

PROFESSOR V. DE METZ'S

HAND-BOOK

OF

Modern Palmistry

In manu Deus signa posuit ut singuli noverint opera sua.

"In the hand of all men God placed some signs, that they could thus know their works."—BOOK OF JOB, xxxvii, 7.

"Character is destiny."—NOVALIS.

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HAND-BOOK
OF
MODERN PALMISTRY



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HAND-BOOK

OF

MODERN PALMISTRY.

“Man’s past history and future destiny are written upon the palm of his hand.” Is this proposition to be accepted with implicit faith?

We assert that it may, and we add that its truth is established by the following considerations:

1. *By the history of the science called Palmistry* (a name derived from the Latin *palma*, the hand).
2. *By physical and physiological discoveries* of modern times, especially those relating to the influence of the heavenly bodies upon terrestrial creation and still more those which reveal the wonderful effects produced by the action of electricity and magnetism.
3. Finally, the truth of the axiom with which we began is demonstrated by *the constantly repeated observation and experience* of thousands of incredulous persons.

Let us briefly examine each of these points before proceeding to furnish the reader with the means of making investigations and discoveries for himself, the accu-

racy and certainty of which will fill him with genuine astonishment.

I.

HISTORY OF PALMISTRY.

Of this Science, which is only *a branch of Astrology*, the origin may be said to date back almost to the creation of the world.

As long ago as the *Tower of Babel*, its builders sought to rear their edifice to the very stars in order to snatch from them their secrets.

The *shepherds of Chaldea*, the *priests of Egypt* and the sacred *oracles of Greece*, in turn, taught men to shape their lives by the counsels derived from an unceasing communion with the firmament.

During *the Middle Ages*, this sublime mode of human investigation was not arrested by the influence of Christianity ; *Astrologers* were the leading men in science and opened wide the doors of knowledge for the astronomers, physicists and naturalists of our own age.

A distinct race, whose origin remains still buried in mystery, the *Bohemians*, *Gypsies*, *Tziganes* or *Zingaros* preserved the formulas and strange incantations employed by the early high-priests of the stars. More than one of their marvellous predictions in regard to eminent persons has been verified, and attained a celebrity that is matter of history.

These men of study and meditation, to whom we

have thus referred, were not all of them, we may be certain, impostors and charlatans.

During the Middle Ages, astrologers pursued these studies at the peril of their lives, for they were persecuted by the *Inquisition* without mercy and were often on their account consigned to an everlasting *in pace*, or burned at the stake.

It is proper to state that the particular science, now under consideration, in ancient times was and is yet known under three different names.

1. *Palmistry*.—The generic name.
2. *Chiromnomy*.—By this name is described the palmistric science in so far as it takes cognizance of the *shape of the hands, fingers and joints*.
3. *Chiromancy*.—This name is applied to the palmistric science as teaching divination by the hand, and with especial reference to the *study of the lines* which intersect each other upon the hand's inner surface.

Even remembering how narrow were the boundaries within which human knowledge was confined in those times, we repeat, the probability is that this special science had some foundation upon which it rested: that this foundation was something actual, real, proved and ascertained to be true to the satisfaction of these men of enlightened intelligence and honest hearts.

Such is the judgment rendered by history. We admit, that this alone is not in itself sufficient.

The present age is positive and practical.

It yields its assent only to *demonstrations* of two kinds, namely, first to those of a *scientific character*, and, secondly, to *experiments*, experiments both numerous and satisfactory.

Nevertheless, let us give here to a short epitome of the *history of palmistry*, the importance which belongs to it, and occupy a brief space in reviewing the principal phases through which this science has passed.

We do not consider it worth while, at this moment, to trace back history beyond the times of the Egyptians and Chaldeans, and even in regard to them there is no direct information concerning the foundation of the system to which the wise priests of Isis adhered, as also did the meditative shepherds, who are mentioned in the Holy Scriptures themselves.

— The Greeks, however, who were in the habit of borrowing from Egypt and Phenicia, no doubt imported, without much modification, the discoveries made in chiromancy by their African neighbors.

It is said that among the works of Homer was reckoned a *Treatise upon the Lines of the Hand*. But such a work, being dry and abstract, was not so well adapted as his wonderful poems for transmission by oral tradition; the only mode by which ideas descended from generation to generation at that time.

We will now pass over a considerable number of years, without pausing to consider the Romans, who, as the reader is aware, imported from Greece, fully developed, their religion, their gods, as well as their arts and sciences.

Nor do we deem it necessary to dwell upon the period known as the Middle Ages. The struggles of the human mind to attain the knowledge of the truth were then still rude and but partially successful: they did not produce their full result until the *sixteenth century*, when the fine *Renaissance* of the intellect took place, which was the

beginning of the modern era. During the Middle Ages palmistry was constantly studied and practised, but it was not until the sixteenth century that a work was published presenting a comprehensive view of the whole subject. This work was complete in its developments, ingenious and rational in its deductions, in a word, worthy to serve as the first monument to the science of palmistry as understood in those days.

The author of this work was a French Catholic priest and a member of the order of the Jesuits. We may remark, by the way, that this order was terrified at the principles he expounded and speedily withdrew the hesitating support it had given him. It acted thus on account of the prohibitions and jealous suspicions of the Inquisition, which was controlled by the Dominicans and had at that time supreme power throughout the southern part of Europe.

During the *seventeenth century* the taste for these studies had already become wide-spread; various treatises upon palmistry, written by men of eminent scientific attainments, made their appearance, one after another. Of these authors we will only mention the names of *Dr. Rothman* and *Dr. Saunders*, whose works found a place in the most famous libraries.

These masters in science had discovered in *Aristotle*, *Paracelsus*, *Albert-le-Grand*, and others of former ages, whose names are immortal, the elements of the palmistic science; they laid out its principles rather as men who search for what has been lost, and as restorers, than in the character of inventors and reformers.

It was reserved for the present age to furnish palmistry with its elect apostles and a definite code; a code not

based exclusively upon the mighty traditions of the past, nor upon the reflection and researches of ages gone. This code was also and chiefly founded upon the discoveries of modern science and upon numberless experiments which were made again and again in the full light of publicity and frequently with the coöperation, in a measure involuntary, of distinguished supporters of absolute scepticism.

The first of these men took issue directly with the ancient doctrine.

Palmistry, according to *Captain d'Arpentigny*—for such was the name of this distinguished man—may be reduced purely and simply to *chirognomy*, or merely to the study of the two hands with respect to their general shape, the form of the fingers, the form of the phalanxes upon which grow the nails, and the greater or less development of the finger-joints.

We shall include the greater part of these discoveries of Mr. d'Arpentigny in our work, without further special reference to the author himself; as a whole, his doctrine has been accepted by his disciple and successor, the venerable professor *Adolphe Desbarrolles*.

D'Arpentigny's chirognomy only presented one side of the great science of palmistry. For him, the lines on the hand and their interpretation were a dead language; the close and intimate tie which unites chirognomy with chiromancy eluded his observation; nevertheless, to d'Arpentigny belongs the glory of having first explained the correlation between the form of the hand and man's existence. This he did, not by the help of the imperfect dissertations of the ancients, but by the intrinsic laws of this physical and animal life of which we are the centre, and of

which—though alas! only to a limited extent—we are the masters and protectors.

While we cannot insist too strongly upon the fact that Desbarrolles has enlarged the domain traversed by d'Arpentigny, and perpetuated his doctrine, we must add that he has accepted *in extenso* the series of propositions laid down by the old soldier of Napoleon the First.

The doctrines of d'Arpentigny and Desbarrolles, in England, have been supported and propagated by Dr. Craig, a man of University reputation, and that too, with talent, in good faith, with good temper, and in earnest. He is not one who has adopted the faith with his eyes shut. He is a man who has been converted by reasoning. He takes the ground which ought to be taken with the Anglo-Saxon race; he makes use of no empty phrases in his arguments, but bases them upon patent analogies, or on undeniable facts.

We shall follow the line of argument traced by him and his predecessors. But we shall add to the labors of those who have gone before us many personal observations, and, above all, we shall endeavor to classify all the elements to be investigated, in such a manner that they may be easily, quickly and completely understood.

In a word, we intend that every reader of the **HAND BOOK OF MODERN PALMISTRY** may be able, after a few hours study, to find in it, not only the information he may desire concerning himself, individually, but also concerning the past, the present and the future of all those who submit their hands to his inspection.

II.

THE ASTRAL FLUID.

It is impossible to give this introduction the proportions of a scientific treatise.

We must, however, briefly touch upon some of the essential points which establish the connection between palmistry and the discoveries, or rather we should say, the demonstrations of modern science.

We, therefore, in common with our masters in chiromancy, lay it down as a principle, that we—that is, terrestrial beings—are surrounded by an imponderable and mysterious fluid which presents four different manifestations: *light, heat, electricity, magnetism.*

This fluid, we have succeeded in condensing, and, sometimes, in directing, and, in short, in giving it a more and more important part in our existence.

But no science, none, without any exception * whatever, has more clearly pointed out its source and primordial origin, than the recently improved science of chiromancy.

* Thomas A. Edison and a number of other electricians happening to meet recently in the Western Union office, the discussion which followed took the direction of recent developments in electricity. Incidentally some one spoke of the indefiniteness of various terms employed to designate the measurements of electrical force, and said, "Ohm, for instance, and volt and ampere: what real idea of power do these terms convey?" "Oh," said Mr. Edison, smiling, "those are very useful terms. They serve to conceal our ignorance of electricity."—*N. Y. Tribune*, July 22, 1883.

This science proclaims that the astral fluid is an emanation from the principal heavenly bodies that surround the earth. That this emanation returns whence it came, and is again emitted in a kind of perpetual respiration.

The whole terrestrial creation, to a greater or less degree, is affected by this incessant and powerful exhalation, and human beings are more susceptible to this influence than the rest of creation, that is, they are more *hygrometric*, if the expression may be allowed; they retain the impression it produces upon them with remarkable distinctness.

It is impossible to pretend that the influence thus exerted by the orbs of heaven upon human creatures and all terrestrial nature is a merely speculative hypothesis.

To dispose of any such suggestion it is sufficient to mention the influence exerted by *the Sun*, whose rays ripen the crops and whose light (aside from the effects of heat) gives life and development to the whole vegetable creation.

We might also—among the thousand phenomena recognized by the severest science of modern times—speak of the influence of *the Moon* upon the periodical ebb and flow of the tide, upon woman's mysterious organization, and, lastly, upon the human brain, whose aberrations are commonly, and with truth, attributed to it.

With regard to the complex and universal character of this fluid—which we will continue to call *the astral fluid*, as we do not wish to manufacture out of the whole cloth any barbarous term that might include so great a number of divers elements—with regard to its character is it not indicated with sufficient clearness in the form assumed by the larger part of natural objects, in the leaves of the trees, for example, whose fibres are arranged

not with invariable regularity of form, but in infinite variety, a variety that reveals the subtle and ever divers nature of the force which is present and active in their creation ?

The fluid is, therefore, *present* ; its power surrounds us, it forms part of our very being.

If the *Sun* and *Moon* play such an important part in our moral and physical development, as it is established authentically, what reason can there be for doubting but that the other heavenly bodies which are, to say the least, of equal dignity—*Jupiter*, *Saturn*, *Mercury*, *Mars* and *Venus*—aid also in some manner in the distribution of this fluid whose integral elements, as we said before, are factors that still remain unknown to the world of science ?

Possibly we may be met by the objection that many other planets and stars are known to the science of astronomy in addition to the seven great luminaries to which we have alluded, and every decade fresh discoveries are made that increase that number.

It may be asked, why disregard all these other planets and stars and recognize no sidereal influence except that exerted by the seven heavenly bodies which have been enumerated above ?

Our answer to this specious argument is that *Venus*, *Mercury*, *Mars*, *Jupiter* and *Saturn* are the most important of the planets, and are so considered by modern science ; that, on account of the immense distance of *Uranus* from the *Sun*, its influence is lost upon us ; that *Vesta*, *Ceres*, *Pallas* and *Juno* are so small that they are regarded as the *débris* of some planet that has been shattered in pieces.

And, finally, that the planets which have been recently discovered with so much difficulty are of small importance, either by reason of their distance or by reason of their small size, and their influence may be disregarded as inappreciable.

Nor, upon this point, have we any apprehension that exact science can refute what we say.

Standing thus upon well-established facts, and without venturing to transcend in the slightest degree the limits fixed by modern science which divide the known from the unknown, we affirm: *the Existence of the Astral Fluid.*

It issues; either simultaneously or separately, from the seven great luminaries that shine down upon us.

It envelopes the earth, exerts an influence upon it, and this influence is, so to speak, dominant.

It then returns by *a kind of respiration* to the heavenly bodies, whence it was emitted and again acquires fresh power to be again exerted upon us, and so it will go on in perpetual succession, until the consummation of time and the universe.

Having established this much, the questions arise:

1. What is the specific effect produced by this fluid upon human beings?
2. Upon what part of the human organization is the effect produced?
3. Finally, what traces does it leave in evidence of its passage?

The answer to the first of these three questions is found in the body of this work. The sole purpose, in fact, of this book is to exhibit the results produced upon our past lives and upon the brief period that is in store

for us, through the presence and influence of the *Astral Fluid*, whether we assume that the influence is exerted harmoniously, that is,—phenomenon almost without example,—with the absolute accord of the seven dominant orbs, or upon the assumption—according to the preponderance of probability—that we are subject to the supremacy of certain heavenly bodies over others, unequally and with a discordance unfortunately but too inevitable.

To the second of the questions, the reply ought to be furnished for us, and will be, by the positive conclusions of medical science.

The science of medicine explains now fully the *nature of man's nervous system*, and shows that it is now understood, as clearly and completely as are the systems of the veins, arteries and muscles.

It teaches that from the chief nerves, which are huge conduits, issue thousands of fine ramifications, sensitive to the slightest galvanic shocks, and centering more particularly *in the head and HANDS*; *in the head*, where reside four of the senses, sight, hearing, taste and smell; *IN THE HANDS*, chief seat of the fifth sense, the sense which alone is able to supply, to a great extent, the loss of all the rest, the *sense of feeling*.

Here, no doubt, it will be asked, why the hand should be the part of the human body upon which the action of the Astral Fluid should be principally concentrated?

My answer is (and it is the answer of physiological science), that the fingers are the instruments of the soul's life, and have in their possession the secrets of human action; that, as the palm of the hand in all diseases, called diseases of irritation or inflammation, becomes burning

hot, so the hand really is, in a measure, the *focus of the soul's instinctive life*.

The means of communication through which this instinctive life overflows are, first, the prominences or *mounts* upon the hand (see Chapter VIII), and, secondly, an accumulation of *pacinic corpuscles*, the presence of which has been discovered both in the prominences or *mounts*, and also *in the palm* and *at the extremities* or *tips* of the fingers.

These corpuscles, two hundred and fifty or three hundred in number, consist of a congeries of nerves, as was discovered by Dr. Pacini, of Pisa, and probably perform the function of *innervation*, or, in other words, the *absorption of the Astral Fluid*, which is the peculiar function of the hand. They serve as *reservoirs of electricity*, and give the hand its peculiar sensitiveness.

We consider that our doctrine of the exhalation and absorption of the Astral Fluid, its so-called respiration, has now been solidly fortified, with the help of the independent results of modern physiological science.

In conclusion, we would refer to the fact that between the extremities of the fingers and the brain, a communication is going on incessantly, and thorough-going materialists go so far as to maintain that this form of vitality, which is superior to all others, constitutes what is called the *human soul*, the *Psyche* of the Ancients.

Without pretending to follow the great leaders of modern medical science so far, we merely contend here, that the hands certainly serve as the chief reservoir of the nervous fluid, and inasmuch as this fluid is identical with the Astral Fluid (see foregoing observations), we have

thus answered the third, as well as the second, of the previously stated questions, that is to say :

It is in man's hands that we shall find revealed :

1. The *larger* or *smaller measure* of each man's *capacity to absorb the Astral Fluid*. This we shall discover from the shape of the hand in accordance with the laws of CHIROGNOMY.

2. The *traces left* upon the material substance of the hands *by the ceaseless passage of the fluid*, under the form of lines and various marks, which will appear after a few days' study to be as easy to read as the alphabet to an intelligent child.

A knowledge of the laws which, scientifically and not arbitrarily, are deduced from a study of the palm of the hand forms the science of CHIROMANCY.

We again repeat that *modern* PALMISTRY unites and combines these two elements in order to obtain, by these means, a complete and incontrovertible result—a joint result, which is obtained by two independent and adverse examinations.

Possibly the incredulous may suggest that the lines in question are caused by the hand's motions.

Were there any foundation for this idea, how does it happen that laboring men and artisans—men who are constantly employed in some kind of manual labor—have very few lines upon the inside of their hands, while women of leisure and men of the world, who are exempt from fatiguing labor have a great many lines traced upon their hands?

Moreover, how is the fact to be explained away, that many of these lines may be found upon the hands of newly born infants?

Lastly, if the doctrines of palmistry are not logical, scientific and true, how is the fact to be accounted for—a fact established beyond all doubt by experiments that have been repeated a thousand times—to wit: the fact that the lines that traverse the palm actually change from time to time, not only with changes of occupation, but also, and especially, in consequence of changes in moral and intellectual conditions, and still more under the influence of a persistent will?

In bringing this brief introduction to a close, we would say that *Chiromnomy* always examines both hands of a person.

Chiromancy, for its part, examines almost exclusively the left-hand—the hand which is in most direct communication with the heart in reference to the circulation of the blood.

The importance of this observation will be perceived when we come to examine the color of the lines on the hand, and to seek to ascertain whether—in their normal state, free from fatigue—they are pale, or red, or livid.

We would also add, and this is a point of no less importance, that in *Chiromancy* the right-hand ought always to be examined in conjunction with the left whenever the examination of the left-hand indicates any prognostication which is especially ominous.

Any such ominous prognostication is not necessarily fatal, its neutralization is not necessarily impossible, unless it is found to be repeated in both the hands. Such would be the case in reference to indications of the approach of insanity, the imminence of violent death, predisposition to murder, etc.

We shall, however, furnish in Chapter V of the present

book some practical directions as to the simplest and surest method of examining one's own hand, or the hand of another person.

We now come to a consideration of the elements, first, of the *science of* CHIROGNOMY, and, secondly, of *that of* CHIROMANCY.

A statement of general principles must be given before we can proceed to the details of their application.

III.

THE BASIS OF CHIROGNOMY.

In the foregoing chapter, it was stated that the *Astral Fluid* is an emanation from the seven principal astronomical spheres. These are as follows :

Firstly, *Jupiter* ; secondly, *Saturn* ; thirdly, the *Sun* ; fourthly, *Mercury* ; fifthly, *Mars* ; sixthly, the *Moon* ; seventhly, *Venus*.

We absorb the fluid through the ends or tips of the fingers ; the predominance of particular elements of the fluid issuing from one or the other of the heavenly bodies is manifested by prominences, or natural elevations called *mounts*, which are found either at the roots of the fingers or upon the side of the palm from the little finger to the wrist.

Hence, the founders of Astrology and its adepts lay down the following propositions :

The thumb, which is the principal digital extremity (its use being man's characteristic distinction, as com-

pared with the rest of the animal creation), the *thumb* is under the influence of *Venus*; the *forefinger* under that of *Jupiter*; the *middle finger* under that of *Saturn*; the *ring-finger* under that of the *Sun*; the *little finger* under that of *Mercury*.

Lastly, under the prominence or *mount* of *Mercury*, we find, on the hand's inside edge,* two mounts: first, the *mount of Mars*, and, secondly, the *mount of the Moon*; the latter, accordingly, being adjacent to the wrist.

We do not have here at our disposal the space necessary to explain in detail the methods by which it has been ascertained that the different digital extremities and the different parts of the hand are respectively under these different influences. Suffice it to say, at this time, that these propositions rest upon substantial grounds; they have been fortified by the experience of ages, and are wholly unassailable.

We here furnish a representation of the inner surface of the hand, showing the exact position of each of the mounts and their appellation in palmistry.

In *Chirognomy*, therefore, we repeat, inquiry is first † directed to ascertain the presence or the absence, the magnitude or the insignificance of these mounts, at the same time taking note of the degree of influence each exerts with reference to the character and temperament of the individual under examination.

This process we denominate the *Examination of the Mounts*. Farther on will be found a careful list of the

* The edge opposite to the thumb.

† We are speaking of *independent chirognomy*, according to Desbarrolles' system and our own. D'Arpentigny, as will be explained, pays no attention to the mounts.

different symptoms belonging to this first series of observations.

Here, we will merely insert a table of the virtues and vices indicated by each of the mounts, accepting, however, these indications (whether good or bad), only when all the observations of both chiromny and chiromancy together, taken as a whole, unite in sustaining a favorable or unfavorable opinion.

Each mount, therefore, either indicates a propitious tendency, hereinafter distinguished by the letter P.

Or an evil or malignant predisposition, hereinafter distinguished by the letter M.

The following is the table :

ORBS.	SIGNIFICANCE OF THE MOUNTS.	
	P.	M.
Jupiter.	Generous ambition.	Arrogance.
Saturn.	Good luck.	Ill luck.
The Sun.	Love of art.	Avarice.
Mercury.	Thirst for knowledge.	} Intriguing disposition. Dishonesty.
Mars.	Love of independence.	
The Moon.	Imagination.	Cruelty.
Venus.	Noble affection. Charity.	Insanity.
		} Lasciviousness. Perversity.

We would again state that the significance which belongs to the mounts depends upon a comparison and collation of all the observations made, taken as a whole, as will appear more fully from the general context of this treatise.

We have thus drawn attention to the mounts, which are in fact the centres of attraction for the seven fluids which, united in ever varying proportions, constitute what is known as the *Astral Fluid*.

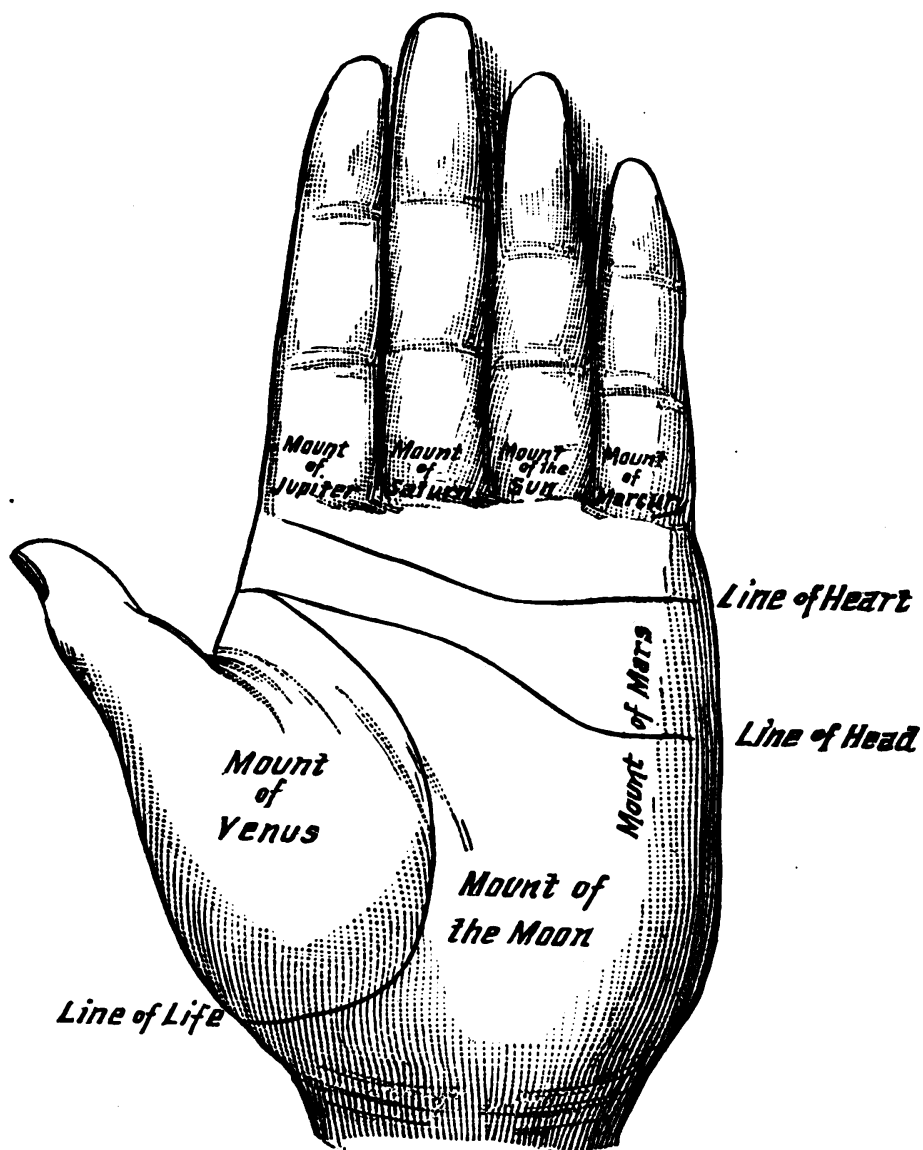


ILLUSTRATION NO. 1.

THE MOUNTS OF THE HAND.

The absorption of the fluid takes place at the extremities of the hand, that is by the phalanxes of the fingers on which the nails grow. The fluid is also absorbed, but especially *concentrated* at the *mounts*.

It is well known that the electric fluid, which is only a special form of the astral fluid, is attracted by points; lightning-rods and many other modern instruments owe their construction to this fact.

As a logical deduction it results that the greater or less ease with which any given individual absorbs the fluid depends in a large measure upon the *shape of the fingers*.

Chiromnomy, accordingly, distinguishes fingers into *three classes*, representing three entirely distinct types, upon which are grafted of course a multitude of variations, too numerous to be specified in detail here.

Fingers, with reference to the shape of the phalanx on which the nail grows, are described as :

1. *Pointed* or *conical*.

2. *Square*.

The meanings of these terms are obvious.

3. *Spatulated*. This term is applied to fingers which have the phalanx, on which the nail grows, shaped like an apothecary's *spatula*, that is, one the extremity of which appears spread out.

To these observations with respect to the nail phalanx, it is proper to add—having reference always to the greater or less degree in which the fluid has the power of penetrating the human body—it is proper to add a further remark, which relates to the presence or absence of *Knots* or enlargements of the bone, either between the phalanx on which the nail grows and the second or

middle phalanx, or, between the second phalanx and the phalanx by which the finger is attached to the hand proper.

A knot between the nail phalanx and the second phalanx is called the *Philosopher's Knot*.

A knot between the second phalanx and the phalanx by which the finger is joined to the hand itself is known as the *Knot of Order in Material Things*.

Our illustration No. 2 represents the two principal types of knots found upon human hands.

When there are *knots*, the course of the fluid is, of course, impeded.

Fingers having such *knots* are characteristic of persons of reflective temperament; not creatures of impulse, but rather matter-of-fact persons, and at all events less sensitive to those occult influences by which we are surrounded.

Smooth fingers, i. e., without *knots*, on the contrary, are found upon persons of exalted intelligence, artists, women, persons guided by intuition rather than by reason. Such persons are often of rare merit, often also wayward, and sometimes even crazed.

Without going further into detail, we will simply present a summary statement based upon the *Theory of the Astral Fluid*, in its relations to :—

Conical fingers.—Easy absorption of fluid ; heavenly influence.

Square fingers.—Absorption impeded ; conflict between the terrestrial and the heavenly influences.

Spatulated fingers.—Absorption difficult ; the terrestrial prevails over the heavenly.

And, furthermore, in recapitulation ; when these three kinds of fingers are

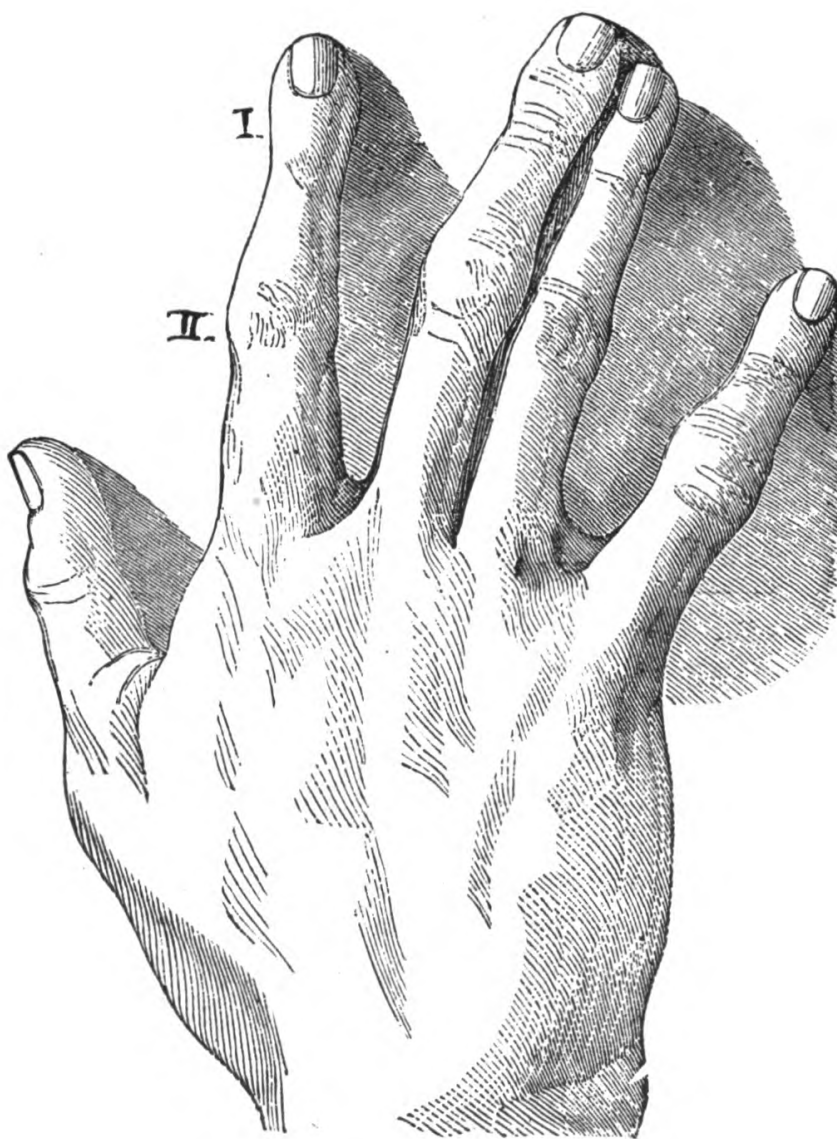


ILLUSTRATION NO. 2.

THE KNOTS.

- I. KNOT OF THE PHILOSOPHER.
- II. KNOT OF ORDER IN MATERIAL THINGS.

Smooth, the heavenly influence is triumphant, susceptibility is manifest.

When there are knots, the material part of our nature obstructs the influence we call heavenly or divine.

Finally, *when the fingers are long as well as knotty*, human reason has time to make itself felt, and decision is not arrived at without deliberation. They indicate also love of *minutiæ* and details.

But *if they are pointed, short and smooth*, the whole being is all the more quickly taken possession of by the *Astral Fluid*. It is then a sure symptom of general, abstract, comprehensive ideas. For a thorough examination and classification of the varied combinations of different kinds of phalanxes, knots, etc., etc., and the precise signification of each, see below.

The regular progression of the Astral Fluid, from the extremity of the phalanx on which the nail grows to the wrist, has naturally led to a division of the hand into three principal parts, that it is to say :

The *fingers*, from the extremities to the prominences or *mounts* found at their junction with the main part of the hand.

The *hollow* of the hand, which extends from the beginning of the fingers (though not from that of the thumb) as far as an imaginary line drawn horizontally across the hand above the *mount of the Moon*.

Lastly, the *palm* * which embraces the mounts of *Venus and of the Moon*, and the upper part of the wrist.

* Notwithstanding this division, which is strictly technical, we shall occasionally use the term *palm*, as in common parlance, as descriptive of all that portion of the hand which extends from the separation of the fingers to the wrist.

With this division is connected the great theory of *the three worlds*, the heavenly world, the terrestrial world, and the subterranean world. Philosophers, who accept the Chaldean and Persian doctrines of antagonizing influences of heaven and hell, perpetually at war, which have for battle-field the earth (or man's heart and mind) such philosophers insist, and in our opinion very properly, upon the importance of this division of the hand; it is in itself an image, and as it were, the reflection of man's whole being.

We will not, however, pause to dwell upon it, referring the reader for its fuller consideration to treatises of larger volume, though, it is sincerely hoped no more exact, clear, or conclusive than the present.

It only remains, in order to finish this brief statement of the principles of chiromy, among the indispensable elements of an examination, to call attention to:

The hand's dryness or softness;

The stiffness or flexibility of the palm;

And, especially, or rather we would say, *first* of all, *the shape and formation of each particular part of the thumb.*

Allusion has already been made to this point, but we must insist upon its importance, as it cannot be too distinctly impressed upon the mind.

Sir Isaac Newton himself used to say that: "Man's thumb, in the absence of all other evidence, could furnish sufficient proof of God's existence."

The position of the thumb, opposite to the fingers, is regarded by men of science as the most marked characteristic by which the human being is distinguished from the rest of the animal creation.



ILLUSTRATION NO. 3.

POINTED OR CONICAL FINGERED HAND.

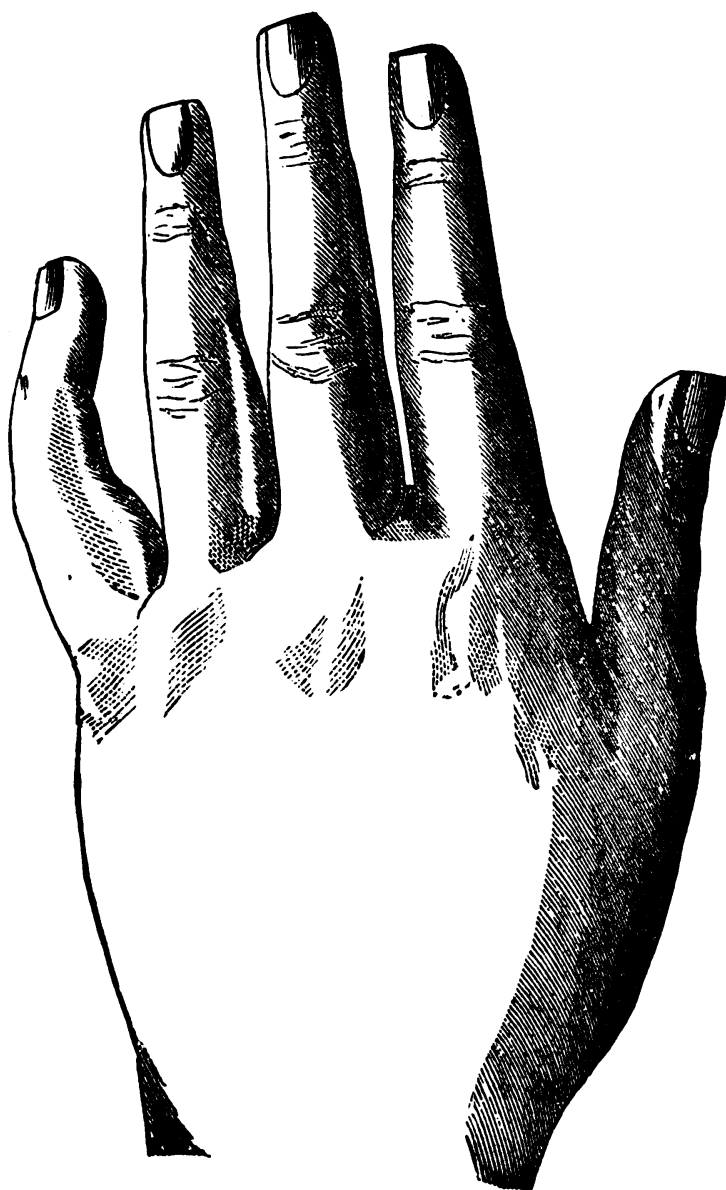


ILLUSTRATION NO. 4.

SQUARE FINGERED HAND.



ILLUSTRATION NO. 4.

SQUARE FINGERED HAND.



ILLUSTRATION NO. 5.

SPATULATE FINGERED HAND.

But a fact not so familiarly known is, that persons, born idiots, have thumbs without strength, withered, and constantly buried in the inside of the hand, and fingers folded over upon the thumbs, as if to exclude the entrance of any external fluid.

Another similar fact is that epileptics, in their fits and while a prey to the most violent convulsions, in like manner fold in their thumbs. So do also all dying persons, thereby manifesting their absolute renunciation of vital volition; it is as though some mysterious announcement of the beginning of the end were thus made to man by means of his thumb.

Babes, also, up to the time of the awakening of intelligence, keep their fingers shut over their thumbs, and keep their hands even longer doubled up, or only partly opened.

The significance of these physiological facts, in their relation to the theories now under consideration, is obvious.

If man's brief epitome is found in the hand, that of the hand is found in the thumb.

In every chirognomic examination, therefore, attention must be directed in the first place to the 'thumb, to the mount of Venus, where its ascent begins, to each of its two phalanxes, to the articulation which unites them, to its form, its proportions, in a word to its *physiognomy*, both in general and in detail.

Now, reader, open your left hand, for our attention will be directed, for the present, almost exclusively to this hand; open it moderately, without causing undue tension of the skin and invoke the aid of *Chiromancy*, in order that you may read, under the light of its principles, your past, now beyond all remedy, and the future yet in store for you.

IV.

THE BASIS OF CHIROMANCY.

As in Chiromnomy, it became necessary to determine the situation of the *seven* mounts whose characteristics are of such capital importance to the adept in modern palmistry, so, here, in Chiromancy, our first duty is to search for the *seven* principal lines that are found traced upon the palm of almost all human beings. In their form, direction, combinations, or, so to speak, vitality, that is, in their active energy and in their passivity, consists the essence of Chiromancy.

These lines are the following:

1. The *Line of the Heart or Mensal* (from the Latin *mensa*, table), which crosses the hand horizontally, skirting the base of the mounts of the fingers, but not of the thumb.

2. The *Line of the Head*. This line is parallel to the Line of the heart, but starts from beneath the mount of Jupiter, and ends on the mount of Mars.

3. The *Line of Life, or Vital Line*, which starts from the base of the mount of Jupiter, passes around the bottom of the thumb, that is, the mount of Venus, and ends at the wrist.

4. The *Line of Saturn, or the Saturnian Line*, which is perpendicular to the Lines of the heart and the head. It

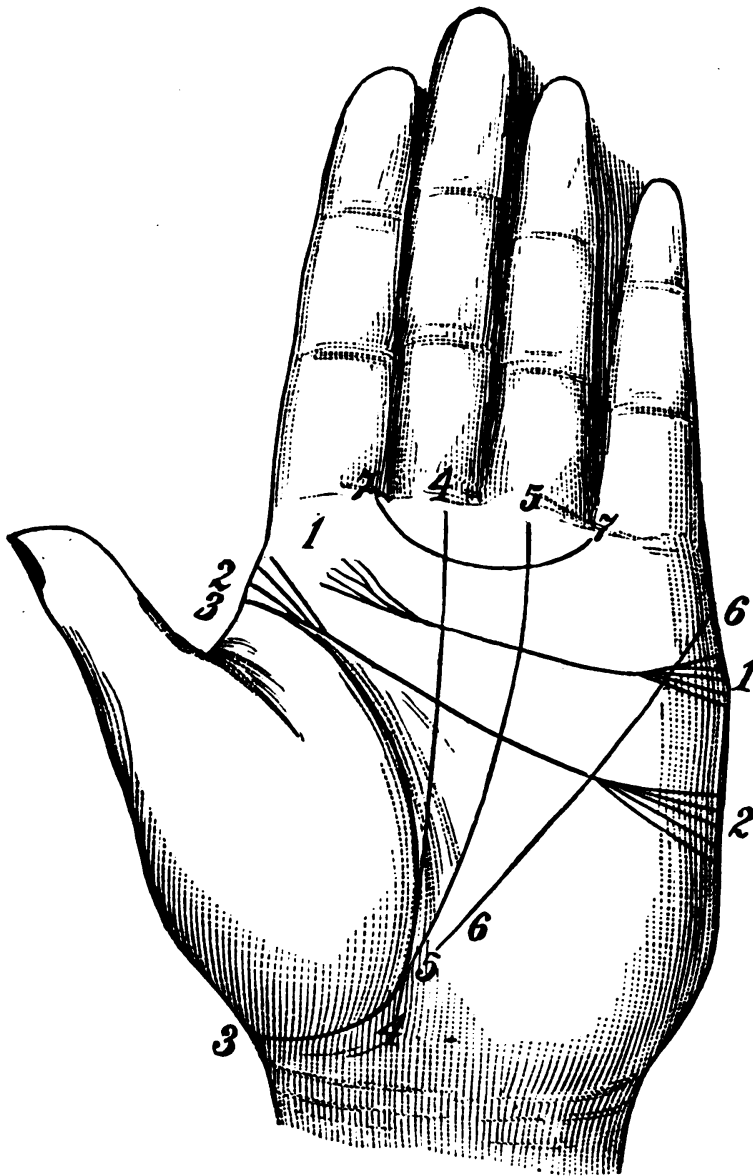


ILLUSTRATION No. 6.

THE SEVEN PRINCIPAL LINES.

- | | | |
|--------------------|---------------------|-----------------------|
| 1. LINE OF HEART. | 2. LINE OF HEAD. | 3. LINE OF LIFE. |
| 4. LINE OF SATURN. | 5. LINE OF THE SUN. | 6. LINE OF THE LIVER. |
| 7. VENUS'S RING. | | |

starts from the wrist, or some point upon the inside of the palm, and comes to an end somewhere near or upon the mount of Saturn.

5. The *Line of the Sun* is nearly parallel with the Line of Saturn, and terminates after having ascended the mount of the Sun a certain distance.

6. The *Line of the Liver*, or *Hepatic Line* crosses the hand diagonally from the neighborhood of the base of the Line of life to the mount of Mercury, upon which it stretches for a certain distance.

7. *Venus's Ring*, a line which forms a semi-circle and stretches from between the mounts of Jupiter and Saturn as far as the mount of the Sun.

We have thus briefly given the designations of the seven principal Lines, upon the assumption of their being normal in direction, form and value; but it is only upon the ideal hand, called *the hand of extreme happiness*, that these lines are found in such perfect development. It is, however, the ordinary hand, with all its contradictions and surprises, that properly forms the subject of our investigation; it is for the ordinary hand, more particularly, that the methods hereinafter described are intended. We limit ourselves here to a mere description or outline of the hand's geography.

We give an illustration showing the hand and its seven principal lines.

If our intention had been to place before the reader's eye an ideal hand—*the hand of extreme happiness*—three subsidiary lines should be found upon the cut, which are secondary and exceptional; they are:

8. The *Line of Mars*.—This Line is sister to the *Line of Life*, and concentric with it.

9. The *armlet* or *guard* (in Latin, the *restricta*), a line which borders upon the wrist, and encompasses it like a half-bracelet. If it is repeated several times, each repetition indicates a period of thirty years of life. This is, however, upon the understood condition that this sign is not contradicted by other indications of greater importance. A triple *armlet* receives the name of the *magic bracelet*.









10. A happy line going from the middle of the mount of Venus to the inside of the mount of Mercury, crossing the hand diagonally above the hepatic line. This Line, which is very seldom seen, has no special name, no doubt by reason of its extreme rarity.

At the extremities of the principal Lines ramifications will be found. When they correspond in form and direction with certain principles, which will be laid down bye-and-bye, a favorable interpretation is put upon them. Under those circumstances they give additional weight to the favorable prognostication indicated by the mere fact of their presence.

The presence, the direction and the character of the seven principal Lines and of the three subsidiary ones form the principal elements in the examination of the hand, considered according to the principles of *Chiro-mancy*.

Besides them, reference may also be had to certain signs or marks found either upon the Lines themselves, or upon the mounts adjacent, or upon the spaces which separate the Lines from one another.

These marks assume the following forms with greater or less clearness and distinctness. They are, thus :

	Stars.
	Squares.
	Points.
	Circles.
	Islands.
	Triangles.
	Crosses.
	Grates or Grating.

It is to be clearly understood that these marks or signs are independent of the Lines themselves in the sense of not being produced by the combination or intersection of those Lines.

Such combination or intersection, however, produces *certain figures* upon the hand, which can be easily distinguished; their examination is also of considerable importance in chiromancy.

Of these figures the two principal are :

1. THE FIELD OF MARS. This is a triangle formed upon the hollow of the hand by the intersection of the Line of the Head, the Line of Life and the Hepatic Line.

When the outline of this triangle is not distinctly traced, the position it ought to occupy can still be easily determined on every hand, and the conclusions deduced by chiromancy in relation to it are equally certain.

Of the *Field of Mars* there are three parts :

The *Supreme Angle*, formed by the intersection of the *Line of the Head* and the *Line of Life*;

The *Angle on the Right* at the intersection of the *Line of Life* and the *Hepatic Line*.

The *Angle on the Left* at the intersection of the *Line of the Head* and the *Hepatic Line*.

2. The QUADRANGLE which comprises all the space between the Line of the Heart and the Line of the Head.

Besides these two grand combinations of the principal lines there are a multitude of other combinations which will be duly considered in the part of this work which treats of interpretation.

Thus far, we have confined ourselves to a description of the hand as viewed in the light of Chiromancy without referring to the import of the Lines, figures or combinations having limited ourselves to a description of them. Until now, this work was merely one of enumeration and statement, but it was a task which required careful attention.

Unless the reader has clearly fixed in his mind and memory every one of the elements that have thus been indicated, the study of details and interpretation of *minutiæ* upon which we are now about to enter will be unintelligible, irksome and fatiguing.

Upon the other hand, however, if the student has mastered—no difficult work—the distribution of Mounts, Lines and Figures, he may begin the study of the second part of this treatise without any apprehension of a lack of interest and without fatigue.

Then he will be able to read, with absolute certainty of its truth, his own history, that of all those in whom he takes an interest, and that of those who may ask him such information.

V.

THE SCIENCE OF PALMISTRY.

ITS PRACTICAL APPLICATION.

The elements already enumerated, having been now thoroughly explained, we proceed to state the order and method proper to be adopted in reading the indications afforded by any hand presented.

And here we speak of an interpretation, complete, genuine, methodical, one that considers a hand in the light both of *chirognomy* and of *chiromancy*.

Such an examination is not the careless work of a few minutes. To be made with accuracy it requires considerable time, perfect silence; no one but the interpreter and the subject examined to be present, and on the part of the latter there should be a certain feeling of respect, and at least enough of faith to exclude a disposition to carp at every assertion that may be made.

We would add that, as far as possible, all the observations that are made should be reduced to writing, otherwise their interpretation cannot be undertaken with any chance of success. If the results indicated by science are announced as fast as the indications are noted, a needless and undesirable confusion will be produced in the mind of the subject, a confusion due to the fact that these indications taken singly seldom fail to present an apparent

contradiction, although taken together the results they establish are perfectly harmonious.

We will now describe the course of procedure.

The subject to be examined having been introduced, We say to him :

First.—"Please hold out both your hands, with the palms horizontal and downwards, the fingers partly open, in the position to which you are accustomed."

Then, by inspection, we ascertain :

- a. The size of the hands.
- b. The form of the phalanges on which grow the nails.
- c. The presence or absence of knots at the joints.
- d. The form of the different parts of the thumb.

Secondly.—We ask : "Please turn your hands."

Then, by inspection, or by actual touch, we ascertain :

- a. The characteristics of the palms.
- b. The characteristics of the fingers.
- c. Whether the hands are diaphanous.
- d. Whether there are prominences or *mounts*, and, if so, whether or not of considerable size.*

This completes the *Chiromantic* examination.

It will be observed that this examination merely supplies general *data* for investigation : character, vague tendencies, habits of life. Definite and exact facts, *individualized facts*, if the expression may be allowed, can only be obtained by an examination conducted upon the

(*) We freely admit that in this respect our system varies materially from that of d'Arpentigny, inasmuch as the latter pays no attention either to prominences or mounts, nor to the distribution of the Astral Fluid throughout the different parts of the hands. But we beg leave to repeat what we have already said, this work attempts a fusion of systems, and seeks to combine them all in one great whole, built up with care and essentially logical in all its parts.

principles of *chiromancy*. The manner in which such examination is to be conducted we will now proceed to describe.

Thirdly.—"You may again resume control of your right hand. Be kind enough to lay your left hand upon the table; open it, not too widely, without straining the skin too much. Permit us now, before we go on with our examination, to put you a single question. Before coming here to submit to this examination, have you made any effort which could affect the circulation of your blood? If so, we would recommend postponing the examination to some other time, as the Lines on the hand will not have their normal color and will lead us into error. But if not, we will go on with our examination."

We then take note in succession of :

- a.* The Line of the Heart.
- b.* The Line of the Head.
- c.* The Line of Life.
- d.* The Line of Saturn.
- e.* The Line of the Sun.
- f.* The Hepatic Line, or Line of the Liver.
- g.* Venus's Ring.
- h.* The Armlet.
- i.* Possible Subsidiary Lines.
- j.* The Field of Mars.
- k.* The Quadrangle.
- l.* The Independent Marks or Signs.

In inspecting the elements from *a* to *k* inclusive, attention is given, as a matter of course, to the ramifications, breaks, intersections, and various marks found upon

the lines themselves or affecting the Field of Mars or the Quadrangle.

When the inspection has been once completed, with a careful attention to detail that can alone ensure absolute verity upon this subject, and for which we ourselves make use of a powerful magnifying glass of sufficient size, we append to each observation its special significance in *chiromancy*.

And we would say, by the way, that everyone who owns this work will be able by its help and without any further assistance to find an interpretation of every possible hypothesis.

From this examination as a whole, from the totality of the observations, and not otherwise, we deduce our conclusions in their application to the subject under examination; that is to say, we then proceed to announce aloud the elements of prosperity or misfortune that must have predominated in his past life.

But before entering upon disclosures relative to his future existence, it is necessary for us to first ascertain the precise age at which the various events of the past or of the future have taken place, or are destined to take place.

By means of an ordinary compass, used according to rules which will be clearly explained in the following chapter, we ascertain the different periods in the life of the person under examination during which particular events in his life have occurred, or will occur.

All that will then remain for us to do will be to group these revelations symmetrically together, revelations for which we are indebted not to any peculiar power of divination personal to ourselves, but to an application

which any one can make) of an admirable system of *rules* and *laws*, the fruit of ages of experience, of observations made upon millions of human beings, rules and laws that have, by this experience and by these observations, been placed beyond doubt, and ascertained to be worthy of implicit confidence.

The preliminary part of the author's work has now been completed. He has said all that it was his intention to say with regard to the history of the science and of its theories, and has completed his exposition, at once practical and simple, of the method of interpretation.

The rest of the volume, which in reality forms its most important part, comprises, *first*, several series of studied remarks, carefully classified and applicable to almost every examination possible.

And *secondly* our work will terminate :

1. With descriptions of a certain number of *different types of hands*.

a. Hands of ordinary varieties.

b. Hands belonging to individuals dominated by one of the seven capital sins.

c. Hands of persons whom it is best to avoid.

2. With an *Alphabetical Catalogue* of the vices, virtues, important events, diseases, divers fatalities, both favorable and unfavorable, that may control or form part of every human being's existence.

Appended to each phenomenon contained in this catalogue of the facts of fate and physiology will be found the various chiromantic or chiromantic indications by which they are revealed upon the hand.

An unintelligent use of such a repertory would be

dangerous and would lead to the assumption of many untruths, if employed merely for the interpretation of a *single isolated* symptom presented by a hand. It is only from an examination of the hand as A WHOLE that revelations are afforded in which implicit faith may be placed. This is a point upon which we cannot insist too strongly.

3. Finally, we shall conclude with extracts from celebrated authors, who accept the doctrines of chiromancy and proclaim their truth. In this last chapter, which will form a kind of Appendix *ad referendum*, we shall insert the authentic narrative of interviews with Lamar-tine and Dumas, both of which relate to palmistic investigations of the deepest interest.

VI.

HOW TO ASCERTAIN THE DIFFERENT PERIODS OF LIFE BY THE HAND, ACCORDING TO THE RULES OF CHIROMANCY.

“Please open the left hand, extend the palm and place your hand upon the table.”

1. We take a compass of ordinary size, we put one point upon the middle of the root of the forefinger and the other upon the middle of the root of the ring-finger, then, without removing the first point from its position, we describe an arc of a circle cutting the Line of Life at a certain point.

The portion of the Line of Life included between the

point at which it begins, between the thumb and the forefinger, and the above mentioned point of intersection will form the *first period of ten years*.

2. Leaving the first point of the compass in its original position, we put the second between the root of the ring-finger and that of the little finger, and draw an arc of a circle concentric with the first, and at the point of intersection with the Line of Life, we mark : *twenty years*.

3. The first point still placed as before, we place the second at the root of the little finger, and draw another concentric arc of a circle. At the point of intersection with the Line of Life, we mark : *thirty years*.

4. With the first point of the compass still in its original position and the second touching the edge (or percussion) of the hand, a new arc is drawn. At its intersection with the Line of Life, we have : *forty years*.

5. The first point being still as before, and the second carried along the percussion, a little beyond the Line of the Heart, another arc. At its intersection with the Line of Life, we mark : *fifty years*.

6. The first point as before, the second advanced the same distance as at the trial next previous, a fresh arc, at the point of intersection, we mark : *sixty years*.

7. The first point as before, the second advanced still further along the percussion, the same distance as upon the two trials next previous, still another arc, and at the new point of intersection, we mark : *seventy years*.

8. The first point as before, the second point carried along the percussion for a distance equal to two-thirds of that which it was advanced at each of the three next previous trials, another arc is drawn, and at the new point of intersection we mark : *eighty years*.

9. The first point of the compass as before, the second is carried along the percussion a distance equal to two-thirds of that it was advanced upon the last mentioned trial, we draw another arc, and at its intersection with the Line of Life, we mark : *ninety years*.

Here we will stop, having reached a number of years sufficiently respectable. To pass this age would be no blessing ; how few men or women reach even the age of eighty without having become a terrible burden both to themselves and to all who surround them.

A single remark is needed, but it is one of great importance.

The mere fact that the Line of Life includes nine or ten sections, in the manner above described, does not in itself alone furnish positive proof that the person under examination will reach the venerable age it would tend to indicate. In palmistry—and we cannot repeat it too often—any single isolated observation, if considered by itself alone, without reference to others, is but a delusion and a snare.

Like a conscientious physician, a chiromantist relies only upon a thorough and complete diagnosis, and he insists rigorously upon this condition before venturing to pronounce a definite opinion.

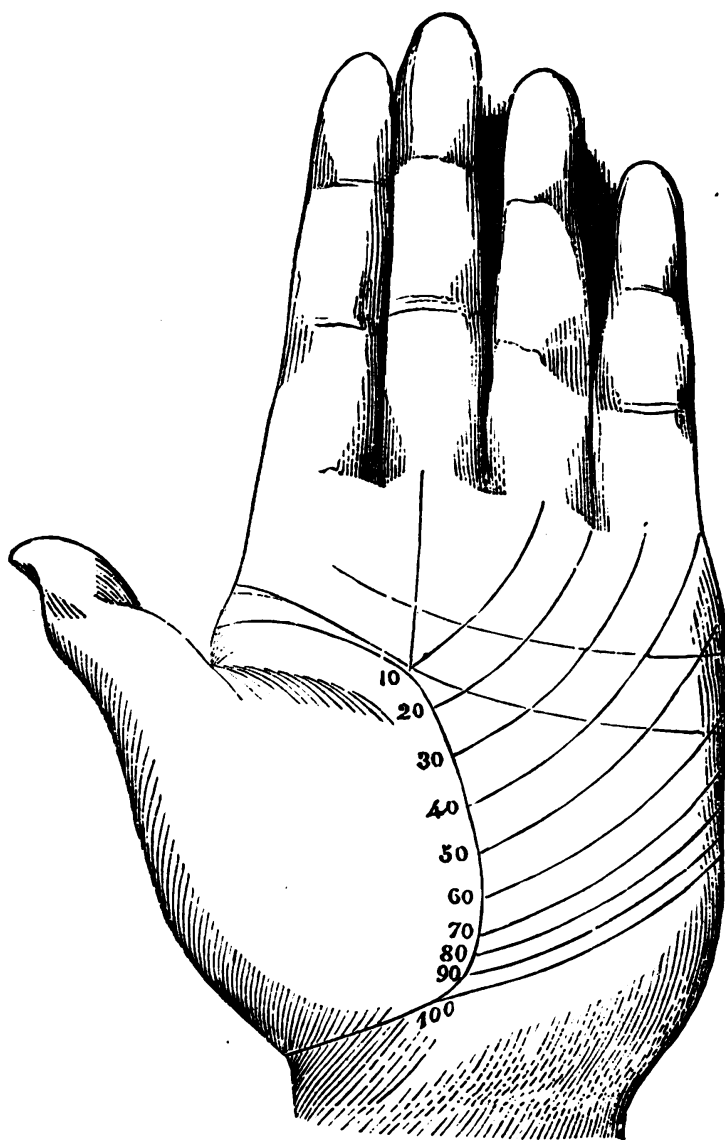


ILLUSTRATION No. 7.

THE PERIODS OF LIFE IN THE HAND.

the hand and to the body, hard to the touch, unduly thick. Instincts almost brutal, at all events, fraught with material danger for others.

Long, with fingers of medium length, well-formed and rather hard. Ingenuity, lack of perseverance, tendency to thievishness.

Pliable, thickness and surface proportioned to the thumb and fingers. Aptitude for the enjoyments of life, excitability under the influence of the imagination.

Pliable, but disproportionately large. Selfishness and sensuality.

II.—GENERAL ASPECT OF THE FINGERS.

Short, thick, fat at the ends. Thief, Liar, generally bad instincts, cruelty.

Big, swollen at the roots. Gross instincts, gluttony, sensuality.

Long and straggling. Scoundrelism, imposture.

United, as if to strike a drum. Versatility, uncharitable opinions of others.

Dispersed. Poverty, emptiness of mouth, inability to acquire wealth.

Habitually turned back. Injustice, subtlety, knavishness.

Easily turned back with the help of the other hand. Sagacity, love of knowledge, natural adroitness.

Strong and bony. Prudence, capacity.

Trembling. Drunkenness.

Spasmodically contracted. Nervous temperament.

Ill-placed, irregularity of contour. Want of energy, frivolity, poverty.

III.—PRESENCE OR ABSENCE OF KNOTS.—FORM OF THE PHALANX ON WHICH THE NAIL GROWS.—FORM OF THE PHALANX WHICH ADJOINS THE HAND PROPER, OR THE “CONNECTING PHALANX.”

Knots, all extremely prominent. Methodical, punctual, given to reflection.

Total absence of knots (Smooth fingers). Artistic tendencies, mind guided by intuition and not by reasoning.

Large knot between the nail phalanx and the second phalanx (“Philosopher’s knot”). Ideas well systematized. Characterizes reasoners, sceptics; if *the rest of the fingers are smooth*, Utopians.

Large knot between the second phalanx and the connecting phalanx (knot of “Order in Material Things”). Strongly developed love of system in regard to all material things. This knot is found upon merchants, speculators, and when in excess, upon selfish persons.

Fingers conical and free from knots. Inability to understand practical life. Characterizes poets, artists, dreamers. Taste for the refinements of life. Talkativeness and frivolity.

Conical fingers with knots (tips moderately large). The poetry of the intellect; a philosophical bent; inductive faculty and scientific aptitude.

Smooth and conical fingers, the nail phalanx of a clear amber color. A free-thinker’s hand; scorn of tyranny in all its forms; elevated religious sentiments without reference to creeds or forms.

Fingers smooth and diaphanous. Curiosity, indiscreetness.

Fingers smooth and square. Administrative methods and theories. Not dreamers but thinkers. If they do not soar to the higher regions of poetry, they attain success in current literature, the plastic arts, &c.

Fingers knotty and square. The same tendencies as the foregoing, but strengthened with a strong dose of good sense, love of order and practical usefulness.

Fingers smooth and spatulated. Aptitude for mechanical science and war; practical tendencies; concentration of mind upon terrestrial things; talent for mathematics.

Knots, discoverable but not large, fingers partly square, partly spatulated (ordinary masculine hand). Moderate inspiration, with capacity for realization.

Connecting phalanx thick, enlarging the base of the fingers. Keen enjoyment of material pleasures.

IV.—PECULIARITIES CONCERNING THE HANDS, THE FINGERS, THE NAIL PHALANXES, THE KNOTS AND PARTICULARLY THE THUMB.

The little finger not extending as far as the beginning of the nail phalanx of the ring-finger. Men under petticoat government; that is to say, not masters in their own houses.

All the fingers smooth. Faculty of judging at first sight. With persons who have such fingers, the first impulse is always the best.

Also, total lack of order, method and system.

Among musicians: *Square fingers.* Good execution, lack of dominant inspiration.

——— *Spatulated fingers.* Special to instrumentalists; orchestra leaders.

——— *Conical fingers.* Singers.

It is to be noticed, that with the last named artists a practical turn of mind is seldom very fully developed.

Fingers habitually turned back. One must beware of such persons. The indication is of such serious import, that it must be constantly verified by a full examination of both hands in all their characteristics.

THE THUMB.

This member, in chiromy, plays a part of overshadowing importance. For this reason we have already alluded to it several times. Its careful study, if necessary, might be accepted as a substitute for all the rest of the regular chiromic examination. This, however, does not prevent its being more advisable, as a rule, not to limit inquiry to this particular element.

We only reckon two phalanxes as forming parts of the thumb :

The nail phalanx.

And the second phalanx.

In fact the third phalanx is really only the *Mount of Venus*. The attributes of this mount have been already suggested incidentally, and, bye-and-bye, room will be found for their still further discussion.

By way of general diagnosis, we would say that :

The nail phalanx of the thumb represents will, and, also, invention, self reliance, and sometimes even domination.

When the *nail phalanx of the thumb* is “*strong*” the will is powerful, energetic ; self-confidence is great, the ideal is high.

The *nail phalanx of the thumb being "too long,"* energy rises even to despotism.

The *nail phalanx of the thumb being of "medium,"* length, we find *vis inertiae* taking the place, to a certain extent, of a will full of energy and action.

The *nail phalanx of the thumb short:* Vacillation, hesitation, self-distrust, a tendency to adopt the ideas of others.

The *nail phalanx of the thumb very short:* Carelessness, absolute indifference; hopes exalted or discouraged, without reason and without results.

The *second phalanx of the thumb* represents logic, judgment, reasoning.

Long and strong: Reason will be powerful.

Short: The reasoning power will be feeble, or even wholly wanting.

The *Mount of Venus, or the thumb's third phalanx,* denotes the supremacy, more or less complete, of the senses.

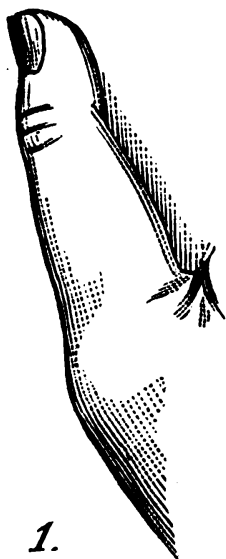
The *Mount of Venus, very thick and very long:* Predominance of the animal passions.

The *Mount of Venus of medium size and in correspondence with the rest of the hand:* A reasonable inclination for sensual pleasures; a hearty good will in relation to the rest of the world.

The *Mount of Venus, weak, low, hardly visible:* Insensibility to the temptations of the flesh, and, at the same time, no warmth of heart under any of the circumstances of life.

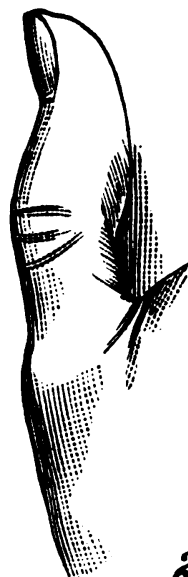
THUMB VIEWED AS A WHOLE.

Thumb, of insignificant proportions, fingers smooth: Sign of poetry; inspiration predominant; the victim, also, of irresolution.



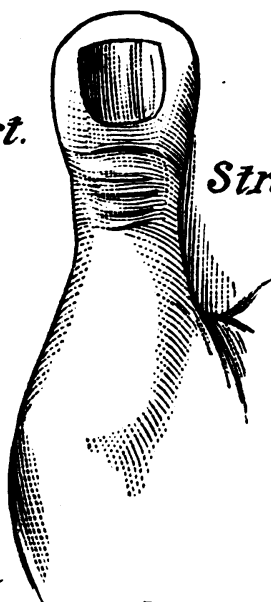
1.

First Phalange Short.
— No Will —



2.

First Phalange Long.
Strong Will; No Reasoning Power.



5.

First Phalange
Short & Flattened.
Obstinacy,
Dangerous Instincts.



3.

Both Phalanges about equal size.
Harmony bet. Will & Logic.



4.

Second Phalange Large.
More Logic than Will.

ILLUSTRATION NO. 8.
 THE FIVE PRINCIPAL TYPES OF THUMB.

Nail phalanx of the thumb tapering, second phalanx weak, fingers smooth: Heart triumphant over the reason.

Thumb large, fingers smooth: Aptitude for occult sciences.

Thumb large and strong: The brain and logic control the actions. Reflexion controls the first impulse. The mind absolute master.

Thumb large, knotty, nail phalanx square or spatulated: Aptitude for business and the exact sciences.

By way of recapitulation, we would say:

With respect to *the thumb*:

The connecting phalanx manifests the power of the senses;

The middle phalanx is indicative of the control of the reason;

The nail phalanx implies the existence of personal will, or the influence, more or less strong, of supreme or divine power.

All the variations and combinations, resulting from these three axioms, we will proceed to verify by the established rules of *chiromancy*.

We finish our remarks upon the thumb by calling attention to the fact that *the habit of concealing the thumb in the hand* indicates sordid and rapacious tendencies.

Appended to this brief review will be found several sketches representing different varieties of the thumb.

VIII.

THE PROTUBERANCES OR "MOUNTS"
UPON THE HAND.

As we have already remarked, the examination of the elevations, or mounts upon the hand, forms, more particularly, a part of the science of chiromny—if reference is had to the etymological signification of the word—and in our preliminary observations (see Chapter III) we have classified it accordingly.

But, inasmuch as D'Arpentigny absolutely repudiates the astral influence and the consequences it produces and founds his system strictly upon physiological doctrines of his own, we deem it proper to devote a separate and distinct chapter entirely to the *Mounts of the Hand*.

For the exact situation of these *mounts*, we refer to Chapter III, just cited. With reference to each of the *mounts*, we inquire whether it is *normal*, *in excess* or *absent*, and we will give the interpretation of each of these three hypothesis.

1. JUPITER.

Normal: Religious mind; nobly disposed ambition; healthy enjoyments; honorable distinction; domestic happiness; love of nature.

Excessive: Superstition; exaggerated pride; love of display.

Absent: Indolence; selfishness; irreligion; want of dignity; degrading proclivities.

2. SATURN.

Normal: Indication identical with that of the Line of the same name, in its actual state. The reader is referred, therefore, to the long paragraph that treats of this Line, one of the most important found upon the hand.

Excessive: Morbid melancholy, love of solitude, unhealthy religiousness, remorse, predisposition to suicide.

Absent: Eventless life.

The mount of Saturn is seldom abrupt, seldom very prominent. This results from the fact that Saturn does not represent absolute fatality, but merely probable destiny, essentially in subordination to other dominant tendencies, and above all to the will. Moreover, the *Line of Saturn* serves as an ample substitute for the mount whenever the latter is weak or not discernible.

3. THE SUN.

Normal: Love of the fine arts and of the pleasures of the intellect; of all that is purest and noblest in life; universal benevolence, serenity, opulence of fortune; for "*the Sun coins Money*."

Excessive: Immoderate love of wealth, ostentation, notoriety at any price.

Absent: Material existence, matter-of-fact disposition; indifference in regard to matters relating to the fine arts and the intellect; life as monotonous as a "rainy day."

Farther on will be found considerations on the *Line of the Sun*, which will serve as the complement of the mount's interpretation.

4. MERCURY.

Normal : Love of science, of brain-work ; aptitude for commerce and manufacturing ; inclination for honorable speculations ; conception of useful combinations and inventions ; activity ; aptitude for the comprehension of the occult sciences.

Excessive : Thievish propensities, propensity to perjury, to voluntary and ostentatious ignorance ; spirit of intrigue and duplicity.

Absent : Total incapacity for the sciences, for business ; uselessness of life.

5. MARS.

Normal : Indomitable courage, calmness.

Excessive : Violence of temper, tyrannical spirit, insolence, quarrelsomeness, cruelty.

Absent : Cowardice, want of calmness.

6. THE MOON.

Normal : Imagination, gentle melancholy, chaste aspirations ; sentimentality.

Excessive : Irregulated caprices, hopes ever deceived, mental uneasiness, disordered brain.

Absent : Abortive imagination, ideas devoid of charm.

7. VENUS.

Normal : Beauty, grace, love of beautiful forms, of galantry (in a good sense) ; charity and universal tenderness ; an honest desire to please.

Excessive : Coquetry, licentiousness, vanity, laziness, excessive frivolity in everything.

Absent : Coldness, selfishness, lack of energy, of tenderness and of heart in all the actions of life.

IX.

CHIROMANTIC OBSERVATIONS.

THE SEVEN PRINCIPAL LINES.

I.—THE LINE OF THE HEART.

Distinct, of good color, beginning at the mount of Jupiter and running to the percussion of the hand* : Good heart, love strong and happy.

Beginning under the mount of Saturn : Love sensual rather than sentimental.

The principle of these two observations : *Above the line* : Ideality ; *below it* : Materiality.

* The word " Percussion " is derived from the Latin *percutere*, to strike. It is the part of the hand, the edge, which comes in contact with any object struck, as for example, a table.

Appearing to run around the hand, or to transcend the percussion : irregularated excess of affection, jealousy, suffering caused by excessive affection.

In proportion to the line's length : strength or weakness of attachments.

Frequently interrupted : * Inconstancy, contempt for women ; as many ruptures as broken attachments.

Interrupted under the mount of Saturn : Fatality.

Interrupted under the mount of the Sun : Infatuation, foolish pride, even foolishness.

Interrupted between the mount of the Sun and the mount of Mercury : Ignorance and avarice.

Interrupted under the mount of Mercury : Sordid avarice.

Taking the form of links, or meeting in its course a great many small lines : Inconstancy , petty intrigues.

Very red : Love violent, even capable to resort to physical force.

Broad and very pale : Debauchery without affection indulgence of low passions.

United, under the forefinger, with the Line of the Head and the Line of Life : Violent death.

United, under the middle-finger, with the Line of the Head and the Line of Life : Still stronger sign of violent death.

It is necessary to bear in mind that observations of this kind, *i. e.*, *very unfavorable*, are not conclusive, except when they concur in both the hands.

Bending, under the forefinger, toward the Line of the Head without uniting with it : Evil instincts.

* The interruption of a line under one or the other of the mounts is influenced by the mount, but always unfavorably.

This indication needs to be confirmed by general observations.

Crossed by lines other than the principal ones : Misfortunes and disappointments equally numerous.

Red spots upon the lines : sufferings, physical and moral, of the same number as that of the spots.

White spots upon the line : The same number of amorous intrigues.

Bare, and without ramifications or branches : Coldness of heart, poverty.

Branches toward the mount of Jupiter, especially if there are three : Wealth and probably honors.

Bifurcated at the beginning, one branch extending toward the mount of Jupiter, the other horizontal and normal : Good fortune.

Bifurcated at the beginning, the second branch abruptly ending between the mounts of Jupiter and of Saturn : Prosperity and tranquility of life — “Aurea mediocritas.”

Beginning abruptly and without branches under the mount of Saturn : Violent death, short life.

Bifurcated, one branch extending toward the mount of Saturn, the other toward the line of Life : Frequent disappointments, numerous losses.

At the beginning, passing around the root of the fore-finger like a ring and ending on the inside in the form of a beard of wheat : Proficiency in occult sciences.

This form, which is extremely rare, is called *Solomon's Ring*.

Intersected by a line, which starts from the Line of Life and extends toward the middle-finger : “For women” danger in child-birth ; “for men,” omen of violent death.

This indication ought to be repeated in both hands.

Line absent: Bad faith, depravity, malice, implacable will, violent death.

2.—THE LINE OF THE HEAD.

Long and Straight: Sound judgment, firm will, well-balanced mind.

Too long, extending beyond the beginning of the percussion: Avarice, or at least extreme penuriousness.

Crossing the field of Mars and passing down the mount of the Moon: Less certainty of judgment, imagination usurping the place of reason; aesthetic tendencies.

The same tendency exaggerated: Superstition, romantic exaggerations.

Descending a great distance down the mount of the Moon: Mysticism.

Descending to the foot of the mount of the Moon: Poverty; danger of death by drowning.

Forming a large cross upon the mount of the Moon with the Hepatic Line or Line of the Liver: Religious fanaticism.

Turning toward the foot of particular mounts: The mind inclines to the characteristics represented by these mounts.

Pale and broad: Want of intelligence and circumspection.

In Links: Lack of steadiness of mind.

In Links, somewhat colored: Pronounced want of decision.

Interrupted at the end, near the percussion: Danger of wounds upon the head and throat.

Interrupted at the beginning: Danger of diseased limbs; blows and wounds upon the head.

Interrupted at various points: Life sickly and short.

Long, narrow and indistinct: Infidelity, treachery, weakness.

Too thin: Diseased liver, derangement of stomach and brain, blue devils.

Broken up into two fragments, one superposed upon the other, under the mount of Saturn: Death upon the scaffold, or, at least, a mortal wound upon the head.

Not uniting with the Line of Life: Giddiness, fancifulness; likewise, hastiness of temper, jealousy, falseness; also, disease of the eyes.

United with the Line of Life by branches only: Hastiness of temper, capriciousness; frequently, also, ill-luck.

Round bunches on the line: Homicides, the number of murders, the same as of the bunches.

When the bunches are pale: Murders have already been committed.

When they are red: Murders are to be committed.

Red spots upon the line: Wounds on the head.

White spots: Scientific discoveries.

Cross in the middle of the line: Speedy death, or dangerous wound.

Bifurcated at the end, one branch extending to the mount of the Moon, the other straight: Self-deception and treachery towards others. Great sign by which to detect tricksters and hypocrites.

Crooked, extending toward the Line of the Heart : Loss or shedding of blood ; foolishness.

Extending only as far as the middle of the hand : Indecision, stupidity.

Ending under the mount of Saturn : Violent death.

Beginning under the mount of Saturn and extending in a straight line to the mount of Mars, with the Line of the Heart insignificant : Believing one's conduct guided by affection, when in fact dictated by impulse.

Broken into two fragments inside the hand : Omens of insanity resulting from disappointed affection. When the Line of the Head in the other hand, is fine, the significance of this sign is attenuated, but not wholly neutralized.

Toward the end, turning toward the Line of the Heart and touching it : Early death, envy, ill-luck.

Turning toward but not reaching the Line of the Heart : Giddiness, frivolity.

Turning back and extending between the middle-finger and ring-finger : Apoplexy.

Accompanied throughout its course by a sister line : Inheritances, health, success.

Approaching too near the Line of the Heart : Palpitations and syncope.

Crooked, irregularity in size, variety of color : Diseased liver, presumption, avarice, dishonesty.

Turning back toward the mount of Venus : Made wretched by love, selfishness.

3.—THE LINE OF LIFE.

Long, well-shaped, of good color : Long and happy life, good character.

Short: Life short. Length of life in proportion to that of the line (see Chap. VI, having reference to the manner of reckoning the age according to the distribution of the left hand).

Double, the second Line concentric with the first, it is called "the Line of Mars."

The Line of Mars atones for the defects in the Line of Life. *When it is perfect and of good color, it indicates:* Success in war. *Too high in color:* Want of self-control in everything.

Line of Life imperfect or in links: Life sickly and painful.

Broad and deep, red in color or spotted with red: Brutality, violence.

Color livid mingled with red: Furious passions.

Interrupted on one hand, and weak on the other: Terrible illness.

Interrupted on one hand, continuous on the other: Infallible sign of a very serious illness, of which the germ is not discernible.

In case the line is interrupted in both hands, and the lower fragment turns toward the mount of Venus: Certain death.

When this fragment turns toward the hollow of the hand: A little hope still left.

When, instead of beginning normally, it forms, at the outset, a large branch in the direction of the Mount of Jupiter: Satisfied ambition, honors, dignities, etc.

Several small branches at the top turning toward the fingers: Exuberance of emotion; desires easily excited.

Branches extending up to the Mount of Mars: Wealth, honors, after severe trials.

Branches extending to the middle of the Line of the Head: Honors, wealth.

Branches turned downward: Loss of health, failure, discouragement.

Interrupted by a great many small lines: Illnesses (the number of illnesses and of lines the same.)

When these lines are hair lines and numerous, taken together they indicate: Affections of the head.

Circles on the Line: Occasional murders.

Ovals on the Line; one oval: Loss of one eye; *two ovals:* Loss of two eyes.

A cross where the top branches separate: A mortal disease at the *epoch* indicated by the situation of the cross.

Cross at the bottom, near the end; Person of character and capacity threatened with material ruin.

A point low down on the Line: Violent death.

Small points, black or square, at the beginning of the Line: Propensity to murder.

Uniting with the Line of the Head and the Line of the Heart: Almost incessant ill-luck, violent death.

Large space between the Line of Life and the Line of the Head: Insanity, envy, falsehood.

When, in addition to the last mentioned facts, these two lines are broad and red: Cruelty, vanity, immoderate love of money, violent death.

The space between these two lines filled with small lines: Stupidity, bad luck, envy.

Line of Life pale and broad: Evil instincts, bad health, envy.

Bifurcated at the outset: Vanity, indecision, feebleness.

Very red at the outset : Mad violence.

Not continuous : Natural infirmities.

Deeply hollowed at the middle, the hollow followed by several points : Sudden death.

Broken : Great calamity at the epoch indicated.

Short, with two lines adjacent—one on the right, the other on the left : Sudden death.

Branches running upward and spreading sideward : Wealth and dignities.

Secondary lines which cross, successively, the Mount of Venus, the Line of Life, the Line of the Head, and even the Line of the Heart : Life ruined by affairs of the heart.

Secondary lines which start from the Line of the the Head and extend across to the Mount of Venus : Wounds.

4.—THE LINE OF SATURN.

Beginning at the foot of the Line of Life : Partakes of the qualities of the Line of Life.

Beginning at the Field of Mars : Painful life, the farther the Line enters upon the *medius*, the more painful the life.

Beginning at the wrist ; straight throughout, ending at the beginning of the “medius,” and leaving a strong mark upon the Mount ; especially if the Line comes to an end upon the Mount, in the form of an ear of wheat : Life prosperous in all its relations.

Line of similar character, but entering upon the “medius :” Fatality in life, manifest destiny conspicuous for good or for evil.

Beginning at the Mount of the Moon and stretching out in a straight line: Good fortune coming from the favor of some person belonging to the opposite sex to that of the person under examination.

Beginning at the Mount of the Moon, thence running straight to the Line of the Heart, in which it loses itself, and the Line of the Heart turning toward the Mount of Jupiter: Happiness resulting from capricious favor, frequently amorous.

Beginning at the Mount of the Moon, straight throughout and full of ascending branches: Frequent transitions from poverty to wealth.

Beginning at the Line of Life, straight throughout; many ascending branches: Good fortune acquired by merit; generosity.

When met or crossed at its end by other Lines united together: Fortune, good and bad alternately.

Entrances upon the "medius" finger: Each a bad sign.

Entrances upon the wrist: Bad signs, the same in number.

Beginning at the bottom of the hand, and broken off abruptly where it touches the Line of the Heart: Happiness destroyed in consequence of an affair of the heart; sorrows caused by the affections.

Beginning at the same place and broken off as it reaches the Line of the Head: Good opportunities lost by wrong calculations; affections of the brain.

Starting from the Line of the Head, and running in a wavy line to the Mount of Saturn: Toil, labor, illness, possibly a broken heart.

Under the same circumstances as the foregoing, if the

Line is good, and the Line of the Head is perfect: Happiness late in life, achieved by the intellect.

Double line upon the palm, wavy ; illnesses and infirmities resulting from excessive indulgence in sexual pleasures.

Line straight, strongly colored at the top : Green old age, scientific inventions ; taste for horticulture, architecture.

Frequently cut or broken off : Life probably short ; its joys and its sorrows, etc., coming in fits and starts.

Sometimes *the Line of Saturn* does not end upon the mount of the same name. When such is the case, its significance is changed as follows :

The Line of Saturn turning toward the Mount of Mercury : Success in business, the sciences, eloquence.

Turning toward the Mount of the Sun : Success in the arts and in the acquisition of wealth.

Turning toward the Mount of Jupiter : Success in politics and in the pursuit of honors.

The propitious results in the three last mentioned observations are not to be anticipated unless the line is clear and straight from beginning to end.

When a secondary line, turning toward the Mount of Jupiter, crosses the root of the forefinger : Excessive pride.

Under the same circumstances, with a cross at the end : Unheard of calamity.

Under the same circumstances, with a star at the end : Unheard of success.

When the Line of Saturn unites with the said secondary line, or turns toward it : Pride carried to the pitch of madness.

Deep and red, ploughing a furrow into the mount, penetrating the connecting phalanx of the medius and terminating in a star: Fatal end, crime, danger of the scaffold.

At the foot ending in a spiral, the rest of the line clear and straight: Great misfortune followed by prosperity.

Beginning at the quadrangle and ending in the third phalanx of the Medius: Melancholy, death in prison.

At the end, lines conglomerated, cut off, crooked: End of life unhappy.

Broken off, cut, twisted, patched, all that on the Field of Mars: Struggles, physical or moral.

Absent: Life insignificant, vegetative.

5.—THE LINE OF THE SUN.

Beginning either at the Line of Life, or, inside of the Mount of Venus: In such case, it partakes of the characteristics of its place of origin.

Straight, very deep, clear, long, ploughing a furrow across the Mount of the Sun: Either distinction in the arts, or love of wealth; answer to be sought in the general indications of the hand.

Very distinct and very deep: Favor of influential persons.

Crossed by lines upon the Mount of the Sun: Artistic efforts obstructed by difficulties.

If double or triple, and if these two or three lines are crooked and of equal strength: Fitful application to different branches of art, powers wasted without result.

Two branches of equal dimensions, forming the letter V: Energy wasted through dissipation of powers.

Ending in three branches : The first indicates artistic tendencies, the second holds out promise of wealth, the the third of fame; but the danger is great that all this will prove but a vain hope, or that wealth alone will be achieved.

Three fragments which unite to form a single line, as they cross the Line of the Heart : Reputation, artistic success, good fortune.

Three lines of the same size straight and very deep, and crossing the Mount of the Sun : High reputation.

Touched but not intersected by short horizontal lines: Obstacles, caused by the malevolence of those in power.

Very neat line, but intersected and, as it were, obliterated by a strong dash : Failure in spite of repeated efforts, and of the most brilliant expectations.

6.—THE HEPATIC LINE OR LINE OF THE LIVER.

Long, straight, of good color, moderately broad : Good health, rich blood, harmonious physical development. Good memory, integrity, success in business.

Wavy and fluttering : Bilious temperament, loyalty uncertain.

Well formed and neat, ascending to the Mount of Mercury : Health in old age.

Thick, but cut off : Illness in old age.

Irregular in color, red toward the Line of the Head : Disease of the head.

Narrow, red in the middle : Predisposition to fever.

Red toward the Line of Life : Heart disease.

When it turns toward the percussion, after having crossed the Mount of the Moon : Character capricious in the extreme ; sea voyages.

Separated from the Line of Life : Heart feeble, tendency to a rush of blood to the heart.

Crossed by a short line, which forms a cross with it : Illness to be soon expected.

Straight and hollowed out : Rigidity of character.

Broken off, or cut : Disordered stomach, dyspepsia.

Becoming forked before reaching the Line of the Head, thus forming a triangle with the Line of the Head : Covetous of lucre, regardless of the means ; aptitude for occult sciences.

High in color : Pride, brutality.

Crooked, of bad color : Liver complaint, syncope, palpitations.

Broken and red : High temper, bilious troubles.

Of normal color : Good heart, gay disposition, happiness.

Accompanied by a sister line called the "Milky Way," both lines ascending, clear and straight, from the wrist to the Mount of Mercury : Life always happy.

Forming a triangle with the Line of Saturn and the Line of the Head : Aptitude for the study of nature, and the occult sciences.

Absent : Delicacy of the skin, physical activity, vivacity of speech, love of good wine.

7.—THE VENUS'S RING.

Its presence indicates *a tendency to sensual love and debauchery*. The indication is often corrected by those presented by the hand as a whole, and then its value is only relative.

Broken, double, triple, imperfectly outlined : Desires gross in the extreme.

This indication should be sought in both hands.

Prolonged as far as the Mount of Mercury, and remaining open at this point : Knowledge and will able to overcome these evil instincts, by the help of labor productive of physical fatigue.

Prolonged to the same point, but "closed" : Terrible passions sated by the help of craft, falsehood and robbery.

Complete, but intersected by a deep line toward the Mount of the Sun : Pecuniary losses resulting from sexual excesses.

Complete, but intersected by a line upon the Mount of Saturn : Death in the company of abandoned women, or owing to them.

X.

CHIROMANTIC OBSERVATIONS.

(CONTINUED.)

SECONDARY LINES.—INDEPENDENT SIGNS.
 FIGURES FORMED BY THE MEETING OR COMBINATION OF THE PRINCIPAL LINES.

I.—SECONDARY LINES.

a.—The *Armlet* forms the most important of the secondary lines. It is horizontal and is situated at the bottom of the wrist, which it encircles like a half bracelet.

The *Triple Armlet* is formed by three parallel lines, and is also called the *Magic Bracelet*. When it is very *clear* and *distinct*, it gives assurance of *thirty years of life for each line*. Four lines promise from ninety to a hundred years of life.

When the space covered by the three lines is *free from wrinkles*: Vitality excellent.

When *these three lines* are *deep* and *clearly marked*: Tranquility, good fortune.

When *each of these three lines*, respectively, is formed *in links*: Life laborious, nevertheless, but possibly fortunate, provided the rest of the hand is favorable.

Cross upon the middle of the wrist: Success after much toil, from inheritance or sudden profit.

Two small branches forming an acute angle on the armlet: Rich inheritances, honors in old age.

If, in addition to the foregoing indications, *a cross or star is found within this angle:* A person who is little subject to illness.

b.—The Line of Mars (a repetition or duplicate of the Line of Life): Highly propitious sign.

See what has been said with reference to the Line of Life.

c.—Line straight, hollowed out and colored normally, from the Mount of Mercury to the Mount of Venus: When the hand is good: Skill, the fruit of love. When the hand is bad: Falsehood and theft, prompted by love.

d.—Lines crossing the wrist in the direction of the Mount of the Moon: Much travelling.

e.—Line starting from the armlet, crossing the Field of Mars and extending to the Mount of the Sun—(this is the Line of the Sun prolonged and strongly marked): Wealth and honors obtained through the favor of some person of influence.

f.—Lines ascending from the wrist near the percussion and approaching the Hepatic Line, after having crossed the Mount of the Moon, especially when these lines are of unequal length: Tribulations.

g.—Straight line from the wrist to the Mount of Mercury: Long journeys.

h.—Two lines under each joint of the thumb's phalanges: Extensive landed interests.

A single line at the same places: Moderate pecuniary fortune.

A single line at the same places, but very strong and obvious: Pecuniary condition adequate, but subject to litigation.

i.—Two lines upon the second phalanx of the thumb, vertical but uniting: Hunter who will risk his life.

These same lines separate and crooked: Danger of falling into the hands of thieves.

k.—In a woman—lines at the root of the thumb, upon the Mount of Venus, turning toward the outside of the hand: Number of husbands the same with that of the lines.

When the same lines turn toward the palm: Number of children the same.

l.—Lines cross-wise, horizontal between the root of the ring-finger and the percussion: Marriages or attachments of equal number.

m.—Lines perpendicular to the Line of the Heart, at the same place as above: The same number of children.

When these lines are straight: The same number of boys.

When these lines are crooked: The same number of girls.

When these lines are short and weak: Children who are not destined to live.

n.—Several lines upon the Mount of the Sun in the form of Mercury's staff, or the caduceus: Extreme proficiency in art.

o.—The same figure upon the Mount of Mercury: Great aptitude for the exact sciences.

p.—Line outside of the palm, extending from the Mount of Mercury to the Mount of the Sun: Propensity to take advantage of people who have recourse to the occult sciences.

When this line is hooked : Knavery in such conduct.

q.—Lines which start in a horizontal direction from the percussion of the hand and ascend the Mount of the Moon to a greater or less distance : Journeys, longer or shorter ; as many lines as journeys.

r.—A straight line running from the armlet to the forefinger : Long journeys.

s.—Two lines—one starting from the Mount of Venus, the other from the Mount of the Moon,—uniting with a very straight and neat Line of Saturn : Success with difficulty owing to love and caprice.

In this case, when the Line of Saturn is broken : An intrigue, contrived by the same means, coming to a fatal issue.

t.—Line starting from the beginning of the Line of Life and extending to the Mount of Saturn ; it becomes double as it crosses the Mount of Jupiter : Predisposition to fanaticism, to loud professions of piety.

u.—Line starting from the Mount of Mars, above the Line of the Heart, then ascending to the top of the Mount of the Sun : Desire to shine at any cost.

v.—“ Milky Way,” sister line to the Hepatic Line, when it is very distinct, and extends from the armlet to the Mount of Mercury : Complete and constant happiness.

w.—General ideas concerning the Secondary Lines :
Curved or broken : Adverse circumstances.

An isolated line crossing a mount : Good fortune, success, merit, with reference to the special characteristics of the mount.

Two lines crossing a mount, especially when they intersect each other : Misfortunes, defects, with reference to the characteristics of the mount.

Three straight lines equidistant crossing a mount :
An exceedingly auspicious omen.

A multitude of lines upon a mount : Intensity for good, or for evil of the merits or defects represented by the mount.

Thus : too many lines upon the Mount of Mercury : Craftiness of character ; *or if the hand upon the whole is good :* Legitimate adroitness, mind turned to the exact sciences.

Branches or ramifications of all the lines, whether principal or secondary : Merits or defects in exuberance indicated by each line properly understood.

Branches "lengthwise" of the principal lines : When the lines "ascend" in the direction of the line : Good sign : When they "descend," that is to say, extend in a direction opposite to that of the line : Bad sign.

Lines in links, whether the lines be principal or secondary : Obstacles, difficulties, opposition in the province traversed by each of the lines.

Numerous lines upon the nail phalanx of the fingers : Danger of drowning, or at least, of falling into the water.

2.—INDEPENDENT SIGNS.

a.—STARS : Indicate events, inevitable, beyond our control, generally dangers ; sometimes disturbances which finally turn out for our benefit.

Star upon the Mount of Jupiter : Good fortune, satisfied ambition, honors, sudden elevation, success in love.

Star upon the nail phalanx of the forefinger : Habit of communing with the invisible world.

Star upon the nail phalanx of the middle-finger : wholly unforeseen happy events.

Star upon the connecting phalanx of the middle-finger : Assassination, or death by assassination.

Star upon the Mount of Saturn : Very fatal sign ; assassination ; death upon the scaffold.

The two last stars united upon the same hand : Infallible sign of a dishonorable death.

Star upon the Mount of the Sun : Riches bringing ill-luck ; reputation by some event which often turns out to be fatal.

Star upon the same mount, accompanied by a line which crosses the mount : Fame due to talent.

Star upon the same mount, accompanied by several lines : Riches.

Star upon the Mount of Mercury : Fraud, dishonor.

Star upon the Mount of Mars : Murder.

Star upon the Mount of the Moon : Hypocrisy, treachery, dissimulation ; also, ill-success due to the imagination, danger of drowning.

Star upon the Mount of Venus, toward the bottom of the mount : Misfortune caused by women.

Star situated at the bottom of the second phalanx of the thumb : Misfortune due to women.

b.—SQUARES : Indicate good sense, justice, cool energy.

Square in the hollow of the hand : Good sense, coolness.

Square upon the Mount of Venus near the Line of Life : Imprisonment, the convent.

c.—SMALL RED SPOTS UPON THE LINES*: Wounds.

The place where the person will receive the wounds is indicated by the nature of the line itself.

Small white spots upon the Line of the Heart: Frequent intrigues, passions satisfied.

Small white spots upon the Line of the Head: Scientific discoveries.

d.—CIRCLES OR OVALS: A halo of glory.

Circles in general upon lines: Bad signs.

Circles upon the Mount of the Sun: Glory, great success.

Ovals upon the Line of the Head: One oval, loss of one eye; two ovals, loss of both eyes.

e.—TRIANGLES IN GENERAL: Aptitude for the sciences.

Triangle upon the Mount of Jupiter: Skill in diplomacy.

Triangle upon the Mount of Saturn: Proficiency in the sadder branches of knowledge; predisposition for religious persecution; morbid fanaticism.

Triangle upon the Mount of the Sun: Science and art combined.

Triangle upon the Mount of Mercury: Political adroitness.

Triangle upon the Mount of Mars: Skilfull tactician.

Triangle upon the Mount of the Moon: Reasonableness, prudence, or mysticism.

* Previously mentioned in the examination of the principal lines: repeated here merely for convenient reference. Strictly speaking, these are not *Independent Signs*.

Triangle upon the Mount of Venus: Calculation in love matters.

f.—CROSSES: In general ill-boding signs, with some very rare exceptions; especially, if the crosses are irregular or ill-formed.

Crosses in the Quadrangle: Mysticism. *In excess:* Superstition. *When the Line of Saturn forms a junction with them:* Happiness due to religion.

Crosses in the lower part of the Field of Mars: Some event which will disturb your whole life; changes in your situation.

Cross upon the Mount of Jupiter: Marriage for love, domestic happiness.

Cross upon the Mount of Saturn: Mysticism, self-destructive and bringing destruction to others.

Cross upon the Mount of the Sun: Career in the arts or in the acquisition of wealth arrested.

Cross upon the Mount of Mercury: Thievish propensity.

Cross upon the Mount of Mars: A person physically dangerous.

Cross upon the Mount of the Moon: Deceitful practices.

Cross upon the Mount of Venus: Fatal, absorbing love.

When the other signs are good, this one indicates a single passion which is reciprocated.

Small crosses: Reveries.

Large crosses: Bigotry, danger of hallucination.

Large crosses, repeated upon both hands: Insanity of a character indicated by the nearest mount.

Cross upon the wrist, in the middle: Success after

many toils, through sudden events; (inheritances, gains in lotteries, etc.)

g.—GRATINGS OR GRIDIRONS: They signify obstructions; they accordingly, as a rule, give the mounts a sinister meaning.

Grating upon the Mount of Jupiter: Vanity, superstition, selfishness, domineering temper.

Grating upon the Mount of Saturn: Want of success.

Grating upon the Mount of the Sun: Love of false glory or ill-gotten wealth; loquacity, empty talk.

Grating upon the Mount of Mercury: A thief; scientific pretender.

Grating upon the Mount of the Moon: Blue devils, morbid imagination, constant restlessness.

Grating upon the Mount of Mars: Violent death.

Grating upon the Mount of Venus: Ignoble desires.

h.—ISLANDS: In general, things ignoble, frequently hereditary diseases.

Island upon the Line of the Heart: Adultery.

Island upon the Line of Life: Mysterious birth.

Island upon the Line of the Head where it crosses the Field of Mars: Sanguinary projects.

Island upon any other part of the Line of the Head: Infamous ideas and projects.

Island upon the Line of Saturn, which is handsome: Happiness procured by adultery.

Island upon the Line of Saturn which is ugly, and when the island itself is ill-formed: Unhappiness resulting from adultery.

Island upon the Hepatic Line: Theft, bankruptcy, liver complaint.

When the lines near the ring-finger, which indicate the number of marriages, form islands with the Line of the Heart: Marriages with near relatives.

i.—OTHER SIGNS OF LESS FREQUENT OCCURRENCE.

Hook upon the Mount of the Moon, formed by meeting of two clearly marked lines: Danger of death by drowning.

Crescent upon the Mount of the Moon: Fatal influence exerted by women and the imagination.

3.—FIGURES FORMED BY THE MEETING OR COMBINATION OF THE PRINCIPAL LINES.

a.—THE FIELD OF MARS.

This, as we have already stated,* is the space included between the Line of Life, the Line of the Head and the Hepatic Line. The space is in the form of a triangle.

When the Field is not clearly outlined: Prolong mentally the lines above indicated and consider the space thus defined.

When the Field is clearly outlined and of good color: Good health, long life.

When it is broad and spacious: Boldness and breadth of ideas, magnanimity.

When, in addition, the lines which bound the Field, are not too red: Nobleness of character.

* See Chapt. IV.

Field small and narrow: Meanness, avarice, cowardice.

Circle in the middle of the Field: Brutality of character, quarrelsomness, capriciousness.

Cross upon the inner part of the Field: Malice, quarrelsome disposition.

Several crosses upon the inner part of the Field: Death by hanging or decapitation.

A semi-circular mark connected with the Line of the Head, found upon the Field: Violent end due to the fault of the person under examination.

Same sign, but connected with the Hepatic Line, still, however, situated upon the inner part of the Field: Good sign; character masculine and capable of improvement.

Supreme angle (see Chapt. IV), *clearly marked, well-shaped, pointed:* Good disposition, delicacy of mind, nobleness of character.

Supreme angle obtuse: Mind dull, heavy.

Supreme angle beginning at the origin of the middle-finger: Life wretched, tormented by avarice; imprisonment.

Supreme angle formed very low down: Life wretched, lack of money; imprisonment.

Angle on the right very distinct and normal, of good color: Propitious sign.

Angle on the right too acute: Avarice, feebleness of heart.

Angle on the right too obtuse and not very distinct: Bad disposition, coarseness, laziness.

Angle on the left very distinct and normal, of good color: Happy sign; intelligence, good heart.

Angle on the left too acute: Malicious disposition, nervous temperament easily disturbed.

Angle on the left obtuse : Mind sluggish, want of steadiness.

Cross, well-formed upon the Field of Mars under Saturn's finger : Fondness of mystery, tendency to superstition.

b.—QUADRANGLE.

This space is bounded on the one side by the *Line of the Heart*, and on the other by the *Line of the Head*, and occupies all the hand that extends from the *Mount of Jupiter* to the *percussion* (see Chapt. IV). It is generally called the *Table of the Hand*.

Quadrangle growing constantly larger and larger, as far as the percussion : Good constitution, loyalty, regularity of habits, temperance.

Quadrangle narrowed at the middle : Injustice, bad disposition, deceit, exile.

Quadrangle crossed by many secondary lines : Head feeble.

Quadrangle absent : Misfortune, depravity.

Cross ill-formed within the quadrangle : Unfavorable omen ; also great exaltation.

Cross of good color within the quadrangle : Man of good but weak character, who will fall a prey to women who will spoil his good qualities. Nevertheless, should he lose his fortune, he will retrieve it by his talent.

Cross clearly defined within the quadrangle, near the Mount of Mars and the Mount of the Moon : Journeys which will, perhaps, turn out well.

Cross clearly defined, within the quadrangle under Saturn's finger : Tendency to mysticism.

The same cross very conspicuous : Superstitiousness.

XI.

DIFFERENT TYPES OF HANDS.

1.—HANDS OF THE PREVAILING TYPES.

(AS EXPLAINED BY CHIROGNOMY ALONE.)

a.—THE ELEMENTARY OR RUDIMENTARY HAND.

Brutal; unimaginitive; soulless; only seeking to live well, the gratification of the senses. Such is the hand of the *navvy*, and of the day laborer who does not put any intelligence into his work.

The characteristics of this hand are :

- 1.—*Thick fingers, which have no suppleness.*
- 2.—*Stubby thumb.*
- 3.—*Hands large, thick and very hard.*

The hands of the races of conquerors of ancient days, were of this type. Such was the hand of the lord who lived by rapine and plunder; such the hand of the German soldier.

b.—THE USEFUL HAND.

It is expressive of orderly instincts, of persevering habits, prudence, ideas matter-of-fact but sensible and practical.

- 1.—*Size, average or rather large.*

- 2.—*Fingers knotty, the last phalanx square.*
- 3.—*Thumb large ; root well developed.*
- 4.—*Palm of average size, hollow, firm to the touch.*

c.—THE ENTERPRISING HAND.

The hand of this type signifies confidence in the future: faith in intelligence and in human effort well directed. But at the same time it believes in labor as a means. It seeks abundance, comfort, but does not suffer its energies to be frittered away by the luxuries of Capua.

The characteristics of the *enterprising hand* are the same with those of the *useful hand* except that:

The Fingers are spatulated and not square.

d.—THE ARTIST'S HAND.

Each of the characteristics of this hand must be interpreted separately; in point of fact, the variety in the hands of artists is very great.

Thus we have:

1.—*The supple hand, with a small thumb, palm of moderate size, conical fingers:* Artistic skill, thirst for riches and reputation.

2.—*Large hand, firm, conical fingers:* Its possessor seeks in art the refinement of sensual pleasures.

3.—*Hand with palm of medium size, small thumb, fingers smooth and conical, but approaching the square form:* Strong passions, want of moral restraint: subjection to the senses: want of depth in intellectual substructure. The owner has faith but no reasoning power.

e.—THE PHILOSOPHER'S HAND.

The hand, rationalist, inquisitive. The hand of the

man of science. Its possessor loves absolute verity, is fond of calculation, systematical research and methodical deductions: seeks *truth* rather than *beauty*.

Characteristics:

- 1.—*Palm of medium size, elastic.*
- 2.—*Fingers knotty.*
- 3.—*Nail phalanges half-square, half-conical.*
- 4.—*Thumb large: Both the phalanges nearly equal in size:* This indicates that logic and inspiration are equally strong.

We would add that there are various modifications of the Philosopher's Hand, and the construction to be put upon it varies accordingly. Thus:

A philosopher *with very large hands* proceeds by *analysis*.

A philosopher *with very small hands* has recourse, ordinarily, to *synthesis*.

A philosopher with *a small thumb* will be under the influence of the sentiments.

A philosopher with *a large thumb* is controlled entirely *by the brain*.

To enter into particulars, we would state that *clergymen with spatulated fingers* aim at temporal success, and try to render the church flourishing, considering it as a social institution;

Clergymen with conical fingers seek the glory of God and hold communion without ceasing with heaven.

With the assistance of the comparative observations contained in this work, and a faithful application of its principles, it will be easy to get an idea of the special aptitudes, of the mental tendencies of any member of the medical, legal or other liberal professions.

A complete series of indications have been described, which, considered collectively, cannot fail to lead the student of minute details to a correct result.

f.—THE PSYCHIC HAND.

This is the finest and rarest of all hands. It is the hand of genuine philosophers, the hand, not of men who occupy themselves with the subtleties of logic, but of men who are inspired ; of men of true enlightenment, free from all hypocrisy ; whose enthusiasm is pure ore, free from all alloy.

These are its characteristics :

- 1.—*Hand small and elegant.*
- 2.—*Knots imperceptible.*
- 3.—*Nail phalanx, almond shaped.*
- 4.—*Palm of average size.*
- 5.—*Thumb small and elegant.*

If the *hand is large and knotty*—all the other characteristics having been discovered and noted—greater strength of will and love of calculation will be indicated, but less simplicity and unreserved devotion.

g.—WOMAN'S HAND.

Here, we will give separately the construction to be put upon each characteristic.

1.—*The fingers are seldom knotty upon this hand :*
In fact, woman yields obedience to the imagination and to intuition far more than to the force of argument.

This, however, is not the elementary hand described above. The cares of maternity lift woman to a higher level.

2.—*When the hand is terminated by square phalanxes:*

In such case, the person is controlled by reason and calculation.

3.—*If the hand is small, supple, soft, the muscles hardly at all developed, the hand rose-colored, knotty:* Its owner will be bright and of high spirits.

4.—*The palm strong, fingers conical, thumb small, fingers smooth:* Impressionable under the influence of the imagination.

5.—*Fingers delicate, smooth, pointed; palm narrow and elastic but not soft:* Fondness for spiritual and intellectual pleasures rather than for those of the senses. More genuine piety than merely formal devoutness. Consecration to the serious duties of life.

6.—*Hand of the woman of the Anglo-Saxon race; phalanx square but with neatness:* Domestic affection, sobriety of imagination.

7.—*The French woman's hand, thumb small with phalanx spatulated:* Sympathetic frankness, practical turn of mind, love of activity, system, a slight tendency to household tyranny.

***h.*—COMPOSITE HAND.**

The seven different types of hand (from *a* to *g*), we have thus enumerated and described, form the *generic hands*. Of course, they are seldom actually found in typical purity, with the exception, perhaps, of the *elementary hand*, which is the hand that Adam, who delved, transmitted to his unhappy descendants.

The hand which will be met with, the most frequently, in actual observation, is the *Composite hand*: it presents characteristics borrowed from different pure and original types.

In interpretation, a consideration is required of the constituent elements of each one of these hands, a minute, difficult task, one that cannot, in our judgment, be performed without the assistance of chiromancy, which, while it completes and corroborates the chirognomic observations, serves, in the last resort, to control them.

With d'Arpentigny, we would say :

“The mind personified in the *composite hand* partakes of the attributes belonging to all the types from which its form is derived.”

It is, therefore, with the *Composite hand* that is associated the comprehension of mixed work of average ideas, and of the branches of knowledge which do not belong to the realm of pure science, that is of such branches, for example, as relate to government and mercantile business. To this hand belong also minds fitted to excel in the arts which are not the offspring of pure poetical imagination, but deal with truth and beauty in their application ; in short, in the useful arts—the arts of manufacture.

In leaving this branch of our subject, we beg leave to quote the following beautiful passage from d'Arpentigny :

“Suited for many things, composite hands excel in none. Their heritage is moral indifference. On the contrary, the hand of pure type, in each variety, is the vase of alabaster, in which God himself placed the deathless germ destined to reveal, or restore, every art, every science, hitherto unknown, or from time immemorial passed out of the memory of man.”

2.—HANDS OF THE SEVEN CAPITAL SINS.

(VIEWED IN THE LIGHT OF CHIROGNOMY AND CHIROMANCY.)

a.—PRIDE.

(Each characteristic interpreted separately).

Fingers long : Meanness.*Fingers withered and knotty* : Selfishness, tyrannical disposition.*Fingers conical, especially the forefinger* : Wrong-headedness.*First phalanx of the thumb, very long* : Willfulness, contempt for others.*Second phalanx of the thumb very short* : Lack of logical power.*Philosopher's knot* : Scepticism.*Mount of Jupiter exaggerated* : Excessive pride.*One branch of the Line of Life ascending toward the Mount of Jupiter with a star at the end, upon the mount itself* : Pride amounting to madness.*The Line of the Head short* : Same indication.*The Mount of the Sun covered by cross-lines* : Same indication.*b.*—LASCIVIOUSNESS.*Hands small, fat, tender, soft, with dimples* : Love of pleasure.*Fingers broad at the root* : Same sign.*Fingers pointed* : Inclination for every species of material enjoyment.*Thumb, nail phalanx short* : Freedom from care, effeminacy.

Thumb, middle phalanx short: Reasoning power defective.

Palm soft: Sensuality excited by the imagination.

Mount of Venus exaggerated, covered by intersecting lines: Lusts of the flesh strong.

Mount of the Moon exaggerated: Desires heightened by the imagination.

Venus's ring short, not extending as far as the Mount of Mercury: Cold blooded debauchery.

Venus's ring, broken, double or triple: Unrestrained debauchery.

Line of the Heart broad and pale: Cold blooded debauchery.

Line of the Heart, either red or livid in color: Lasciviousness.

A cross upon the connecting phalanx of the forefinger: Same sign.

Many deep lines running from the root of the thumb to the Line of Life: Same sign.

Star on the thumb, near the nail: Same sign.

C.—ANGER.

Hands very hard, of a greenish tint.

Fingers smooth and spatulated.

Thumb, nail phalanx very short and ball-shaped.

Line of Life, broad, hollow, red: Brutality.

Field of Mars streaked, with a cross in the middle: Quarrelsomeness.

Mount of Mars flat and streaked: Rage.

The whole hand covered with streaks: Irritability in the extreme.

d.—LAZINESS.*Hands fat, very soft and tender.**Fingers pointed and smooth:* Life dreamy, full of romance.*Thumb, nail phalanx very short:* Heedlessness.*Mount of Jupiter absent:* Want of ambition.*Mount of Venus, normal without streaks, not rugged:* Few sentiments of affection.*Mount of Mercury absent or level, free from wrinkles:* Absence of inclination for scientific studies.*Mount of the Sun's level:* Artistic ideas wanting, love of money.*Line of Life narrow, pale:* Lack of vital energy.*e.*—AVARICE.*Skin upon the back of the hand withered and wrinkled.**Fingers square or extremely pointed.**Fingers, long, very thin, dried up.**Fingers knotty.**Fingers so close together that it is hardly possible to see between them.**Thumb twisted as though bent toward the fingers; fingers turned toward the thumb as if to take hold of it.**Mount of the Moon absent:* Want of imagination.*Mount of Mercury full sized, obstructed:* Thievish propensity.*Line of the Head very straight, extending to the percussion:* Sign of great significance.*Line of the Heart short, without ramifications, crooked in the middle:* Avarice and the practice of usury.

Secondary Line going straight from the Line of the Heart to the little finger : Avarice carried to the pitch of madness.

f.—ENVY.

Hands long, withered, bony : Heart withered up.

Fingers spatulated : Activity of imagination.

Thumb, nail phalanx long : Domineering spirit.

Thumb, second phalanx short : Reasoning power defective.

Philosopher's Knot exaggerated : The spirit of independence carried to the extreme.

Mount of Jupiter exaggerated and obstructed : Boundless pride.

Mount of the Sun exaggerated and obstructed : Excessive and impotent cravings for celebrity and wealth.

Mount of Mercury of undue size : Troubled imagination.

Line of the Heart narrow and very short : Selfishness.

A space, quite shut in, is found between the Line of the Head and the Line of Life.

g.—GLUTTONY.

Here we find again the hand which signifies love of pleasure and luxury, with the signs less strongly marked.

Hands short, fat, plump, glowing with health, soft and flexible : Devotion to the world of the senses.

Palm of greater length than that of the fingers : Extreme sensuality

Thumb mean, nail phalanx long : Recklessness, effeminacy.

Thumb, middle phalanx very short : Detestation of argument.

Mount of Jupiter of full size : Given to the pleasures of the table.

The Mount of the Moon of full size : Dislike of fuss.

Mount of Venus, smooth and of medium size : Tranquility in love.

Line of the Heart short and without branches : Selfishness.

Line of the Head short : Brutal gluttony.

Line of the Head fine and long : Delicacy in the gratification of the palate.

Lines—especially in youth—red in color.

3.—HANDS OF PERSONS TO BE AVOIDED.

a.—THE HAND OF WOMEN OF PLEASURE.

We have already described the hand of pleasure in general ; the indications may be summed up, as follows :

1.—*Thumb short.*

2.—*Hands fat, soft, plump.*

3.—*Venus's ring very conspicuous and short.*

Other signs supplement these main indications :

1.—*Line of Mars long and red.*

2.—*Small red spots at the root of the little finger.*

3.—*Mount of Venus very high, well rounded, much streaked.*

4.—*Line of the Heart bifurcated at its origin.*

5.—*Numerous lines upon the Field of Mars.*

b.—THE HAND OF INTRIGUING WOMEN.

- 1.—*Hands withered, long, knotty.*
- 2.—*Line of the Heart free from branches.*
- 3.—*Line of the Head straight and long.*

Frequently these new indications are supplemented by the signs found on the hand of pleasure.

c.—THE HAND OF ASSASSINS.

- 1.—*Ill-formed hands.*
- 2.—*Crooked fingers.*
- 3.—*Thumb ball-shaped.*
- 4.—*Lines not much hollowed out, but of a livid color upon the connecting phalanx of the little finger.*
- 5.—*A sister line accompanying the Line of Life, but only its lower part.*
- 6.—*Line of the Head very thick, very deep, and accompanied by small dark colored lines.*
- 7.—*Line of the Head accompanied by one or two circles.*
- 8.—*Line of the Heart forming an angle with the Line of the Head and separated from the Line of Life.*
- 9.—*Line of Life swollen at the beginning.*
- 10.—*Small red spots upon the Line of Life.*
- 11.—*Line of the Head, red, deep, crooked.*
- 12.—*Two semi-circular figures upon the Field of Mars.*
- 13.—*Line of Life thick throughout its course.*
- 14.—*Line of the Heart curved at the beginning, then descending in the form of a semi-circle which touches the Line of the Head in which it loses itself before reaching the Line of Life.*

15.—*A cross upon the Field of Mars indicates a man who is quarrelsome even to bloodshed.*

d.—THE THIEVES' HAND.

- 1.—*Fingers long, knotty, thin, withered.*
- 2.—*Fingers spatulated or pointed (according to their specialty, whether burglars or swindlers.)*
- 3.—*A gridiron upon the Mount of Mercury.*
- 4.—*Line of the Head, crooked, broken, parti-colored.*
- 5.—*Mount of Mercury furrowed with red secondary lines.*
- 6.—*Large line deeply marked upon the connecting phalanx of the little finger.*
- 7.—*Lines either in the form of a branch or of a cross upon the same phalanx.*

e.—THE HAND OF LIARS.

- 1.—*Fingers pointed and ill-jointed.*
 - 2.—*Thumb short.*
 - 3.—*Line of the Head bifurcated near the percussion.*
 - 4.—*Line of the Head short, not continuous.*
 - 5.—*Line of the Head separated from the Line of Life, and the space between the two lines covered with gridirons.*
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XII

VOCABULARY OF LOCUTIONS

CONCERNING

- a.* GENERAL HEALTH,
- b.* DESCRIPTION OF CHARACTER,
- c.* EXPLANATION OF PAST, PRESENT AND FUTURE
CIRCUMSTANCES OF LIFE,

Translated in Palmistric Language, *i. e.*, indicating the divers
chirognomic and chiromantic signs revealing
the presence or absence of each
of these symptoms.

ENTIRELY NEW AND ORIGINAL.

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A.

Adultery.—Island on the Line of the Heart.

Adultery (Happiness in).—Island on a beautiful
Line of Saturn.

Adultery (Misfortune caused by).—Correct Island
on an incorrect Line of Saturn, or badly formed Island on
a well formed Line of Saturn.

Activity.—Mount of Mercury well developed. Line of
the Liver absent.

Affections (Ill-balanced).—Line of the Heart appearing to run to the back of the hand, over the percussion.

Ambition (Noble); honors.—Mount of Jupiter well developed. Line of the Heart throwing three branches toward the Mount of Jupiter. Line of Life, instead of beginning as usual, starts with a strong branch toward the Mount of Jupiter. Star on the Mount of Jupiter.

Architecture (Aptitude for).—Straight Line of Saturn, colored at the end, near the Mount of Saturn.

Arts (Aptitude for the Fine).—Several lines on the Mount of the Sun, forming a *caduceus* or Mercury's Wand.

Artistic Power neutralized through division of strengths.—Line of the Sun divided in two branches forming the letter V.

Arts and Sciences combined.—Triangle on the Mount of the Sun.

Assimilation (Capability of).—Hands of middling size.

Attachment (Strength or weakness of the capability of).—In proportion with the length of the Line of the Heart.

Avarice.—See Chap. XI. 2. (Hands of the Seven Capital Sins).

B.

Bad faith.—Line of the Heart absent. Line of the Head not joined to the Line of Life. Quadrangle narrow at the middle.

Bankruptcy.—Island on the Line of the Liver.

Bilious constitution.—Undulating Line of the Liver.

Birth (Mystery concerning the).—Island on the Line of Life.

Boys (Born or to be born).—Straight, vertical lines between the root of the little finger and the percussion. (As many lines as many boys.)

Brutality.—Line of Life very deep all along. Line of the Liver highly colored. Small Plain of Mars with a circle or a cross marked in the middle.

C.

Calamity (Unheard of).—Secondary line starting from the Mount of Jupiter and cutting the root of the index ; at the end of that line a cross.

Capacity for good work.—Strong and knotty fingers.

Catastrophy ; total change in life.—Cross in the lower part of the Plain of Mars.

Celebrity.—Mount of the Sun crossed by three equal and parallel lines. Star on the Mount of the Sun accompanied by one line crossing the Mount of the Sun.

Celebrity through fatal event.—Star on the Mount of the Sun.

Character (Noble, manly, perfectible).—In the Plain of Mars is found, attached to the Line of the Liver, a semi-circular sign. The Supreme angle is sharp, well made, distinct.

Character (Good) but sadly influenced by women ; will however conquer fortune anew.—Well colored star in the Quadrangle.

Children born or to be born.—Lines, vertical to the Line of the Heart, between the root of the little finger and the percussion. (As many lines, as many children). Lines at the root of the thumb, on the Mount of Venus, starting toward the palm.

Children who shall not live.—Feeble and short lines, vertical to the Line of the Heart, between the root of the little finger and the percussion. (As many lines, as many children.)

Circumspection (Want of).—Line of the Head broad and pale.

Cleverness inspired by Love.—If the hand is good : secondary line straight, deep, well colored, extending from the Mount of Venus to the Mount of Mercury.

Coldness ; want of Kindness in all circumstances of life.—Mount of Venus absent.

Commerce, industry (Aptitudes for) and all legitimate speculations.—Mount of Mercury well developed.

Commercial combinations and useful innovations (Genius for).—In a good hand : mounts of Mercury and of the Sun well developed.

Composure, coolness in danger.—Mount of Mars well developed, square in the middle of the hand.

Composure, coolness (Want of).—Mount of Mars absent.

Conscience (Scrupulous).—Supreme angle clear, well made, sharp.

Coquetry (Undesirable).—Mount of Venus in excess.

Counselor (Good), true friend.—Long and narrow hands.

Courage.—Mount of Mars normal.

Cowardice.—Mount of Mars absent. Plain of Mars small and narrow.

Cruelty.—Fingers short, thick, fat at the end. Mount of Mars in excess. Great space between the Line of the Head and the Line of Life, both these lines broad and red.

Curiosity.—Fingers thrown easily backwards with the help of the other hand. Fingers smooth and transparent.

D.

Danger to be drowned.—Numerous lines on the nail-ed phalanx of the fingers. Star on the Mount of the Moon Also Sign in form of a hook on the same Mount.

Danger at the hunt or on shooting excursions.—Two vertical lines on the second phalanx of the Thumb, joining together at the lower end.

Danger to fall in the hands of thieves.—Two vertical lines on the second phalanx of the Thumb, remaining separate and winding.

Dangerous people.—See Chap. XI. 3. (Hands of Persons to be avoided).

Death (Violent).—Line of the Heart joined under the index to the Line of the Head and the Line of Life. Line of the Head and Line of Life separated by a large space, both lines being broad and red. Mount of Saturn wrinkled. Red line of Saturn penetrating in the joining phalanx of the medius and ending with a cross. Star on the joining phalanx of the medius. Grating on the Mount of Mars.

Death (Violent), unavoidable.—Line of the Heart united, under the medius, to the Line of the Head and the Line of Life.

Death (Certain and violent) at a stated date.—Line of Life broken in both hands. (To find out exact epoch of Death, use means of calculation indicated in Chap. VI.)

Death (Violent) caused by the sole imprudence of the victim.—In the Plain of Mars, semi-circular sign attached to the Line of the Head.

Death in company with lost women or on account of them.—Incomplete Venus' Ring, cut by a line on the Mount of Mercury.

Death in prison.—Line of Saturn starting from the Quadrangle and entering in the medius.

Death on the scaffold.—Line of the Head divided into two fragments under the Mount of Saturn. Mount of Saturn covered with lines. Red Line of Saturn penetrating in the joining phalanx of the medius and ending with a cross. Stars on the joining phalanx of the medius and on the Mount of Saturn, or one star in each place. Small Plain of Mars with several crosses in the interior.

Debauchee without heart, destroying the constitution.—Line of the Heart long and very pale.

Deceive (Will) himself and others.—Line of the Head divided into two branches at the end, one branch descending towards and penetrating in the Mount of the Moon. Cross on the Mount of the Moon.

Depravity.—Line of the Heart absent. Angle on the right not very clear and too obtuse. Quadrangle absent.

Desires (Shameful).—Grating on the Mount of Venus.

Desires and projects (Infamous).—Island on the Line of the Head, at any place except along the Plain of Mars.

Desires (Easily excitable).—Line of Life endowed with several small branches at the top of the Line, running towards the fingers.

Despotism.—Grating on the Mount of Jupiter.

Dignity (Want of); low tastes.—Mount of Jupiter absent.

Diplomat (Clever).—Triangle on the Mount of Jupiter.

Disappointments (Frequent); numerous losses.—Mount of the Moon in excess. Line of the Heart bifurcated at the start, one branch toward the Mount of Saturn, the other toward the Line of Life. Line of the Head and Line of Life joined only by branches.

Discoveries (Scientific).—White dots on the Line of the Head. Line of Saturn straight, colored at the end.

Diseases.—Line of Life cut by several small lines, (as many lines, as many diseases). Line of Saturn starting from the Line of the Head and undulating towards the Mount of Saturn.

Disease (Approaching).—Line of the Liver cut by a line forming a cross with the principal line.

Disease (Terrible).—Line of Life broken in one hand, feeble in the other hand.

Disease already in incubation and which will bring sure death.—Line of Life broken in one hand, continued in the other hand; the broken fragment starting towards the interior of the Mount of Venus.

Disease, already in incubation, but which may still be cured.—Line of Life broken in one hand, continued in the other hand ; the broken fragment starting toward the interior of the palm.

Disease (Very serious) of which the root is extirpated.—Line of Life broken in one hand, continued in the other hand ; the fragments continuing in the correct direction.

Disease in old age.—Thick Line of the Liver, cut.

Disease to be attributed to sensual excesses.—Double undulating Line of Saturn in the palm.

Disease (Bilious).—Line of the Liver broken and red.

Disease of the brain.—Mount of the Moon in excess. Line of Life cut by several small lines. Line of Saturn beginning at the wrist and broken when reaching the Line of the Head. Line of the Liver unevenly colored ; red about the Line of the Head.

Disease of the liver.—Line of the Head too thin. Line the Liver undulating, of a bad color. Island on the Line of the Liver.

Disease of the heart.—Line of the Liver red near the Line of Life. Angle on the right too sharp.

Disease of the stomach ; bad digestion.—Line of the Liver cut, broken.

Disease of the Limbs.—Line of the Head cut at the beginning.

Dishonor ; fraud.—Star on the Mount of Mercury.

Drunkenness.—Trembling fingers.

E.

Egotism.—Mount of Venus absent. Grating on the Mount of Jupiter.

Emotions (exhuberant).—Line of Life endowed with several small branches at the top, starting towards the fingers.

Energy (Want of).—Fingers badly placed ; no uniformity in their type.

Enjoy life (Good dispositions to).—Flexible palm ; thickness and surface of the palm in good proportion with the thumb and the other fingers.

Envy.—See Chap. XI, 2. (Hands of the Seven Capital Sins).

Equilibrium (Excellent moral).—Hands long and thin.

Estates (Important) in the future.—Two lines under the joint of each phalanx of the thumb.

Exaltation (Extreme).—Badly formed cross in the Quadrangle.

Exil.—Quadrangle narrow in the middle.

Extravagances (Romantic).—The Line of the Head having gone beyond the Plain of Mars, descends strongly toward the Mount of the Moon.

Eyes (Loss of the).—Ovals on the Line of Life : one oval, loss of one eye ; two ovals, loss of two eyes.

F.

Failure in spite of strong efforts and fair prospects.—Line of the Sun very fine, but crossed, and as much as suppressed by a contrary line on the mount.

Falls.—Line of the Head cut at the start.

Fanaticism ; loud professions of religion.—Line starting from the origin of the Line of Life and reaching the Mount of Saturn, being doubled on the Mount of Jupiter.

Fanaticism (Raving) ; love of persecution.—Triangle on the Mount of Saturn.

Fancies (Unruly).—Mount of the Moon in excess. Line of the Head not joined to the Line of Life, or joined only by branches. Line of the Head starting toward the percussion, after having crossed the Mount of the Moon.

Fatality.—Line of the Heart broken under the Mount of Saturn.

Fatality (Excessive) for good or evil.—Line of Saturn beginning at the wrist, going up straight, and penetrating in the joining phalanx of the medius.

Favor of influential people.—Line of the Sun very clear and deep on all its survey.

Feverish disposition.—Line of the Liver narrow, red in the middle.

Fixed aims (Want of).—Line of the Head formed in chain.

Fortune (Unexpected) due solely to favor.—Line of the Sun starting from the Armlet and reaching, straight and well marked, to the Mount of the Sun.

Fortune (Lucky).—Line of the Heart bifurcated at the start : one branch toward the Mount of Jupiter, the other horizontal and normal.

Fortune (Middling, pecuniary).—One line only (horizontal) under each joint of the phalanxes of the thumb.

Fortune (Constant, pecuniary).—Mount of the Sun well developed. Line of the Liver long, straight, nicely colored, not too broad. Star on the Mount of Jupiter.

Fortune (Lucky) due to merit.—Line of Saturn straight, full of branches going upwards ; the line beginning at the Line of Life. Star on the Mount of Jupiter.

Fortune (Very variable) ; sudden changes from poverty to wealth, and from wealth to poverty.—Line of Saturn straight, full of branches going downwards ; the Line beginning at the Line of Life. Star on the Mount of Jupiter.

G.

Generosity, liberality.—Hands long and slender. Line of Saturn straight, and full of branches going upwards, that line beginning at the Line of Life. Plain of Mars broad.

Girls born or to be born.—Undulating lines, vertical to the Line of the Heart between the little finger and the percussion. (As many such lines as many girls born or to be born).

Glory.—Circle on the Mount of the Sun.

Good-will towards all.—Mounts of Venus and of the Sun well developed.

Gourmandise.—See Chap. XI, 2. (Hands of the Seven Capital Sins).

H.

Happiness ; prosperous life.—Line of Heart bifurcating at the start, one branch toward the Mount of Jupiter, the other stopping sharp between the Mounts of Jupiter and Saturn. Line of the Liver, clear, straight, nicely colored, not too broad. Triple Armlet deeply marked and clear. Star on the Mount of Jupiter.

Happiness due to religion.—Cross in the quadrangle, attached to the Line of Saturn.

Happiness (Tardy) due to merit.—Line of Saturn straight and fine, starting from a correct Line of the Head.

Happiness destroyed by love affair.—Line of Saturn beginning at the wrist and suddenly broken on reaching the Line of the Heart.

Happiness caused by some one's fancy ; often a love fancy.—Line of Saturn beginning at the Mount of the Moon, straight until the Line of the Heart, into which it merges ; Line of the Heart inclining towards the Mount of Jupiter.

Happy event, totally unexpected.—Star on the nail phalanx of the medius.

Happy old age.—Line of Saturn straight, colored at the end.

Head (Feeble).—Quadrangle crossed by secondary lines.

Health (Good) ; physical harmony.—Line of the Liver straight, long, nicely colored, not too broad. Two lines form a sharp angle in the Armlet, and in this angle is found a star or a cross. Plain of Mars well marked and nicely

colored. Quadrangle always broadening until the percussion is reached.

Health (Bad).—Line of Life long but very thin.

Health in old age.—Line of the Liver well marked and colored, reaching as far as the Mount of Mercury.

Heart (Good).—Line of Life fine, well colored, long. Line of the Heart correct, starting from the Mount of Jupiter and reaching to the percussion. Correctly colored Line of the Liver. Angle on the left specially fine.

Heart (Broken).—Line of Saturn beginning at the Line of the Head and undulating as far as the Mount of Saturn.

Heart (Obstruction of the).—Line of the Liver joining the Line of Life.

Heart (Barrenness of).—Naked line of the Heart, without branches.

Homicide (Inclination to commit).—Squares or black spots at the beginning of the Line of Life. Island on the Line of the Head when bordering the Plain of Mars.

Homicide (Occasions of).—Circles on the Line of Life. Star on the Mount of Mars.

Homicides to be committed.—Red knots on the Line of the Head. Star on the joining phalanx of the medius. Star on the Mount of Saturn.

Homicides (Already committed).—Pale violet knots on the Line of the Head. (As many such knots as many homicides committed).

Honors in old age.—Two little sprigs forming a sharp angle in the Armlet.

Hypocrisy.—Stars on the Mount of the Moon.

I.

Ideas (Ready-made).—Mount of Venus thin, narrow, shabby.

Ideas (Well-classified).—Strong knot on the joint between first and second phalanx of all fingers.

Ignorance (Pretentious).—Mount of Mercury in excess.

Ignorance (Voluntary).—Line of the Heart broken between the Mount of the Sun and the Mount of Mercury.

Imagination (Healthy).—Mount of the Moon well developed.

Imagination without warmth.—Palm too thin, narrow and weak. Mount of the Moon absent.

Impostors, swindlers.—Long and straggling fingers. Line of the Head bifurcated at the end, one branch reaching and entering the Mount of the Moon.

Inconstancy.—Line of the Heart often broken. Line of the Heart in chains or formed with several intermingled twigs. Angle on the left too sharp.

Inconstancy in the culture of fine arts.—Line of the Sun double or triple, or endowed with three parallel lines winding up.

Indifference (Complete) concerning artistic or intellectual interests.—Mount of the Sun absent.

Indiscretion.—Fingers smooth and transparent.

Infatuation, stupid pride.—Line of the Heart broken under the Mount of the Sun.

Infidelity.—Line of the Head narrow, difficult to find out.

Infirmity to end surely with death.—Cross on the Line of Life on the spot where the branches at the top begin to diverge from the main line.

Infortune, nearly always violent death.—Line of Life joined to Line of the Heart and Line of the Head. Gridiron on the Mount of Saturn.

Ingenuity without perseverance.—Long palm ; well made fingers rather hard.

Inheritance (Rich).—Two short twigs forming a sharp angle in the Armlet.

Injustice.—Fingers naturally thrown backwards. Quadrangle narrow in the middle.

Initiative (Want of).—Narrow, thin and weak palm.

Insanity.—Line of the Head broken between the Mount of Saturn and the Mount of Mercury.

Insanity (religious).—The Line of the Head, after having passed the Plain of Mars, forms a large cross on the Mount of the Moon with the Line of the Liver.

Insanity caused by excessive pride.—The Line of Saturn is joined to or nearly reaches a secondary line, starting in the direction of the Mount of Jupiter and crossing the root of the index.

Inspiration (Middling) without power of realization.—Fingers half square half spatulated. Knots visible but without importance.

Instincts (Scurrilous).—Thick fingers, swollen at the root.

Instincts (Brutal).—Palm of exaggerated size compared to the rest of the hand ; hard to the touch.

Intrigues (Unworthy).—Line of the Heart formed chain-like or intermingled with numerous other small lines.

Intrigues (Love).—As many such as you find white dots on the Line of the Heart.

Intrigue based on the fancies of love and sure to be suddenly annihilated.—Two secondary lines starting, the one from the Mount of Venus, the other from the Mount of the Moon, join on a broken Line of Saturn.

Intrigue and Deceit (Spirit of).—Mount of Mercury exaggerated. Line of Life not joined to the Line of the Head.

Irresolution.—Thumb small, despicable ; other fingers smooth. Line of the Heart formed chain-like, very pale.

Irreligion.—Mount of Jupiter absent.

J.

Jealousy.—Line of the Heart starting as if to go all round the hand, overreaching the percussion. Line of the Head not joining the Line of the Heart.

Judgment (Reliable) of things and people ; healthy mind.—Line of the Head straight and long.

Judgment at first sight.—All fingers smooth.

Justice ; good common-sense.—Square at the hollow of the hand.

L.

Laziness; phlegmatic temperament.—Mount of Venus thin, narrow, shabby, short. Hands half long; thick fingers. Mount of Jupiter absent. Angle on the right blunt and not very clear. (For *Laziness as a Vice*, see Chap. XI: the Hands of the Seven Capital Sins).

Liar, bad instincts in general.—Short fingers, thick, fat at the tip. Line of Life not joined to Line of the Head. (See also Chap. XI: the Hands of the Seven Capital Sins).

Life (Duration of).—See Chapter VI, especially written for the purpose.

Life (Long and happy).—Line of Life long, well formed, well colored. Line of the Liver not touching the Line of Life. Plain of Mars well marked and colored.

Life (Long but painful).—Triple Armlet, each of the three lines formed chain-like. However, if the rest of the hand is good, possible triumph of good symptoms over bad.

Life (Short); probably sudden death.—Line of the Heart beginning without branches under the Mount of Saturn.

Life (Short) with joys and troubles coming in by unexpected fits and starts.—Line of Saturn frequently cut.

Life full of grief.—Line of Life badly formed, or formed chain-like. Line of Saturn commencing at the Plain of Mars and entering the medius.

Life (Remarkably happy and long.)—Double Line of Life, existing without break in the two hands. Line

of Saturn starting from the wrist and reaching the beginning of the medius, ending with several branches representing an ear of corn on the Mount of Saturn. Line of the Liver accompanied with its sister line, the "Via Lactea," both lines reaching from the Armlét to the Mount of Mercury. The spaces between the three lines of the Armlét without wrinkles.

Life (Useless); insignificance of life.—Mounts of Mercury and Saturn absent. Line of Saturn absent.

Life (Sickly).—Line of the Head cut at several places.

Life (Matter-of-fact and unimaginative).—Mount of the Sun absent.

Life ending miserably.—Line of Saturn accompanied by several tortuous lines.

Literary men, with only middling inspiration, working for money's sake and not for higher intellectual aims.—Smooth fingers, either square-tipped or spatulated.

Loss of blood.—Winding Line of the Head going downwards between index and medius.

Love (Fatal, absorbing).—In an unlucky hand: Cross on the Mount of Venus.

Love (Unique, reciprocated).—In a lucky hand: Cross on the Mount of Venus.

Love (More sensual than sentimental).—Line of the Heart clear, well-colored, beginning under the Mount of Saturn.

Love of order in material things.—Strong knot between the second and the joining phalanx of all the fingers.

Love (Exaggerated) of riches.—Mount of the Sun in excess. Large space between the Line of Life and the Line of the Head, both these lines being broad and red. Line of the Liver forming a kind of fork with the Line of the Head, *i. e.*, forming a triangle with the help of said Line.

Love of celebrity, to be satisfied at any cost and risk; love of showy things.—Mount of the Sun exaggerated.

Love of nature.—Mount of Jupiter well developed.

Love of common-sense, of useful things.—Fingers smooth and spatulated. Line of the Head straight and long. Triangle on the Mount of the Moon.

Love of beautiful forms, of galantry (taken in the good sense of the word).—Mount of Venus well developed.

Love of good wine.—Line of the Liver absent.

Love (Strong and happy).—Line of the Heart clear, well colored, starting from the Mount of Jupiter and reaching as far as the percussion. Star on the Mount of Jupiter. Cross on the Mount of Venus.

Love (Scheming and mercenary).—Triangle on the Mount of Venus.

Love tempted to violent means.—Line of the Heart very red.

Love (Lying and thieving actuated by).—In a bad hand: Secondary line straight, well colored, sufficiently deep, starting from the Mount of Venus to the Mount of Mercury.

Loquacious, shallow minded.—Fingers conical and smooth. Gridiron upon the Mount of the Sun.

Lust or Lasciviousness.—See Chap. XI: (The Hands of the Seven Capital Sins.)

M.

Marriages (As many) or protracted intimacies.—

Lines on the Mount of Venus starting towards the interior of the hand. Horizontal lines between the root of the little finger and the percussion. (As many lines, as many marriages.)

Marriage between near relations.—Horizontal line between the root of the little finger and the percussion, forming islands with the Line of the Heart.

Marriage (Joy in).—Mount of Jupiter well developed. Cross on the Mount of Jupiter.

Melancholy (Quiet).—Mount of the Moon well developed.

Merry disposition.—Line of the Liver normally colored.

Mind (Meditative); slow to decide.—All knots well marked.

Mind (Philosophical).—All fingers conical and knotty.

Mind concentrated entirely on material interests.—Fingers knotty and spatulated.

Minuteness (Exaggerated); cavilling disposition.—Large hands.

Misery; impecunious life; want of money.—Fingers badly attached, not uniform in their type. Line of the Heart naked, without branches. Supreme angle formed under the root of the medius. Also Supreme angle formed very low in the hand.

Misfortune; deceptions (as many).—As often as the Line of the Heart is cut by other lines than the Principal Lines.

Misfortune (Great) followed by return of luck.—Line of Saturn turned screw-like at the start, afterwards straight and correct.

Misfortune caused by women.—Star placed on the side of the second phalanx of the thumb, just before its joining the Mount of Venus. Also star on the lower part of the Mount of Venus. Crescent on the Mount of the Moon.

Misfortune due to an extravagant imagination.—Star on the Mount of the Moon. Crescent on the Mount of the Moon.

Musicians: Good players without real inspiration.—Square fingers.

Musicians playing violin and similar instruments.—Spatulated fingers.

Musicians; famous singers.—Conical fingers.

Mysticism, fatal to one's self and to others.—Cross on the Mount of Saturn.

N.

Need of physical exercise.—Fingers spatulated and smooth.

Nervous temperament.—Fingers spasmodically contracted. Angle on the left too sharp.

Noisy without real activity.—Hands broad, thick, very soft. Spatulated fingers. Gridiron on the Mount of the Sun.

O.

Obstacles ; stopping artistic efforts and even annulling them.—Line of the Sun crossed by several lines on the Mount of the Sun. Cross on the Mount of the Sun.

Obstacles due to envy or the displeasure of influential people.—Line of the Sun touched but not cut by small horizontal lines.

Obstinacy.—Hands hard, wrinkled, difficult to open fully.

Occult sciences (Disposition to understand and believe in).—Large thumb. All other fingers smooth. Mount of Mercury well developed. Line of the Liver forming the fork near the Line of the Head, and thus forming a triangle with this Line. Also Line of the Liver forming a triangle with the Line of the Head and the Line of Saturn.

Occult sciences (Deceiver or swindler of believers in).—Crooked line outside of the palm, starting from the Mount of Mercury to the Mount of the Sun.

Omens (Happy).—One secondary line crossing a mount. Three equal and parallel lines crossing a mount. Branches from a principal line starting upwards. In the Plain of Mars semi-circular sign attached to the Line of the Liver. Angle on the right clear and normal, of a good color. Angle on the left the same.

Omens (Unlucky).—Whenever the Line of Saturn enters the medius. Whenever the Line of Saturn enters the wrist. Any secondary line curved or broken. Two secondary lines on a mount, especially if crossing one another. Three winding secondary lines crossing each other on a mount. Branches from a principal line, starting downward. Quadrangle absent, or cross badly formed in the quadrangle.

Opinion of others (Constantly bad).—Fingers united naturally as if to beat a drum.

Oppress (Disposition to).—Mount of Mars in excess.

Order (Want of).—All the fingers smooth.

P.

Palpitations, fainting fits.—Line of the Liver winding and of a bad color.

Passions (Low) that can be fought against by strong will.—Venus's ring reaching as far as the Mount of Mercury and remaining open.

Passions (Terrible) satisfied with the help of deceit and robbery.—Venus's ring reaching as far as the Mount of Mercury and then closed.

Passions (Very worst).—Venus's ring broken, or double, or triple, or badly marked.

Passion (Violent); anger.—See Chap. XI (Hands of the Seven Capital Sins).

Perjurer.—Mount of Mercury in excess.

Please (Honest desire to).—Mount of Venus well developed.

Please (Wish to) at any price or risk.—Line starting from the Mount of Mars above the Line of the Heart and then rising suddenly as far as the top of the Mount of the Sun.

Practical mind (Exaggerated).—Fingers square and knotty.

Practical side of life (Sufficient understanding of the).—Fingers conical and smooth.

Pride (Exaggerated).—See Chap. XII: (Hands of the Seven Capital Sins).

Prison, Convent.—Square on the Mount of Venus near the Line of Life. Supreme Angle formed under the root of the medius. Also Supreme Angle formed very low.

Probity, honesty in pecuniary dealings.—Line of the Liver straight, long, well colored, not too broad. Quadrangle always broadening from the medius to the percussion.

Prudence.—Fingers strong and knotty.

Public Administration (Talent for).—Smooth and square fingers.

Punctuality; well-ordained mind.—All knots well marked.

R.

Rapacity; sordid dispositions.—Habit of hiding the thumb in the closed hand. Line of the Heart broken under the Mount of Mercury.

Reason (Led by) and Logic.—Thumb large and strong.

Religiosity (Healthy).—Mount of Jupiter well developed.

Religiosity (Sickly).—Mount of Saturn in excess. Line of the Head after passing the Plain of Mars enters deeply into the Mount of the Moon. Triangle on the Mount of the Moon. Cross in the quadrangle.

Riches, probably honors.—Line of the Heart throwing three branches toward the Mount of Jupiter. Star on the Mount of the Sun, if accompanied by several secondary lines.

Riches (Unhappy).—Star on the Mount of the Sun.

Riches (Sufficient) contested in law.—One strong and clear line under the joint of each phalanx of the thumb.

Riches and honors after many trials.—Line of Life endowed with one or more branches starting toward the Mount of Mars.

Ruin (Pecuniary) caused by excesses.—Venus' ring complete, but cut by a deep line on the Mount of the Sun.

Ruin (Threat of).—Cross on the lower part of the Line of Life.

S.

Sadness (Morbid), remorse, exaggerated love of solitude.—Mount of Saturn in excess. Line of the Head too thin. Line of Saturn starting from the quadrangle and stopping in the medius. Grating on the Mount of the Moon.

Sagacity ; natural cleverness.—Fingers easily thrown backwards, with the help of the other hand.

Science (Unwarrantable use of).—Grating on the Mount of Mercury.

Sciences (Inaptitude for) and commerce.—Mount of Mercury absent.

Sciences (Love of exact) ; clever tacticians.—Fingers spatulated and knotty. Triangle on the Mount of Mars.

Suicide (Disposition towards).—Mount of Saturn exaggerated.

Supernatural world (Constant communication with the).—Star on the nailed phalanx of the index.

Superstition.—Mount of Jupiter exaggerated. The Line of the Head, having passed the Plain of Mars, descends strongly along the Mount of the Moon. Triangle on the Mount of the Moon. Cross in the quadrangle. Grating on the Mount of Jupiter. Well-marked cross in the Plain of Mars, under the root of the medius. Well-marked cross in the quadrangle.

Sway of one spouse over the other.—In the domineering spouse's hand the end of the little finger reaches higher than the first joint of the ring finger. In the dominated spouse the end of the little finger does not reach the first joint of the ring finger. In harmonious and well-balanced couples you find analogy in this respect in the hands of both.

Swindler; pickpocket.—Long palm; fingers well made and hard.

T.

Taste for all refinements.—Fingers conical and smooth.

Taste for field and country life.—Line of Saturn straight, colored at the end.

Temperance; moderate habits.—Quadrangle always broadening from the Mount of Jupiter to the percussion.

Treason (Spirit of).—Line of the Head narrow, not easy visible. Star on the Mount of the Moon.

Travels (Numerous).—Secondary lines crossing the wrist in the direction of the Mount of the Moon. One direct secondary line from the wrist to the Mount of Mercury. Lines starting horizontally from the percussion of the hand and penetrating more or less in the Mount of the Moon. Direct line from the Armlet to the index.

Travels, perhaps happy.—Well-marked cross in the quadrangle on the Mount of Mars, touching the Mount of the Moon.

Travels (Sea).—Line of the Liver starting towards the percussion after having crossed the Mount of the Moon.

Theft (Disposition to).—Mount of Mercury exaggerated. Cross on the Mount of Mercury. Grating on the Mount of Mercury. Island on the Line of the Liver.

Thinker (Free); infidel.—Fingers conical and smooth; nail phalanx of a wax-color.

Thoughtlessness; capricious temper.—Line of the Head not joined to the Line of Life. Plain of Mars small with a circle in the middle.

Troubles; tribulations.—Line of Saturn beginning at the Line of the Head and winding towards the Mount of Saturn. Secondary lines starting from the wrist near the percussion and nearing the Line of the Liver when crossing the Mount of the Moon; especially when those lines are unequal in size.

U.

Uneasiness (Uncessant).—Grating on the Mount of the Moon.

V.

Vanity.—Mount of Venus exaggerated. Large space between the Line of Life and the Line of the Head, both lines red and broad. Grating on the Mount of Jupiter.

Versatility.—Fingers naturally united as if to beat a drum.

Violence.—Broad Line of Life with red spots. (See Chap. XI, 2. Hands of the Seven Capital Sins.)

W.

Whims ; unreliable judgment of men and things.
—The Line of the Head having passed the Plain of Mars, goes down along the Mount of the Moon. Also Line of the Head joined only by branches to the Line of Life. Grating on the Mount of the Sun.

Will (Firm) ; initiative ; decision.—Nail phalanx of the thumb large and well developed.

Will (Implacable).—Line of the Heart absent.

Women (Contempt of).—Line of the Heart often broken.

Wound (Throat).—Line of the Head cut off near the percussion.

Wound (Head).—Line of the Head cut near the end or at the beginning. Red dots upon the Line of the Head.

Wound (Dangerous).—Cross in the middle of the Line of the Head.

APPENDIX—OUR AUTHORITIES.

INTERVIEWS.—QUOTATIONS FROM CELEBRATED AUTHORS.
—REMARKS, &c., FROM SUNDRY EMINENT MEN.

I.—INTERVIEW WITH THE POET LAMARTINE.

Of several instances given by M. Desbarrolles, showing the connection between the lines of the hand and the character of its owner, together with the planetary influences modifying that character, that of the late M. de Lamartine ought here be given. M. Desbarrolles was then visiting the great poet for the purpose of examining his hands. Let us hear him tell the result of his visit :

“M. de Lamartine is born under the influence of Venus and Mercury, then of Mars and Jupiter, but mostly impressed by the former two. He derives from Venus the fresh and fair complexion that he possessed in his youth, if we are rightly informed, and now modified by the influence of Mercury. He has derived from Venus all his affability, goodness and charming manners, and from Jupiter a taste for magnificence and high bearing. Mercury, in length of features, has given him generally all the qualities due to their influence ; Mars, the aquiline nose, the full chin, the erect head, imposing carriage and broad chest. Mercury has inspired his great eloquence,

the faculty of administrative science, a love for business, excepting tact, spontaneous intuitions, approaching to the gift of prophecy ; Mercury suggests his happiest thoughts and the best occasion of their utterance ; Mars adds fire, the ardor which dazzles, electrifies, captivates and forces conviction ; while Venus strengthens his energy by the contrast of her tenderness.

When first I had permission to examine the hands of one of our great poets, I experienced some little embarrassment that I could not easily dissemble ; and for the first time since I became interested in chiromancy, I asked myself if that science which never yet deceived me might not still be erroneous. I expected to see very smooth-pointed fingers, a short thumb, a large and rayed mount of the Moon, a line of the head falling abruptly towards the Moon—all the signs of poetry. This I would have almost sworn, and instead I find beautiful, elegant hands, but with fingers mixed, or slightly square, a kind of order sufficiently marked to indicate a taste for wordly business—that is, almost an instinct for commerce. The line of the head is long, the mount of Mercury well developed ; but, as if to prove to us that he is not only inspired with eloquence, I see engraved there the Aleph of the Hebraic alphabet, the sign of the juggler, of surpassing dexterity in the ordinary affairs of life.

“As my great aim was but the discovery of truth, I frankly made my confession, and told M. de Lamartine, with the courage of despair, what I read in his hand. He smiled, and answered me :

“‘I confess to you I thought I was going to do business with some very mysterious personage ; and I expected that, judging of my person from my works, you

would find in me all the qualities of the poet. But now I admit it is I who am astonished. What you have seen in my hand is correct in every particular. I have written verses because I had great facility in composition, and as a sort of inherent necessity ; but that has never been my true vocation, and all my thoughts have ever been turned towards business, politics and especially administration.'

"Whilst M. de Lamartine was speaking to me I felt annihilated at the thought of that power of genius which takes, as if in playful mood, one of the first places in the literary world and looks upon his own sublime achievements as a pastime. Notwithstanding the esteem I bore for so great a man, I should certainly have doubted my own conclusion had not chiromy and chiromancy given me incontestable proofs of its accuracy."

II.—INTERVIEW WITH ALEXANDRE DUMAS FILS, THE ACADEMICIAN.

M. Alexandre Dumas says :

"Desbarrolles initiated into his science a lady of perfectly correct judgment, great eloquence and whose fine and delicate perception was not slow in penetrating into the mysteries of the hand further than he ever went himself. That unity of method and thought which exists between Desbarrolles and the initiated affords the means of giving an incontestable proof of the truth of the science. One or other of the two, it matters not which, examines the hand, studies it, explains it, relates the past, and predicts the future. The other, absent from the room, enters, takes the hand, explains it in his or her turn, and deviates

not a shade from what his predecessor has divulged as to the past or the future.

“The evening of the day when he received my telegram, Desbarrolles arrived at my house, followed or rather preceded by the initiated. He found with me the two promised hands.

“They belonged to a young and robust person of twenty-seven years of age, with black eyes, sparkling under a forest of hair—a rare thing in our day—teeth of enamel, a complexion tinged with the sun, but full of life, and bearing, as a particular mark on the cheek, a large sabre cut, leaving a scar from the ear to the mouth. She passed into my room with me, and gave to the initiated her two hands, somewhat plump but beautifully shaped, with the mounts of Mars, Mercury, the Sun, Saturn and Jupiter rather prominent, Venus well developed and a line of life stretching fiercely across, with three or four breaks in it.

“‘Good and well; here is a beautiful and fortunate hand,’ said the initiated, whilst Desbarrolles remained in the drawing-room out of hearing. Then, without hesitation: ‘A double illustration, said she, a family and a personal illustration.’

“The owner of the hand shrunk a little.

“‘It is true, said I; go on.’

“The initiated continued: ‘At five years of age you incurred the danger of death.’

“‘I do not recollect,’ replied the patient.

“‘Think well; it is impossible I can be deceived. You see that little break at the top of the line. Find some recollections of infancy.’

“‘It may be, but it is impossible you could see that in my hand.’

“‘I see a danger of death; I cannot say what kind.’

“‘Well, at five years of age I was in Brazil. My father had a tame leopard. One day, as I was sleeping in the garden, lying on the grass, the leopard sprang suddenly upon me, as if he wished to devour me, and tore my dress in pieces. My father, who thought it was at me the animal aimed, rushed up to my assistance, but at the same time being awoke, I arose and took to flight. A coral serpent fell from beneath my clothes. It was dead. The leopard, who aimed at it and not at me, had crushed its head with his teeth.’

“‘There,’ said the initiated, ‘I knew I could not be mistaken.’ And she continued: ‘At fifteen, another danger of death, but this time by poison.’

“‘This time again you are right, said the person asked. One day while walking in a wood, I found a tree that was unknown to me, which bore a fruit much resembling a gourd. It was of a beautiful red color, and, when opened, there came out three or four kernels of a delightful velvety smoothness. I carried them to my father and mother, but neither one nor the other knew the fruit. The nuts were so pretty that we used them in the evening to play with instead of counters. I took one of them and passed it several times over my lips, pleased with its agreeable smoothness. A young man who was paying his court to me did the same with his. The same night I was taken with a burning fever. My lips became chapped, and in the morning I was a prey to the most violent vomitings. At the end of three days the yellow fever declared

itself. The young man, attacked with the same symptoms as I, had also the yellow fever, but had not the good fortune to recover as I did. He died.'

" 'Now,' continued the chiromantist, 'as to the greatest danger you have incurred—the danger of violent death between nineteen and twenty—it is that to which belongs that sabre-cut. There is a fire in the midst of all that, is there not?'

" 'Yes; they had set the house on fire in one place, when murder was being committed in another.'

" 'But,' continued the initiated, 'there is produced a singular phenomenon. The line of chance, broken by that frightful catastrophe, belongs to that catastrophe even more strongly and more continued. One would say that, losing all on the side of affection, you had gained on the side of fortune.'

" 'All that is amazingly exact.'

" 'Lastly, two years ago you escaped a serious enough danger. It ought to be when confined with your third child?'

" An affirmative nod replied to this last question.

" 'And now,' continued the sybil, 'you have nothing more to fear up to forty-five years of age. You will then incur danger on the water. Then, that danger past, the Line of Life resumes its power, and the Magic Bracelet, which continues it, promises you long and happy days. If we pass to the general signs, I will tell you that, although a woman, you have a soldier's hand, combative and imperious. You like bodily exercise, movement, horses. You have very fine tact. None of your sentiments proceed from reason; but on the contrary, you act instinctively, by sympathy or antipathy. Had you been

a man, you would have been a soldier; free to follow your own calling, you would have been an actress.'

"The study of the hand was finished by the initiated.

"We returned to the dining-room, where Desbarrolles resumed the hands of Madame Emerat, *and told her literally the same thing.*"

III.—SUNDRY QUOTATIONS FROM THE WORKS OF H. DE BALZAC, THE GREAT PHILOSOPHER AND NOVELIST.

"To learn to know the disposition, in the atmospheric variations of the hand, is a more certain study than that of physiognomy.

"Thus, in arming yourself with this science, you arm yourself with a great power, and you will have a thread that will guide you into the labyrinth of the most impenetrable hearts." * * * * *

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"To predict to a man the events of his life by the sight of his hand is not more extraordinary to him who has received the power of knowing it, than to say to a soldier that he will fight; an advocate that he will speak; or a shoemaker that he will make a pair of boots." * * *

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"The line where flesh ends and the nail begins, contains the inexplicable mystery of the constant transformation of fluids into horn, showing that nothing is impossible to the wonderful modification of the human substance." * * * * *

“Well, if God has printed, to the eye of certain clear-seeing minds, the destiny of each man, on his physiognomy—taking this word as meaning the total expression of the body—why should not the hand give the characteristics of the physiognomy, since the hand contains the whole of human acting and its only medium of manifestation?” * * * * (Balzac in *Le Cousin Pons*.)

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“You know the component parts that form the air: azote, oxygen and carbon. As sound is not produced in a vacuum, it is evident that music and the human voice are the result of organic chemical matter, prepared by the thought, co-ordinated by means of light, *the great nurse of our globe*. Can you behold the accumulation of nitre deposited by the snow; can you witness the flash of the lightning, and plants absorbing from the air the inorganic matter they contain, without coming to the conclusion that *the sun dissolves and distributes that subtle essence that nourishes everything upon this mundane sphere*. —(H. de Balzac in *Seraphita*.)

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“Everything here below is the product of an ethereal substance, the common base of many phenomena improperly described by the names of electricity, heat, light, galvanism, magnetism, &c. The universality of this substance, which is transmuted into so many forms, is what is commonly called *matter*.

“Man, the animal, imparts all of this substance; each

of his organs is able to absorb to the brain, in the measure of its capacity, which serves as what is known in chemistry as a mattress; there it is transformed into will.

“The will is a fluid, an attribute of every being endowed with the power of motion. In man, the will becomes a force which is peculiar to him and surpasses in intensity that of all other creatures. From the greater or less perfection of man’s physical machine result the numberless forms thought assumes. The will acts through the organs commonly called the five senses, but which are in fact but a single sense—the power of sight.

“All things that by reason of form fall within the domain of this single sense—the faculty of sight—resolve themselves into certain elementary substances of which the principles are found in the air and light, or in the principles of air and light. Sound is a modification of air; the colors are modifications of light; perfume is a *combination of air and light*.

“Thus, the four modes in which matter finds expression and communicates with man, sound, color, smell and form, are identical in origin; and the day is not far distant when the affiliation of the principles of the air to those of the light will be acknowledged. Thought, which is an emanation of light, is expressed by language, the creature of sound.”—(H. de Balzac in *Louis Lambert*.)

IV.—OPINIONS OF MEDICAL CELEBRITIES.

The celebrated anthropologist, Serres, asserts that the Line of Saturn is not found except upon persons who belong to the white race.

“ Ideas are merely vibrations, changes wrought within us, as the result of some impression received from without, and transmitted by the nerves to the fibres of the brain.”—(*Physiology of the Nervous System*, by Georget.)

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“ It is highly probable that the action of the nerves is different in the different parts of the nervous system, and, likewise, in different individuals. This result is established by experiments communicated to the General Assembly of Naturalists, at Heidelberg, by Treviramus and Nicolai, Directors of the Observatory of Mannheim.”—(Müller's *Physiology*.)

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“ It is possible that there exists a connection, as yet not understood, between the phenomena of nervous action and that of electricity similar to that which has been discovered between electricity and magnetism. The only thing which is forbidden us by the progressive development of science is to resort to a conjecture for which no foundation has yet been discovered, and then rear upon it a scientific system. * * * It is not yet known whether, when the action of the nerves begins, some *imponderable matter* traverses them with inconceivable rapidity, or, whether this action consists merely in the vibration of some *imponderable form of matter already residing* in the nerves and made to vibrate at the impulse of the brain. * * * * *

* * * The rapidity of the nervous action is the speed at which the *imponderable* fluid is conducted,

either from the brain to the surface or extremities, or from the surface or extremities to the brain, or that at which a vibration, originating in the brain or at some point upon a nerve, is propagated to the extremity of the nerve, or in a contrary direction to the brain.”—(Müller’s *Physiology*.)

V.—OPINIONS OF PHILOSOPHERS AND SCIENTISTS OF ALL TIMES.

“The lines are not written without cause in the hand of man, but come from celestial influence and the peculiar human individuality.”—(*De Cælo et Mundi Causa*, Aristotle.)

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“The forces of the soul manifest themselves with the help of a slight breathing—*aura*—which fills the vaults of the brain.”—(Aristotle.)

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“I will boldly declare that there are celestial principles, and that the universe is governed by them. Of these principles, one sways the earth, another the planets, another rivers and fountains, another the rain, the storm.”—(Origen.)

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“You see each herb growing up in the form which is suitable for it. Man is also distinguished by a special form, perfectly adapted to his individual nature. And

as by the form of the herb we recognize its species, we know also the character of the man by his configuration.”
—(Paracelsus.)

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“In the inmost recesses of being, where the beginnings of the first germs of life are detected, we discover that active and indissoluble element we describe imperfectly by the name of light and ether, that element of vital warmth which is probably the *sensorium* through which the author of all things gives life and warmth to worlds, this ray of heavenly light which permeates a countless multitude of organisms and diffuses and perfects itself by degrees. The probability is that the force of all agents here below is transmitted through this medium, and reproduction, that miracle of the earthly creation, is but one of the integral forms of its manifestation.

“Our bodies, and even their grosser parts, were probably constructed with the design that they should absorb this *electric current* in the largest measure of which they were susceptible for future elaboration; in our noblest faculties, the most perfect modes of our moral and physical development do not have for their instrument this elemental electric fluid, but some principle developed within our own organism, which is infinitely more perfect than electricity, but which retains some points of resemblance with it. In a word, man’s thought in these operations is merely the spirit of light and the fire from heaven which pervades everything that has life upon earth and combines by means of them earth’s most various powers. In the human organism it has attained the highest degree of purity of which it is capable in the bosom of any ter-

restrial being. By its means the soul acts upon the organs with a kind of omnipotence, and again receives back its own rays with a consciousness of existence that is felt throughout its whole being.—(Herder: *Idées sur la Philosophie de l'Histoire de l'Humanité.*)

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“Around the human nerves does exist an invisible atmosphere.”—(Humboldt.)

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“If the direction of a piece of steel, suspended some feet above ground, can be influenced—as Colonel Sabine’s experiments proved it did—through the position of a body like the moon, situated at least 200,000 leagues away from our planet, the ancients were not so far wrong after all in admitting the powerful influence of the stars upon the human destinies.”—(Daubeny, F. R. S., before a meeting of English scientists, at Cheltenham.)

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“The soul of all things, to which the name of *Spiritus* is given and which is akin to the vital principle that animates all nature, was distributed chiefly among the seven great celestial spheres; the destiny of man was supposed to be regulated by its aggregate influence, and it was supposed to diffuse the germs of life throughout everything that is born here below. The ancients represented this animating breath, to which the harmony of the spheres owes its origin, under the form of a flute with

seven tubes, and put it in the hands of Pan, the being designed to personify universal nature.”—(Prof. Dupuis, *Origin of Religion*.)

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“ Our system is based upon the three great spheres—the Sun, the Moon and the Earth, and upon fluid permeation. In remote antiquity this permeation has been acknowledged in the Cabala, the mystics, Paracelsus, Swedenborg, Baptiste Porta, Athanasius Kircher, Max Vell, Van Helmont, Tenzel, Wirdig, Robert Fludd, and Jacob Bohme ; they explain it by magnetic communication with the heavenly bodies.”—(Ad. Desbarrolles.)

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“ To predict the great events of the future is not to the initiated a power more extraordinary than that of divining the past. The past and the future are equally impossible to know in the system of the incredulous. If past deeds have left their traces that we can read, the future may also be seen by its roots and seeds, and ‘coming events cast their shadows before.’ ”—(A. R. Craig.)

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“ My *thought* is nothing else but that *spirit of light* which penetrates everything that has life on earth and causes all powers in the creation to unite together.”—(Herder.)