

# THE UNIVERSAL FORTUNE TELLER,

Being sure and certain directions for discovering the  
Secrets of Futurity.



The Art of telling Fortunes by Grounds of Tea or Coffee.  
The Science of foretelling Events by Cards.  
Telling Fortunes by Lines in the Hand.  
Directions to choose a Husband by the Hair.  
Concerning Children born on any Day of the Week.  
Charms and Ceremonies.

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# THE TELLER



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PUBLISHED BY THE  
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SOCIETY  
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# THE UNIVERSAL FORTUNE TELLER

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## THE ART OF TELLING FORTUNES BY THE GROUNDS OF TEA OR COFFEE.

*To pour out the Tea or Coffee Grounds.*—Pour the grounds of tea or coffee into a white cup, shake them well about in it so that their particles may cover the surface of the whole cup; then reverse it into the saucer, that all the superfluous parts may be drained, and the figures required for fortune-telling be formed. It is not to be expected, upon taking up the cup, that the figures will be accurately represented; but the more the fancy shall be of the person inspecting the cups, the more he will discover in it. In this amusement each must himself be a judge under what circumstances he is to make changes, in point of time speaking just as it suits, in the present, the past or the future.



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*The Roads*, or superfine lines, indicate ways; if they are covered with clouds and in the thick, they are marks of past or future reverses; but if they appear clear or serene, they denote some fortunate change near at hand; encompassed with many points or dots, they signify an accidental gain of money, likewise long life.

*The Ring* signifies marriage; if a letter near it, it denotes to the person that has their fortune told, the initial of the name of the party to be married. If the ring is in the clear, it portends happy and lucrative friendship. Surrounded with clouds, denotes that the party is to use precaution in the friendship he is about to contract, lest they should be insidiously deceived: but it is most inauspicious if the ring appear at the bottom of the cup, as it forebodes the entire separation from a beloved object.

*The Leaf of Clover* is, as well here as in common life, a lucky sign; its positions in the cup alone make the difference; because if it is on the top, it shews that good fortune is not far distant; but it is subject to delay, if it is in the middle, or at the bottom. Should clouds surround it, many disagreeables will attend the good fortune; in the clear it prognosticates undisturbed happiness.

*The Anchor*, the emblem of hope and commerce, implies successful business carried on by water and land, if on the bottom of the cup; at the top, and in a clear part, it shews constant love and unshaken fidelity. In thick and clouded parts it also denotes love, but tinged with the inconstancy of the butterfly.

*The Serpent*, always the emblem of falsehood and enmity, is here a general sign of an enemy. On the top or in the middle of the cup, it promises to the consulting party the triumph which he desires over his enemy. But he will not obtain it so easily if the serpent be in the thick or cloudy part. By the letter which frequently appears near the emblem, the enemy may easily be guessed, as it marks the initial of his name.

*The Letter*.—By letters we communicate to our friends either pleasant or unpleasant news; such is the case here: if this emblem is in the clear part, it denotes the speedy arrival of welcome news; surrounded with dots, it announces the arrival of a considerable remittance in money; but hemmed in by clouds, it is quite the contrary, and forebodes some melancholy tidings. If it be in the clear, and accompanied by a heart, lovers may expect a letter which secures to the party the possession of the beloved object but in the thick it denotes a refusal.

*The Coffin*, the emblem of death, prognosticates the same thing here, or long illness if it be in the thick. In the clear, it denotes long life; in the thick, at the top of the cup, it signifies a considerable estate left to the party by some rich relation; in the same manner, at the bottom, it shews that the deceased is not so nearly related to the consulting party.

*The Star*, denotes happiness if in the clear, and at the top of the cup; clouded, or in the thick, it signifies long life, though exposed to various troubles; if dots are about it, it foretells great fortune, honours, &c.—Several stars denote so many good and



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which the sprigs of sage are to be put, and tying a line across the room, on one side of the stool, each woman is to hang on it a clean shift, turned the wrong side outwards, then all are to sit down in a row, on the opposite side of the stool, as far distant as the room will admit, not speaking the whole time, whatever they see, and in a few minutes after twelve each one's future husband will take her sprig out of the rose water and sprinkle her shift with it.

*Another way to see a future Spouse in a dream.*—The party inquiring must lie in a different county from that in which she commonly resides, and on going to bed must knit the left garter about the right leg stocking, letting the other garter and stocking alone; and as you rehearse the following verses, at every comma knit a knot,

This knot I knit, to know the thing I know not yet,  
That I may see, the man that shall my husband be,  
How he goes, and what he wears,  
And what he does all days and years.

Accordingly in a dream, he will appear with the insignia of his trade or profession.

*To know if your present Sweetheart will marry you.*—Let an unmarried woman take the blade-bone of a shoulder of lamb, and borrowing a pen-knife, (but be sure not to mention for what purpose) on going to bed stick the knife once through the bone every night, for nine nights in different places, repeating every night, while sticking the knife, these words:

'Tis not this bone I mean to stick,  
But my lover's heart I mean to prick,  
Wishing him neither rest or sleep,  
'Till he comes to me to speak.

Accordingly at the end of the nine days, or shortly after, he will ask for something to put to a wound he will have met with during the time you were charming him.

*To know whether a Woman will have the Man she wishes.*—Get two lemon peels, wear them all day, one in each pocket; at night rub the four posts of the bedstead with them; if she is to succeed, the person will appear in his sleep, and present her with a couple of lemons; if not, there is no hope.

*To know whether one shall enjoy their Love or not.*—Take the number of the first letter of your names, the number of the planet, and of the day of the week; put all these together and divide them by 40: if it be above it will come to your mind, and below to the contrary, be particular in minding the number which is under 30.

*To know whether a new-born Child shall live or die.*—Write down the proper names of the father and mother and the day the child was born, and put to each letter its number as before, and to the total sum, being put together, add 25, and divide the



whole by 7 : and then if it be even the child will die, but if odd it shall live.

*To know whether a person will be married.*—Get a pease-pod, in which are nine peas, hang the same over the door, and take notice of the person who comes in, (who is not of the family,) and if he be a bachelor you will certainly be married within the year.

On any Friday throughout the year take rosemary flowers, bay leaves, thyme, and sweet marjoram, of each a handful; dry these and make them into fine powder; then take a tea-spoonful of each sort, mix the whole together, then take twice the quantity of barley flour, and mix the whole into a cake, with the milk of a red cow: this cake is not to be baked, but wrapped in clean writing paper; and laid under your head any Friday night. If the person dreams of music, she will shortly wed him she wishes; if she dreams of fire, she will be crossed in love; if of a church she will die single. If any thing is written, or there is the least spot on the paper, it will not do.

Any unmarried woman fasting on Midsummer eve, and at midnight laying a clean cloth, with bread, cheese, and ale, and sitting down as if going to eat, the street door being left open, the person whom she is afterwards to marry will come into the room, and drink to her by bowing; and afterwards filling the glass will leave it on the table, and making another bow retire.

*To know what Fortune your future Husband shall have.*—Take a walnut, a hazel nut, and a nutmeg; grate them together, and mix them with butter and sugar, and make them into small pills, of which exactly nine must be taken on going to bed, and according to her dreams so will be the state of the person she will marry. If a gentleman, of riches; if a clergyman, of white linen; if a lawyer, of darkness; if a tradesman, of odd noises and tumult; if a soldier or sailor, of thunder and lightning; if a servant, of rain.

*To find out the two first Letters of a future Wife or Husband's name.*—Take a small bible and the key of your front street door, and having opened to Solomon's Song, chap viii. ver. 6 and 7, place the wards of the key on those two verses, let the bow of the key be about an inch out of the top of the bible, then shut the book, and tie it round with your garter, so as the key will not move, and the person who wishes to know his or her future husband's or wife's signature; must suspend the bible by putting the middle finger of the right hand under the bow of the key, and the other person in like manner, on the other side of the bow of the key, who must repeat the following verses, after the other person's saying the alphabet, one letter to each time repeating them. It must be observed, that you mention to the person who repeats the verses, before you begin, which you intend to try first: whether the sire or christian name, and take care to hold the bible steady, and when you arrive at the appointed letter the book will turn round under your finger; and that you will find to be the first letter of your intended's name:—



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happy children ; but surrounded by dashes, shew that your children will cause you grief and vexation.

*The Dog*, at all times an emblem of fidelity or envy, has also a two-fold meaning here. At the top, in the clear, it signifies faithful friends ; but surrounded by clouds and dashes, it shews those whom you take for your friends are not to be depended on ; but if at the bottom of the cup, you have to dread the effects of envy or jealousy.

*The Lily*, at the top or in the middle of the cup, signifies the consulting party has, or will have, a virtuous spouse ; if at the bottom, the reverse. In the clear, it denotes a long and happy life : if clouded or in the thick, it portends very great trouble or vexation.

*The Cross*, be there one or more, generally predicts adversity. As its position varies, so do the circumstances. At the top, in the clear, it denotes the party's misfortune is near an end ; but if in the middle, or at the bottom, in the thick, the party must expect many severe trials ; if with dots, either in clear or thick, it promises a speedy change of sorrow.

*The Clouds*, if more light than dark, you may expect a good result from your hopes ; but if black, you may give it up. Surrounded by dots, they imply success in all your undertakings.

*The Sun* is an emblem of great luck and happiness, if in the clear ; but in the thick it denotes a great deal of sadness ; if surrounded by dots or dashes, an alteration will speedily take place.

*The Moon*, if in the clear, denotes high honours ; if in the thick parts, sadness without great prejudice ; but if at the bottom of the cup fortune both by sea and land.

*Mountains*.—If only one, it indicates the favour of people of high rank ; but several of them, in the thick, are signs of powerful enemies ; in the clear, the contrary.

*Trees*.—One tree only, be it in the clear or thick part, points out lasting good health ; several trees denote your wish will be accomplished ; if they are encompassed with dashes, your fortune is in its blossom, and requires time to bring it to maturity. If accompanied by dots, you will make your fortune in the country where you reside.

*The Child*, in the clear part, bespeaks of some innocent intercourse with another person ; in the thick part, success in love matters, attended with great expense ; at the bottom of the cup it denotes the consequences of libidinous amours.

*The Woman* signifies much joy in general ; if in the clear more favourable, there it shews very great happiness ; in the thick a great deal of jealousy. If dots surround the image, it explains the lady's fertility or wealth. The different positions in the cup shew, at the top and in the middle, that you will be in love with a virgin : but at the bottom with a widow.

*The Pedestrian* denotes in general a merchant, good business, pleasant news, and recovery of lost things ; also that the consulting party will soon enlist, or get some engagement.

*The Rider* denotes good news from abroad, in money matters,



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good situation in a foreign country, or good prospects. Who doubts his fortune is promised a lasting one by this emblem.

*The Mouse*, living by stealth, is here an emblem of theft or robbery; if it be in the clear, it shews that you will get again in wonderful manner what you have lost; but if in the thick you may renounce that hope.

*The Rod* shews difference with relations about legacies; in the thick, illness.

*Flowers*.—If the party be married, he may expect good children, who will be a blessing to him in his old age.

*The Heart*, if in the clear, signifies future pleasure; it promises recovery of money, if surrounded by dots. If a ring, or two hearts, the party is about to be married or betrothed; if a letter be perceptible near it, it shews the initial of the person's name; if the letter be in the clear, the party is a virgin; if in the thick a widow.

*The Garden, or Wood*, signifies a large company. In the clear it indicates good friends of which it will consist; in the thick, or encompassed with streaks, it warns the consulting party to be cautious, and not to take for his friends those who merely profess themselves such.

*The Bird*, if in the clear, signifies that you will have to combat with troubles, but of short duration; in the thick, good living, and a speedy successful voyage or journey, and to a great distance if there are dashes.

*Fish* imply lucky events by water if in the clear; if in the thick, the consultant will fish in troubled water, and rely upon that which others have already lost before him. Surrounded by dots, his destiny calls him to some distant place.

*The Lion*, or any other ferocious beast, at the top, in the clear, signifies prosperity; at the bottom, it warns you of persons who envy your fortune.

*The Green Bush* shews the benevolence of your patrons, and gives you hopes of the honours you wish for; without foliage, is a token of the caprices of fortune; in the clear it announces an unexpected remittance of money.

*Worms*, at the top or in the middle of the cup, denote good luck at play, and in matrimony; below it warns you against rivals in your courtship, and enviers in your trade.

*The House* indicates, at the top of the cup, success in your enterprises, and that your situation will soon be better; if in the middle, or below, it cautions you to be vigilant over your servants.

*The Scythe*, if combined with an hour glass, at the top denotes imminent dangers; below, a long and happy life.

## CHARMS AND CEREMONIES.

*To see a future Husband*.—On Midsummer eve, just at sunset. three, five, or seven young women are to go into a garden, in which there is no other person, and each gather a sprig of red sage, and then going into a room by themselves, set a stool in the middle of the room, and on it a clean bason full of rose water, &c.



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**KNAVE**, is your dearest friend, though probably not according to your fancy, as he will be industrious to prevent your schemes.

**TEN**, shews good nature and many children, it corrects the bad tidings of the other cards.

**NINE**, promises great wealth and high esteem, if the cards are not unfavourable that stand near it.

**EIGHT**, points out a strong inclination to get intoxicated.

**SEVEN**, shews the person to be of a fickle disposition, and addicted to vice.

**SIX**, shews a generous disposition.

**FIVE**, shews a wavering disposition.

**FOUR**, the person will not be married early.

**TRAY**, will experience much ill-will of others.

**DEUCE**, shews that success will attend the person.

**ACE OF SPADES**, totally relates to the affairs of love, without specifying whether lawful or unlawful.

**KING**, shews a man who is ambitious, and certainly successful at court, or with some great man.

**QUEEN**, shews a person will be corrupted by the great of both sexes.

**KNAVE**, shews a person who although he has your welfare at heart, will be indolent of it.

**TEN**, is a card of bad import, it will in a great measure counteract the good of the others.

**NINE**, is the worst card in the whole pack, it portends dangerous sickness and loss of fortune.

**EIGHT**, shews that you will experience strong opposition from your friends in love.

**SEVEN**, shews the loss of a most valuable friend.

**SIX**, announces the mediocrity of fortune, and a great uncertainty in your undertakings.

**FIVE**, will give very little interruption to your success ; it promises good luck in a wife.

**FOUR**, shews speedy sickness, and that your friends will injure your fortune.

**TRAY**, shews that you will be unfortunate in marriage

**DEUCE**, always signifies a coffin.

### *Telling Fortunes by Lines in the Hand.*

Observe always to choose the left hand, because the heart and brain have more influence over it than the right hand ; and observe further, it is better to examine these lines when the body is in good health, for then they appear full.

By this the reader will see that one of the lines, and which indeed is reckoned the principal, is called the line of life ; this line encloses the thumb, separating it from the hollow of the hand. The next to it, which is called the natural line, takes its beginning from the rising of the middle finger. The table line, commonly called the line of fortune, begins under the little finger, and ends near the fore-finger. The girdle of Venus, is another line so called,



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begins near the joint of the fore-finger, and ends in the middle finger. The line of death is a counter line to the line of life, and is by some called sister line. There are also lines in the fleshy parts as in the ball of the thumb, which is called the mount of Venus, which are each governed by the several planets. and the hollow of the hand is called the place of Mars.

If the lines which are in the middle of the hand, and are called the table lines, are broad and fair, without being broken, it is a sure sign the party will lead a happy and a comfortable life.

If the line from the wrist goes straight up to the little finger, it is a better sign than if broken, for then it denotes the party will live to a good old age; but on the contrary, should the line want continuity, they are in danger of sudden death.

If the line of life, which is that which runs from the wrist by the ball of the thumb, and ends under the fore-finger, is clear, and ends without breaks, it denotes possession, prosperity, and a happy old age. Round lines, like semi-circles, on the inside of the tips of the fingers, promise houses, land, and inheritance. As many lines or crosses as a woman has in her wrist, so many children she may expect to have.

If the middle, or table lines, in the hand, are very narrow and contracted, it is a sign of poverty, and crosses in the world. If a crooked line goes through the table line, it is a sign of death by accident or violence, but if it runs straight and even through, it is a good sign.

### *Directions to choose a husband by the hair.*

**Black.**—Stout and healthy, but apt to be cross and surly; if very black and smooth, and a large quantity, will be fond of where he fixes his attachment, not addicted to lewdness, make a good husband and take care of his family; but if short and curly, be of an unsettled temper, given to drinking, somewhat quarrelsome, will shew much fondness at first paying his addresses, but be unsteady and forgetful afterwards.

**White or Fair Hair.**—Will be of weak constitution, rather stupid, very fond of music, will cut no great figure in the world, very moderate in his amorous wishes, but will get many children.

**Yellow.**—Inclinable to jealousy.

**Light Brown.**—Neither very good nor very bad, middling in all respects, rather given to women, but upon the whole a good character.

**Dark Brown.**—Sensible and good humored, careful and attentive to business, generally makes a good husband.

**Very Dark Brown.**—Of a robust constitution, and of a grave disposition, but good tempered and sensible, very fond of his wife, though he may chance now and then to go astray.

**Red.**—Will be artful, cunning, deceitful, and much given to wenching; loves a smock so well that his wife will scarce have one to her back; but is generally of a lively temper



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Solomon's Songs, chap. viii. ver. 6 and 7.—“Set me as a sea upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.”

“Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.”

*Another way to know if your present Sweetheart will marry you.*—On any Friday morning, fasting, write the name of three persons you like best, and also death, on four pieces of paper exactly alike, and folding them up, wear them in your bosom all day, and at night shake them up in the shoe you wore on the left foot, going to bed backwards; take out one with your left hand and the other with your right, throw three of them out of your shoe, and in the morning, whichever name is left in your shoe is the name of the person you will marry; but if death is left, you will not have either of them. This is to be done three Friday nights.

*To see a future spouse in a dream by charming the moon.*—At the first appearance of the new moon, immediately after the new year's day, go out in the evening, and standing over the spars of a gate or stile, and looking on the moon, repeat the following lines:—

All hail to thee, moon, all hail to thee,  
I br'ythee, good moon, reveal to me,  
This night, who my husband shall be.

The party will then dream of her future husband.

*To discover a theft by the Sieve and Shears.*—Stick the points of the shears in the wood of the sieve, and two persons support it, balanced upright with their two fingers, then read a certain chapter in the Bible, and afterwards ask St. Peter and St. Paul if A. or B. is the thief, naming all the persons you suspect. On naming the real thief the sieve will suddenly turn about.

### *The Science of foretelling Events by Cards.*

Observe the following directions in laying them out: first, the person whose fortune is to be told, if a man, must choose one of the four kings to represent himself; if a woman, she must select one of the queens; then the queen of the chosen king, or the king of the chosen queen, will stand for husband or wife, mistress or lover of the party whose fortune is to be told, and the knave of the suit for the most intimate person of their family; you must then shuffle and cut the cards, and let the persons whose fortune is to be ascertained, cut them three times, shewing the bottom card; this must be thrice repeated; then shuffle them again, let them cut once, and display them in rows on the table taking care always to have an odd number in each row, nine is the right number, and to place your cards exactly under each other; after this, consult the situation in which the person stands, by the definition I have



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are annexed to each card ; and after having repeated it three times, form your conclusions ; every thing is within your circle as far as you can count thirteen any way from the card that represents the person, his wife, or her husband : and their intimate friend ; and also, that the thirteenth card every way, is of the greatest consequence ; either the whole pack, or only the picquet cards may be used.

ACE OF CLUBS, promises great wealth.

KING, announces a man who is humane, upright, affectionate, and faithful

QUEEN, shews an amorous person.

KNAVE, shews a generous friend.

NINE, shews that you will displease a friend.

EIGHT, shews the person is covetous.

SEVEN, promises the most brilliant fortune.

SIX, shews that you will engage in a very lucrative partnership, and your children will behave well.

FIVE, declares that you will shortly be married to some person who will mend your circumstances.

FOUR, shews incontinence for the sake of money, and frequent change of object.

TRAY, shews that you will be three times married, and each time to a wealthy person.

DEUCE, shews that there will be some unfortunate opposition to our favourite inclination.

ACE OF DIAMONDS, shews a person who is fond of rural sports, and a great builder.

KING, shews a fiery temper.

QUEEN, signifies that a woman will not be steady and industrious.

KNAVE, however nearly related, will look more after his own interest than your's.

TEN, promises a country husband or wife, with great wealth and many children.

NINE, declares that the person will be of a roving disposition.

EIGHT, shews that the person runs the risk of dying unmarried.

SEVEN, shews that you will spend your happiest days in the country.

SIX, shews an early marriage and widowhood.

FIVE, shews you a well-assorted marriage, and that you will have good children.

FOUR, shews the incontinence of the person you will be married to.

TRAY, shews that you will be engaged in law-suits and domestic disagreements.

DEUCE, shews that your heart will be engaged in love at an early period.

ACE OF HEARTS, signifies merry making and good humour.

KING, shews a man of fair complexion, good disposition, but inclined to passion.

QUEEN, shews a woman of a very fair complexion, and a great beauty.



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### *Concerning Children born on any Day of the Week.*

*Sunday.*—The child born on a Sunday will obtain great riches and be long-lived and happy.

*Monday.*—Not very successful, irresolute, subject to be imposed on, good natured, willing to do every thing in his power.

*Tuesday.*—The person born will be subject to violent starts of passions, and not easily reconciled ; if a man, given to illicit connections, from which many misfortunes will arise, and he will be in danger of dying by violence if he does not put a constraint upon his inclinations.

*Wednesday.*—He will be given to study, and excel in literature.

*Thursday.*—The child born will attain great riches and honour

*Friday.*—The child will be of a strong constitution and amorous.

*Saturday.*—Is an unlucky day, but the child may come to good, though they are in general of an evil disposition.

### PALMISTRY.

The palms of the hands contain a great variety of lines running in different directions, every one of which bears a certain relation to the events of a person's life : and from them, with the most infallible certainty, can be told every circumstance that will appen to any one, by observing them properly. It is therefore, recommended to pay a strict attention to this subject, as by that means you will undoubtedly gain very excellent knowledge for your pains.

And first is given the names of the several lines as they hold their places, and then particularize their qualities.

There are five principal lines in the hand, viz,

The Line of Life.

The Line of Death.

The Table Line.

The Girdle of Venus.

The Line of Fortune.

And besides these are other Lines, as the Line of Saturn, the Liver Line, and some others, but these only serve to explain the principal Lines.

The chief Line on which persons of the profession lay the greatest stress, is the Line of Life, which generally takes its rise where the thumb joint plays with the wrist on the inside ; and runs in an oblique direction to the inside of the innermost joint of the fore-finger.

The next is the Line of Death, which separates the fleshy part of the hand on the little finger side, from the hollow of the hand, running in various directions in different people.

The Table Line originates with the Line of Life at the wrist, and runs through the hollow of the hand towards the middle finger



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The Girdle of Venns takes its course from the extremity of the innermost joint of the little finger and forming a curve, terminates between the fore and middle fingers.

The Line of Fortune strikes from behind the ball, or mount of the fore finger, across the palm and Line of Life, and loses itself in or near the fleshy part of the hand, on the little finger side.

If the Line of Life is crossed by other lines at or near the wrist, the person will meet with sickness in the beginning of life, and the degree of sickness will be proportioned to the size, length, and breadth, of the intervening lines. If the Line of Life runs far and uninterrupted, the person will enjoy good health; and according to its length towards the outside of the fore-finger, you may judge if the person will live long, as the longer the line the longer the life.

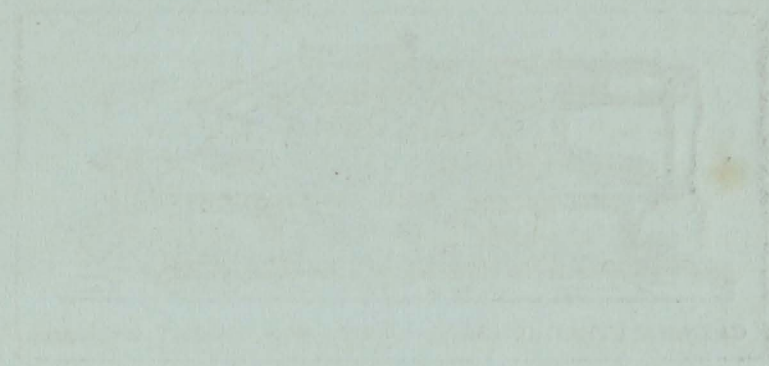
If the Line of Death is short, and runs even, without being broken or divided, it shews that the person will enjoy a good length of days, and not be subject to many maladies, but if it is interrupted, it evidently shews that the person's life will be endangered by illness. If this line ends abruptly, and with a broad point, it shews that the person will die suddenly; if it goes off in a tapering point, the last illness will be slow, and consuming by degrees. If other lines run across it, the person will be of a weakly and infirm habit of body, often incapable of following any hard or laborious business.

The Line of Fortune, by its approach to the Girdle of Venus, shews that there is a strong kindred between them, and their distance, at their two extremities, clearly points out that love is inconsistent with childhood and old age; yet, in those where the cross lines approach from the one to the other near their ends, prove that the person were, or will be, susceptible of love in childhood or old age. For example, if the cross lines are at the beginning of the Girdle of Venus, and bear towards the tail of the Line of Fortune, it evidently indicates that the person was susceptible of love at an earlier period than usual; if these lines of communication are crossed by other small lines, the person has been disappointed in his wishes, or severely punished for gratifying them; if plain and straight, that he has been successful if the lines take their rise from the tail of the Girdle, and lead towards the head of the Line of Fortune, the person will be amorous in his old age, and according to the situation of the transverse lines, will be successful or unfortunate in his amours, if the Line of Fortune runs smooth, broad, and clear, the person will enjoy affluence through life. and be prosperous in all his undertakings.

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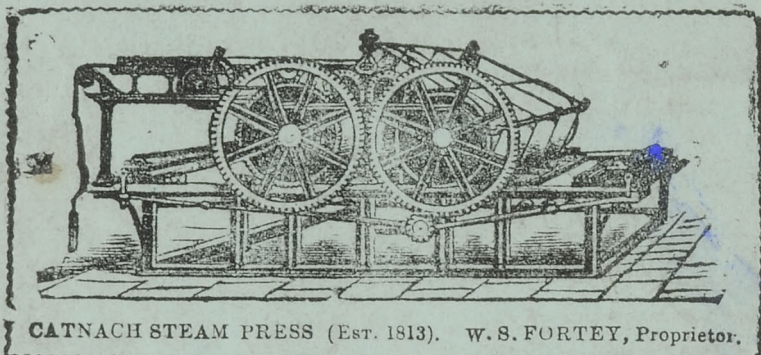


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