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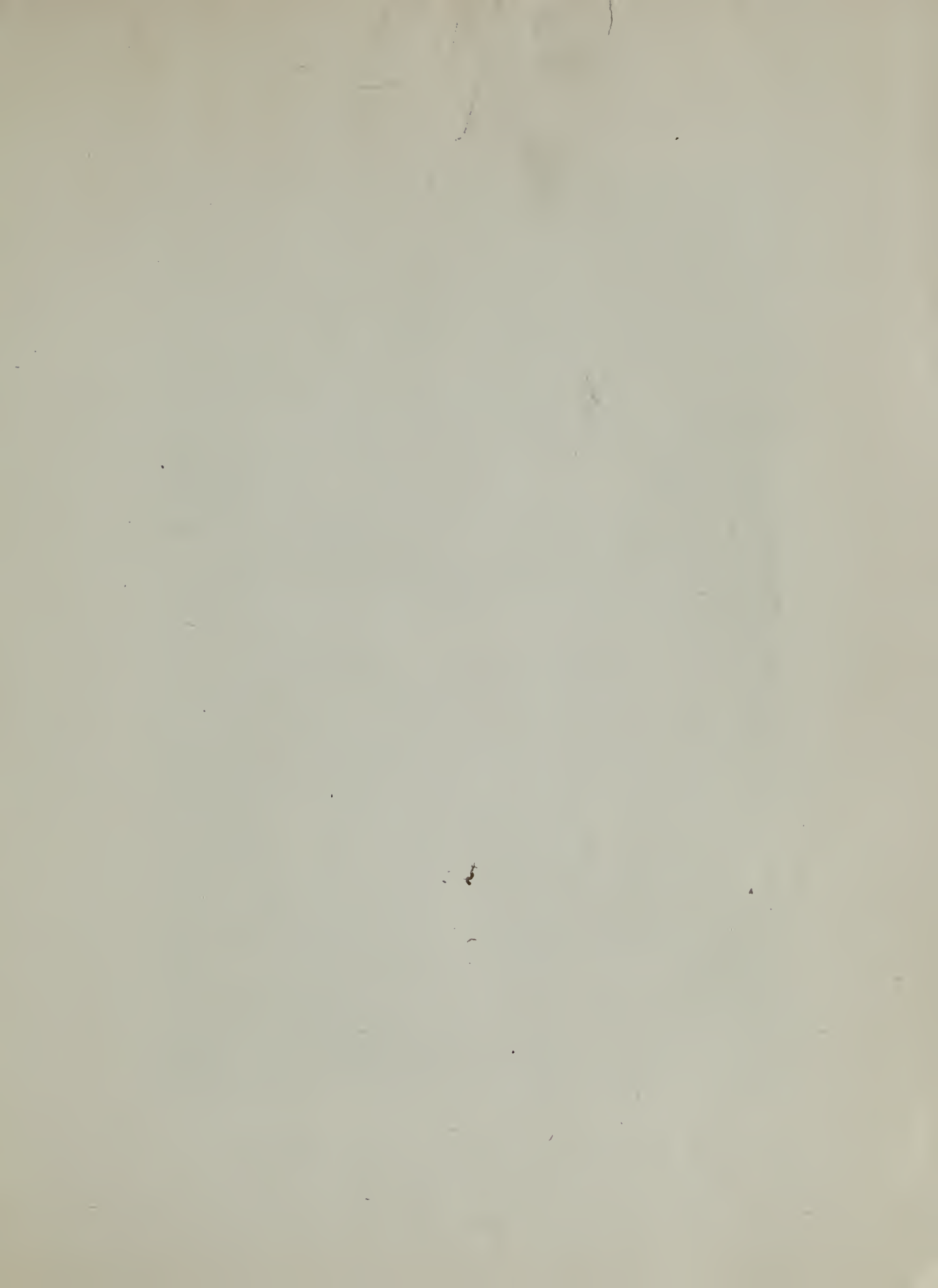
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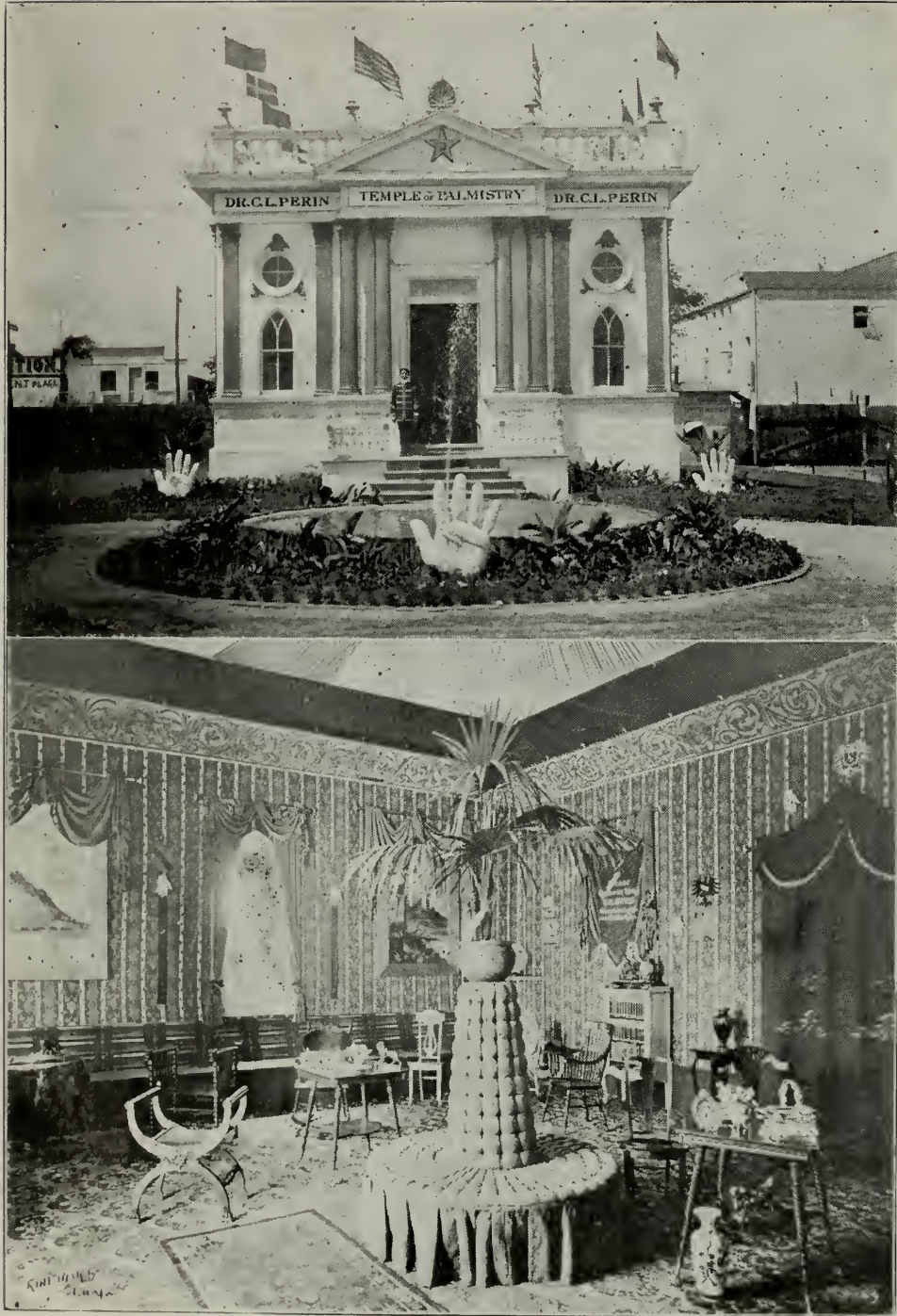


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PERIN'S
SCIENCE OF PALMISTRY.





Exterior and Interior of
DR. PERIN'S TEMPLE OF PALMISTRY
At the Paris Exposition

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Dr Carl Louis Perin

PALMIST AND PSYCHIC.

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PERIN'S

SCIENCE OF PALMISTRY

A COMPLETE AND AUTHENTIC TREATISE, LOGICALLY
ARRANGED AND PROFUSELY ILLUSTRATED, ON
THE SCIENCE OF PALMISTRY, BASED UPON
THE PRINCIPLES OF ASTROLOGY, THE
WORKS OF ANCIENT AND MODERN
PALMISTS AND THE EXPERI-
ENCES OF THE AUTHOR

BY

DR. CARL LOUIS PERIN

WITH A

REPRODUCTION OF FAMOUS HANDS
AND OTHERS PECULIARLY INTERESTING



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STAR PUBLISHING CO.

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DEDICATION.

This volume is sincerely dedicated to all who
are in search of Light.

C. E. Perin.

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Thomas A. Edison.	Holmes, the Murderer.

INTRODUCTION.

Nowhere between the covers of this work on Palmistry does the author attempt to defend the ancient science against the many attacks made upon it. Such a defense would be both a waste of time and space, for there is no science extant which has not had at some time strong opposition. There never has been an adept in any science or art who has not been closely pursued by a charlatan. There never has been a pure metal discovered that a spurious metal did not soon find a place by its side.

The author of this work wishes simply to place before the student such information, which was carefully gleaned and systematically arranged from the archives of the ancients, from modern authority and from personal experience in a science which tells by certain contours of the hand and imprints upon the palm, the past, the present, and the future conditions of the human brain.

INTRODUCTION.

There never has been a time in the history of man in which the Mysteries of Divination have not had votaries, and all who were skilled in Mystic lore were not held in high esteem.

Various ways were adopted by the Ancients for divining characters and foretelling future events. By auguries, by the entrails of birds being accidentally placed upon the altar, and other ways too numerous and too well known for the author to make much further mention.

Among them, however, the method of divining character by the science of Astrology gained the greatest degree of prominence.

The exact age of Astrology is not known, but it was first arranged in a code of mysteries called the Cabala, which the magi handed down to the succeeding generation orally.

The science of Astrology was practiced many centuries ago in almost all of the countries of the East, and those ancient philosophers laid great stress upon the influence exerted by the planets over the physical, moral and mental conditions of man.

They considered seven the only perfect number, and they limited the number of stars having any influence upon mind and matter to seven.

INTRODUCTION.

These stars they called: Mercury, Venus, Mars, Jupiter, Saturn, the Sun, and the Moon. This people had acquired a superior degree of knowledge and culture, and we have positive proof that many centuries before the founding of the Grecian or Roman Empires, the people of the East understood the precession of the equinoxes as they are understood to-day.

Thinking minds do not question the existence of the Astral Fluid, or its effect upon mind and matter. Astronomy teaches us that a space of time occupying 2,140 years is necessary to elapse before a change from one sign to another in the zodiacal course of the Sun can elapse. It is from the gigantic mind power of a nation which produced proofs of such observation from whom we trace the origin of palmistry.

Plato, Aristotle, Pliny, and others of equal fame, applied the principles of Astrology to palmistry, and it is certain that those wise men believed that "God placed signs or seals in the hands of men that all might know their works."—Job 37:7.

Probably one of the most authentic and complete works on palmistry extant, by an ancient author, is the work of Albertus Magnus.

One can scarcely find an educated German of fifty years of age—one born and reared in Germany by cul-

INTRODUCTION.

tured parents—who, in his early life was not conversant with his writings on the subject.

The word, Palmistry, is from the Latin word palma, the palm of the hand, and means in its present significance, the science of the palm of the hand.

The science has been divided by modern interpreters into two divisions: Cheirognomy and Cheiromancy. These words come from the Greek word, Cheir, the hand.

Cheirognomy relates to the contour of the hand and its members, the thumb and the fingers.

Cheiromancy deals with the lines, mounts, and signs found on the palm.

The rules for the study of the science were deduced and handed down to us after careful and persistent observation of the hands of various classes of people by the ancients. The observations thus noted were compared with the known traits of the individuals, and the facts, as herein recorded, were ascertained, after being enlarged by modern authority. The location of the mounts and lines were dedicated to the planets respectively, whose Astral Fluid coincided with the known temperament of the person.

With such facts or rules, fairly established, and handed down from scholars, since time out of mind, and

INTRODUCTION.

corroborated by such men of modern time as Balzac, Barthelemy, it is no wonder that this age is alive with interest on the subject of palmistry.

It is hoped that the systematic and simple arrangement of the interesting and mysterious subject as herein presented to the reader, will be a means of delight and serious consideration.

Carl Louis Perin

PERIN'S SCIENCE OF PALMISTRY.

SECTION I.—CHEIROGNOMY.

CHAPTER I.

IN REGARD TO EACH TYPE.

As before stated, modern authority has divided the science of Palmistry into two parts, or sections. The first section, Cheirognomy, deals with the contour of the seven distinct types of hands and their modifications. The seven planets for which the seven types of hands were named by the ancients are as follows:

The planet Saturn, which on account of its remoteness from the Sun, the ancients supposed that it possessed a cold temperature, one favorable for the accumulation of bile in a human body, of corresponding temperament, which creates a type of character that is serious, sad and melancholy.

According to mythology Saturn is the youngest as well as the most powerful of the Titans. He was ban-

ished by his son, Jupiter, and fled to Italy where he spent his time civilizing the barbarous people.

Jupiter, called "the father of men and gods," was placed at the head of the entire system of the universe.

On account of its position in the heavens, at a favorable distance from the Sun to generate heat and moisture a rapid circulation of the blood was established and an equal temperament, causing a bright, happy disposition.

Mars, the god of war, was of gigantic size, and had great strength. He is represented as a warrior of severe air, dressed in the style of the heroic age, with a cuirass on, and a round Grecian shield on his arm. He is sometimes seen standing in a chariot with Bellona, his sister, for a charioteer. Terror and Fear accompany him; Discord, in tattered garments, goes before him, and Anger and Clamor follow him.

The ancients gave to this little planet the name of Mars, which means "the impetuous," or, more particular, the qualities above mentioned. This planet seemed to them to have the appearance of a red-hot iron. Consequently they attributed to its incendiary appearance the power to transmit warmth and fire to the person born under its influence which developed a quarrelsome disposition, never contented unless at strife.

Mythology likewise represents Venus as the most beautiful of all of the goddesses. She is sometimes represented as rising out of the sea, and wringing her locks; sometimes drawn in a sea-shell by Tritons, sea deities that were half fish and half human. Her favorite flowers were the rose and the myrtle. All birds and fowls were sacred to her. The ancients named this planet (which they personified) Venus, because she seemed to approach whenever looked for, being the very first to appear in the evening and the last to disappear at dawn. Therefore she was called the Shepherd's Star. They ascribed to this beautiful star all the qualities of a true mother and to all whose nativity came under her kindly influence they endowed with all of those beautiful attributes illustrating the superior knowledge of the ancients, by discovering in the palm of the hand and by the contour of the hand, the influence exerted by the Astral Fluid upon mankind, also their knowledge of the philosophy of parentage or the *modus operandi* by which it stamps its "own image and likeness" on progeny.

Mercury, the confidant, the ambassador of the gods, was so named on account of the rapid rate of its movement around the sun. It was supposed to carry messages to the other planets. The gay and rapid coming

and going of this planet is the reason that such qualities were given to those persons whose birth were influenced by this planet.

All persons who are influenced by the Astral Fluid of this planet are small, well formed, bright and happy in disposition, and possess great activity of mind.

Apollo (the sun), was called the god of archery, music, and prophecy. He is represented in the perfection of manly strength, grace and beauty, with long, curly locks, and sometimes a bow with a golden quiver of arrows at his back.

Literally the word Sun, from Solus or Sol, means "the only," consequently it denotes a complete or harmonious development. To all whose birth was influenced by the Astral Fluid of the Sun, they attributed a harmonious development.

To the seventh, or last of the stars, thought by the ancients to exert an influence over man, they gave the name of Selena, the moon. On account of the pale, cold light which she emanates ancient palmists and astrologers attributed her influence as the direct cause of certain weaknesses which exhibited themselves in indecision of character, lack of energy, and nervousness.

A person whose birth was influenced by Selena, has a vivid and ever-changing imagination, and are extreme-

ly fickle in affairs of the heart. This constant changing, apparently without sense, astrologers attributed to the changes the moon constantly undergoes.

Bearing in mind the characteristics of these seven planets whose Astral Fluids created the same characteristics respectively in the seven distinct types of man (shown by the following seven plates) as applied by Astrologers to palmistry, the reader will at once see the applicableness and the great wisdom displayed by ancient authority on palmistry.

CHAPTER II.

THE PRIME OR BILIOUS HAND.

The Prime or Bilious Hand belongs to a type of beings whose mentality is elementary. It is the form without the sculptor's chisel or painter's brush. (Plate 1.) The person who possesses such a hand is incapable of reasoning. When anger is aroused it spends itself in a storm of words and brute force. The hand is the counterpart of the body; it is heavy, coarse, thick, stubby and stout. The fingers are short and stubby; the palm large and thick, mounts undeveloped, lines very few and poorly developed.

They have brute instinct instead of human reasoning powers.

When this type of hand is found on man he is sure to be a bully, and full of cowardice.

When the elementary type is found on woman, she is a shrew of the most turbulent character.

If the fingers in either sex should be longer than the palm, it shows a tendency toward intellectual development, and in the course of several generations, with this tendency more apparent in each successive generation,



PLATE I.

THE PRIME OR BILIOUS HAND.

the descendants of the elementary type will become cultured, refined and intellectual beings. Then the hand, with the fingers, mounts, markings and signs of the palm will correspond, or rather be an index to the development of the mind. This, however, can only be accomplished by inheritances, which can only be brought about by intermarriages. The Elementary, or first hand, is found among the peasants of Northern Russia, among the natives of Siberia, and in other cold countries where the people are phlegmatic, without ambitions. They care for nothing except the gratification of sensual desires.

It is a notable fact that children born of Siberians and foreign prisoners confined in the Siberian mines, are more pleasingly developed, more intellectual, and grow to be more responsible citizens than full-blooded Siberians.

While their ancestors on one side suffer a great wrong by the imprisonment their descendants of Siberian blood reap the benefit, they are made better and wiser.

CHAPTER III.

THE SQUARE, OR JUPITER HAND.

This type of hand (Plate II.) belongs to those nations which are known to be pre-eminently practical. They are conventional, a slave to custom, methodical, logical, hard to convince; they are slaves to the dogmatic teachings of the school of religious thought to which they belong.

From such people new ideas seldom spring. They are stubborn, have little imagination, less originality, and will not even be courteous to any one who advances a new belief, or one opposed to theirs.

However, the new ideas that they hear advanced are not lost upon them, and while they will not acknowledge it, they think seriously upon what they hear, and if they can gather sufficient proof that these innovations or statements are true, they are convinced and are as radical in the new belief as they were in their old belief.

As a class such a type are not quarrelsome, but if aroused fully, they will have the last word in the dis-



PLATE II.
THE SQUARE OR JUPITERIAN HAND.

pute or die in the effort. They love to command, to be leaders.

They are honest in business, lasting in friendship. They have few friends or acquaintances; are suspicious of strangers, and it is difficult for them to adapt themselves to new conditions or strange people.

The largest number of this type of hand is found among the people of Great Britain, Ireland, Germany, Sweden.

Such people are the foundation, or generative force, and the branches from this hand display themselves in a variety of successful pursuits, which have many inherited business principles to recommend them.

CHAPTER IV.

THE NERVOUS OR SPATULATED HAND.

This type of hand (Plate III.) is so named because the fingers spread so far out from the square form that they resemble a fan, or shovel, or the spatula, a knife used in spreading plasters. Usually such hands have palms which are very broad at the base of the fingers.

Such fingers seem to want to push out, get away from the hand, to progress, to discover. The common supposition for fingers being so formed is that a superabundance of life fluid is found in them.

This fluid seems to push the fingers out and direct the person to do what the peculiar characteristics of the finger where it is found indicate that its owner is best fitted to accomplish.

The purely spatulated hand (Plate III.) belongs to those persons who cannot be depended upon to complete anything which they begin. They lack patience and forbearance. They are courageous and fearless. They desire new scenes, new faces. They are the inventive type, not the type, however, who reaps the financial reward of the invention; they are the discoverers



PLATE III.

THE NERVOUS OR SPATULATED HAND.

but not the type to develop the discovered country and found a great nation.

The owners of the spatulated hand are independent in thought and action. Early in life this independence asserts itself, and parents who are ignorant of the law punish a bright, active child because he does not always do what the parent thinks he should.

America seems to be the home of the Spatulated hand. It is the discovered country, the home of the free, where all the oppressed, all those who were persecuted on account of religious, political or moral beliefs, fled; where the seekers for gold, for honors, for knowledge, planted the flag of liberty, and established a home. National prejudices and distinct characteristics as well have been almost obliterated by intermingling and intermarrying, and now the Spatulated hand is found almost without exception belonging to those people who are denominated Americans.

CHAPTER V.

THE PHILOSOPHIC OR VENUSIAN HAND.

The Philosophic hand (Plate IV.) I wisely classify the same as the Venusian, which is erroneously and illogically called the sentimental hand. Venus was called by the ancients the goddess of beauty and goodness as well as the mother of love. Separating the word from its materialistic meaning (passion) and reasoning in a logical way we conclude that as Love is Law and Law is Good, the philosopher, a searcher for Law, and Venus, the producer of Love, or Law, or Good, are akin. Consequently we find that the characteristics of one are similar, if not identical with the other.

In further explanation of why I classed the two together I will remind the reader of the etymological meaning of the word "philosophic;" philos is the Greek for love, and sophia for wisdom. The philosophic or Venusian hand (Plate IV.) is recognized at a glance by its long knotty fingers, long nails, palm thin and muscular. However, Plate IV. is a severe representation of this type. For financiers this type of hand is exceedingly unfavorable. Persons with



PLATE IV.

THE PHILOSOPHIC OR VENUSIAN HAND.

such hands are students of nature, searchers for truth, not for what they can make out of it, as a commodity, but for their love of knowledge, their craving to improve self, intellectually and spiritually. This type is found belonging to the adepts of India. It is the desire to know that the schools for the study of occultism are established in the remotest parts of the Hymilayas, where the devotees fast and pray and commune with God. They have "the peace that passeth all understanding."

This type is occasionally found decked in ministerial robe, and often among the more cultured Jesuits.

Longfellow, Whittier, the poet of heart and home; Emerson, the beloved philosopher of the nineteenth century, had hands strikingly characteristic of the philosophic or Venusian type of hand.

Such characters do not scorn little matters, they bear in mind the well-known and true saying: "Little drops of water, little grains of sand, make a mighty ocean and a bounteous land."

It must be borne in mind, however, that while the shape of the hand has much to do with the characteristics of the individual, the characteristics are modified to some extent by the markings, signs and mounts on the palm.

CHAPTER VI.

THE MERCURIAN, OR ARTISTIC HAND.

Not many authorities on the study of Palmistry classify the Mercurian and Artistic Hand as one. (Plate V.) Some writers go so far as to try to leave the impression with the reader that there is but little, if any, relation existing between astrology and palmistry. To the student, to the delver in archæology such statements have no weight; they only elicit sympathy for the person, with so little learning, who would presume to prepare a work on the subject. According to Grecian mythology, which is from two words meaning "fable" and "discourse," Mercury was an artist in his way. He was the confidant and ambassador of the gods. He was the god of eloquence, the patron of merchants, thieves and robbers, travelers and shepherds.

He was popular with all classes, and a friend to none except when it would further his own comfort or pleasure.

By his diversity of talents he could adapt himself easily to the various classes of people with whom he



PLATE V.
THE MERCURIAN OR ARTISTIC TYPE.

came in contact. He is said to have invented the lyre, letters, commerce, and gymnastic exercises.

He was æsthetic, proud, quick tempered, liked variety of entertainment, and had it. He was generous, and under the impulse of the moment he was sympathetic.

It requires but little attention to be given to the subject, after the characteristics of Mercury are thoroughly mastered, to see that the hand described by writers on Chiromny and named the artistic, possesses the identical characteristics as those ascribed, by Grecian mythology, to the god Mercury.

People who have the artistic hand are creatures of impulse. To-day they are light-hearted, gay, generous, charitable; to-morrow they are sad, tearful, uncharitable, and penurious.

This peculiar type of hand belongs to the beautiful women and gallant men of the South and to those nations who live and are influenced by the warm and balmy, fragrant and soothing air, in the southern part of Europe.

They are not the easy going, plain plodding, money making people found among the people who possess the square hand.

However, a person with this type of hand, somewhat

modified by ancestors intermarrying with the nations which have the characteristic square hand, shows all the beauty, refinement of taste, and love of elegance of the artistic hand, combined with the practical, common sense, money making square hand.

CHAPTER VII.

THE LUNAR, OR IDEALISTIC HAND.

The Lunar or Idealistic Hand (Plate VI.) is a type admired for its beauty, but from the standpoint of all who view life objectively only, it has no beauty, for to them it is useless. It is the hand of those who live in dreamland. It belongs to the man or woman who shrinks from contact with the business world. They are sensitive to a fault, and they are morbidly conscious of the fact that they are unlike other people.

They live in the realm of the imagination, and are only happy when dreaming day dreams about those abstract qualities, the beautiful, the true, the good.

The Lunar or Idealistic type of hand is very rare. The hand in its entirety is long; the fingers are long, slender and pointed; the nails long, narrow, thin, and delicate in color.

The cuticle is thin and fine, and as the blood circulates it gives the delicate flush to the hand, as the blush so often seen upon the cheek of the timid or awkward youth or maiden does to the cheek.

In this age of purely practical ideas, of materialistic

views, individuals with this beautiful, pure, imaginary, dreamy, volatile type of hand seem to be unappreciated, and often are pushed to the wall, by the vulgar, material populace.

The Idealistic type of hand is as apt to be produced by one nation as another. It is the sweet-scented, dainty, beautifully-colored, modest flower, which hangs its head "as if to hide from view" under some tall, coarse, loud-colored plant, which is gathered and admired by the bustling, clamoring populace, while they crush the life out of the beautiful, delicately perfumed flower, which they were too coarse to observe.

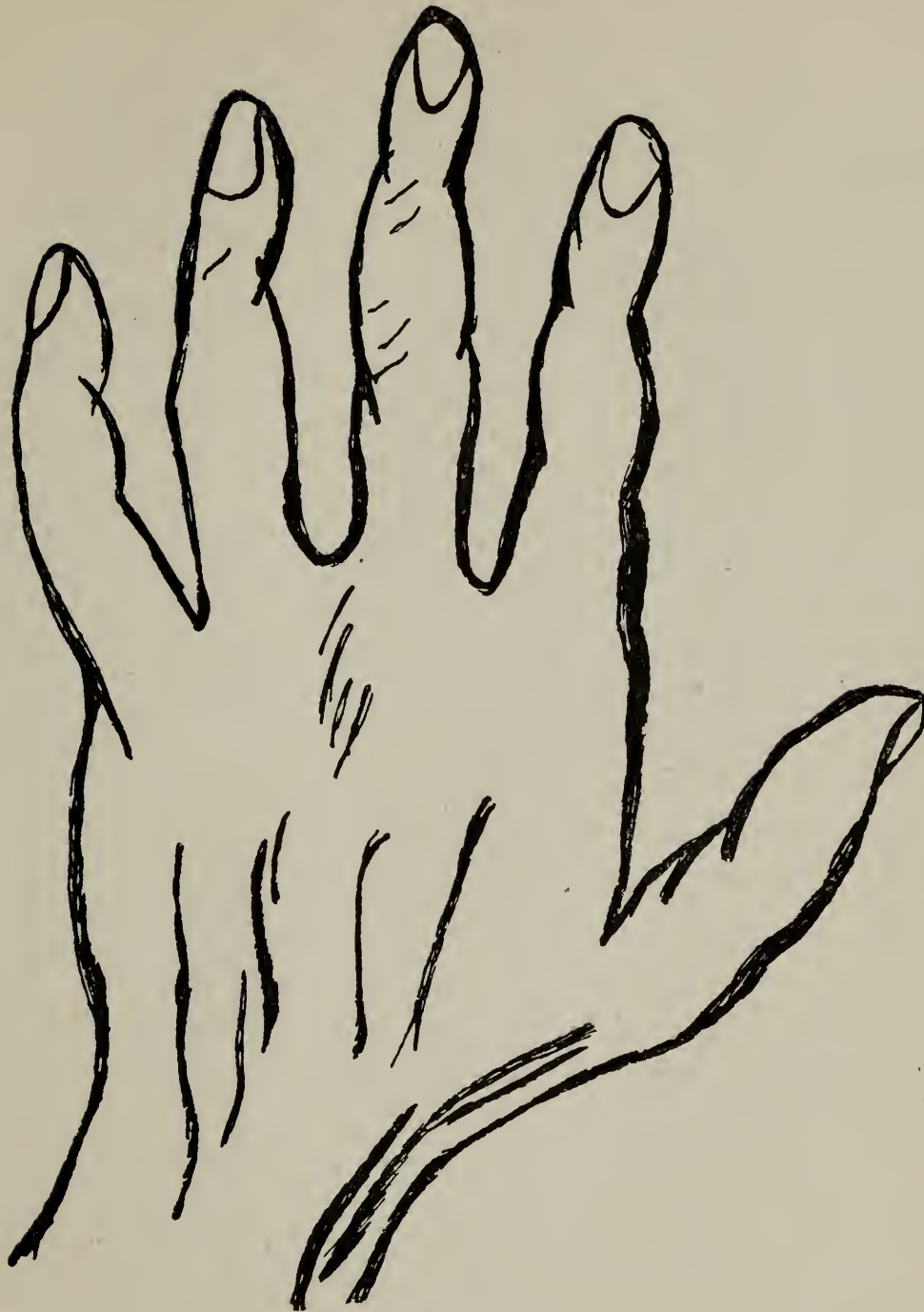


PLATE VI.
THE LUNAR OR IDEALISTIC HAND.

CHAPTER VIII.

THE HARMONIC, OR SOLAR HAND.

Any person having the harmonic or solar hand (Plate VII.) is a fortunate being if the palm of the hand indicates firmness of purpose and strength of will.

It is the versatile hand, the adaptable hand. The persons who possess it are brilliant in conversation, and are adepts in diplomacy.

They are always doing something, if it is nothing more than inventing some plan to do away with physical labor. They take life easy, while, at the same time, they are a valuable acquisition to society. As they never have the "blues" they dispel the gloom from all with whom they associate, making life, at least for a season, bearable to them. Persons having this rounded developed hand can adapt themselves readily to any people and adjust themselves without any trouble to new conditions and environments.

Such people fit in the niche of life which was intended for them without creating any sensation.

Because they do not apply themselves to any one

of their various talents exclusively they never become noted. If, however, the chiromancy of the hand differs essentially from the general contour of the hand, the individual having such a hand is likely to become noted for some special intellectual development.



PLATE VII.
THE HARMONIC OR SOLAR HAND.

CHAPTER IX. ✕

THE EPIDERMIS OF THE HAND.

The color and texture of the epidermis, or outer skin, of the hand is a great indicator of the health and disposition of the individual. If the skin is dry and rough to the touch and is yellow, it indicates a bad circulation, poor digestion and frequent attacks of biliousness. Such a person is despondent and melancholy. He looks at life through colored glasses. He casts a gloom over all with whom he comes in contact.

If the epidermis is thick and coarse it indicates coarseness in speech and action. Such a person is also penurious and loud.

If the epidermis is thick and of a red color the person has a good circulation and is inclined to be optimistic in his views of life. They are the philosophers who make life bearable.

If the epidermis is thin and fine, at the same time pink-white, it indicates refinement of feeling, a modest, shrinking person, who has nevertheless a philosophical mind. Persons whose skin is fine, dark and covered with dark hair, are often very erratic and passionate in

temper; they are jealous in nature, and when their course of true love does not run smooth their fury is dreadful to behold.

Persons of florid complexion, with red hair, are more easily excited and more easily angered than those who have blond, brown or black hair. However, the black and red hair are the extremes in color of the hair, and the person who has either will go to the extreme in the exhibition of his passions.

CHAPTER X. X

THE FINGERS.

As a general rule fingers are about same length or a little shorter than the palm of the hand. As a rule unusually long fingers show to a marked degree spiritual development.

VERY LARGE FINGERS.

Very large fingers (Plate VIII., No. 1) denote a massive organization; a ponderous mind, full of common, vulgar tastes. People with such fingers are usually cruel and selfish.

SMALL THIN FINGERS.

Small thin fingers (Plate VIII., No. 2) denote a clever, acute mind. Their owners come to quick conclusions about all matters. They care very little about personal appearances.

Persons with such fingers do not always tell the truth. Particularly is this the case if the small fingers are very thin.

LEAN FINGERS.

Lean fingers (Plate VIII., No. 3) if long indicate detail in everything. Persons with such fingers search and inquire into everything.

If lean fingers are also short they indicate simple tastes and stinginess.

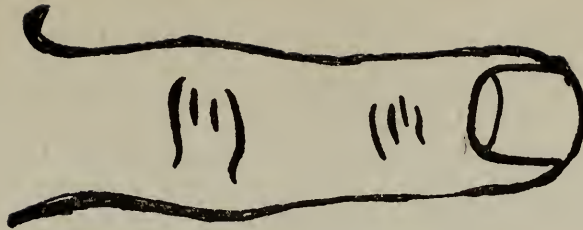
Long and thin fingers indicate love for dress, which borders on æstheticism. They worry over little things and are flattered over the very slightest attentions shown them.

FAT FINGERS.

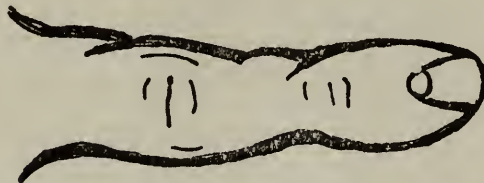
Fat fingers (Plate VIII., No. 4) indicate a love of ease. They consider their own comfort first. If the base of fat fingers are particularly developed it denotes a taste for voluptuous living, and sensuousness. If on the other hand fat fingers are waist-like at the base it indicates the reverse, unselfishness and a distaste for the sensuous, although in regard to food they exhibit considerable taste in the arrangement of the menu.

SMOOTH FINGERS.

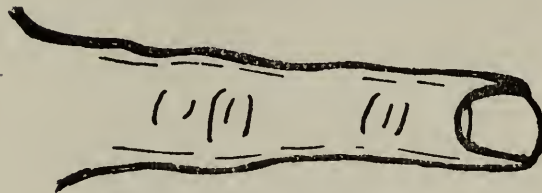
Smooth fingers (Plate VIII., No. 5) when found on the Artistic hand (Plate V.) denote a highly developed condition of the inspirational powers.



No. 1. Large Fingers.



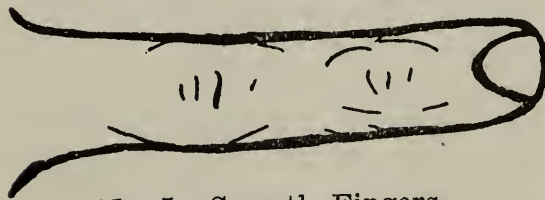
No. 2. Small Fingers.



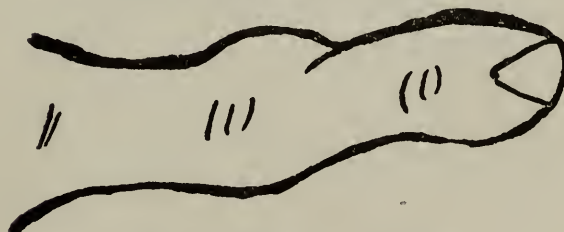
No. 3. Lean Fingers.



No. 4. Fat Fingers.



No. 5. Smooth Fingers.



No. 6. Knotty Fingers.

Persons with such fingers are excellent critics of painting, music, and sculpture, provided the reasoning powers are also well developed.

The smoothness indicates a rapid circulation of the Astral Fluid in the fingers as well as in the mind.

KNOTTY FINGERS.

Knotty fingers (Plate VIII., No. 6) are attributed to an accumulation of bile in the system. The circulation is deranged. The Astral Fluid is hindered in its flow and the result is knotty fingers.

The position of the irregular development has much to do with its signification. If the knot is large between the first and second phalange it is called the Philosopher's Knot. It denotes a Searcher for Truth. This knot is found on the hands of those persons who are wedded to theorizing on life, to iconoclasts, and independent thinkers. If the hand is generally bad it indicates a crooked, ill nature.

If the knot is between the second and third phalanges it is called the Knot of Material Order. It indicates practical order in business affairs where personal interests are at stake.

POINTED FINGERS.

Pointed fingers (Plate IX., No. 7) indicate a rapid cir-

culuation of the Astral Fluid, if they are smooth. Their owners conceive and execute with great rapidity.

They might very properly be called the enthusiastical fingers.

If the first finger, which has been dedicated to Jupiter, is pointed, it shows a quick, active mind in divining what will be convenient and comfortable for self.

If the second finger, which the ancients dedicated to Saturn, be pointed, it denotes an intuitiveness amounting almost to miraculousness, by the ease with which they solve gigantic problems.

If the third finger, dedicated to Apollo, be pointed, it denotes great taste for, as well as ability to execute in the arts. It also denotes a happy and gay disposition.

If the fourth or little finger, dedicated to Mercury, be pointed, it denotes inherited ability and a desire to excel.

SQUARE FINGERS.

Square fingers (Plate IX., No. 8) denote a positive form of mind which demands order and regularity. If Jupiter (first finger) be square it denotes a mind that will be a slave to social conventionalities. If Saturn

(the second finger) be square it denotes a narrow, prejudicial mind one wedded to dogmatic teachings.

If Apollo (the third finger) be square it denotes a mind severely critical, belonging to a person who is a slave to rules and conventionalities.

Spatulated fingers (Plate IX., No. 9) indicate a great need for physical exercise. Persons with such fingers are positive and resolute. They are brusque, and lack tenderness and gentleness of manner.

When Jupiter (the first finger) is spatulated it denotes an intense aptitude for ruling.

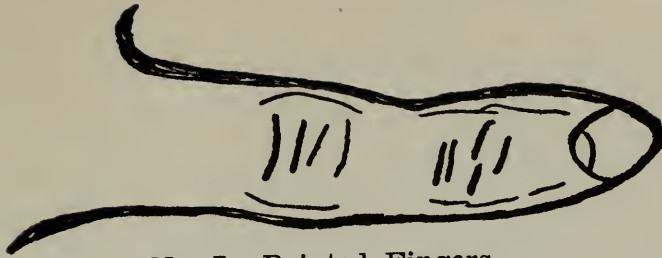
When Saturn (the second finger) is spatulated the taste for agriculture is strongly developed, and the work is carried on in a scientific order.

If Apollo (the third finger) be spatulated it indicates a great taste for art, history and music by the ancient executors.

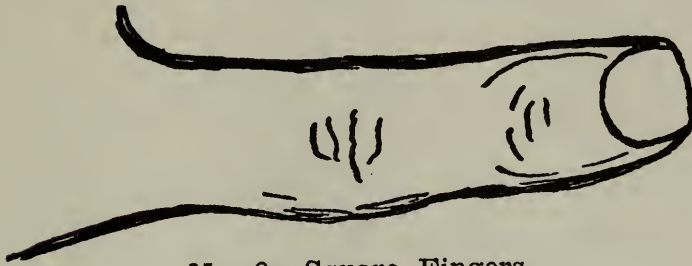
If Mercury (the fourth finger) be spatulated it indicates an inventive turn of mind.

MIXED FINGERS.

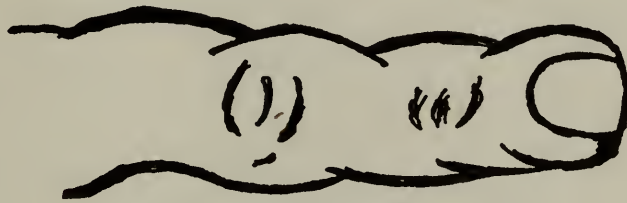
Mixed fingers (Plate IX., No. 10) belongs to an organization where the development is rounded. To the harmonious person, one who adapts himself easily to all conditions of life and all classes of people.



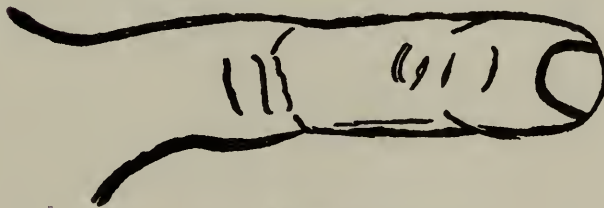
No. 7. Pointed Fingers.



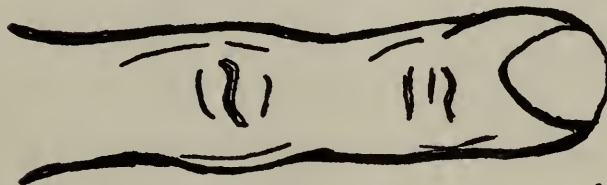
No. 8. Square Fingers.



No. 9. Spatulated Fingers.



No. 10. Mixed Fingers.



No. 11. Obtuse Fingers.

Such people, however, never become distinguished or famous. When the fingers or certain ones of them are rounded and the palm belongs to another organization the characteristics of the individual are modified and take on such qualities as the modifications suggest.

OBTUSE FINGERS.

Obtuse fingers (Plate IX., No. 11) indicate a character where the coarse, cruel and brutal qualities predominate, particularly is this the case when the base of the finger is very large and puffy.

Persons possessing such hands belong to a very dangerous class of society. If, however, they are constantly employed and their home environments are of a moral character much of the evil of their nature is averted.

CHAPTER XI.

THE PHALANGES. ✕

THE FIRST PHALANGE.

The first phalange (Plate X.), or that part of the finger on which the nail grows, is so far removed from the palm, which represents the material or earth plane, that this phalange is supposed to give a spiritual aim to the characteristics represented by the finger on which it is found.

If the first phalange of Saturn is longer than the others it denotes a special ability for the sciences, purely for the sake of knowledge.

If the first phalange of Jupiter is longer than the others of the same finger it denotes ability to control and direct with the special end in view of having order prevail.

If the first phalange of Apollo is longer than the others it shows a love for the artistic, the sublime.

If Mercury's first phalange is the longest it indicates a superabundance of eloquence and a decided taste for scientific and laborious researches.

THE SECOND PHALANGE.

The second phalange represents logic or reason and shows the ability of the individual for accomplishing the inherited talent.

If the second phalange of Jupiter is long and fat it denotes leadership; if short and thin, weakness intellectually in that degree of will-power which makes one vacillating.

If the second phalange of Saturn is excessively long it shows inherited ability for an easy interpretation of the most profound studies.

If thin and short, insufficient will power to successfully study abstract studies.

If the second phalange of Apollo be long and stout it signifies a great appreciation for the beautiful in nature and in art. Also a love for success and riches.

If it is the opposite (short and thin) it denotes a decided lack of ability to appreciate the beautiful, or to care for success or wealth.

If the second phalange of Mercury is long and stout it indicates great industry. Such a person shows an aptitude for intellectual and physical labors, and takes as much delight in accomplishing one as well as the other.

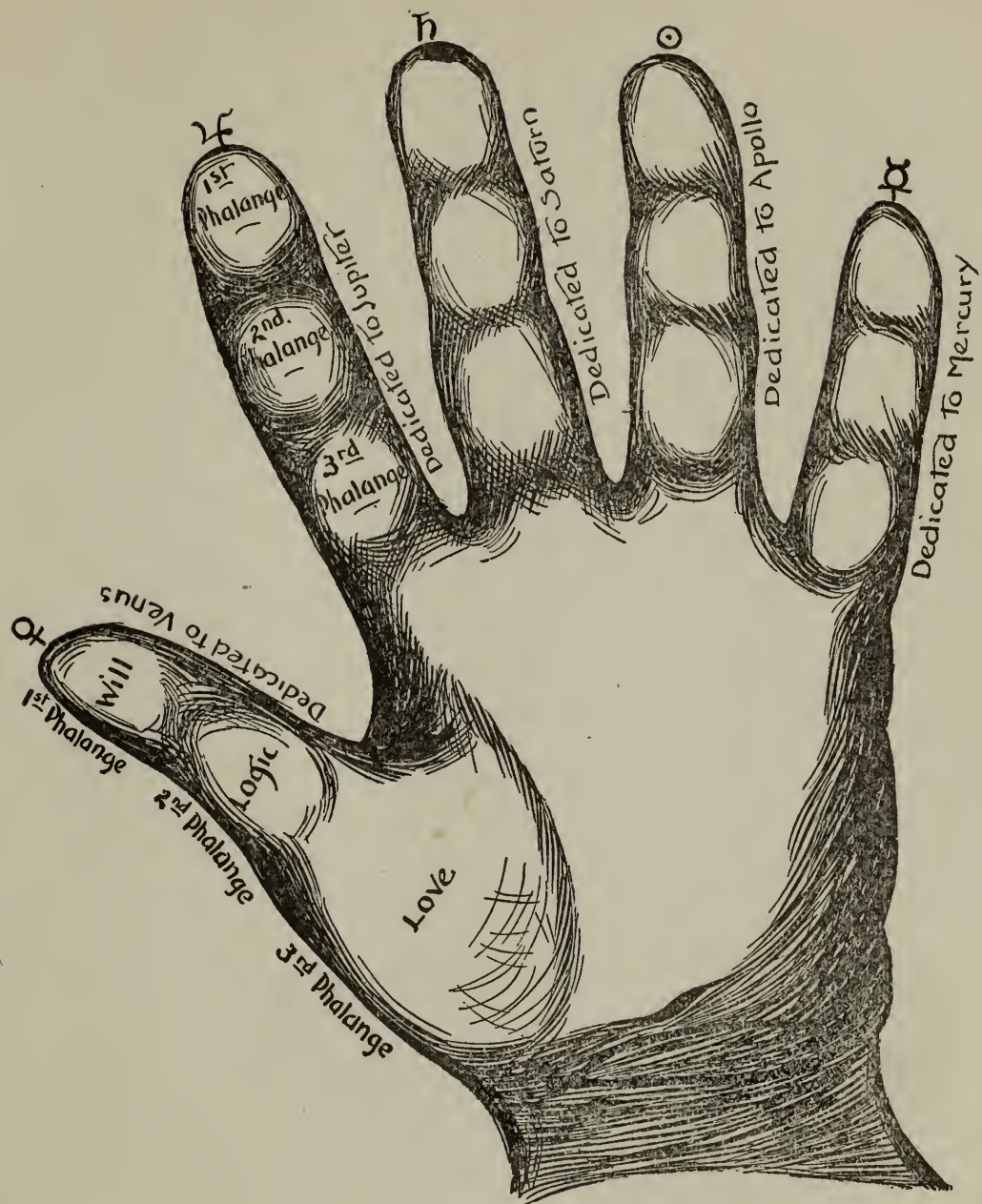


PLATE X.
 SHOWING SITUATION OF THE PHALANGES.

THE THIRD PHALANGE.

The third phalange being so far removed from the first, and being so near the palm, there is a predominance of material characteristics represented by it. The characteristics expressed by the third phalange, while of a materialistic quality, naturally they are modified according to what is signified by the finger on which it is found.

If the third phalange of Jupiter is long and stout it denotes a great love of power, in things material. If on the hand of a man he wishes to be the "Great Mogul" in the town where he lives.

If the third phalange of Saturn is long and stout it shows a great desire to learn. All who have such are students particularly of metaphysical subjects. They love knowledge for the sake of knowledge, likewise as a thing to barter.

If the third phalange of Apollo is long and fat it shows inherited talent for the arts and a desire to cultivate the same for the material benefits that may accrue from the sale of their productions also.

If the third phalange of Mercury is long and fat, it denotes a great desire to supply self with every comfort of life, by using the tact and skill of a clever mind.

CHAPTER XII.

CONDITION OF HEALTH AS SHOWN BY THE NAILS.

The study of the nails as an index to the health of the subject is of great importance. To know what inherited disease one has is of particular concern to the young man or young woman contemplating matrimony. Especially does this concern those persons about to take this step who do not want to violate law, thereby bringing a ban upon their posterity.

It is only necessary to notice the nails casually to learn if a person has a disease inherent or only a tendency toward some disease.

The disposition also is clearly shown by the nails.

Study self first, then you will be able to judge of your friend's disposition. With such knowledge you will be able to make a proper selection of a mate for the great voyage of life.

Individuals with broad nails and large moons are physically strong and have a splendid circulation. (No. 4, Plate XI.) Long nails never indicate physical strength.

Short wide nails (No. 3, Plate XI.) show dropsical

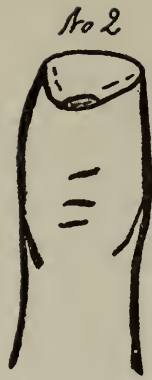
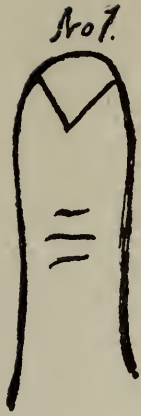


PLATE XI.

CONDITION OF HEALTH AS SHOWN BY THE NAILS.

tendencies and an accumulation of adipose tissue around the heart.

SHORT CURVED NAILS.

No. 2, Plate XI. A short nail curving out at the edge and moon very small shows an advanced condition of paralysis. If such nails are thin, brittle, very white and much flecked with spots, there is no cure for the disease.

SHORT POINTED NAILS.

No. 1, Plate XI. A short, pointed nail, rounded at the end of the finger, shows a decided tendency toward throat trouble and a derangement of the life-producing organs.

LONG, THIN, FLECKED NAILS.

No. 5, Plate XI, and 8, show a tendency toward asthma, laryngitis. Such persons will suffer with tonsilitis. They will have rising in the throat which will also effect the ears.

VERY LONG, THIN NAILS.

No. 6, Plate XI, belongs to a class of consumptives that linger along with the dreaded disease until the lungs are entirely gone.

No. 6 was sketched from a consumptive who died three days later.

No. 8, Plate XI., shows a tendency toward lung trouble, as well as a general depletion of the nervous system.

The filbert-shaped nail, ridged, denotes heart trouble.

CHARACTERISTICS OF DISPOSITION AS INDICATED BY THE NAILS.

Long-nailed persons are very careful about personal comfort. They belong to individuals who are undemonstrative, slow and lazy.

They take life easy, never bothering themselves about the disagreeable things in life. Such a person would never do to mate with one of the same type, or with the very broad or pugnacious type

Short-nailed individuals are critical of everything and everybody—self not excluded.

They have a quick temper, are active and bright in conversation. They have a fine vein for humor. They never give up a principle they advocate until they are overwhelmed with proof of their error.

Ingrowing nails run in families and denotes that such persons are descendants from a long line of ancestors who were voluptuous livers.

CHAPTER XIII.

THE THUMB AN IMPORTANT FACTOR.

The thumb has always held a superior position over the fingers, and has always played an important role in the affairs of man. Many cases are on record where criminals have been brought to justice simply by the imprint of the thumb. All the various nations, both of ancient and modern times have laid special stress upon the thumb as an indicator of the peculiar traits characteristic of its owner. The Christian people represent their trinity by the thumb, the first and second fingers.

The thumb represents God; the first finger Christ, the Indicator of the will of God; the second finger, the Holy Ghost, as the attendant of the first or index finger.

It is a well-known fact that in the ritual of the old English Church it was compulsory that the cross made in baptism be by the thumb.

In the Greek Church the bishop gives the blessing with the thumb, the first and the second fingers.

It has been proven, beyond peradventure that the

longer and better developed the thumb the more the superior qualities of the mind predominate.

The Latins called the thumb "the powerful," and in olden times it was the custom to cut off the thumb when it was desired to deprive a man of his strength.

These ancient people divided the thumb into three parts.

The first phalange denotes will. The second phalange denotes logic or discourse. The third phalange denotes love. See Plate X.

Short-thumbed individuals make the best servants, as such people are weak in will power and consequently have no choice, and obey a superior without hesitation.

No. 1, Plate XII., represents a pointed thumb with the first phalange very short. Such a person is inventive, imaginative, very easily influenced by sentiment, and is ruled by passion.

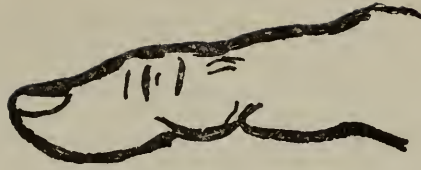
No. 2, Plate XII., represents a round thumb with the second phalange short; it denotes a lack of fidelity and of constancy. Such a person is vacillating and will betray his best friend.

If the second phalange is long it denotes a great ability for reasoning, for logic, combined with the good sense to desire only what can be obtained by mortal man.

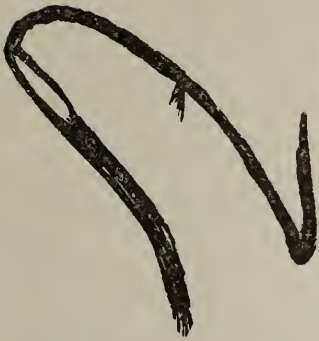
No. 3, Plate XII., represents the thumb with the sec-



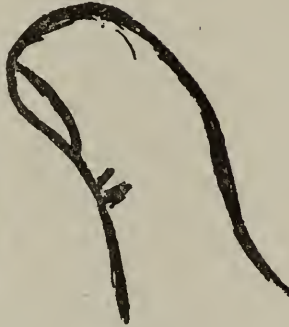
No. 1.—Thumb, pointed, with first phalange very short.



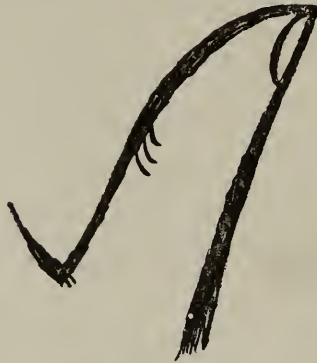
No. 2.—Thumb, round, first phalange short.



No. 3. Thumb with second phalange long and joint supple.



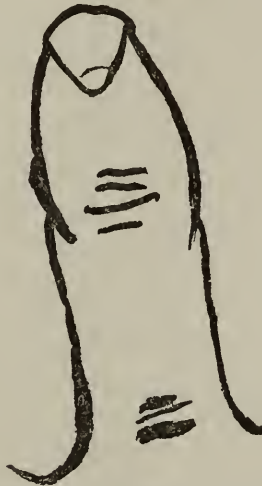
No. 4. The shapeless, or clump thumb.



No. 5. Thumb with second phalange long, and joint firm.



No. 6. Thumb with first phalange short.



No. 7. Thumb with second phalange long.



No. 8. Thumb with first and second phalanges of equal length.

PLATE XII.

ond phalange long and the joint supple. The long phalange represents self-confidence and a powerful will. The supple joint indicates extravagance, but the extravagance in this instance is controlled by the will. Persons with such thumbs will adapt themselves to new work and new surroundings at once.

No. 4, Plate XII., represents a thumb whose owners are coarse and brutal in nature and have but little mental ability and none of the traits of a spiritual person.

No. 5, Plate XII., belongs invariably to a person both cautious and secretive. They halter self and lead self on as they would a stubborn horse. They are firm and strong in friendship, undemonstrative in love but as true as life.

No. 6, Plate XII., appertains to the Jupiterian and Saturnian organizations, whose qualifications are a powerful will and plenty of good sense.

No. 7, Plate XII., represents a thumb with the second phalange long and finger pointed, and indicates intellectual taste for beauty, riches, and love of success.

No. 8, Plate XII., represents a type belonging to the solar or harmonic organization. This peculiar type of thumb is seldom found except on the hand of the purely solar type.

CHAPTER XIV.

ANATOMICAL AND PHYSIOLOGICAL FACTS WHICH CLEARLY DEMONSTRATE WHY WE ARE RIGHT-HANDED.

Many writers on Palmistry who call themselves authority on the science give some very weak reasons to prove why the human family as a rule, are right-handed beings, or in other words, why the right hand is the stronger and is more frequently used than the left hand. Such writers' opinions only have weight with those of their readers who have the same mental caliber as they themselves have. Fortunately there are people who have "dug up" the proof and are capable of demonstrating the fact why the human family use the right hand more often than they do the left hand. This they are able to do by facts deduced from anatomical and physiological researches to-wit: The cerebrum is divided into two lobes or hemispheres. In the oldest works extant on the subject proof is given that from the earliest period the left hemisphere is larger than the right, also that the convolutions of gray matter are more numerous on the left hemisphere than on the right.

This excessive development of the left hemisphere, as to the bulk, weight and quality of convolutions over the right hemisphere is attributed to the arrangement of the blood vessels. This arrangement of the blood vessels, which I shall describe fully, gives a greater supply of blood to the left hemisphere of the brain than to the right. There are two carotid arteries. This artery springs directly from the aorta on the left, while it is a branch of the innominate on the right. At a glance the reader can see that the left hemisphere has the advantage toward a more perfect development over the right hemisphere. Since the greater supply of nerve force has its center in the left hemisphere of the cerebrum and the dissipation of its force would naturally be to those nerves which are innervated by the left hemisphere. Consequently the right hand, which receives the force which gives it action from the left hemisphere, will be the more active of the two.

The writer, however, does not deny that the constant use of the right hand besides the predisposition caused by the above described arrangement of the blood vessels has not strengthened it until the habit of using the right hand has grown so strong that it is almost unchangeable.

It would be well to mention here that there are ex-

ceptions to all rules and when there is a preponderance of the gray matter in the right hemisphere the person is left handed. Investigators claim that such formations are characteristic of certain kinds of insanity.

It would be well for the student of palmistry to notice particularly, in regard to the tendency toward insanity as revealed by palmistry, in reading the hands of "left-handed people," and convince himself of the truth or error of the above statement.

SECTION II.—CHEIROMANCY DEFINED.

CHAPTER I.

Cheiromancy is that part of palmistry which treats of the mounts, located in various parts of the hand of the principal lines and their branches, which traverse the palm in various directions, and of the signs situated on, between, and adjacent to, the various mounts, lines, and their branches, and the relation they bear to the characteristics expressed by the seven typical formations of the hand and its members, as revealed in Section 1, Cheirognomy.

Before proceeding further in the study of this science it would be well for the student to carefully study the position of the mounts and main lines as shown on Plate XIV. The signification of each should be borne in mind, in fact, memorized before reading further. Then their bearings to the seven types of hands, as well as their relation to the smaller lines and signs found on the palm, will not become confused in the mind of the student.

Lines differ also in length, depth, color and distinctness. The three most important lines in the palm form a large letter M, each line of course having a distinct signification.

CHAPTER II.

THE MOUNTS, THEIR DEFINITION AND POSITION.

The mounts of the hand, strictly speaking, belong to that division of Palmistry called Cheiromancy. While they partake more of the qualities of the palm or material tokens of the hand, yet they blend into the spiritual according to the way they lean and their development.

Mounts (see Plate XIII.) are elevations on the palm.

If the mounts are large, rounded and the corpuscles red, they show a healthy and well-developed condition of the qualities represented by the finger under which each is placed. If they are thin and undeveloped, the opposite or absolute want of such qualities are exhibited.

Sometimes there is a depression instead of a mount, in which case one may expect to find the very opposite qualities as expressed by the finger. There are five well-defined mounts on most all palms, named to correspond with the finger under which each is found, besides the Mounts of Mars, Plate XIII. located in the

center of the percussion of the hand, and the Mount of Luna—the moon—situated at the foot of the percussion.

If the mounts do not stand upright their indications are modified by the direction in which they lean. To begin with if Jupiter inclines toward Saturn the characteristics denoted by Jupiter result in failure. If Saturn leans toward Jupiter it indicates great power. The strength of the will will conquer any adversity. If Saturn leans toward Apollo, riches will result from artistic pursuits.

If Apollo leans toward Saturn a bright future is sidetracked by the evil influence of Saturn.

If Apollo leans toward Mercury and is much more developed than Mercury it shows that celebrity will be reached on account of a special talent for the sciences.

If Mercury leans toward Apollo it shows a cultivation of the artistic over the plain or inartistic.

If Mars leans toward Mercury strife indicated by Mars gives zest to the agility of Mercury, the messenger.

If Venus, the mother of love, is well developed it denotes that through the principle of love difficulties in the stormy path of Mars will be overcome.

The Mount of Luna, which lies on the side of the hand

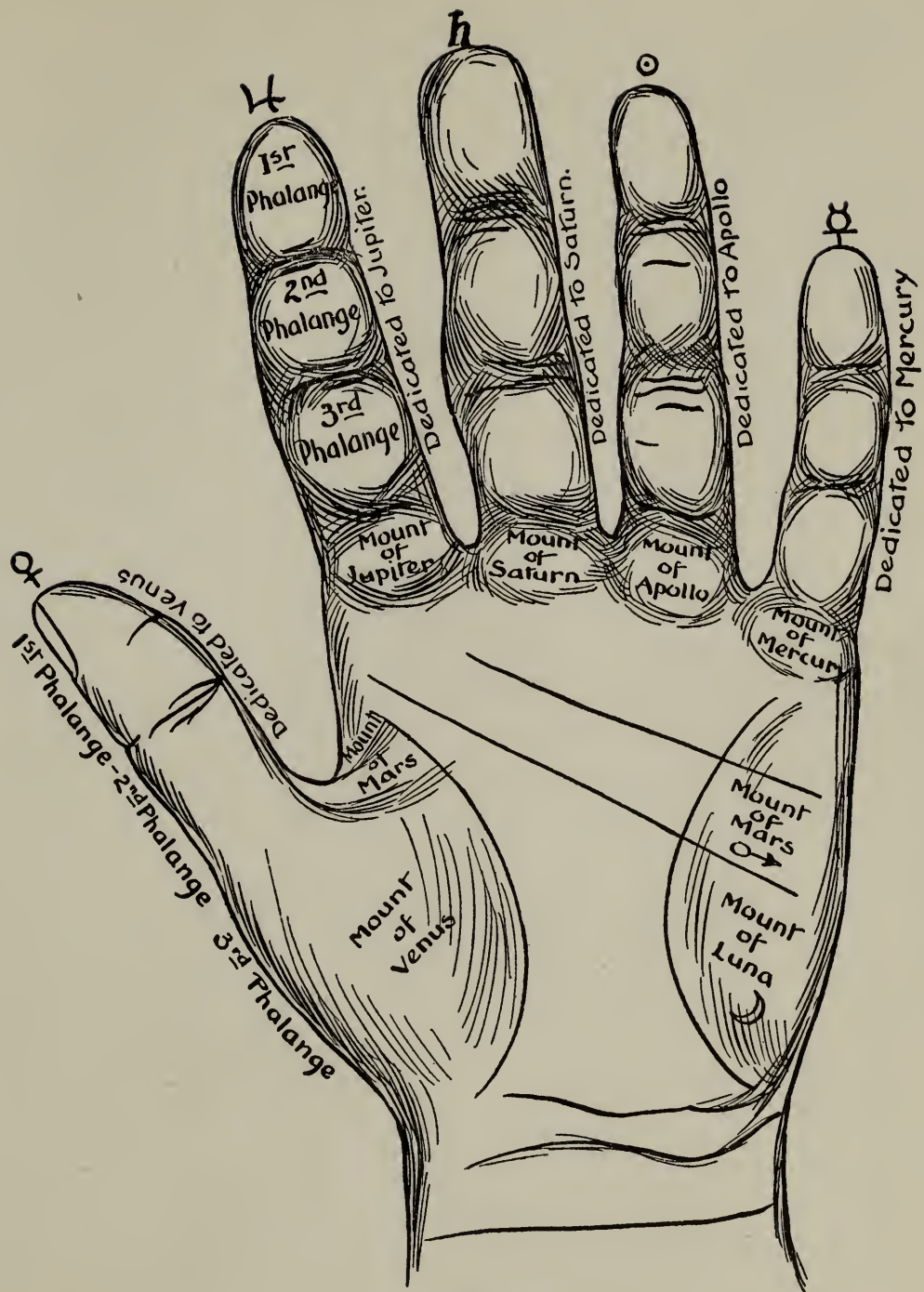


PLATE XIII.

SHOWS THE PHALANGES OF THE FINGERS AND THE LOCATION OF THE MOUNTS.

below the Mount of Mars, indicates a great love for the romantic, the ideal, a talent for poetry and a well-developed taste for prose literature of the novelistic order.

CHAPTER III.

SIGNS OF PROMINENT MOUNTS, AND WHAT THEY SIGNIFY IN MAN'S HAND AND IN WOMAN'S HAND.

SIGNS OF VENUS WELL DEVELOPED.

When the Mount of Venus is well developed the root or third phalange of the thumb is long and thick and the Heart line is well defined.

VENUS PROMINENT IN MAN'S HAND.

When the mount of Venus is prominent in man's hand it denotes: Passion, energy, admiration for the physical beauty of woman.

VENUS ABSENT ON MAN'S HAND.

No love for home or children, lack of energy and an abundance of egotism are denoted.

VENUS PROMINENT IN WOMAN'S HAND.

When the Mount of Venus is well developed in a woman's hand it denotes: Love for home and children, great admiration and affection for the man of her choice.

VENUS ABSENT IN WOMAN'S HAND.

When the Mount of Venus is absent in a woman's hand she has no love for home, husband or children. She is hysterical, indolent and overbearing.

SIGNS OF JUPITER WELL DEVELOPED.

When the Mount of Jupiter is well developed the mount and first phalange is large and full, the first finger long and square.

JUPITER PROMINENT IN MAN'S HAND.

When the Mount of Jupiter is prominent in man's hand he will be brilliant in conversation, he will love power, he will be generous, gay and ambitious.

JUPITER ABSENT IN MAN'S HAND.

When the Mount of Jupiter is absent in man's hand he will lack self-esteem, will be untidy and have no desire to excell.

JUPITER PROMINENT IN WOMAN'S HAND.

When the Mount of Jupiter is prominent in woman's hand she desires to shine socially, to be a leader. She is both generous and truthful.

JUPITER ABSENT IN WOMAN'S HAND.

When this mount is absent in woman's hand she is untidy in dress and very retiring in manners.

SIGNS OF SATURN WELL DEVELOPED.

When the Mount of Saturn is of consequence in the hand the fingers are long, thin and dry. The palm is hard and the Mount of Saturn wide and hard.

SATURN PROMINENT IN MAN'S HAND.

When the Mount of Saturn is prominent in man's hand he is serious, slow to reach a conclusion, naturally wise and if well educated his opinions on matters of importance are highly esteemed.

SATURN ABSENT IN MAN'S HAND.

When the Mount of Saturn is not found in man's hand the opposite of the above is denoted.

SATURN PROMINENT IN WOMAN'S HAND.

When the Mount of Saturn is prominent in a woman's hand she is grave, sad, religiously inclined, something of a pessimist and very free to give opinions; very prudent.

SATURN ABSENT IN WOMAN'S HAND.

When this mount is absent in woman's hand the opposite of the above is denoted.

SIGNS OF APOLLO WELL DEVELOPED.

Favorable conditions to a well-developed Mount of Apollo are: Mount large and full, hand shapely, the third finger long and round.

APOLLO PROMINENT IN MAN'S HAND

When the Mount of Apollo is prominent in man's hand he is generous, a prodigal son. A grand, artistic, courageous, poetical fellow.

APOLLO ABSENT IN MAN'S HAND.

When the Mount of Apollo is absent in man's hand, he is cautious, prosy, and benevolent.

APOLLO PROMINENT IN WOMAN'S HAND.

When the Mount of Apollo is prominent in woman's hand she is gentle, slow to condemn. She is fearless, although not always a safe counselor. She is graceful, artistic, a spendthrift.

APOLLO ABSENT IN WOMAN'S HAND.

When this mount is absent in woman's hand she is prudent always, a safe counselor and just to others.

SIGNS OF MERCURY WELL DEVELOPED.

When the Mount of Mercury is of importance it is well developed; little finger long, thin and pointed.

MERCURY PROMINENT IN MAN'S HAND.

When the Mount of Mercury is well developed in man's hand he has keen perception, is clever in conversation; he has talent for the sciences; he is industrious and intriguing.

MERCURY ABSENT IN MAN'S HAND.

When the Mount of Mercury is absent in man's hand he is slow, stupid in conversation.

MERCURY PROMINENT IN WOMAN'S HAND.

When the Mount of Mercury is prominent in woman's hand she is quick to perceive, deceitful, active.

MERCURY ABSENT IN WOMAN'S HAND.

When the Mount of Mercury is absent in woman's hand she is slow, phlegmatic.

SIGNS OF LUNA WELL DEVELOPED.

When the Mount of Luna is well developed the mount is large and full and all lines droop or send out a branch towards the Mount of Luna.

LUNA PROMINENT IN MAN'S HAND.

When the Mount of Luna is well developed in man's hand he is of a dreamy, changeable, capricious, enthusiastic and inventive nature.

LUNA ABSENT IN MAN'S HAND.

When the Mount of Luna is absent in man's hand he is imitative, cold and material in thought.

LUNA PROMINENT IN WOMAN'S HAND.

When the Mount of Luna is prominent in woman's hand she is fickle, dreamy, loves to travel.

LUNA ABSENT IN WOMAN'S HAND.

When this mount is absent in woman's hand she is constant, unoriginal and loves home.

SIGNS OF MARS WELL DEVELOPED.

When the Mount of Mars is well developed in a hand the center of the percussion is very hard and full.

MARS PROMINENT IN MAN'S HAND.

When the Mount of Mars is well developed in man's hand he is cool and resolute. He has control of self and has much self respect.

MARS ABSENT IN MAN'S HAND.

When the Mount of Mars is absent in man's hand he has little control of self, lacks courage and self-esteem.

MARS PROMINENT IN WOMAN'S HAND.

When the Mount of Mars is prominent in woman's hand she has plenty of courage, is venturesome and has much self confidence.

MARS ABSENT IN WOMAN'S HAND.

When this mount is absent in woman's hand the opposite of the above is characteristic.

CHAPTER IV.

THE NAMES AND SITUATION OF THE MAIN LINES ON THE PALM.

THE LINE OF HEART

The Line of Heart (Plate XIV.) extends across the hand at the base of the mounts of the fingers.

THE LINE OF HEAD.

The Line of Head is the main line running parallel to the Line of Heart, and in both hands forms the second branch of the letter M.

THE LINE OF LIFE.

The Line of Life extends from the lower part of the Mount of Jupiter entirely surrounding the Mount of Venus towards its base.

THE LINE OF FATE OR SATURN.

The Line of Fate, or Saturn, starts from the center of the lower part of the hand, near the wrist, and ascends, if perfect, in a straight line to the base of the Mount of Saturn.

THE RING OF VENUS.

The Ring of Venus is a curved line which extends from the finger of Jupiter to the finger of Mercury, completely encircling the Mounts of Apollo and Saturn.

THE LINE OF HEALTH, OR THE HEPATIC LINE.

The Line of Health, or the Hepatic Line, is not found on every hand. When found it begins at the wrist near the Life Line and ascends to the Mount of Mercury.

THE LINE OF APOLLO.

The Line of Apollo descends from the Mount of Apollo to the Racettes.

THE LINE OF INTUITION.

The Line of Intuition is a well-defined semi-circle extending from the Mount of Mercury to the Mount of Luna.

THE LINE OF MARRIAGE.

The Line of Marriage is the short, well-defined line on the Mount of Mercury.

THE RACETTES.

The Racettes are the lines in the form of a bracelet where the palm is joined to the wrist.

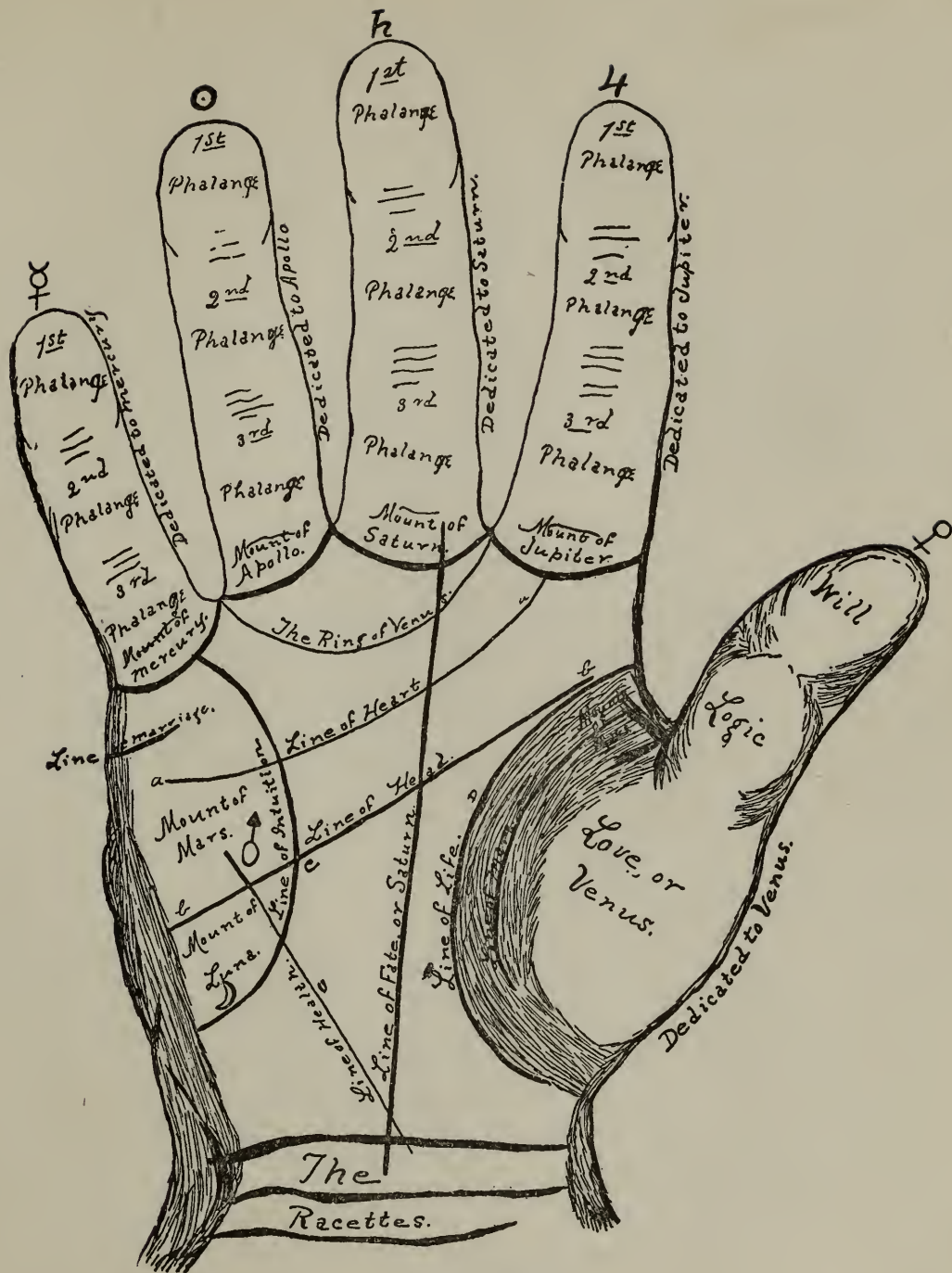


PLATE XIV.

SHOWING THE SITUATION OF THE MAIN LINES.

CHAPTER V.

THE LESSER LINES.

The significance of (Plate XV.) lesser lines found on the palm in relation to the main lines is of the greatest importance. The most conspicuous lines among them are:

FIGURE 1. PARALLEL LINES.

Parallel lines modify the line on or near which they are found in proportion to their number and legibility. Sometimes they add strength, sometimes they greatly impair the strength of the main line.

FIGURE 2. CURVED LINES UNITED.

Figure 2 denotes a chain of islands made by curved lines united.

The Island, in itself, is a very unfortunate sign, and a chain of islands increases the unfavorable sign. On the other hand, if a line, which was lost in the island continues on the other side, as in Figure 2, extending through the middle of the island, in the end success will be paramount.

FIGURE 3. BROKEN LINES.

Broken lines affect the main lines, also, in proportion to their number and distinctness. When the palm is covered with ill-defined, broken lines they denote a nervous, irritable person, who makes his own life miserable by worrying over imaginary ills.

FIGURE 4. FEATHER LINES.

Feather Lines, when excessive, denote an excess of the line on which or near which they are found; this very excess leads to failure if not counteracted by a powerful will.

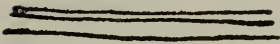
FIGURE 5. WAVED LINES.

Waved lines weaken the lines near which they are found.

FIGURE 6. ASCENDING AND DESCENDING LINES.

Ascending lines, if not too numerous to lead to excess, are an excellent sign. Descending lines denote failure to carry out what is indicated by the main line near which they are found, unless there are enough ascending lines to counter-balance the evil and result in success.

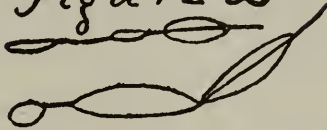
Figure 1



Parallel Lines

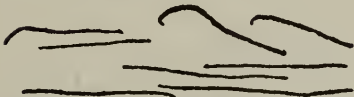


Figure 2



A Chain of Islands

Figure 3



Broken Lines

Figure 4



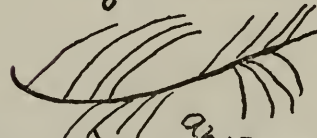
Feather Lines

Figure 5.



Waved Lines.

Figure 6



Ascending and Descending
Lines.

PLATE XV.

THE LESSER LINES.

CHAPTER VI.

ON THE LINE OF HEART IN RELATION TO EACH TYPE.

If the Line of Heart is long, deep and well colored it shows that the heart is capable of the purest and most lasting devotion.

If the line extends beyond the Mount of Jupiter the subject is likely to be jealous hearted and very overbearing.

If the Line of Heart begins on the Mount of Saturn in both hands and has no branches it is a fatal sign.

ON THE LINE OF HEART IN RELATION TO THE PRIME OR BILIOUS TYPE.

If the Line of Heart is short in the prime or bilious type of hand (Plate 1) the subject accomplishes his purpose by force or violence.

ON THE LINE OF HEART IN RELATION TO THE SQUARE OR JUPITERIAN TYPE.

If the Line of Heart is short in the Square or Jupiterian type of hand (Plate II.) sensuousness is denoted instead of pure and lofty love principle.

ON THE LINE OF HEART IN RELATION TO THE SQUARE OR
JUPITERIAN TYPE.

If the Line of Heart is long, deep and red in the Square or Jupiterian type of hand the person will be as much of an enthusiast and as changeable in his love affairs as he is in his desire for new scenes, and for variety of employment.

ON THE LINE OF HEART IN RELATION TO THE PHILOSOPHIC
OR VENUSIAN TYPE.

If the Line of Heart is long, clear and deep in the Philosophic or Venusian type of hand, it denotes strength of affection, a love that reasons, passion controlled. See Plate IV.

ON THE LINE OF HEART IN RELATION TO THE MERCURIAN
OR ARTISTIC TYPE.

A short Line of Heart in the Mercurian or Artistic type of hand (Plate V.) shows that the person is not easily affected by sentimental affairs.

ON THE LINE OF HEART IN RELATION TO THE LUNAR OR
IDEALISTIC TYPE.

A short Line of Heart on the Lunar or Idealistic type of hand (Plate VI.) is an exceedingly favorable sign.

ON THE LINE OF HEART IN RELATION TO THE HARMONIC
OR SOLAR TYPE.

In the Harmonic or Solar Type of Hand (Plate VII.) the Line of Heart is usually short and exceedingly well defined. Persons with such hands are idealists somewhat and are not satisfied in their love affairs unless their affection is fully reciprocated by the one who represents their ideal.

CHAPTER VII.

ON THE LINE OF HEAD IN RELATION TO EACH TYPE.

The length, color and depth of the Line of Head indicates what capacity the person has for intellectual pursuits, particularly for the science of mathematics. If the line is well defined it also indicates a powerful will and ability to look after one's self.

The author has found that the Line of Head rises from the base of the forefinger (the Mount of Jupiter) from the point of beginning of the Life Line and from the Mount of Mars (X, Plate XVIII.)

Those persons who have a type of hand corresponding to either plates, II., V. or VI., have the Line of Head long.

Usually the Line of Head is long in the Solar organizations (Plate VII.) leaning toward the Luna Mount.

More often than otherwise we find the Head Line short in the Philosophic or Venusian type of hand (Plate IV.)

When the Head Line is full of little hairlike lines (Plate XVIII.) it denotes mental worry and a tendency toward brain trouble.

When the Head Line extends to the percussion of the hand (Plate XVIII.) it denotes that the person on whose palm it is found will consider the interests of self first.

Should this line branch out at the end and extend toward the Mount of Mercury (base of the little finger) it denotes that financial interests will be neglected in any affair when the affections are concerned.

When the Line of Head is distinct and well formed from beginning to end it denotes a clear well-balanced brain, a person who does not worry over trifles.

When the Line of Head starts at the beginning of the Line of Life and is well defined (Plate XVIII.) the persons on whose hands it is found are very prudent and are sensitive to a fault. They live up to the law they prescribe for others.

If the Line of Head is short, scarcely an inch long, it indicates a thoroughly material person.

When the Line of Head is long and the end extends into the Mount of Mars (Plate XIX., 22) it denotes an extraordinary capacity for business pursuits.

A sister line is an excellent indication; it acts as a tonic, a support. (aa, aa, aa, Plate XIX.)

When the Line of Head has a line extending upward into a star on the Mount of Jupiter (BB, Plate

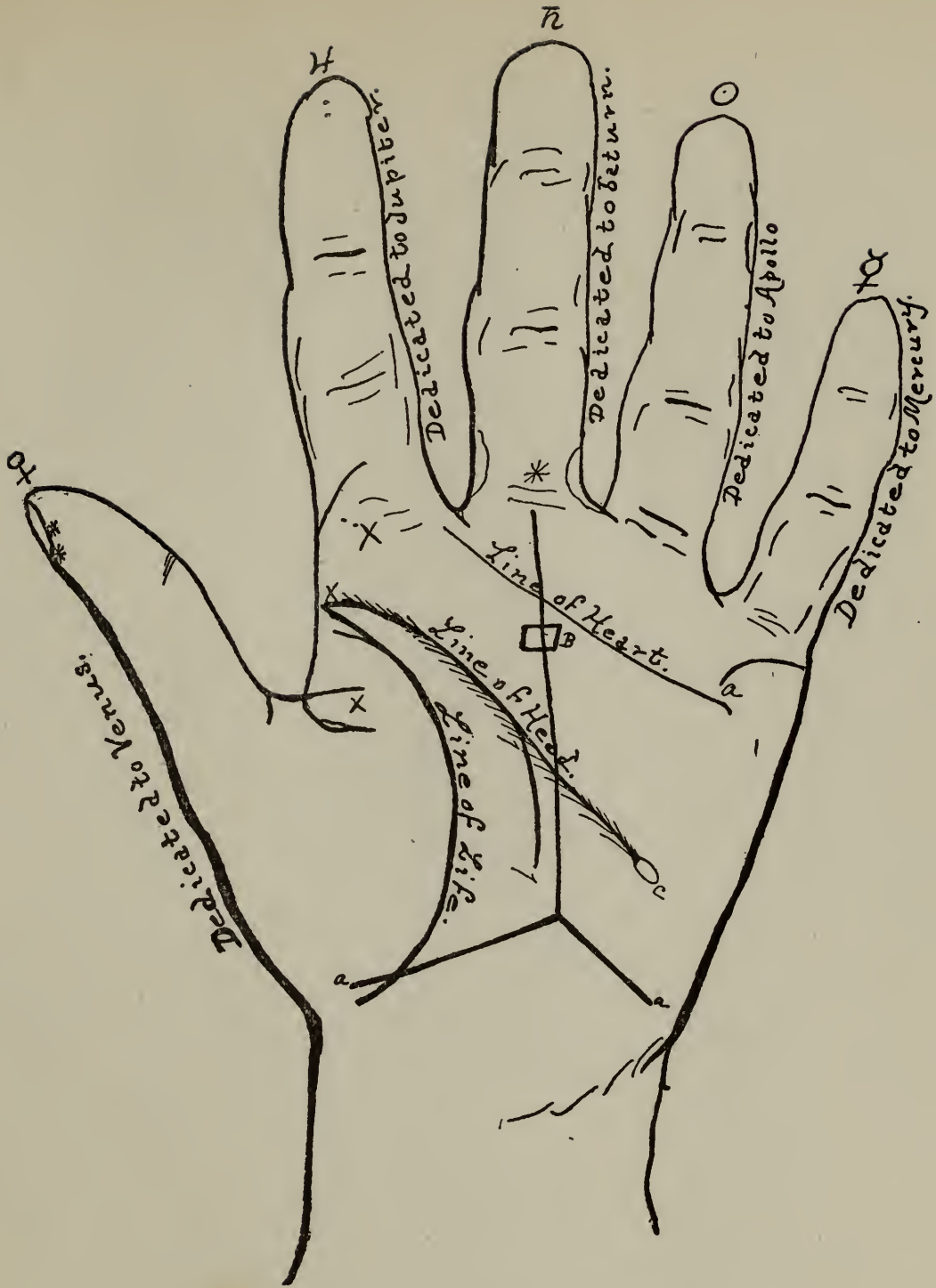


PLATE XVIII.

POSITION OF THE MAIN LINES AND THEIR MODIFICATIONS.

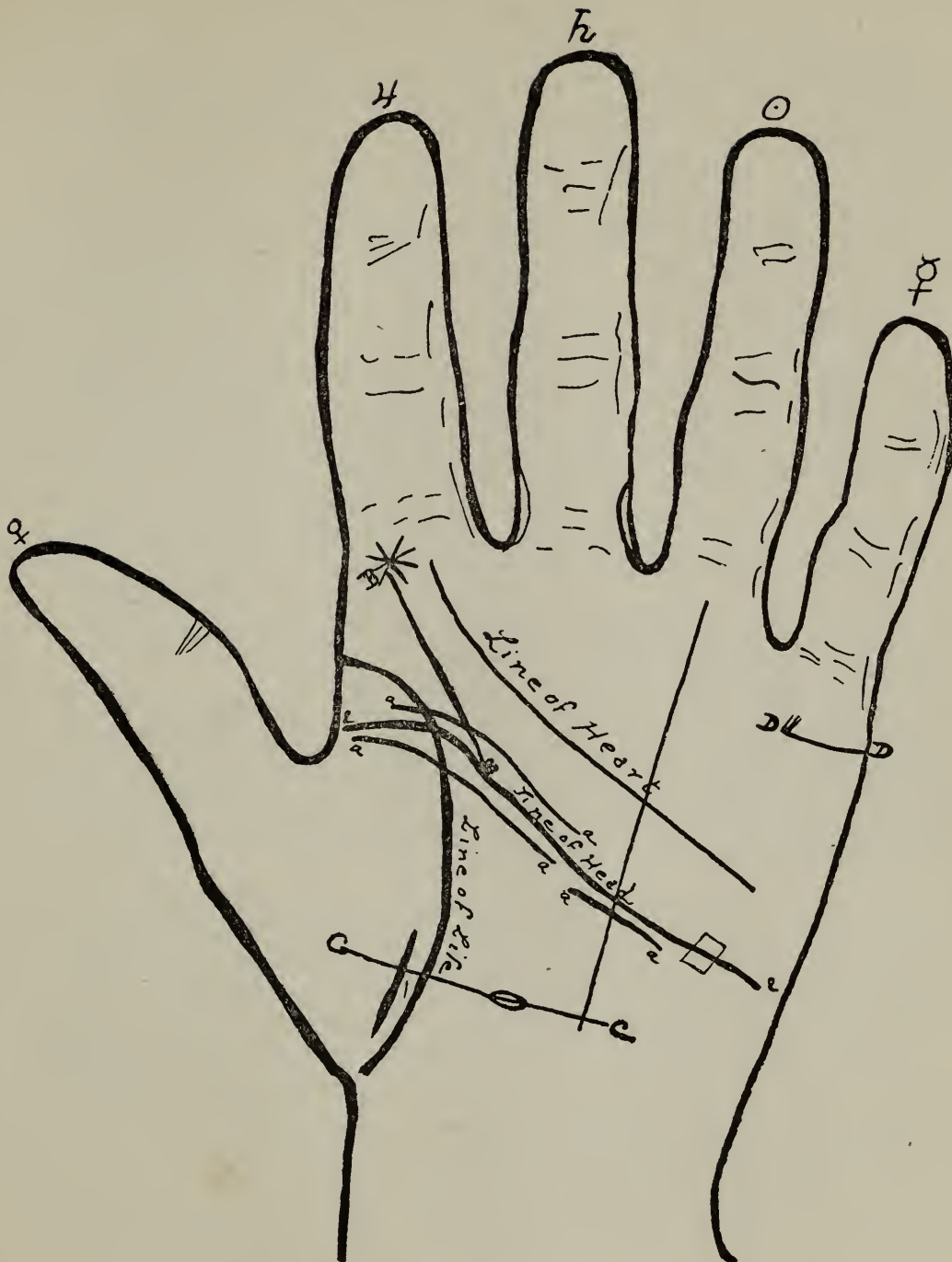


PLATE XIX.

POSITION OF THE MAIN LINES AND THEIR MODIFICATIONS.

XIX.) it denotes great versatility, pride, a love of knowledge. If it leans toward the Mount of Luna it denotes a capacity for occult studies.

If it leans toward Saturn, a talent for music, of a solemn character. It also indicates great reverence for religion.

If the Line of Head sends out a branch downward (1-1, Plate XVIII.) the line partakes of the nature of the mount or line to which the branch extends.

When the Line of Head extends through a square (Plate XIX.) it shows that the person will know by intuition when danger is near at hand and by his own superior courage will be able to avoid it.

When the Line of Head is slightly separated from the Line of Life it is an excellent indication; if however, it is excessively wide it shows an overabundance of self-esteem—an aggressive spirit.

When the Line of Head terminates in an island it indicates that the person is afflicted with a mental trouble which will result in death. (C, Plate XVIII.)

If the Head Line is broken (aa, Plate XX.) in both the right and left hands, it indicates that death will result from an injury in the head.

CHAPTER VIII.

ON THE LINE OF LIFE IN RELATION TO EACH TYPE.

The Line of Life extends from the base of the Mount of Jupiter, around the Mount of Venus; in the left hand it forms the first branch of the letter M.

By the Line of Life is indicated the time of illness and death.

If the line is long, unbroken, deep and of a red color, it indicates long life, and death resulting from old age. If the line is very long and unbroken and the lines pale or yellow, as often found in Square or Saturnian Type (Plate II.), the person is liable to have a long and peaceful life.

If the Line of Life is made up of links (Plate XX., BB) the person will have very bad health until such a time when the line continues on in a straight line. (Plate XX.)

In the Philosophic Type of Hand (Plate IV.) the Line of Life is only moderately long and usually of a bluish color. This type of hand represents a class of

people who are passive to the existing conditions of life, who delve for knowledge of the subjective life.

If the Line of Life is cut by small lines (as XX, plate XX.) their owners will have various attacks of illness which will have their origin in that part of the body designated by their position on the line. If the lines come from the Mount of Venus the illness will be the result of misplaced affections. If from the Mount or Path of Mars illness will be the result of struggles to maintain life.

If the Line of Life starts from the base of the Mount of Jupiter (Plate XVIII) it denotes that from the earliest years of life the person has been ambitious to become learned and wealthy.

If the Line of Life joins the Line of Head at its beginning the person will be both wise and prudent. The contrary will be the result if they do not join.

If this line is changed in the beginning (as BB, Plate XX.) the person will have bad health in early life.

If there is a space between the Line of Life and the Line of Head it denotes that the person has much energy, which he will direct in the proper channel. (AA, Plate XXI.)

If the space is remarkably wide it denotes a disposition which acts without reason.

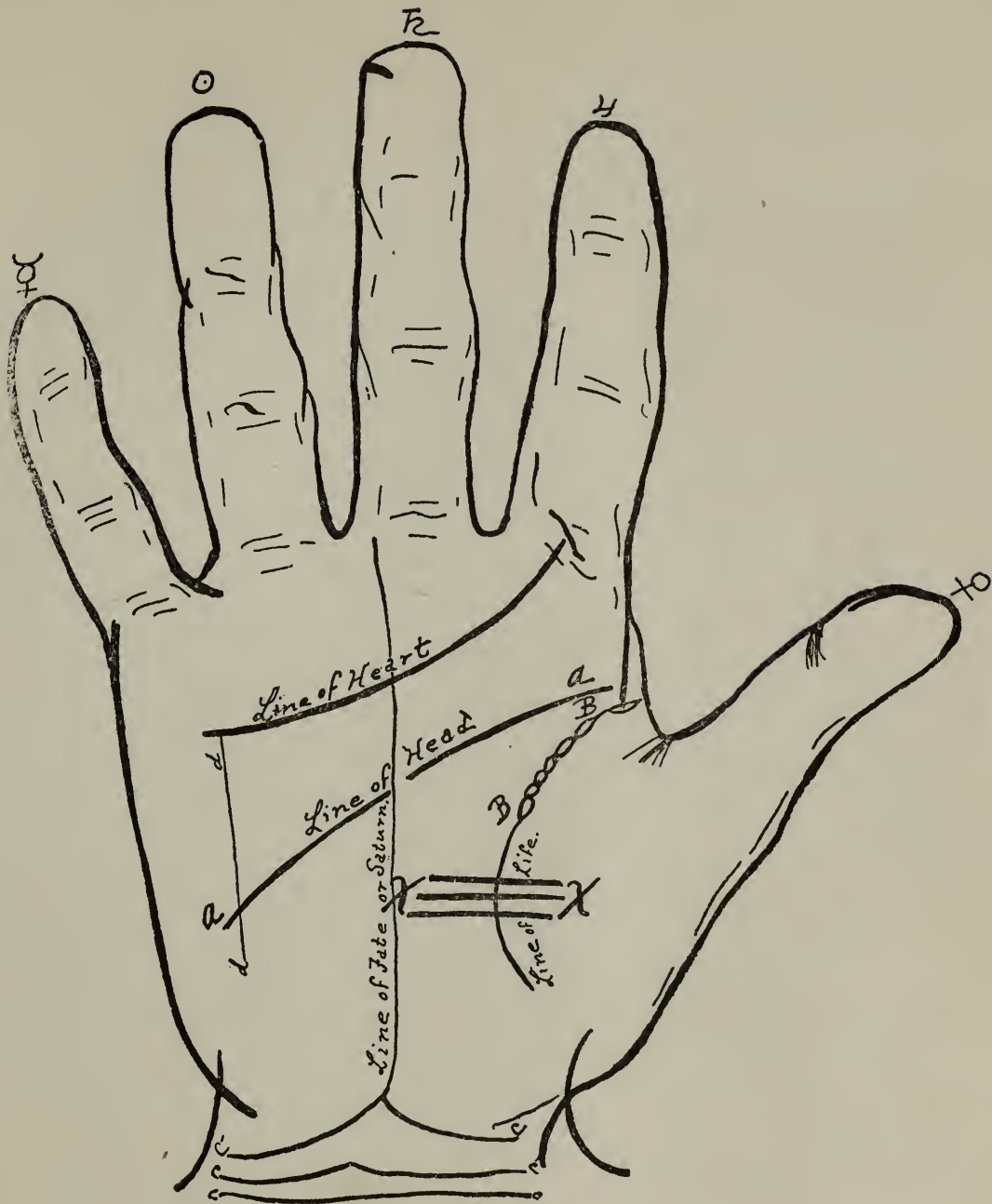
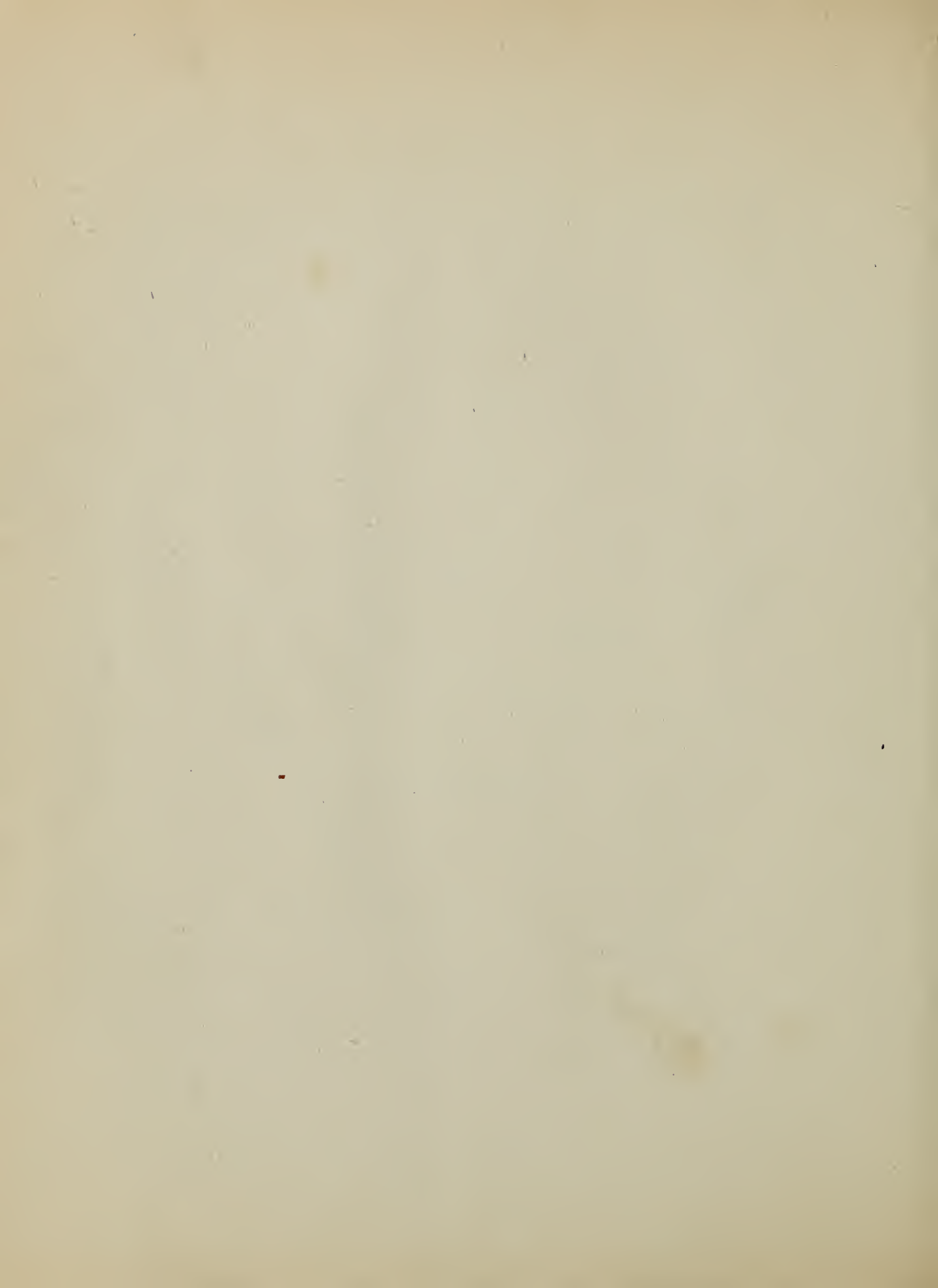


PLATE XX.

POSITION OF THE MAIN LINES AND THEIR MODIFICATIONS.



If the Heart, Head and Life Lines all join it denotes a great catastrophe which will terminate the life of the subject.

A hole well defined in the Life Line (Plate XXI.) indicates a violent death.

When the Life Line divides at the wrist it indicates a great change in the manner of living. (BB, Plate XXI.)

If the Life Line is broken (CC, Plate XXI.) and turns toward the thumb it is also a fatal sign.

On the contrary, all lines which arise from the Line of Life indicate an increase in power.

A square is an excellent sign when found on the Line of Life. It indicates that success will come to the person through his own perseverance, and that he will preserve his own life by his superior good sense. (DD, Plate XXI.)

All lines following the Life Line give strength to the line and show exceeding favorable conditions.

When lines rising on the Mount of Venus cut the Life Line they indicate domestic broils, trouble caused by meddling relatives.

When lines rising on the Mount of Venus extend across the Life Line to the Line of Head, they denote, according to the number of them, the number of persons

who will change the modus operandi of one's life. (ee, Plate XXI.)

If lines arising on Venus cut the Line of Life and extend to the Line of Heart through the Line of Head, they indicate an interference by some supposed friend in an affair of the heart. (ff, Plate XXI.)

When a line or lines rising on the Mount of Venus cut the Life Line and ascend to the Mount of Sun or cross a line coming from the Mount of Sun (cc, Plate XIX.) they denote that the person will be associated with a scandal which, if the line runs through an island, has been caused by some one whose reputation and character was previously ruined.

It is of the greatest importance that students should pay special attention to every point made in regard to the Life Line. Ancients placed great stress upon the position, length and color of the Life Line and attached much importance to the lines crossing it from various points and traveling in various directions as well as to the relation which sister lines bear to it.

They indicate attachments of various character; they show the disposition of the individual in whose hand they are found, and the character of the persons who cause the various events indicated by the lines.

Marriage, children, divorce, scandal, all may read-

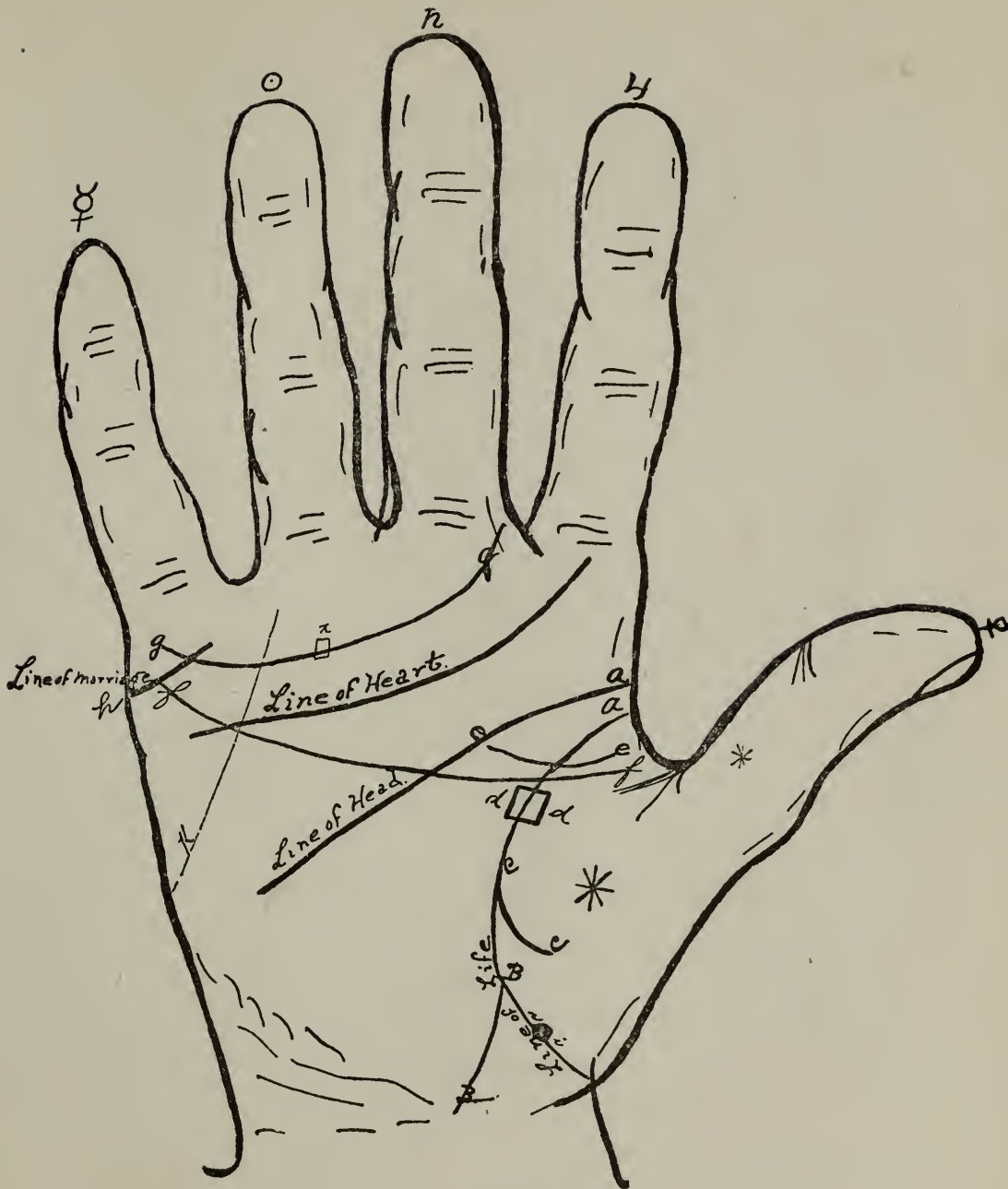


PLATE XXI.

POSITION OF THE MAIN LINES AND THEIR MODIFICATIONS.

ily be predicted, as well as the date each will take place, by noting carefully the exact position of these lines on the Line of Life, and comparing them with the scale elsewhere given for determining the dates of events.

If there are a large number of small lines on the Mount of Venus accompanying the Life Line they indicate that such persons are not satisfied unless everyone whom they know is fond of them. They are miserable if there is not a constant demonstration of affection for them.

Robust health is indicated by the line extending far out into the palm in its circuit around the Mount of Venus.

Lines rising on the Mounts of Mars, or in the path traveled by Mars, and touching the Life Line in a downward path, show, for a female, that at some time in girlhood the subject had an attachment which resulted unfavorably. If this same line has a number of branches each directed toward the Line of Life, it shows that the man to whom she was attached was a sensuous, immoral man, and that he would persecute her to her dying day.

If the Line of Life is accompanied by a delicate, refined line on the Mount of Venus it denotes that the

woman on whose hand it is found will have a man come into her life whose nature is more gentle and refined than hers. The attachment will prove to be exceedingly unfortunate if this line gradually leaves the Line of Life, pursuing its way across the Mount of Venus to the side of the hand.

Right here the author wishes to state that volumes might be written upon the Life Line and what is signified by the position of the various subordinate lines in connection with it, but the author of this work wishes to place before the reader only the most salient points in regard to this line.

It is well to bear in mind that an island within itself is a bad sign; now if the small line on the Mount of Venus, accompanying the Line of Life, runs into an island it is a sure sign (if the person on whose hand it is found be a woman) that a man will come into her life who will cause her disgrace.

If there are more than one of these lines which influence the life of the person so materially they indicate by their number how many influences will be brought to bear upon the life of the person.

If the accompanying line becomes very dim it denotes that the person whom you have sworn "to love,

obey and cherish," will hate you, then leave you forever.

By these lines the number of times one will be married and the date of the event can easily be calculated. However, I will discuss that natural phase of life in detail when considering the Line of Marriage.

CHAPTER IX.

ON THE RING OF VENUS, AND THE RECETTES.

The Ring of Venus (Plate XIV.) is a well-defined circle extending from the base of the Mount of Saturn to the base of the Mount of Apollo.

The Ring of Venus indicates a highly sensitive nature belonging to a person of superior intellect, a love for literature. In a woman's hand it indicates a nature so sensitive and capricious that hysteria often results. On a large full hand with Venus well developed it denotes sensuality in a man, and violent temper in a woman.

This ring is more often found in the Square or Jupiterian type of hand (Plate II.) and the Philosophic or Venusian type (Plate IV.) than any others. When the ring extends to the base of the Mount of Mercury and passes through the Line of Marriage it denotes that the infelicities of a married life will be so great that separation will ensue. (gg, Plate XXI.)

A man with this line well defined (as gg, Plate XXI.) would expect his wife to have more virtues than are ever ascribed to the angels, while on the other hand he

would possess all the vices of a devil incarnate. On a man's hand, if cut by a parallelogram under Mount of Apollo (x, Plate XXI.) bad fortune due to a woman. If the hand shows marked sensuousness and is generally bad, reverses due to drunkenness, gambling, and most every other kind of immorality.

Ending in the Mount of Mercury (g, Plate XXI.) the person will be energetic and enthusiastic in every undertaking.

If cut under the Mount of the Sun by a line (k, Plate XXI.) starting from the percussion, life is spoiled by misplaced affections.

If line ("gg" Plate XXI.) is broken it denotes brutal sensuality.

THE RACETTES.

The Racettes are the lines at the wrist where the palm joins the wrist. They are usually three in number, and for a favorable sign they should extend uninterruptedly across the wrist. If these lines are broken they indicate trouble, followed by happiness. If the first Racette curves up and touches the Fate Line (cc, Plate XX.) it indicates death at childbirth. If the line is thus formed on the wrist of a man it indicates a weakness of the internal organs. Some authorities

claim that if there is only one Racette the person will pass from the physical plane at or near the age of thirty, if there are two at or near the age of sixty, if there are three at or near the age of ninety, if there are four well-defined lines the person's life will be extended to more than one hundred years.

Personal observations have proven to the author of this work that the above statements in regard to the indications of the Racettes are in every respect correct, although some authors on Cheiromancy deny that the Racettes have anything to do with the duration of life.

CHAPTER X.

ON THE LINES OF REPUTATION.

The Lines of Reputation indicate the most when found in the Square or Jupiterian (Plate II.), or in the Active or Spatulated types (Plate III.).

These lines start in the middle of the hand, from the Head Line, from the Mount of Luna and from the Mount of Mars or its path.

When these lines rise from the middle of the palm, in the path of Mars, they indicate financial gain, through intellectual pursuits after years of struggle and privation. (aa, Plate XXII.)

If they spring, or have their source in the Line of Heart, they denote great success due to the real love of the occupation they pursue

If they have their source in the Line of Head success will be due entirely to selfish interests.

If the Lines of Reputation rise on the Line of Life they denote that the person will devote his life to the cultivation of the beautiful, the true.

If a single Line of Reputation divides into two parts (bb, Plate XXII) it signifies a division of force.

If a single line divides into three parts it indicates a desire for fame, wealth and glory, which will never be realized for lack of strength. (bbb, Plate XXII.)

If the Mount of Apollo (the Sun) contains many lines, the person is sure to be very artistic and at the same time overly sensitive and very impatient, which very fact prevents him from becoming famous.

An island on the Line of Reputation indicates the loss of all one values highly—character—through a scandal caused by some one else, and as long as the island lasts so long will the person be cast aside and ignored by respectable people.

If a star is found on the Line of Reputation near the Mount of the Sun (Apollo) it denotes that the subject will reach the acme of success, and will hold it. (Plate XXII.)

A square found on the Line of Reputation (ee, Plate XXII.) insures success of the most brilliant kind.

If the Lines of Reputation be wanting the person will have a struggle for recognition. Such people do not shine, but are worth their weight in gold.

A hole in the Line of Reputation denotes loss of power, failure. No success will attend the person while the hole is visible. If the hole disappears entirely success will crown the person's efforts.

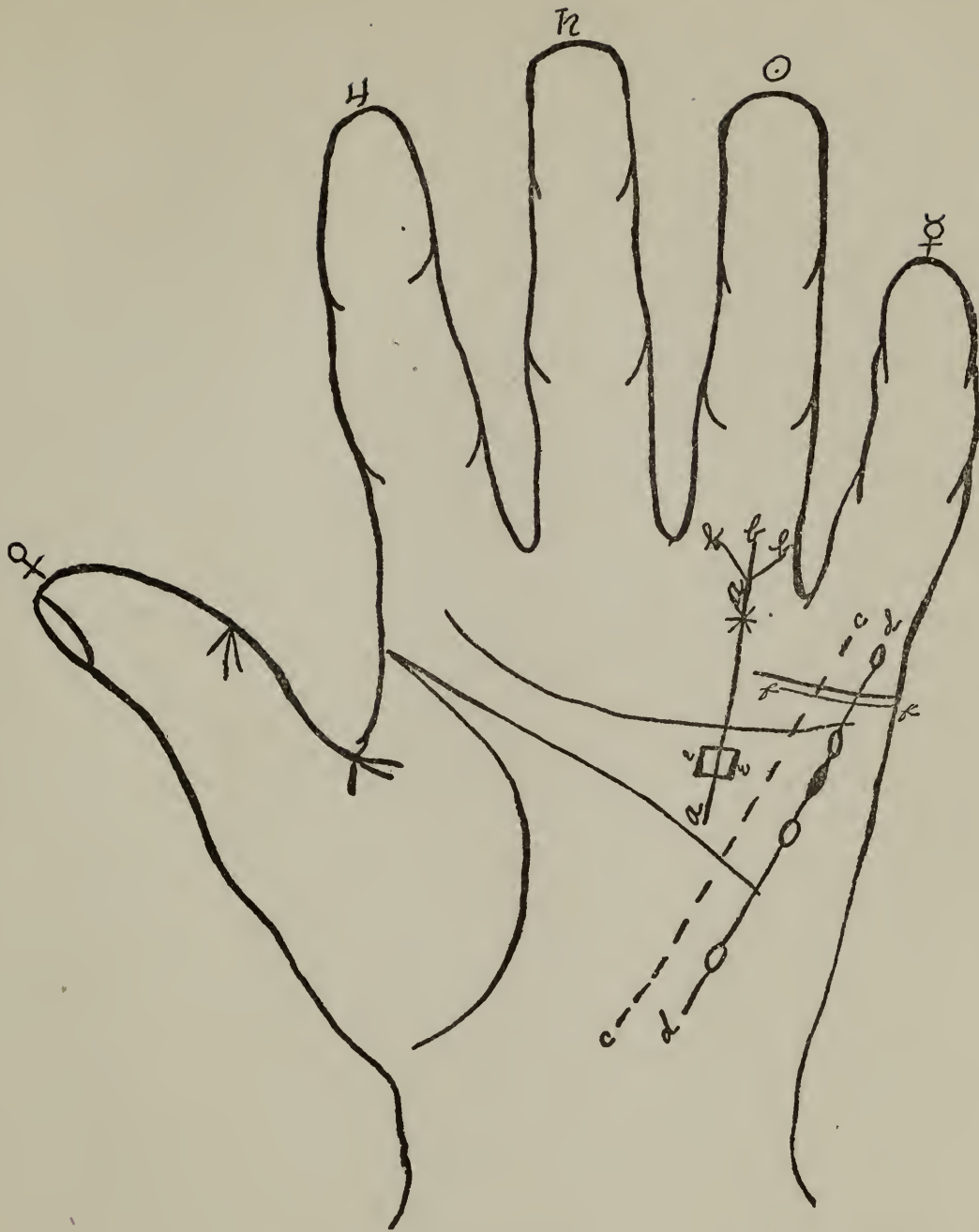


PLATE XXII.

POSITION OF THE MAIN LINES AND THEIR MODIFICATIONS.

CHAPTER XI.

ON THE LINE OF FATE OR SATURN.

This line (Plate XIV.) is also called the Line of Hazard and the Line of Luck. It starts when perfectly formed at the Racettes and travels upward in almost a straight line to the base of the Mount of Saturn.

Apropos of the influence which the Astral Fluid emitted from this planet has over man, the writer wishes to recall to the mind of the reader that Hesiod speaks of the god Saturn as a beneficent and virtuous ruler and speaks of his reign as the golden age.

According to him Saturn ruled over the Isles of the Blessed at the end of the earth, by the "deep, eddying ocean." At a glance the reader will observe that there is a very close relation existing between the science of Astrology and the science of Palmistry.

If the line of Fate, or Saturn, is well defined and unbroken and terminates in the Mount of Saturn, thus escaping uninjured through the stormy path of Mars, it denotes success, happiness and riches uninterrupted, which will all come without an effort on the individ-

ual's part. However, this line must be found alike in the right and left hands.

If it is found wanting in one hand success will come to the person through his own exertions.

In a strict sense of the word the Line of Fate relates to one's life from a material standpoint only.

It relates to the people who come into one's life and the influence they exert which changes the tide in the affairs of life. If this line is well defined only at its beginning it denotes that great success has attended the subject in early life, but that calamity has finally overtaken him.

If the Line of Fate is ill-defined at the beginning (at the wrist) and afterwards well defined the person will meet with success, have wealth and happiness from the date at which it is well defined on to the close of life.

If the Line of Fate is crossed and broken in the center it denotes that the person will be very unhappy and unsuccessful in middle life, but toward the close of life, if the line is straight and clear in the Mount of Saturn, the person will have a return of both happiness and wealth.

When the Line of Fate starts from both the Mounts of Venus and Luna (aa, Plate XVIII), the person did not

inherit a happy disposition or wealth but in later years his environments will be such as to bring both. If the Line of Fate rises from the Mount of Luna the success of the person's life will depend upon public fancy. If a line starting from the Mount of Luna meets the Fate Line in its upward course one's fate will be determined by public fancy also.

If the Line of Fate extends toward any other Mount it predicts success for the person in that particular branch indicated by the mount. If the line stops at the Line of Head it indicates that through some brain or cerebral affection the person's peace of mind will be precarious as well as his personal comfort.

If the Line of Fate is broken or made of links it indicates that the person will have great physical and moral struggles.

If this line stops suddenly at the Line of Heart the person's happiness has been ruined by a love affair. Such persons are unchangeable in their affections and never love with the same fervor but once.

A sister line is a very fortunate sign; it always strengthens the line by which it is found.

If the Line of Fate runs through a square it indicates that at the period of life at which it is found the person was or will be saved from danger. Should the

Line of Fate turn and enter the Mount of Jupiter the person will become unusually famous.

When the Line of Fate is joined by the Line of Heart and they merge into one and stop upon the Mount of Jupiter it indicates that through pure, unalloyed love the person will rise to prominence and distinction.

CHAPTER XII.

ON THE LINE OF INTUITION.

The Line of Intuition (Plate XIV.) lies from the base of the Mount of Mercury around the Mounts of Mars and Luna.

This line is more often found in the Philosophic or Venusian type of the hand (Plate IV.), the Mercurian or Artistic type (Plate V.), and the Lunar or Idealistic type (Plate VI.) than any other types of the hand.

The persons who have the Line of Intuition strongly defined with a triangle on the Mount of Saturn are constantly "dreaming dreams no mortal ever dared to dream before." They are clairvoyant and clairaudient. They are adepts in occultism, whether they be learned or unlearned according to the common use of the term.

They are so far superior, spiritually, to other organisms that they are wholly unappreciated by the purely material people.

They are highly susceptible to the Astral Fluids around them and at once take on the conditions of the people with whom they come in contact.

If the line makes a triangle with the Line of Fate or the Line of Life, voyages will take place.

If the Line of Intuition starts in an island (x, Plate XXVII) the person will be a somnambulist.

CHAPTER XIII.

ON THE LINE OF HEALTH.

This line is called the Hepatic or Liver Line. It ascends from the Racettes in an oblique direction from the Line of Fate (Plate XIV.) and terminates a little above the Head Line, about the center of the percussion of the hand.

Should the Line of Health meet the Line of Life death will result at the age designated by the place it meets the Life Line.

If the Line of Health is excessively developed such a condition will cause the death of the subject by indiscreet labor.

The Line of Health is not found in every hand.

Authorities differ in regard to the absence of the line, however, it is agreed that the straighter the line and the plainer it is defined the less liable one is to constitutional weaknesses.

The entire absence of the line in both hands is a most excellent indication. The power of the brain is rendered insufficient to perform steady mental labor when the Line of Health does not extend to the Head

Line if indicated in the hand at all. If the Line of Health is broadest and deepest on the Mount of Mercury and diminishes in size as it approaches and enters the Line of Life it denotes disease of the heart.

When small lines cut the Line of Health they indicate illness resulting from an accumulation of bile in the system.

When the Line of Health joins the Line of Heart all of the person's will will be directed toward affairs of the heart, and both business and health will be neglected.

When the Line of Health is composed of fine, short, though straight pieces (cc, Plate XXII.) there is sure to be a chronic condition of the stomach called catarrh.

When the Line of Health is stopped in its course by several islands (dd, Plate XXII.) they indicate a tendency toward lung trouble.

CHAPTER XIV.

ON THE LINE OF MARRIAGE.

The Line of Marriage is the well-defined line extending from the side of the hand across the base of Mercury. This line is of much importance. The Line or Lines of Marriage indicates the influence the opposite sex has had upon the subject's life.

Affairs of the heart are accurately delineated as well as the marriage performed according to the social custom.

Woman is passion to man; she is the magnet that draws him on and on. Why? I do not know. I can only answer: It is according to law.

No woman need to sit and listen to the confessions of her lover or husband and hear his entreaties to forgive and forget his past. She can by a proper study of the palm, read his past like a book, warn him of the breakers in his path, and if she is the true woman—the woman whose heart is full of love—she will take her lover, her husband, by the hand and together they will take a road at the foot of the mountain and search for truth as they climb to the top.

When the breezes sigh and the winds moan it takes no very great stretch of the imagination to imagine we hear them saying:

“I have another life I long to meet,
Without which life mine own is incomplete;
Oh, dearer, sweeter self! Like me thou art astray!
Straying like me to find the breast
On which alone can weary heart find rest.”

Apropos of the Line of Marriage and what is designated by the relation of the other lines to it, the author will give in the following the most important meanings in regard to the position the various lines bear to this all important line.

The well-defined and long lines extending from the side of the hand across the base of the little finger are the only lines which relate to a real marriage. (h, Plate XXI.)

The age at which the marriage takes place is told by the place on the Mount of Mercury where the line is situated. The nearer to the Line of Heart the earlier the marriage will take place. If very close to and turning toward the Line of Heart the person will marry between sixteen and twenty-one years of age; if near the center of the mount, or half way between the Line of Heart and the top of the Mount of Mercury, about

twenty-eight; if the line lies close down on the top of the mount the person will not likely marry before thirty-five. When there is a sister line by the Line of Marriage it denotes strength of affection, a growing love after marriage. (ff, Plate XXII.)

When the Line of Marriage seems to be composed of islands and broken lines it is an exceedingly unfavorable sign. If the Marriage Line sends a branch upward and cuts the Mount of Apollo its possessor will marry a famous person. Divorce will be sure to happen if the end of the line divides and the prongs travel toward the center of the hand or down the Mount of Mars. If the end of the Line of Marriage droops at the end (a, Plate XVIII.) the subject will outlive by a number of years the person he married.

When the Line of Marriage curves upward high on the Mount of Mercury the subject will never marry.

If the Line of Marriage ends in a cross the person the subject marries will meet death by a terrible accident.

The happiest marriage is when the Line of Marriage is wide, deep, red in color and lies straight across the Mount of Mercury.

A black spot on the Marriage Line denotes widowhood.

With a knowledge of the above facts the student can readily determine when and where he will be married, as well as the disposition and character of the person he marries.

CHAPTER XV.

ON THE LINES INDICATING CHILDREN.

Children born according to law are the ripe fruits of love.

Children born from compulsion—a negative motherhood—are the result of passion.

They are the result of gluttonous passion satiated!

They are the living proofs of crimes against law! These crimes are more often than otherwise committed in ignorance of law.

There is, however, but little excuse for ignorance, for the market is flooded with excellent inexpensive literature upon almost every known subject.

If your parents erred and you are the result of their sin, learn to control self and thereby be able to produce children who will be superior in morals and intellect to yourself.

“Just as the twig is bent the tree’s inclined.”

Signs are found in the palm of everyone’s hand, indicating how the twig may be bent that the tree may rear a lofty head, and all who see it will bow their heads in admiration and exclaim: “What a piece of

work is man! How noble in reason! How infinite in faculties! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world! The paragon of animals!"

I humbly beseech you, readers, in the name of all that is good, for the sake of posterity to heed the warnings which are given you in this volume by the interpretations of the signs found in the palm.

It requires a close study of the palm to tell accurately how many, if any, children will be born into a family.

The palm does not always reveal the fact whether a child is legitimate or illegitimate, for there are often the same conditions existing between the parents of children for whom the marriage ceremony never was performed, as there are between those parents who conformed to the law of the land.

If the parents of illegitimate children are living together and the domestic relations are pleasant they are the same as legally married as far as the signs found on the palm are concerned.

The lines indicating children are the small lines extending upward from the ends of the Line of Marriage. (DD, Plate XIX.)

When the lines are wide, deep and of a decided color,

whether the color be red or yellow, the children born will be boys, strong and healthy; if the lines are wavy, broad and deep, and sickly in color, the boys will be constitutionally weak. When one line is longer and more distinct than the others, one child will be more prominent than the others.

Lines indicating females are fine and narrow. If the lines indicating children terminate in an island death will be the result.

If a square is found on the line, at the age indicated by its position on the line the child will be protected from danger.

The number of children to be brought forth are indicated by the lines running from the beginning of the Marriage Line in toward the palm of the hand.

When there are a number of lines on a woman's hand the Mount of Venus will be well developed. These lines are often found on men's hands, though not so distinctly marked.

CHAPTER XVI.

ON THE SMALL LINES FOUND ON THE PALM.

What the small lines signify depends upon their position and number on the main lines. The more lines there are on the Mount of Venus the more passionate the person. (Plate XXIII.) The Mount of Venus is almost without small lines, which announces a calm, peaceful life.

A single line on Saturn (a, Plate XXIII.) denotes happiness; many lines, calamity.

When there is but one line on the Mount of Mercury (b, Plate XXIII) it denotes that the person will have a chance to gain a fortune; if many lines the person will be disposed to steal.

A single line on Jupiter indicates success (c, Plate XXII); many lines, brilliant success.

A single line on Apollo indicates fame and talent; cross lines, failure. (d, Plate XXIII.)

When many lines are found on the Mount of Mars they indicate constant warfare. (e, Plate XXIII.)

One well-defined small line running along by the

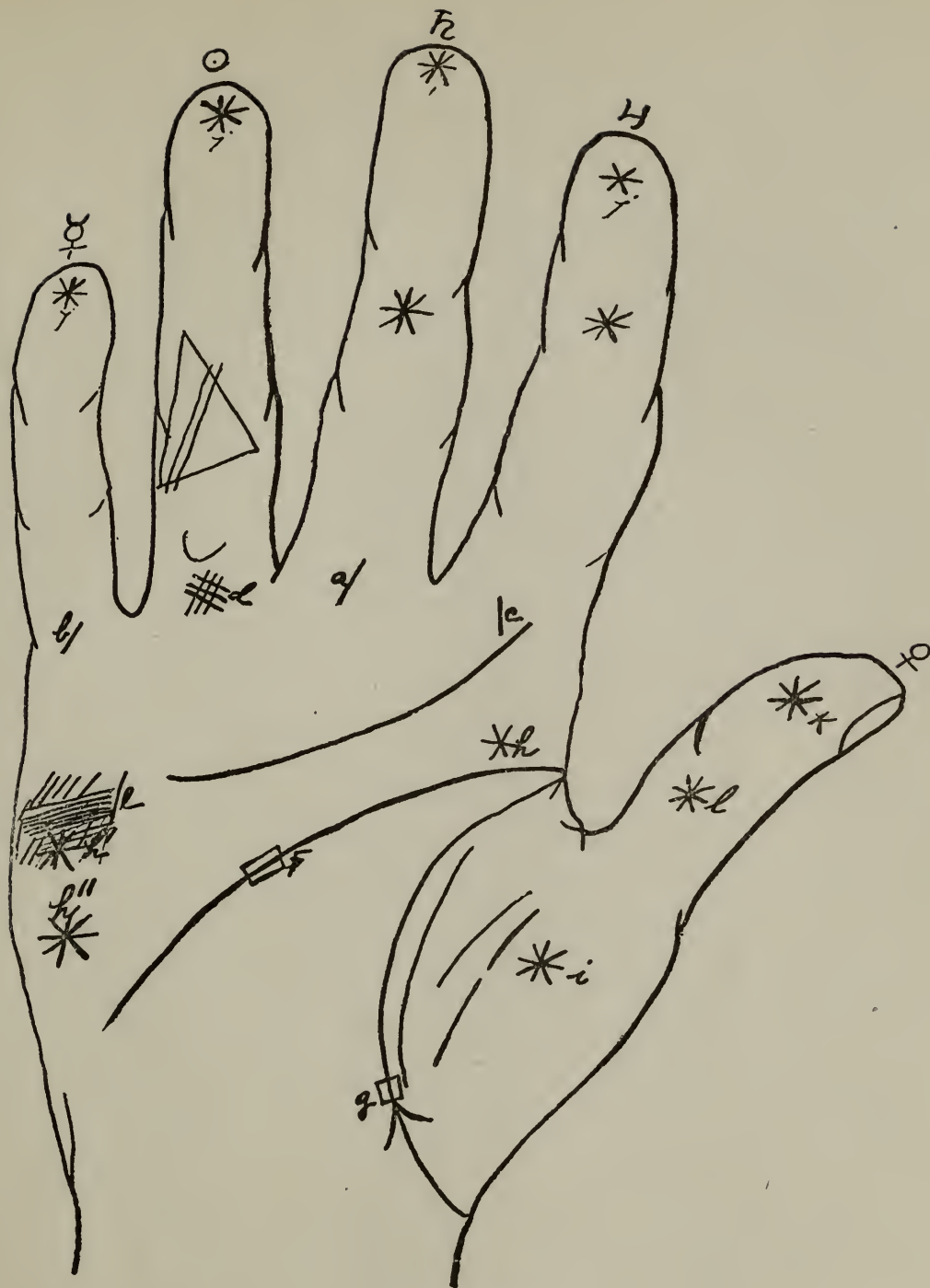


PLATE XXIII.

POSITION OF THE MAIN LINES AND THEIR MODIFICATIONS.

side of any of the main lines adds strength to the line and is called a sister line.

Lines ascending from any of the main lines are most always favorable indications.

Lines descending are always unfavorable indications.

CHAPTER XVII.

THE LARGE QUADRANGLE AND TRIANGLE.

THE QUADRANGLE.

The Quadrangle is the space between the Head and Heart Lines, extending to the percussion, including the Mount of Mars. (Plate XIV., aa, bb.)

It should be even and wide. When thus plainly marked it denotes a straightforward character, great intellect, constancy in friendship, and purity of affection.

When very narrow, it denotes very narrow ideas, conceit and bigotry in regard to creeds.

When the space is very wide the person's views will be so liberal as to result in injury to him.

When the center space is very narrow, the person is mean, unjust to others and miserly.

When the center space is exceedingly wide all along it denotes a careless, indiscreet person.

When the space has many large lines, energy and ambition is denoted rather than a nervous, irritable person.

When very narrow in both hands the person is a liar, and if full of small lines cruelty is also denoted; cruelty

is emphasized if the quadrangle is formed by small red lines.

A star found any place in the quadrangle is an excellent sign.

Under Jupiter it denotes pride.

Under Saturn it denotes great success in worldly matters.

Under Apollo it denotes artistic success.

Between Apollo and Mercury it denotes success in scientific investigations.

A cross on or near Mars in the Quadrangle denotes a lucky voyage.

A cross in the Quadrangle under the Mount of Saturn denotes a love and desire for occult researches.

THE FIELD OF MARS OR THE GREAT TRIANGLE.

The Field of Mars is the large triangle formed by the Line of Life, the Line of Head, and the Hepatic Line.

This large triangle is divided into two triangles by the Line of Fate; they are called the Supreme and Lesser Triangles respectively, which includes the Upper Angle, the Middle Angle and the Lower Angle.

THE GREAT TRIANGLE.

The Great Triangle is formed by the Life Line and the

Head Line and stretches to the Hepatic Line. When this triangle is regular it denotes that the blood, the intelligence and the cerebral powers are in good condition.

If the Great Triangle is irregular there is no just equilibrium and in consequence no undertaking of any magnitude can be successfully carried out.

THE SUPREME OR UPPER ANGLE.

(Also called the First Angle.)

This angle is formed by the Line of Life and the Line of Head.

Culture of mind and delicacy of feeling toward others is denoted if this angle is well defined and even.

When this angle is obscure it denotes a person without tact, want of application in study.

THE MIDDLE ANGLE.

(Sometimes called the Second Angle.)

The Middle Angle is formed by the Line of Head and the Line of Health.

When this angle is well formed it denotes good health, quick perception.

When this angle is acute it denotes a nervous temperament caused from ill health.

When it is very obtuse it denotes stupidity.

THE LOWER ANGLE.

(Sometimes called the Third Angle.)

The Lower Angle is formed by the Life Line and the Hepatic Line, as well by the Line of Sun and the Life Line.

When the Lower Angle is formed by the Life Line and the Hepatic Line and is very acute it denotes meekness and littleness; when very broad it denotes strength physically and will power.

When the Lower Angle is formed by the Life Line and the Sun Line it denotes, when very broad, a generous mind.

When very narrow it denotes originality, breadth of view in regard to the actions and ideas of self, but narrow and mean when judging others.

CHAPTER XVIII.

SIGNS FOUND ON THE PALM.

Signs found on the palm (Plate XVI. and XVII.) play an important part in divining character by the science of Palmistry; hence what each denotes by its location on the palm should be carefully considered by the student.

Figures 1 and 2 when found on a line invigorates and strengthens it. If between lines, the main lines, of course, they strengthen the line the most to which they are the nearest.

THE CIRCLE.

Figure 3. The Circle, more often called the Sun, is an excellent sign when found on the palm, as far as the worldly definition of success goes.

THE STAR AND THE BROKEN STAR.

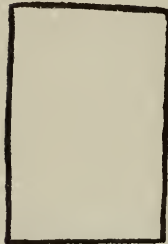
Figures 4 and 5. The Star and the Broken Star have, possibly, a greater number of meanings than any of the other signs found on the palm. However, they indicate some great event, beyond personal control.

Figure 1.



The Square.

Figure 2.



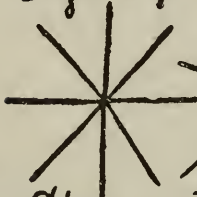
The Rectangle.

Figure 3.



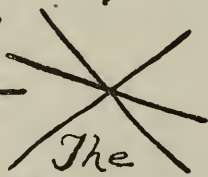
The Circle.

Figure 4.



The Star.

Figure 5.



The Broken Star.

Figure 6.



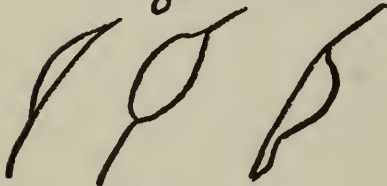
The Pyramid.

Figure 7.



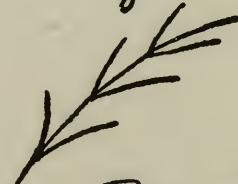
The Diamond.

Figure 8.



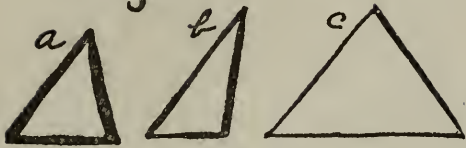
The Island.

Figure 9.



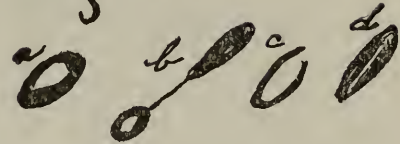
The Branch.

Figure 10.



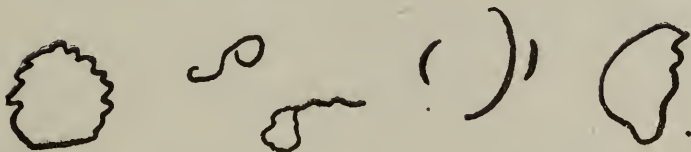
The Triangle.

Figure 11.



The Spot.

Figure 12.



The Broken Circles.

THE PYRAMID.

Figure 6. The Pyramid indicates a steady and vast accumulation of knowledge.

THE DIAMOND.

Figure 7. The Diamond or the diamond-shaped island, denotes an inherited weakness of the character expressed by the line on which it is found.

THE ISLAND.

Figure 8. The Island denotes the same thing as No. 7, yet the line from which such shaped islands are formed, running out past the island, point directly to the faculty of the mind which is tainted, diseased.

THE BRANCH.

Figure 9. The Branch, as indicated by Figure 9, Plate XVI., indicates an abundance. This figure is very often found, but the lines forming it are as often so fine that one can scarcely see them.

THE TRIANGLES.

Figure 10. The Triangles indicate according to the line on which they are found a great capacity for its development.

THE SPOT.

Figure 11. The Spot indicates a wound has been or will be made in or near that part of the body represented by the line it is on or to which it is nearest, if the spots are black. If, however, white spots are found they indicate good fortune.

THE BROKEN CIRCLE.

Figure 12. The Broken Circles are both favorable and unfavorable signs. They are more often unfavorable, however. A continuous circle denotes that the person on whose hand it is found will never get out of a close-beaten track unless some terrible calamity should befall him, thereby breaking the spell and releasing him from his narrow confines.

CHAPTER XIX.

FIGURES FOUND ON THE PALM.

THE SQUARE AND RECTANGLE.

The Square (Figure 1) and the Rectangle (Figure 2), Plate XVI., are of equal importance, and denote much vigor and power of the faculty represented by the line on which they are found.

They show that the subject is protected from some danger at the time indicated by their position on the line.

When the Line of Head runs through a Square or Rectangle (f, Plate XXIII.) it denotes that at the time indicated by its position on the line that the subject was miraculously saved from death. The trouble arising from over mental exertions. If a Square is found on the Life Line (g, Plate XXIII.) and the line is forked at that point, the Star has the most weight, and life is again saved.

When the Heart Line passes through a Square it signifies that the subject barely escaped death brought on by a misdirected love affair.

WHAT THESE SIGNS INDICATE WHEN FOUND ON THE MOUNTS.

On Jupiter they denote caution from an over abundance of ambition.

On Mars they denote preservation from danger of thieves, of murderers.

On Saturn preservation from the many evils that fate has decreed.

On Apollo (the Sun) they denote failure from too great a desire for fame.

On Mercury they denote self-protection by close investigation of political science.

On Venus they denote that the subject will be protected from the pitfall of passion.

CHAPTER XX.

SIGNS FOUND ON THE MOUNTS.

THE CIRCLE, THE STAR, THE BROKEN STAR, THE PYRAMID,
THE DIAMOND, THE ISLAND AND THE BRANCH.

The Circle (Figure 3, Plate XVI.) is usually an unfavorable sign, in fact it has been found to be unfavorable in every instance unless found on the Mount of Apollo.

When on the Mount of Mars it denotes danger from war usually.

On the Mount of Luna it denotes danger of accident from steamboat, ship, canoe or from falling into a stream.

THE STAR AND BROKEN STAR.

The Star wherever found is of the greatest importance.

When found on Jupiter it signifies great honor, unparalleled success.

On Saturn it denotes notoriety caused by murder, suicide or some violent form of death.

On Apollo (the Sun) great fame and wealth and a final calamity.

On Mercury it indicates a lack of integrity, dishonor; at the same time the person will achieve success in business, in science and in art. He will be admitted into all classes of respectable people and will be the boon companion of men of learning.

On Mars (h, Plate XXIII.) it denotes great success achieved through patience and forbearance; if it strikes the Heart Line as well as the Mount of Mars a murder will be committed. If the Star is on Mars at h, Plate XXIII., it denotes gain of celebrity to the subject through a martial life.

If a Star is found on the Mount of Luna misfortune will befall the persons' efforts by allowing their great imagination to get the best of them. Mental images will be so real to them that they relate mental incidents as real and are in consequence hypocrites and liars.

A Star at the side of Venus is significant of unhappiness caused by a love affair. On the highest point in the center of Venus it is favorable and signifies that success will attend one in affairs of the heart. (i, Plate XXIII.)

It is very seldom that Stars are ever found on the tips of the fingers (jjjj, Plate XXIII.), but when they do occur success is sure to attend the person.

If found on the first phalange of the thumb (k, Plate XXIII.) success will attend the person through a well-directed will force.

If on the second phalange (l, Plate XXIII.) the subject will make a success of life by means of his logical mind. He will be amiable and cheerful.

THE PYRAMID. THE DIAMOND.

The Pyramid or Great Triangle (Figure 6, Plate XVI.) is very often found well defined.

If on the Mount of Jupiter (a, Plate XXIV.) it denotes leadership.

When on Saturn it signifies great capacity for spiritualistic studies.

On the Mount of Apollo it denotes success obtained by laying a broad foundation and slowly but surely climbing to success.

On the Mount of Mercury it denotes prudence and success obtained by being cautious.

On the Mount of Venus (b, Plate XXIV.) it signifies perfect control over one's passion, a calculating sort of love, cool and deliberate—a love that never dies.

The Diamond (Figure 7, Plate XVI.) is more often called the Island. It is quite frequently found and indicates in a more decided degree trouble and danger

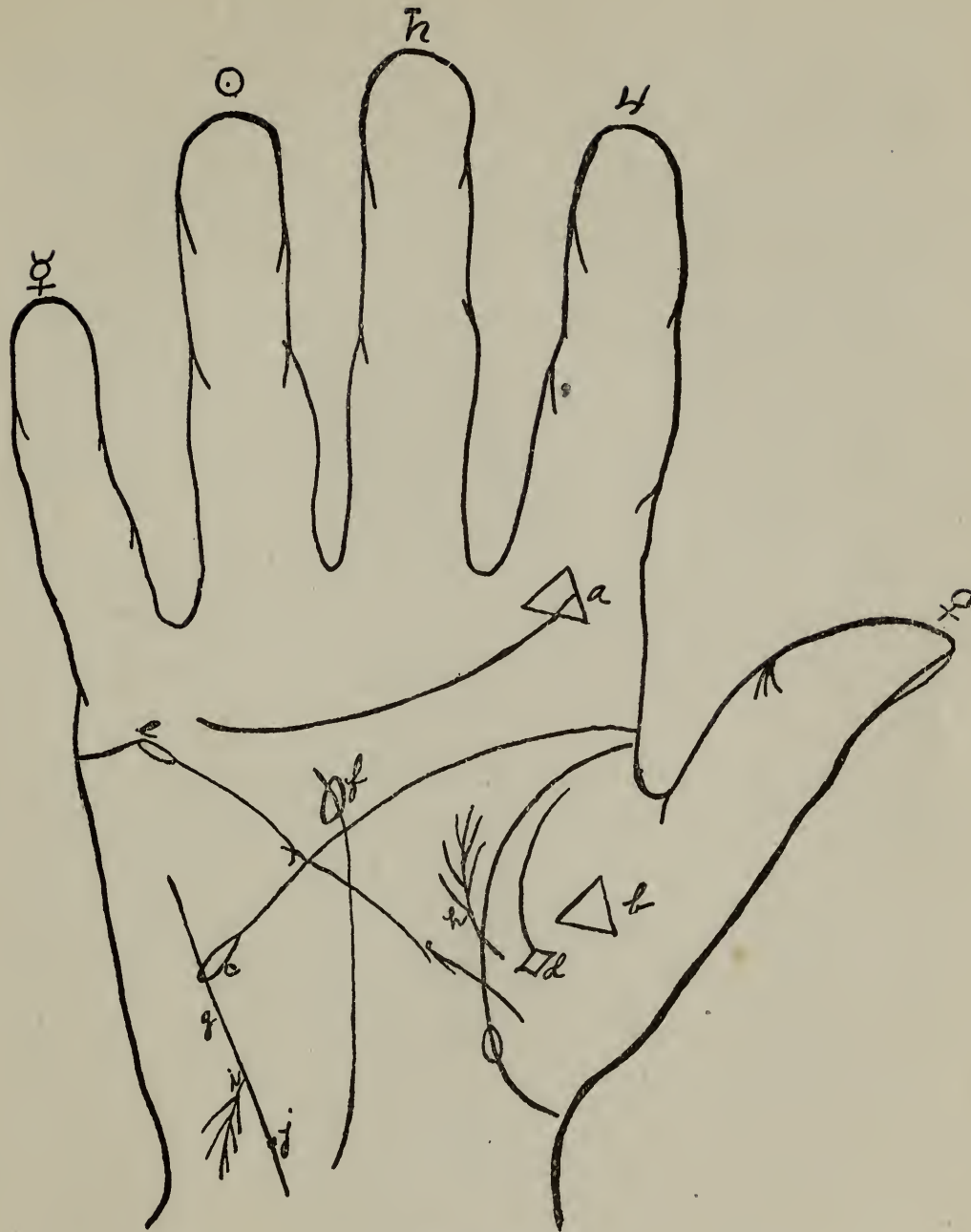


PLATE XXIV.

POSITION OF THE MAIN LINES AND THEIR MODIFICATIONS.

than the oblong island. (c, Plate XXIV.) It indicates trouble arising from inherited diseases.

The oblong Island indicates an irregularity, while the diamond-shaped Island shows the disease to be inherent.

When an island is situated on the Head Line (c, Plate XXIV.) the subject has inherited weak mental powers.

When any line on the Mount of Venus runs into an island it indicates disordered love, passions uncontrolled, disgrace. (d, Plate XXIV.)

When an irregular line from the Mount of Venus terminates in an Island at the Line of Marriage (e, Plate XXIV.) the subject will have a disgraceful alliance.

When the Line of Fate runs through an Island (f, Plate XXIV.) the subject will suffer from financial loss.

If the Hepatic Line (g, Plate XXIV.) runs through an Island (c) at the end of the Head Line, the subject will suffer (if at the time there is represented on the palm a place where the Hepatic Line runs through the Island) from brain fever.

THE BRANCH.

(Figure 9, Plate XVI.)

The Branch means abundance. If it ascends (h,

Plate XXIV.) it indicates abundance of love if it begins on the Mount of Venus.

If it descends (i, Plate XXIV.) it indicates complete physical wreck if the Branch starts from the Hepatic Line.

CHAPTER XXI.

THE TRIANGLE, THE SPOT, THE BROKEN CIRCLE.

(Plate XVII.)

The Triangle wherever found signifies ability. The isosceles triangle (a, Figure 10, Plate XVII.) denotes that the subject will build up from all sides of a firm foundation and will have well-balanced conditions to work on—money and inherited ability. The right-angle triangle (b, Figure 10, Plate XVII.) indicates that the pinnacle of fame will be reached by well-directed will power, without the aid of money. The equilateral triangle (c, Figure 10, Plate XVII.) denotes a great abundance of both money and ability to further one's ambition.

THE SPOT.

(Figure 11, Plate XVII.)

Spots are of several kinds. The dark ring with white center (a, Figure 11, Plate XVII.) indicates that the subject was wounded but recovered.

Spot (b, Figure 11, Plate XVII.) indicates two wounds, death resulting from the black one.

Spot (c, Figure 11, Plate XVII.) indicates an injury from which the subject will recover.

Spot (d, Figure 11, Plate XVII.) indicates instant death from an injury.

A red spot on the Line of Health (j, Plate XXIV.) indicates fever.

A red spot on the Line of Head indicates brain fever.

A red or blue spot wherever found on the palm indicates nervousness.

THE BROKEN CIRCLES.

(Figure 12.)

The Broken Circle does not indicate as great a degree of danger as the Circle.

If on the Mount of Luna it denotes a perilous situation in regard to water, but not fatal.

It denotes ill-luck wherever found, but luck never so bad but that the subject is able to extricate himself.

CHAPTER XXII.

AN IMPORTANT LIST OF INDICATIONS AS SHOWN BY LINES AND SIGNS ON THE HAND.

I.

INDICATION SHOWING PHYSICAL INFIRMITIES.

Accident liable to happen to one part of the body as another. Fine lines here and there on all of the mounts.

Accident. (A shot in the breast.) Many fine lines on Mercury.

Accident. (Sores on the leg caused by being accidentally cut or scratched.) Small hair lines on the Mount of Saturn.

Accident (to the arm, fractured, cut or sprained.) Small hair lines on the Mount of Apollo.

Accident. The Line of Head drooping denotes a fatal accident.

Accident. A cross on the Line of Heart within the Great Triangle. (Plate XIV., c, d, e.)

Apoplexy. Very small nails. One or more perpendicular lines extending from the Line of Heart to the Mount of Luna. (Plates XI., No. 3; XX., dd.)

Ague. A black spot on the second phalange of Saturn.

Blindness. A spot anywhere between the Line of the Sun (Apollo) and the Line of Heart. A cross on the Hepatic Line.

Brain Trouble. A very wide and shallow Line of Heart. When this line is excessively wide and the Mount of Luna favorable the person will become an idiot.

Brain Fever. Red Liver Line near the Head Line. The sign of Mars on the Mount of the Moon near the Head Line.

Burns, Death from. The Path of Mars full of fine lines with a cross on the upper part of the Mount of Mars.

Biliousness. Line of Liver made of broken, wavy lines, pale and narrow. Serious trouble will result if there is an island on the Life Line opposite the place where Hepatic Line is nearest it.

Croup. Mount of Luna very full and a cross under the Mount of Saturn.

Consumption. Long, thin, brittle finger nails, much flecked. Head Line composed of a chain of islands.

Deafness. Head Line badly formed and indistinct, with a deep, dark spot under the Mount of Jupiter.

Dengue. Hepatic Line broken, very wide and deep yellow.

Death (on a journey). Travel Lines ending in the Line of Life.

Death (by a shock). If the Line of Heart slopes almost to the Racettes or wrist lines and ends in a cross-star or triangle.

Death (by fire). One line extending from the base of Mars up through the Mount of Saturn.

Death (on water). A circle or an angle on the Mount of the Moon. The Line of the Head ending in a rectangle, star or broken star.

Dropsy. Short narrow finger nails on a fat hand, the Mount of Luna having a large cross.

Ear Trouble. The top of the Mount of Luna full, with a cross in the Quadrangle under a poorly developed Mount of Saturn.

Fever. Line of Liver highly colored on a yellow, dry hand. Spots on the Line of Head.

Heart Trouble. Ribbed or fluted nails much flecked. Line of Heart broken under Saturn, hand very fat. Heart Line absent with the Head Line badly defined.

Headache (subject to). Head Line chained and cut by small lines. Line of Liver pale and poorly de-

defined except near the Head Line, where it is very red.

Illness. Life Line cut.

Illness. Life Line continuing through an island.

Illness (Inherited). Line of Life beginning in an island.

Illness (in youth). Line of Life cut much at its beginning.

Illness (old age). Line of Life much cut at its close and very thick.

Intestine Troubles. Line of Liver very wide near the center of the Mount of Luna.

Kidney Trouble. A star on the Mount of Luna. Epidermis white and puffy.

Love. (Physical derangement caused by a disappointment in love.) Head Line badly cut, Mount of Luna depressed and a gridiron on it. Heart Line pale and wavy. Epidermis clammy and yellow.

Melancholia. A gridiron on the Mount of Luna; Heart Line pale and broken.

Insanity. A network of lines on the palm. Hand dry and cold. A cross on the Mount of Luna.

Paralysis. All main lines in the palm poorly defined. Nails short, brittle and pointed near the base. (Plate XI., No. 1.)

Rheumatism. Line of Life much forked. Skin very

fine and thin. Heart Line branched downward at the beginning.

Stomach Trouble. Head Line very shallow and pale.

Spinal Trouble. Nails very narrow, slightly curved outward at the top, with a network of lines on the palm.

Suicide. Line of Saturn ending in a star or an island; Line of Saturn much broken and cut by small parallel lines with a large gridiron on the Mount of Luna.

Sorrow. A spot or dot on the Heart Line.

Wounds. Star on Saturn, death resulting from a wound received by some one besides self.

Wound. A spot or star on Mars denotes a wound received in a fight.

II.

INDICATIONS DENOTING TALENTS.

Art. Line of Apollo straight and uninterrupted. A well-defined Line of Apollo in both hands. Fate Line uninterrupted with upward branches.

Fame. A star on the Mount of Jupiter.

Drama. Apollo spatulated with a pronounced Mount of Apollo.

Oratory. Soft hands; fingers long and pointed.

Business. The end of Apollo square. The second phalange of Mercury very long.

Diplomacy. Mercury pointed and very long with a triangle on the Mount of Mercury. Head Line forked, one branch of which extends to the Mount of Luna.

Science (Natural). Short lines on the Mount of Mercury near the percussion.

Science (Mental). Head Line terminating in a fork on the Mount of Luna. The Line of Intuition well defined and commencing in an island.

Law. A well-defined line from the Racettes to the Mount of Jupiter.

Literature (Prose). A star on the Mount of Mercury. A line or lines of great length ending in the Mount of Apollo.

Literature (Poetry). Mount of Luna pronounced; fingers usually pointed and thumb small.

Medicine (Study of). The Mount of Mercury marked by several vertical lines.

Politics. A star on the Mount of Jupiter

Military Life. A well-defined vertical line on the second phalange of Saturn. A star on the Mount of Mars. One or more triangles inside the Great Triangle.

III.

INDICATIONS DENOTING FINANCIAL SUCCESS AND FAILURE.

Success (in business). The end of the third finger (Apollo) square. The Fate Line ending on the Mount of Mercury.

Success (in business). The above indications with a large prominent star on the Mount of the Sun. If the Line of Apollo is absent in both hands wealth thus accumulated will cause domestic broils.

Failure (in business). Palm hollow and inclined toward the Fate Line.

Failure (in business). A large cross on the Mount of Mercury cutting the line of the Heart.

Failure (in business). Fate Line ending in a Short Head Line.

IV.

INDICATIONS DENOTING A VARIETY OF RESULTS.

Abandonment. Line of Fate heavily chained when crossing the Line of Heart.

Chastity. The Mount of Venus only moderately developed and not much marked. The Mount of Jupiter full and a star on the Mount of Apollo.

Constancy. Well developed will (first phalange of the thumb). Line of Head very clearly defined and long. Line of Heart forked, one prong running up to the Mount of Jupiter. Lines on the thumb ascending, and a clearly defined cross upon the Mount of Venus.

Engagement (broken). Line of Marriage forked.

Immorality. Star on first phalange of the thumb.
(See Plate XXXII.)

Jealousy. Line of Heart very long and clearly defined and the Mount of Venus very prominent.

Love. (Devoted and true.) Line of Heart double. A cross on the Mount of Venus. The Heart Line ending forked on the Mount of Jupiter. A strong second phalange of the thumb. Venus well marked.

Love (Troubles from). The Line of Life cut by a line from the second phalange of the thumb. Branches falling from the Line of Fate to the Racettes.

Marriage (Happy). A cross on the Mount of Jupiter with the Line of Fate ending at the Heart Line.

Marriage (Wealthy). The Mount of Jupiter well developed and a distinct star on it.

Widowhood. The Line of Marriage drooping toward the Heart Line.

Marriage. (Family troubles.) The Line of Marriage crossed by small lines.

Marriage. (A young person to an old person.) A line from the Mount of Venus to the Racettes cutting the Line of Life near its close. A line from the Mount of Luna to the Mount of Venus cutting the Line of Life.

CHAPTER XXIII.

HOW TO RECKON DATES.

THE SYSTEM OF SEVEN.

Plate XXV. gives a diagram of the hand showing how to reckon dates. It shows the Fate Line to be divided into three great divisions, twenty-one, thirty-five and forty-nine. On the Fate Line dates are reckoned from the Racettes up. From the first Racette to twenty-one, from the birth to the age of twenty-one.

Draw a line from the center of the Mount of Venus to the percussion at its intersection with the Fate Line, mark twenty-eight. Half way between thirty-five and forty-nine mark forty-two on the Line of Fate. At the top of the Mount of Saturn mark on the Fate Line ninety-one, then divide the space between ninety-one and forty-nine into five points and mark them 84, 77, 63, 56.

From the center of the Mount of Venus draw a line to the center of the Mount of Saturn; at its intersection with the Life Line mark fourteen.

At the intersection of the line drawn from the center of the Mount of Venus to the percussion with the Life

Line mark forty-nine; opposite it on the Line of Fate is twenty-eight.

From the center of the Mount of Venus draw a line cutting the Fate Line at twenty-one. Mark at its intersection with the Life Line sixty-three. Draw a line from the center of the Mount of Venus to the center of the Mount of Mercury and mark its intersection on the Life Line thirty-five. Draw another line from the same center to a point half way between the Mounts of Mercury and Apollo and mark its intersection with the Life Line twenty-eight. From the same center draw another to a point half way between the Mounts of Saturn and Apollo and at its intersection with the Life Line mark twenty-one.

At equal distances on the Life Line between 35 and 49 and 49 and 63 mark 42 and 56 respectively.

From the center of the Mount of Venus draw a perpendicular line to the first Racette and mark its intersection with the Life Line ninety-eight.

At equal distances on the Life Line between ninety-eight and sixty-three mark five equal points and number them 70, 77, 84, 91 and 98 respectively.

Seven has always been considered a very important number. The entire human system undergoes a complete change every seven years. The ancients claimed

that only seven planets affected mind and matter, modern researchers have not added another. There are seven wonders of the world. The world, according to orthodox information, was built in seven days. There are seven days in each week. There are seven prime colors. The seventh sister born with the veil is supposed to be a seer. The author of this work has the good fortune to know intimately such a woman. And while she is unlettered her knowledge of natural law, occult forces and the philosophy of life is nothing less than marvelous.

In reckoning dates the student must first take into consideration the type of hand he is examining, as it will be necessary to increase or diminish the distances shown on the Fate and Life Lines in accordance with the length of the palm.

CHAPTER XXIV.

THE EPIDERMIS OF THE PALM. PALM COVERED WITH FINE LINES.

When the epidermis of the palm is sheer and light in color, the blood coming and going, showing a good circulation, the person is an optimist and will be cheerful to the last. Such persons are refined and gentle in bearing.

When the epidermis is yellow the subject will be morose.

When the epidermis of the palm is thick, coarse and red it indicates good circulation; good digestion, a person of coarse and vulgar tastes, and very loud in bearing. When pale or yellow, selfishness. Work does not modify the lines found in the palm, but it does have its effect upon the epidermis of the palm, making callous places on the Mounts and sides of the palm and all of the epidermis much thicker.

Such being the case every subject's epidermis should be very carefully examined that no mistake be made in distinguishing between the natural and callous epidermis.

Examine the epidermis between the fingers and on the inner fore arm, at which places the natural texture of the epidermis is revealed.

FEW LINES.

When the palm of the hand has but very few lines the subject will lead an uneventful, calm life. They are too self-satisfied to worry.

If the palm has but few lines and is very firm it indicates firmness of character, self-control and calmness.

When the palm is soft and has but few lines it denotes utter indifference.

PALM COVERED WITH FINE LINES.

When the palm is covered with many lines, fine like a spider's web and running at random over the palm, they denote a nervous organization. An irritable and flighty person. This state of affairs is aggravated if the palm is soft; if the palm be firm the person will be industrious but high strung and nervous.

CHAPTER XXV.

THE POSITION OF THE HAND AN INDEX OF THE MIND.

The position in which one holds his hands is of deep interest to the real palmist. At a glance he can tell the condition of the mind, whether it be in a state of excitement, exhibiting fright, distress or amusement, quiet and ease, weakness and disease.

In fright the hand is thrust out, fingers and thumb straight and rigid, shown in Figures 1 and 2, Plate XXVII. Distress is shown by wringing the hands, tightly clasping the fingers and unclasping them in quick succession. Amusement is shown by clapping the hands together.

A quiet and easy mind is shown by a hand lying pliant and straight. Figure 3. It also shows good health.

Ill-health is shown by Figure 4.

Weakness from ill-health or fright is shown by Figure 5, Plate XXVIII.

Energy, a desire for gain, perjury and criminal characteristics are shown by certain positions of the hand.

Figure 6 denotes energy; the fingers are apt to be a



PLATE XXVI.

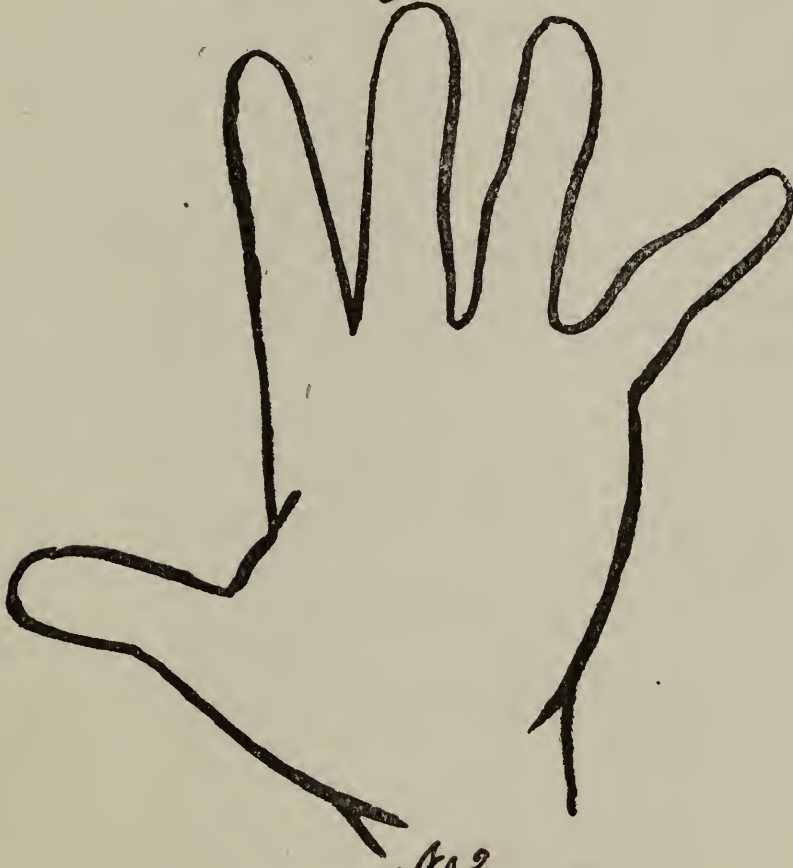
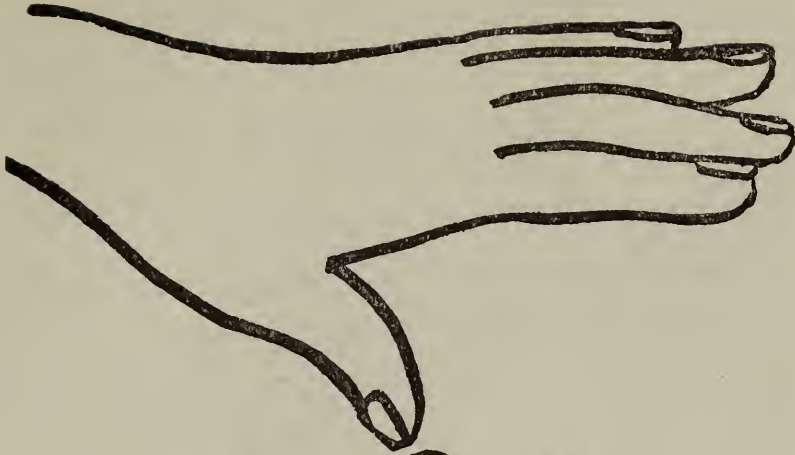
mixture of the spatulated and square types. Plate XXIX.

A desire for gain is well illustrated in Figure 7. The grasping hand. Plate XXIX.

In the police courts the perjurer's hand (Figure 8) is very often found belonging to both the accused and the witnesses. The position is stiff, cramped and ungainly. Plate XXIX.

So much has heretofore been said about the thumb being an important factor in delineating character that I will now only draw your attention to the position of the thumb in Figure 9, the fingers closing down tight over it, which the criminal unconsciously does as he attempts by his actions and testimony to conceal his guilt. Plate XXIX.

No 1.



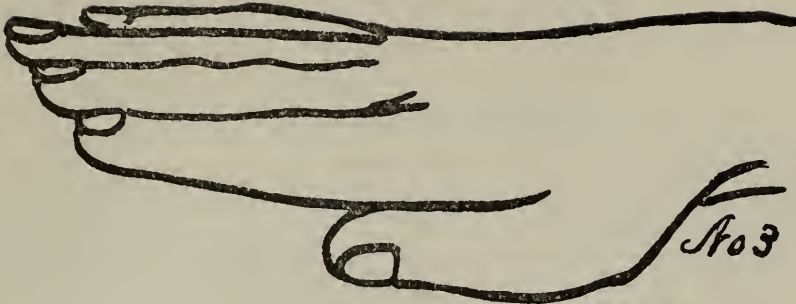
No 2.

PLATE XXVII.

CHAPTER XXVI.

THE AUTHOR'S METHOD OF READING THE HAND.

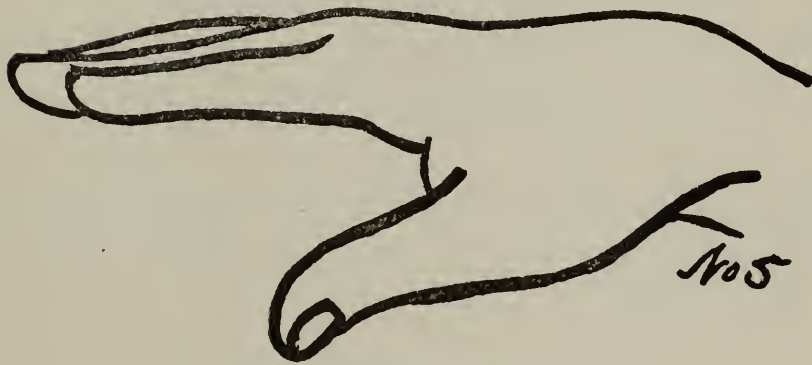
- First. Study the back of the hand closely—its shape; the color and texture of the epidermis; the shape and length of the fingers; the texture, shape and color of the nails.
- Second. Note carefully the position of the main lines; the size and location of the mounts.
- Third. The length and development of the phalanges cannot be given too much attention:
- Fourth. Study carefully the position of the small lines and the signs on the palm. Be careful not to confuse the relation they bear to rest of the hand.
- Fifth. After you have carefully studied the hand tell the subject just what you see. Begin with a diagnosis of his physical condition; tell his inherited and contracted weaknesses, physical, mental and moral; advise him how to better his condition.



No 3



No 4



No 5

PLATE XXVIII.

Give events of the past from birth to the present time.

Tell of the events in his life now occurring.

Predict for the future and advise him concerning the predictions.

Always be calm and deliberate. Whatever you may see do not get excited, for in your excitement you may overlook a very important item.

Tell only what you see as shown by Palmistry.

Such men as d'Arpentigny of Paris, and Craig of London considered the first phalange of the thumb and the finger tips parts of the hand exceedingly important, hence worthy of the closest inspection.

The finger tips are peculiarly adapted to feeling. This is said to be due to the fact that the small spiral ridges of the cuticle have like depressions on the minor surface which is filled with papillae. The papillae hold the ends of the nerves of sensation and perception.

Many writers upon the science of medicine claim that the hand contains more nerves than any other part of the body.

BRAIN CELLS IN FINGER TIPS.

The gray matter brain cells of perception have been dissected out of the finger tips of the blind. Standing

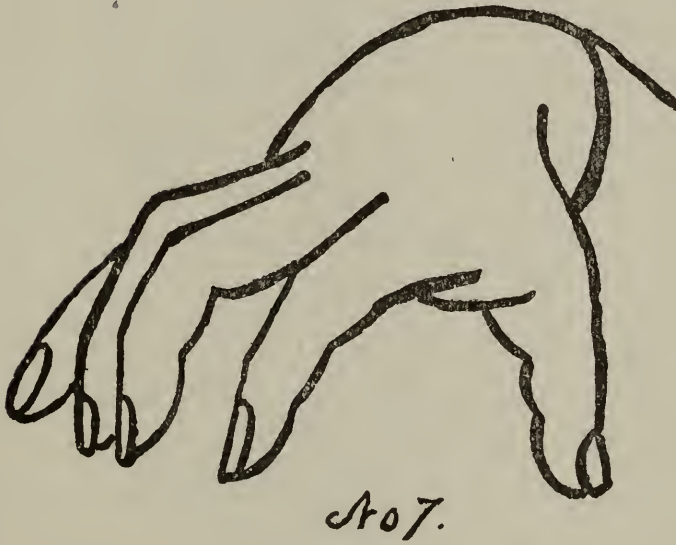
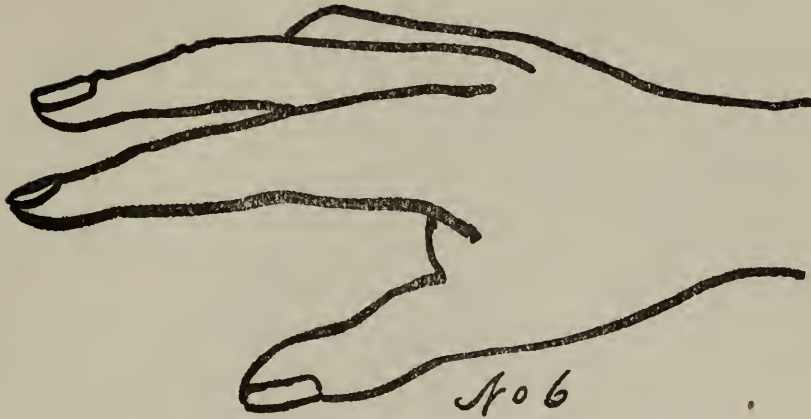


PLATE XXIX.

point up beneath all the ridges so plainly seen with a magnifying glass on the skin of the inside of the finger ends are the so called corpuscles of Pacini, which are arranged in the exact semblance of the keys of a piano and are said by Meissner to crepitate and give forth a different sound in every age of each person.

A medical man recently assisted in an autopsy on a person blind from birth, and he sought to discover by scalpel and microscope the secret of the extraordinarily delicate touch the blind man had acquired during life. Sections perhaps a sixteenth of an inch thick were carefully sliced off the inner surfaces of the index and middle fingers of the right hand. Under a high power these showed, instead of a single nerve trunk and artery and vein of the average man, a most complex and delicate ramification of nerve filaments, dainty and minute nerve twigs in immense numbers branching from the main stem. Through constant use the finger tips of the blind acquire this unusual development, with more and more perfect performance of function.

For further information concerning the nerve center see Vol. I., *Encyclopedia Britannica*.



No 8



No 9.

PLATE XXX.

CHAPTER XXVII.

ANALYSIS OF HAND. PLATE NO. XXXI.

Hand represented by Plate XXXI. belongs to a young lady to whom the fates have been kind, as shown by the Fate Line being strongly marked. She has inherited talents for art, music and literature, and if she were to devote herself exclusively to any one of the three she would become famous.

The Heart Line is also plainly marked, added to which fact it ends between Saturn and Jupiter, which denotes strength of character and reliableness of affection.

She will marry at the age of thirty.

Some influence will be brought to bear upon her life about the age of forty which will seriously affect her career for a short time. However, her quick discernment and noble aims will rescue her, put her into the right track again, which she will follow unmolested to the end of her life. She will accumulate sufficient money to make her independent of others all of her life.

Her married life will be happy. Fortunately she

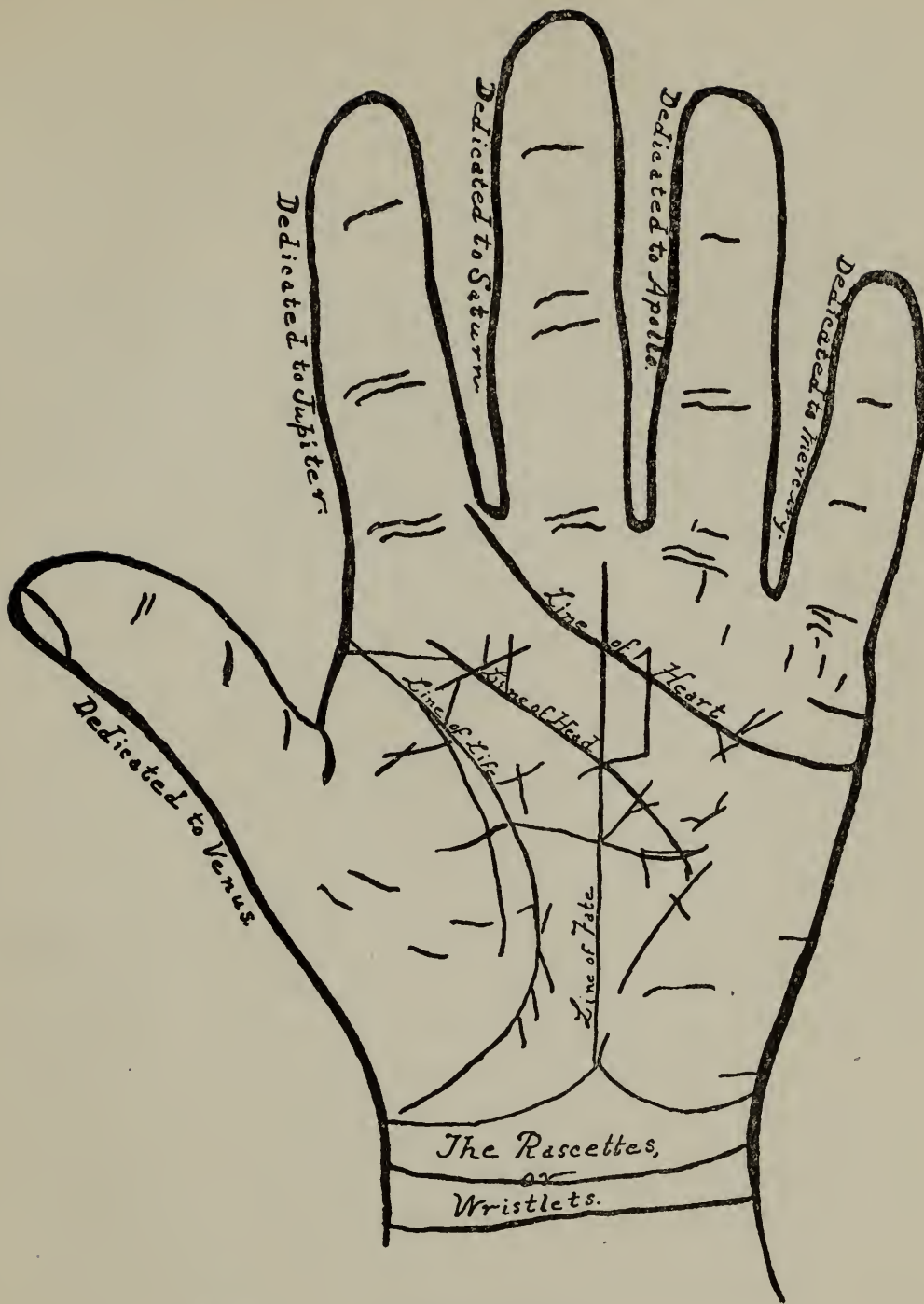


PLATE XXXI.

will have no children, for she would die at the birth of her first child. Her knowledge of the law of inheritances will prevent the cause for the unnatural consequence.

She is fair complexioned, stout, blue eyes and brown hair. She will marry a man several inches taller than herself, very slender, dignified, wealthy and courteous. He will be a man of wealth, will be devoted to his wife, in whom he sees the realizations of all virtues. They will not only be married but they will be mated.

CHAPTER XXVIII.

ANALYSIS OF HAND. PLATE XXXII.

Hand represented by Plate XXXII. belongs to a man whom every woman who thinks well of her morals would do well to avoid. Fortunately for the good of mankind kind Providence did not create this individual to remain long on the physical plane. He will die near the age of forty-five and will have done much injury to mankind from a physical standpoint. Poor man, we must not blame him! He is not responsible for having inherited disagreeable and loathsome traits of character and not sufficient will power to overcome them.

He has had many amours, which he prearranged for the downfall of his innocent victim. He will be married once, at the age of thirty-five. It will be an unfortunate marriage. His wife will sue for divorce and the mortification of the trial will kill her.

He will never succeed financially, if he undertakes to manage a business for himself. For a short time only he will please his employer. He will neglect his business to satiate evil desires; he becomes an object of

scorn to his associates in business and employer, and the result will be his dismissal.

He will become an imbecile; will be partially paralyzed; will be dependent upon charity and buried in the potter's field.

This palm was drawn by the author from the man's own hand. The Line of the Head short and irregular, sensual gluttony.

Palm longer than fingers, sensuality and materialism. Star on first phalange of the thumb. Thumb very short, entire self indulgence. Venus with many small lines.

Line of Fate (a, Plate XXXII.) is forked and terminates in an island. The Line of Heart irregular and wide. The Mount of Mars stormy.



PLATE XXXII.

SECTION III.

CHAPTER I.

THE HAND OF THE MURDERER.

When examining the hand of a murderer the palmist need not expect to find a sign showing that the deed was or will be done in self-defense or in a fit of passion, for there is no sign in anyone's hand which discloses such information.

Abnormal developments are the causes which often lead to crime. A disposition to murder is shown by such developments, as well as a disposition to commit other crimes. Leaving out of consideration murder committed in self-defense or in a fit of passion (temporary insanity) I conclude from my extended observations that murder is committed by persons who are brutally cruel, insane persons and idiots.

The Brutal Murderer. With no other object in view than to satiate an evil temper by taking the blood of a fellow creature this inhuman class of mankind commit murder. Such persons have short, thick

thumbs, known as the clump thumb, the second phalange of which is exceedingly short, showing the subject to have a stubborn will which is always without reason.

The Insane Murderer. By the insane murderer the author does not mean a lunatic in confinement or a person whom it is necessary always to keep in strict surveillance by any means. We all are monomaniacs upon some subject.

Holmes, the murderer of Minnie Williams, was an insane murderer. There is no doubt in the mind of the author that the murderer Holmes was an insane murderer. At the time he committed each and every murder he was simply insane for the moment; insane with the desire to commit murder for financial gain. He was insane on the subject of money.

On the hand of such a murderer the Head Line is wide, deep and red, abnormally developed in length, rising high up toward the Mount of Mercury, often crossing the Heart Line. (See Plate "Hand of Holmes, the Murderer of Minnie Williams.")

The Insane Murderer. (Inherited and cultivated propensities.) The person who has inherited insane

propensities for murder and his environments have been of such a nature as to cultivate them grows to be an adept in crime. So skillful is he in committing murder, having studied every detail, that his victim is never thought to have been murdered. The main and exceedingly striking characteristic of this type of murderer, is his long, thin, dry fingers curving in. If the Mount of Venus is unusually developed the murder is committed to hide a crime (if the murderer is a man) he has committed to satisfy his animal desires. Such crimes are the most blood-curdling of all crimes, and the criminal is more to be dreaded than a pestilence.

The Idiot Murderer. Is the type above any other which attracts our sympathies. The idiot commits murder un contemplated. He has not sufficient brains to plan or carry out anyone else's crime. He has neither reason nor intelligence. He will shoot a man seemingly to laugh at the noise of the gun and to see his victim fall. The Line of Head very wide and inclining upward. Often forked at the end, one prong extending to the Mount of Mercury.

CHAPTER II.

SEVEN MATERIALISTIC ERRORS.

According to the dictum of the ancients there are seven sins, to which man has fallen heir, as follows:

1. Voluptuousness.
2. Covetousness.
3. Greediness.
4. Constant Idleness.
5. Anger.
6. Intemperance.
7. Ostentatiousness.

VOLUPTUOUSNESS.

In Cheirognomy, voluptuousness is indicated by a short, thick and shiny hand. The palm thick and of equal length with the fingers. The thumb is very short; the first phalange much shorter than the second, indicating no control over the passions.

Voluptuousness is considered the greatest of the seven errors, for such a person is a glutton and exceedingly sensuous.

In Cheiromancy this grievous error is indicated by a

soft, flabby hand; a short Line of Head; Line of Heart short; Mount of Venus not well developed and with few lines; Mount of Jupiter well developed; Mount of Luna undeveloped and without lines or signs.

COVETOUSNESS.

In Cheirognomy covetousness is indicated by dry, bony hands; first phalange of the thumb long and undeveloped; second phalange short, showing a desire to dictate without reason.

In Cheiromancy this error is indicated by a short Line of Head, which is not joined to the Life Line; the Line of Heart pale in color, narrow and very short.

GREEDINESS.

In Cheirognomy greediness is indicated by close-knitted fingers; when Venus and Jupiter incline toward one another; a hard, dry and wrinkled hand.

In Cheiromancy the Line of Head is straight, thin and yellow; the Line of Heart without branches; the Mount of Venus exceedingly weak; Mercury very large and covered with lines running parallel.

CONSTANT IDLENESS.

In Cheirognomy hands (either large or small) soft and fat; fingers pointed and smooth.

In Cheiromancy, the Line of Head short; Line of Life pale, narrow and short; a general deficiency in development of the mounts.

ANGER.

In Cheirognomy, the hand is hard and tough; fingers smooth and spatulated; first phalange of the thumb short, very fat.

In Cheiromancy is red in color, wide and deep; the entire palm covered with lines; Mars well developed.

INTEMPERANCE.

In Cheirognomy, the hands are dimpled, fat, and soft; first phalange of the thumb short; second phalange undeveloped, showing but little common sense; fingers pointed and inclined backward at the end.

In Cheiromancy, intemperance is denoted by well-developed Mounts of Venus and Mars; Line of Heart wide and pale; Line of Head irregular; a star on Jupiter; a cross on the back of the first phalange of the thumb.

OSTENTATIOUSNESS.

In Cheirognomy, the last of the seven materialistic errors, ostentatiousness, is denoted by long fingers; first phalange of the thumb long; second phalange of the

thumb long and well developed, showing self-will. The finger of Jupiter pointed.

In Cheiromancy, the error is indicated by a star on the Mount of Jupiter; Jupiter excessively developed; Head Line short and irregular; the Mount of Apollo covered with short lines.

CHAPTER III.

WISE MEN WHO SANCTIONED PALMISTRY.

It would be folly for me to attempt to give the names of all the savants who wrote volumes on the subject of Palmistry, acknowledged its scientific principles, practiced it professionally or otherwise since the time of Anaxagoras, who is known to have practiced and taught it 423 B. C., so I will only mention the names of such writers and philosophers as Antiochus, Pythagorus, Aristotle, Homer, Plato, Pliny, Albertus Magnus, Lutz and Bulwer.

Balzac, Barthelemy, Jules Janin and others expressed themselves favorably upon the works of Gaspard, Jean Bellot, Adrien Desbarrolles, and Captain d'Arpentigny.

Captain d'Arpentigny published his first work in 1834. He was probably the first person to systematically collect and compile in book form the many facts ascertained by ancient palmists and corroborated by himself, about the mounts, lines and signs found on the palm and the relation they bear to the contour and size of the hand, its fingers and thumb.

Mr. E. Heron Allen, an Englishman, and a very learned palmist, translated and enlarged this work.

The work of Albertus Magnus is thought to be the oldest work extant, written in a modern language on the subject of palmistry.

Many eminent writers of our own day, as well as physicians and surgeons of note, have paid particular attention to the hand. Among whom I will name Bell, Owen, Beamish, C. Warren, Humphreys, Meissner, Baughan.

London is the home of several palmists who have gained prominence, a few of whom I will name: Messrs. Allen, Bello and Sparks; while Mrs. St. Hill and Miss Oxenford are in no wise inferior to any of these.

In the larger cities of America there are many foreigners, who no doubt are competent palmists, practicing the science professionally. Among whom, in New York, Barmeith, an Englishman, has taken the lead, who is not only a professional palmist, but a scholarly man and a writer.

QUOTATIONS FROM THE BIBLE.

Job 37:7, "God placed signs and seals in the hands of men that all might know their works."

1 Samuel, Chapter 26, Verse 18, "What evil is in mine hand?"

Proverbs 3:16, "Length of days are in her right hand, riches and honor in her left."

In the year of 1585 during the pontificate of Sextus V. the Christian Church rose up against the teachers of palmistry, and from that period on it has not been held in high esteem by the church.

QUOTATIONS FROM THE WORKS OF FAMOUS MEN.

Aristotle: "The hand is the organ of organs, the active agent of the passive powers, of the entire system."

Balzac: (Le Cousin Pons.) "Why should not the hand give the characteristics of the physiognomy, since the hand contains the whole human acting and its only medium of manifestations!"

Anaxagoras: "The superiority of man is owing to his hands."

Sir Richard Owen (The Nature of Limbs) (1849): "In the hand every bone is distinguishable one from another."

Captain d'Arpentigny claimed that man is revealed in his thumb. Doubtless he believed with the Chinese that no better proof to individual identity is desired than the imprint of the ball of the thumb.

Meissner says: "I have counted in the first phalange of the volar surface of the first finger of a full grown man one hundred and eight corpuscles and about four hundred papillae in a square inch." "Anatomy and Physiology of the Hand." (1853, Leipzig.)

GALLERY OF HANDS

OF SOME OF THE MANY

FAMOUS PERSONAGES

READ BY

DOCTOR PERIN



THE HAND OF HOLMES, THE MURDERER.



THE HAND OF SARAH BERNHARDT.



THE HAND OF COL. ROBERT G. INGERSOLL.



THE HAND OF R. L. GARNER,
The Investigator of the Language of Monkeys.



THE HAND OF THOMAS W. KEENE,

The Actor.



THE HAND OF ROBERT J. BURDETTE.



THE HAND OF PRESIDENT MCKINLEY.



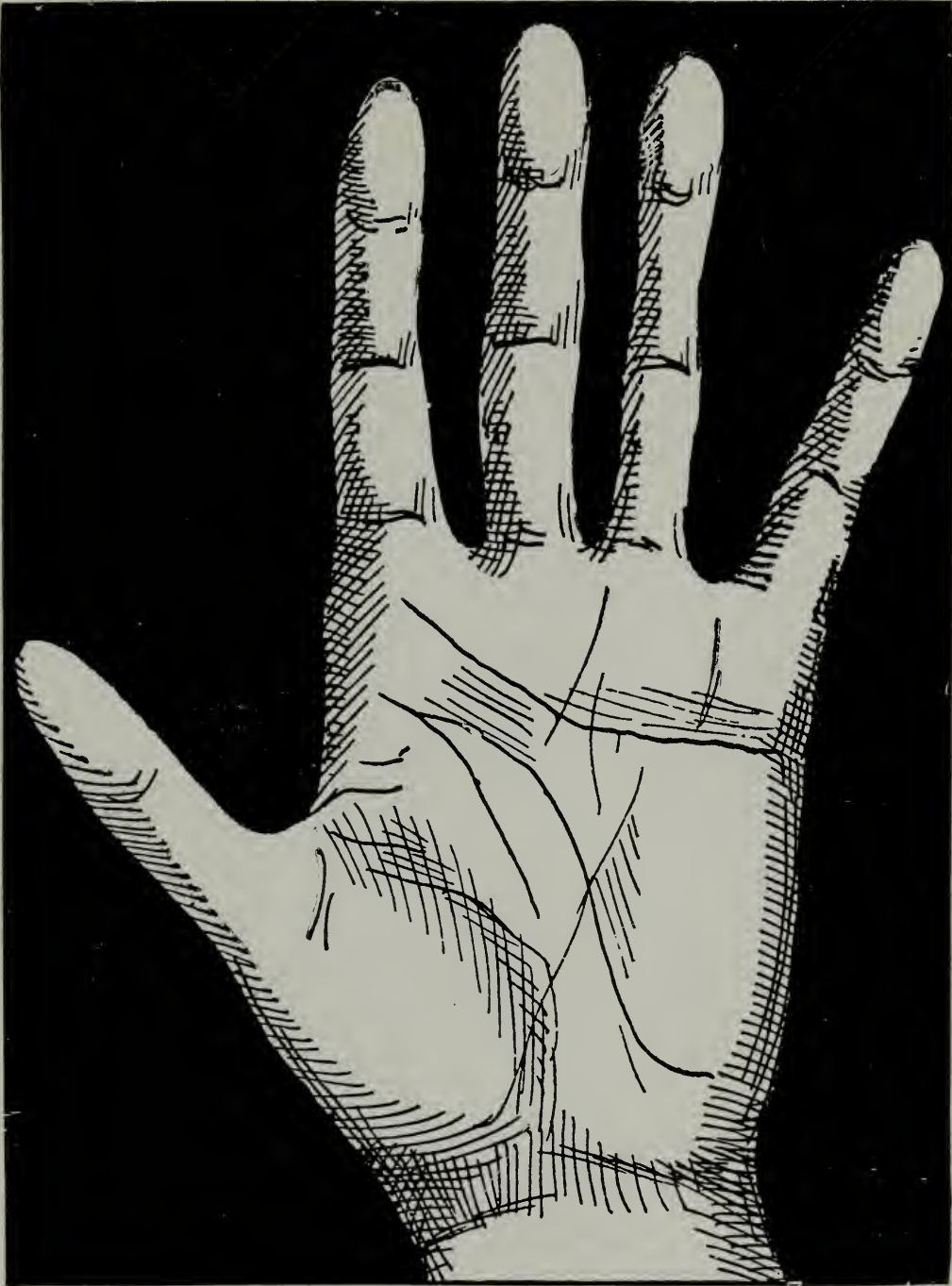
THE HAND OF VICEROY LI HUNG CHANG.



THE HAND OF QUEEN VICTORIA.



THE HAND OF MRS. LESLIE CARTER,
Taken by "X Rays."



THE HAND OF PRESIDENT ROOSEVELT

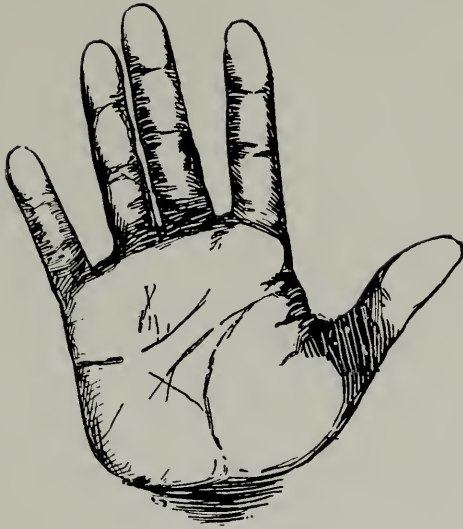


THE HAND OF THOMAS A. EDISON,
Taken by "X Rays."

THE HAND OF
ADMIRAL
GEORGE DEWEY



THE HAND OF
GENERAL
NELSON A. MILES



THE HAND OF
SENATOR DEPEW



THE HAND OF
SENATOR FORAKER



THE HAND OF
HON. CARTER H. HARRISON



THE HAND OF
SENATOR HANNA



THE HAND OF
RUDYARD KIPLING



THE HAND OF
GEN. LEW WALLACE



THE HAND OF
MARK TWAIN



THE HAND OF
MARIE CORELLI



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