer, deeper, and free from obstructing lines.

When the Saturnian is crossed and barred at a date corresponding with marked improvement in the line of Sun, it shows that an increase of money will mar happiness. I have seen this in a hand where a branch indicating an appointment, and a cross showing change of life, explained that an appointment giving increased means necessitated a complete change of life, which destroyed the happiness previously enjoyed on smaller means.

The islands sometimes seen in the Saturnian, of which Desbarrolles says so many evil things, are

CHAPTER XII.

THE LINE OF SUN.

THE line of Sun, which ends on the Mount of Apollo, should rise from the Mount of the Moon or the line of life; but frequently it only appears in the Plain of Mars, or after the heart line is passed. In the first instance, it tells of success and fortune; in the second, of success due to personal merit, in some cases aided by influential relations; in the third, fortune may be won, but must be fought for; and in the fourth, things will improve after middle age.

This line, like the Saturnian, must be measured from wrist to fingers; its indications vary widely according to the class of hand, and it may tell of success in art, literature, and politics, or in mere money-making; it *always*, however, shows love of the beautiful in some form. One long, clear, branchless line indicates great distinction in some one thing; but, if dividing into branches,

should they be only branches from a single line, glory, riches, and talent, although really desired, will be neither striven for nor attained, unless, indeed, the rest of the hand points out business aptitude and facility in money-making, in which case riches may be won, though talent and glory will be wanting.

When the line of Sun is clearly cut and deep, is said, and I think truly, to indicate the favour of princes; if cut and crossed by many small lines, it is the sign of many obstacles in the road to success, often caused by envy, or by the ill-will of some great personage.

These obstacles will, however, be surmounted if the line proceeds on its course, and traces a furrow on the Mount of the Sun. When obstacles are marked in one hand only, success will be won by work.

When the line of Sun starts from the Mount of the Moon, success and position in some unexpected line will be obtained; the affection of powerful friends forming a powerful factor in the race for fame.

his second had been some tranquil occupation which left him more leisure to devote to art, to which he gave up his whole life on the removal of some adverse influence.

He told me that he had been a sailor, but had subsequently entered the Church, in accordance with the earnest wishes of his father, though entirely opposed to his own inclination, which drew him towards the career of an artist.

On entering the Church he obtained a country curacy, which left him ample leisure for his favourite pursuit, and on the death of his father, he adopted it as his profession.

The line of Sun indicates modesty and a calm disposition; even when people possessing it know their own value, they will never seek its recognition by others, possibly because their own approbation is sufficient for them, although in a sensitive hand the approval of valued friends will be an inestimable help, without which, shyness may prevent their doing justice to their own powers.

Explanations of good and evil fortune shown by the Saturnian are often given by the line of Sun; a

CHAPTER XIII.

THE HEPATICA.

THE Hepatica or line of liver rises from the Rascette, near the life line, and in some cases from the line itself. In the first instance, when clear and well coloured, it shows good health and spirits lasting into old age. In the second it indicates weakness of heart. This line varies greatly in duration, sometimes not appearing until the Plain of Mars, and in others ceasing at the line of head, while in some hands it is altogether absent. Such absence denotes agility, vivacity, &c. Discolourations and lines cutting the Hepatica indicate illness or weakness; it should extend right up the hand, finishing on the Mount of Mercury. When the Hepatica forms a triangle with the Saturnian and line of head, I believe it to be indicative of a special turn for palmistry; it promises the instinctive intuition which is a necessity to the palmist, and sometimes, in connection with other signs, shows second sight; it is

it shows strong inclination to occult science; and if a person whose hand shows both triangle and half circle devotes himself to the study of palmistry, he will quickly become an absolute adept.

A very favourable Hepatica promises more than mere physical good, for it tells of excellent memory, probity, and a good conscience, which will conduct all matters of business to a successful issue: it also shows a happy nature, a kind heart, and a merry, witty turn of mind.

Should the line run straight, clear, and well coloured to the root of the little finger, it promises that the good health enjoyed in early life will continue into old age. When connected with the life line, however, weakness of heart will militate against the good digestion promised by the Hepatica, and palpitations will ensue, especially should its junction with the Vitale be defined by great redness.

When the Hepatica is tortuous and wavering in its course, it indicates, physically, a bilious constitution; spiritually, doubtful probity.

A cross in the Hepatica signifies an illness, of which the date must be sought in a corresponding

nected with art, the Saturnian usually, I think, becomes more important at a corresponding date, unless, indeed, artistic tendencies end in disaster.

When telling Mr. Arthur Cecil's fortune, these lines and crosses enabled me to give the date when he gave up business to enter German Reed's company, and also that of his subsequently leaving it for the stage proper.

The first of these changes was marked between the Hepatica and the line of Apollo, as showing a change from business to art; the second being defined by a cross on the line of Apollo, indicating that it was a change in art.

Occasionally, though very rarely, the Hepatica is accompanied by a sister line, indicative of continual good fortune.

CHAPTER XV.

THE MARRIAGE LINES.

THE marriage lines, which rise on the percussion and cross the Mount of Mercury, are most inefficiently treated by all authorities on palmistry, whether from paucity of knowledge or a desire to keep something in hand, I cannot determine. These lines undoubtedly possess greater interest for the majority of mankind than any other; and when one considers the numberless events which the hand lays bare to palmists, it is certainly strange that with regard to marriage Chiromancy should show a reserve so foreign to her treatment of all other events.

To the most casual observer it appears impossible that anything producing so marked a change in life as marriage, should not be decisively marked by a science which takes note of measles, whooping cough, and even chicken pox.

Desbarrolles' theories on this point are expressed with most unusual brevity; they are even concise, and the information given is most meagre. Such lines denote marriage, he says; but as to its date,

My own experience, however, has not shown me such cases, for I usually find that where there is no love there is no cross. Where marriage is a mere matter of *convenance* on both sides, of course, no distinct cross is visible, although in some cases one half formed may be seen; it then declares great inclination to marry at the time of its appearance. Should it be very near the first finger the date will be an early one, if about the centre of the Mount of Jupiter, from twenty-five to twenty-eight: if lower, middle age, and if quite low down, closely approaching the line of life, old age.

The date of love marriages can of course be fixed by this cross, but as all are not *unions d'affection*, it is not a method which can be invariably employed.

An old German book of the sixteenth century on "Chiromantia" gives the following directions for measurement of the marriage line:—

This line should be measured with a pair of compasses, one foot of which must be placed on the first joint (that next the palm) of the finger of Mercury or little finger, and the other on the commencement of the table (or heart line). This gives a period of

at the point to which my slanting line has brought me, I conclude that marriage takes place at that period.

Corroboration should always be sought in the Saturnian, where marriage is usually marked as a complete change in life.

A most important reading of one formation of the marriage line is given in the old German book on "Chiromantia," from which I have recently quoted. It says that when the line terminates in a fork, it is the sign of a broken engagement, and of the truth of this reading I am firmly convinced, having tested it over and over again. Once, in the case of an elderly lady, whom I knew intimately, I thought it impossible that this reading should be correct, for I knew she had married at eighteen. So absurd did it seem to me to suggest that an engagement had been entered into and broken off before that age, that I said nothing of the fork, nor of its meaning when telling her fortune. I had, however, on former occasions, found such abundant proof of the valuable testimony afforded by this sign, that I could not altogether relinquish my

the same German authority to indicate that the rupture of the engagement is due to the person in whose hand the fork appears. At the other end of the line, however, towards the back of the hand, it signifies refusal or jilting. This distinction I do not invariably find correct ; and, although considering such a cross an undoubted indication that an engagement, or something very near one, will be broken by one or other of the persons concerned at the date given by the fork, I do not think it possible to tell which side is active, which passive, unless the chief lines in the hand furnish details which explain and account for the rupture.

In the same chapter, "Von der linie dess Ehestands," I find that the marriage line turning upwards towards the little finger is a sign of old-maidism, and also, I suppose, of bachelorhood, though this is not stated. If the marriage line joins the ring of Venus, the sister heart line, or the Hepatica, it is regarded by this authority as prophetic of riches and happiness, arising from marriage ; but in all such cases, the husband will be ruled by the wife. When one strong line cuts

marry her, and having wooed her for years, was on the point of coming back from abroad for another trial, when he died. It seems, therefore, that these lines indicate *grands passions* whether the person in whose hand they appear is active or passive, and they thus add to the number of double meanings, which make the lines of palmistry so hard to follow.

Accuracy can only be ensured by a most careful collection of evidence from all the lines, the testimony of the line of heart being of chief value with regard to these broken marriage lines. Should great grief connected with some one greatly loved be marked in the line of heart by a deep red spot, or by a break connected with a long and clearly cut branch, at a date tallying with that of the break in the marriage line, it clearly shows that death has been the cause of the trouble.

Both hands, however, must always be consulted, a single sign is rarely fatal, and it is forgetfulness of this which leads novices in palmistry to terrify themselves and others by imaginary discoveries, which bid fair to become as dangerous to peace of mind as the nostrums of quack doctors are to health of body.

position. Should the lines of the Rascette be chainified, especially the first, it signifies a life of labour, which may, however, ultimately be crowned with success, should other signs be favourable.

A cross in the centre of the bracelet (in the centre of the wrist) signifies a legacy, according to ancient authorities. My own experience supports this reading, but with qualifications; for the ancients regarded it as signifying a large inheritance, while I have always found that the legacies so marked are exceedingly small, one which I had predicted from such a cross being only twenty pounds!

“Not worth having,” said the injured recipient.

According to tradition, a sharp angle formed by two little branches in the Rascette, promises a great inheritance and an honoured old age, especially when a star or cross is marked in the angle. Such a man will be but little subject to illness.

Desbarrolles considers that a line starting from the Rascette, crossing the Plain of Mars, and finishing on the Mount of the Sun, augurs riches and honours, obtained by unexpected favour of a king, or some great personage, but that a line

CHAPTER XVII.

THE TRIANGLE.

SEVERAL different Triangles may be marked in the hand, but "*the* Triangle," par excellence, is that formed by the junction of the line of head with that of the line of life, on the one hand, and of the Hepatica with the line of head on the other.

I have already referred to this Triangle in treating of the line of head, but its formation, or non-formation, holds too important a place in Chiromancy for a cursory notice to suffice.

When the Hepatica fails to join the line of head, a good line of Sun may take its place and preserve the Triangle, which, although narrowed, will be none the less perfect; but should neither Hepatica nor line of Sun complete the formation, the Triangle still retains its name.

It is divided into three angles, called "supreme, right, and left." When the lines of life, head,

traced, it shows a good disposition, dainty wit, and a noble nature; coarse and confused, it denotes loutish intelligence.

When the line of head turns downwards, through the Plain of Mars, to join the line of life, Desbarrolles considers it an ominous sign, telling of "captivity of the soul," avarice, and a miserable life. My reading of it is somewhat different, and has so far been confirmed by all examples.

I regard it as signifying misfortune in love. Such a person will either never marry the person loved, or will suffer greatly by so doing. I have seen this formation strongly marked in the hand of a man whose *fiancée* died the week after their engagement. Many years after he again fell in love, but his devotion was not reciprocated, and he subsequently married a woman for whom he cared very little.

The right angle is formed by the junction of the Hepatica with the line of life; clear, well formed, and well coloured; it shows a good heart, and promises good health; but when too sharp, it tells of avarice and delicacy. If heavy, and

CHAPTER XVIII.

THE QUADRANGLE.

THE Quadrangle is the space between the lines of heart and head, and is sometimes called the table of the hand. In ancient works on palmistry the line of heart is constantly spoken of as the table line, while the line of head is called the natural line.

When the Quadrangle is wide in the centre, wider at the end nearest the Sun, and widest at the opposite end, which nears the Percussion, it signifies a loyal, faithful, and happy nature, and denotes broad and generous views. Should it be very narrow in the centre, it shows a disposition to injustice, malignity, and deceit, and is an invariable sign of a narrow mind, unless indeed it is a merely physical sign, indicative of asthma. This, the line of life, and the Hepatica, will decide, but it is, of course, possible that it should mean both asthma and narrow-mindedness.

their significance. I find them invariable indications of an influence "of opposite sex," as the old palmists have it, the date of which may be ascertained by measuring from the cross to the line of life. Should the cross be connected with the heart line, the influence will be that of a person really loved, but should it touch the head line only, it is mere fascination, the influence being that of some clever and charming person.

The influence that lasts for ever is marked by a cross whose branches touch both the heart *and* head lines.

The variations shown by these crosses are of extreme interest.

I have seen such a cross, deeply, clearly marked, and red in colour, gradually fade until only a shadow of it remained, representing an old love. In one case the influence was undoubtedly very strong at the moment, but, as the branches of the cross had no foundation on the head line, I was convinced that it would not last. This opinion greatly disgusted the man whose fortune I was telling. Six months later I again saw his

CHAPTER XIX.

SIGNIFICATION OF SMALLER SIGNS.

LINES on the far side of the Mount of Mercury, running from the root of the little finger to the line of heart, show children; if long and straight, sons; if slanting, daughters. Care must be taken not to confuse these lines with those showing taste for chemistry, which run nearer the Percussion. I have seen these lines in the hands of women who told me that only most determined opposition prevented their becoming doctors. Once, when a gentleman sent me a sketch of his Mount of Mercury, asking me to search for the "writing star," I found these chemical signs highly developed, and was much surprised, as I had known him for years, and never discovered such a taste. In my reply I mentioned this, and he answered, "I have always been much interested in chemistry; my father studied medicine, and my grandfather was a celebrated physician."

tained by its position on the Mount. If very low down, close to the Rascette, it is incurred in early childhood, and, if higher up, later in life.

Should a star be found at the extremity of a line of head slanting down the Mount of the Moon, until almost touching the Rascette, there is a strong tendency to madness, which may, however, never be developed.

On the Mount of Jupiter a star is always favourable, indicating a great destiny, honours, and unexpected elevation, and promising that both love and ambition will be satisfied. Should a cross be joined to such a star, it usually indicates marriage with some one of superior position, possibly some royal personage.

A star on the Mount of Saturn is a very ominous sign, always denoting danger, and sometimes assassination. In treating of the line of life, I have given an example of attempted assassination as indicated by such a star.

On the Mount of Apollo a star tells of riches, which are productive of unhappiness, or of celebrity, won by chance, and often fatal.

of Mercury it shows an inclination to theft. People with this cross have told me that if they were in a different position, they should certainly steal.

On the Mount of the Moon a cross shows self-deception, and consequently falsehood.

On the Mount of Venus it is said to signify one love only, but of the truth of this reading I am by no means sure.

III.

Squares on the mounts give additional force to the qualities promised by them, and tell of justice and good sense. On the lines they indicate preservation from danger, often owing to some apparently chance event. I have seen such a square in the hand of an officer who told me (when I had given the above interpretation) that, owing to a fall from his camel, he had been invalided home from the Soudan just in time, the doctors said, to save his life. Had it not been for this fall, he would have remained out there to die.

In another case, from such a square and a sign

V.

The signification of Triangles varies according to the mount on which they appear.

A Triangle on Jupiter denotes diplomacy; on the Mount of Apollo, scientific art, which may mean architecture; on the Mount of Mars, tactics of war; on the Mount of Mercury, politics; on the Mount of the Moon, reason; and on the Mount of Saturn it is supposed to show a turn for the dark arts.

The sort of lattice-work often seen on the mounts, and called by Desbarrolles "Grilles," signifies obstacles. When a mount is covered by this tracery its good qualities are smothered, and its bad ones brought into prominence. The Mount of Jupiter thus marked tells of egotism, superstition, and pride; the Mount of Saturn, of misfortune and possibly imprisonment. The Mount of the Sun, of vanity, folly, and chattering; the Mount of Mercury, of a tendency to theft, ruse, and falsehood; the Mount of the Moon, of sadness and constant discontent, unless in a

A strong branch, rising from the line of life and proceeding up the Mount of Jupiter, signifies, when uncrossed and unchecked, success in whatever is most desired. Social success, the attainment of great social position, *when desired*, is constantly marked in this manner.

In studying these small signs, as in all branches of palmistry, the correlation between Chiromancy and Chirognomy must never be forgotten, for their wheels run one within the other, and cannot rightly be understood singly, the neglect of one wheel possibly involving interpretations of the greatest importance.

what I must call Fate, are shadowed, while in the right the use made of them is shown. When in the left hand the Saturnian and line of Apollo are smooth and uncrossed, pointing to prosperity and success, while in the right they are cut, crossed, and broken, until they utterly disappear, wasted opportunities ruining a great career are indicated.

If, on the contrary, the Saturnian and line of Apollo are marred and broken in the left hand, while in the right they rise straight, strong, and clear to their respective mounts, they tell that force of will, talent, and perseverance will conquer adverse influences, and win success and renown, unaided by money or interest.

In some cases the starting point of the Saturnian is not the same in both hands, and this difference is of great importance.

I give a photograph of right and left hands as an example of this.

The line of fate is of wonderful strength and clearness in each hand; but, while starting from the Mount of the Moon in the left hand, in the right it rises from the Rascette.

telling of vivid imagination, the first phalange of the thumb adding to its testimony by its shape and shortness, which tell of inspiration.

The second phalange is very long, indicative of too great a tendency to look on all sides of every question, and also, combined as it is with great development of the Mount of Mars, of love of argument.

This mount further tells of a fair share of courage and of determination to hold its own; and this characteristic is, moreover, confirmed by the line of heart, which, rounding the percussion, declares an inveterate dislike to being beaten.

The first finger is pointed enough to tell of impulsiveness, showing a strong tendency to judge by first impressions, while the length of the first phalange points to love of literature.

The inclination to squareness shown by the second finger indicates love of animals and of sport.

The third finger shows love of art and of the beautiful in all forms by its shape and the length of the phalanges; and the pointed little finger,

CHAPTER XXI.

CONCLUSION.

I CANNOT close this volume without some reference to the question so often asked, "How far is a belief in Chiromancy justified by science?" That the relations of mind and body are closely interwoven, and that the mind can and does affect the body, science fully allows. Diseases peculiar to the chief bodily organs are known to have specific effects on the mind, and conversely. As Dr. Bucknill says somewhere: "Neither in health nor disease is the mind imprisoned in one corner of the body; when a man is mad, he is mad to the ends of his fingers." So far, therefore, science justifies the theory that mental qualities may be discovered in the hand, as elsewhere in the body. But Chiromancy goes further, and connects special lines with special qualities, without producing any proof of real causal connection which science can accept. The fact that certain lines and certain

further proof can you want?" and so long as Chiromancy is thus treated, no proof will be obtained, but that it *could* be discovered, I do not doubt. My own experiences show that the line of heart shrinks when faith is destroyed, and that, as an exacting disposition develops, one of its branches will so extend as to cut the root of the first finger (sign of excess), while, as love of money becomes the ruling passion, the head line will gradually lengthen until it bars the entire hand. I am convinced that all changes of life and character are marked in the hand, and are as clear to the palmist as signs of worry and overwork are to the doctor.

The possibility of external past events modifying the lines of the hand by modifying the qualities with which such lines may be correlated, science will, perhaps, admit, but it regards any prediction of future events as a statement that the effect precedes the cause; at first sight I allow that the fulfilment of such predictions does appear impossible, but we must bear in mind that the future is indissolubly connected with the past, and not

effects produced on various individuals, by application of the same or similar stimuli, will vary conformably with each individual's capacity for response.

Scientific study of palmistry is at present so unthought of that the ground is roughest moorland, where no one has attempted to cut a road, or even put up a finger-post. Such study is, of course, peculiarly difficult, owing to the isolation of phenomena, but many difficulties might, and would, be overcome, were it not that the man of science simply scoffs, and the chiromancist is too contented to care. Pursued, as Galton pursued his researches, and as the Psychological Research Society are pursuing theirs, a sound scientific basis would, I believe, be discovered. Philosophy teaches, with ever-increasing certainty, a belief in the solidarity of the universe, that all the seeming multiplicity of nature in reality reaches back to a single source; therefore, if all phenomena are connected somehow, and it is impossible to say under what guise the connection may appear, is it possible to say positively that any given phenomenon is not, through some hidden

what was asserted once is asserted still, but what were questions once are questions still, and instead of being resolved by discussion, are only fixed and fed."

RASCETTE. Line dividing the hand from the wrist.

LINE OF HEART, OR MENSALE. Line running across the hand, at the base of the Mounts, to the Percussion.

LINE OF HEAD, OR TABLE LINE. Line running in the same direction as the line of heart, but often taking a more slanting course, and constantly joined to the line of life.

LINE OF LIFE, OR VITALE. Line starting between the thumb and first finger, and turning down towards the wrist, forming a semi-circle round the Mount of Venus.

SATURNIAN, OR LINE OF FATE. Line running up the hand towards the Mount of Saturn, at the base of the second finger.

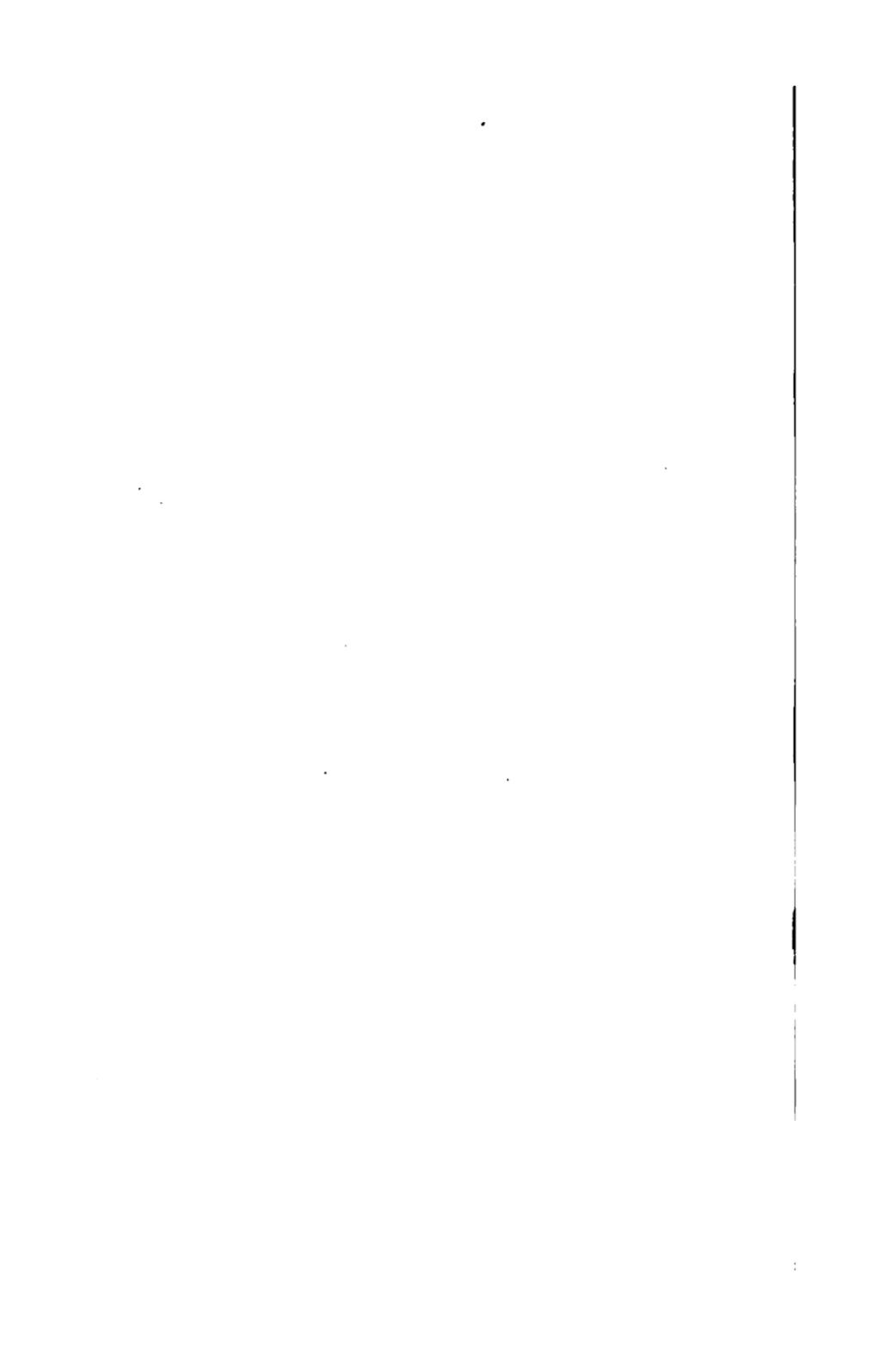
LINE OF THE SUN, OR OF APOLLO. Line running upwards from the Mount of the Moon, or centre of the hand, towards the third finger, at the root of which the Mount of Apollo is found.

HEPATIC, OR LINE OF LIVER. Line running towards the little finger, from the bottom of the hand; sometimes from the Mount of the Moon; sometimes from the line of life.



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