

L. Fairville

NEW DISCOVERIES IN PALMISTRY

A COMPLETE AND PRACTICAL WORK FOR THE STUDENT
AND THE PUBLIC ON THE SCIENCE OF THE HAND, WITH
THE RULES AND EXPERIENCE OF THE AUTHOR
IN HIS PRACTICAL HAND-READING

The American and Natural System of Palmistry

BY
PROF. J. B. HARGETT

CONTAINING ONE HUNDRED AND NINE FULL-PAGE ILLUSTRATIONS AND A THOUSAND ENGRAVINGS OF LINES, MOUNTS, MARKS, COMBINATIONS, AND SIGNS USED BY THE AUTHOR IN LIVING HANDS. MANY REPRODUCTIONS OF FAMOUS HANDS, TAKEN FROM LIFE, BESIDES ABNORMAL TYPES AND ILLUSTRATIONS.

SOME OF THE WELL-KNOWN HANDS ARE

PADEREWSKI, IAN MACLAREN, The Right Hon. WILLIAM E. GLADSTONE, FRANK LESLIE, RIVARDY, Hon. CHAUNCEY M. DEPEW, ELIZABETH CADY STANTON, SUSAN B. ANTHONY, Gen. FITZHUGH LEE, FLORENCE CLINTON SUTRO, SARAH BERNHARDT, MME. NORDICA, MARK TWAIN, and MANY OTHER DISTINGUISHED PERSONS : : : : : :

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(20)



PROFESSOR J. B. HARGETT.

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DEDICATION.

What do I dedicate?
To man himself revealed as nature knows him,
Filled with power to educate,
Not kind life do I bring,
That thou hadst in youth,
Cast upon the tide of error and truth,
As a tender flower in spring.
I seek on its way this life to guide,
This flexible tender thing,
Lend help, give courage, direct life's spring.
Thus elevate man on the human side.

HARGETT.

PREFACE.

BESIDES the benefits to the author in producing this book, he wishes first to give the public his New Discoveries in the science, which are both valuable and interesting.

Palmistry needs no defence from me; it needs unfolding and it will defend itself.

I have spared no pains to make this work a necessity to the public for all time, which shall be known as New Discoveries in Palmistry, "The American and Natural System of Palmistry," giving valuable information concerning the hand. And instruct the people so they may know the kind and character of the information the hand gives.

Many deceptions are practised upon the public in the name of palmistry, such as clairvoyancy, mind-reading, mediumism, spiritualism, fortune-telling, astrology, etc., none of which have any connection with the hand.

There are no names in the palm, nor fortunate days, nor is it necessary to know the date of birth in order to read the hand.

This volume is intended to plainly set forth the science of palmistry as distinct from the impositions which are practised on the people in its name; it will, doubtless, be welcomed.

The following pages are written from accurate knowledge of the science by the first American author on this subject; they will be accurate in what they tell, and many of them very interesting. I hope to create in the public mind a greater interest and appreciation of the hand and its value.

PREFACE.

The palm is a source of great pleasure, very similar to that of the eye. We think with the hand, and talk with it impressively.

The palm feels, thinks, talks, as the mouth can never speak. It speaks truths that words could never express from lips. It is the communicating medium of our most thrilling and lasting soul unions and spirit yearnings. Loving hand, thou art our true soul messenger; no tongue so eloquent as thou. How long does thy lingering touch, from the soul most loved, hold us? So long as we are spirits it never leaves us. Thou messenger of love, in thy clasp we trust. Thou visiting angel, on the sick brow we find thee!

In true friendship who stands by but thee? Thou art our defence in war; our friend in peace; our trust in love; our comfort in need; our support in the field, shop, and home. There is none other like thee.

It is thee that maketh the nations to stand, stays our foes, hold our homes and lands.

Hand of man, we praise thee because thou art mighty. Hand of woman, we love thee because thou art kind.

Inspiring be thy touch, it is divine, revealing the mind. Shall its sympathetic hold ever leave us? Never, never more; we shall always be in its fold.

Thy records are in thy palm, in thy spirit, in thy words; in thy thoughts and in thy feelings we touch the soul; in thy clasp the soul enfolds us, and in thy power holds.

Thou hand of man, thou art the right hand of God, and the power of His might. How canst thou be evil? Let not the good forsake thee, nor evil come near thee, thou great benefactor.

THE AUTHOR.

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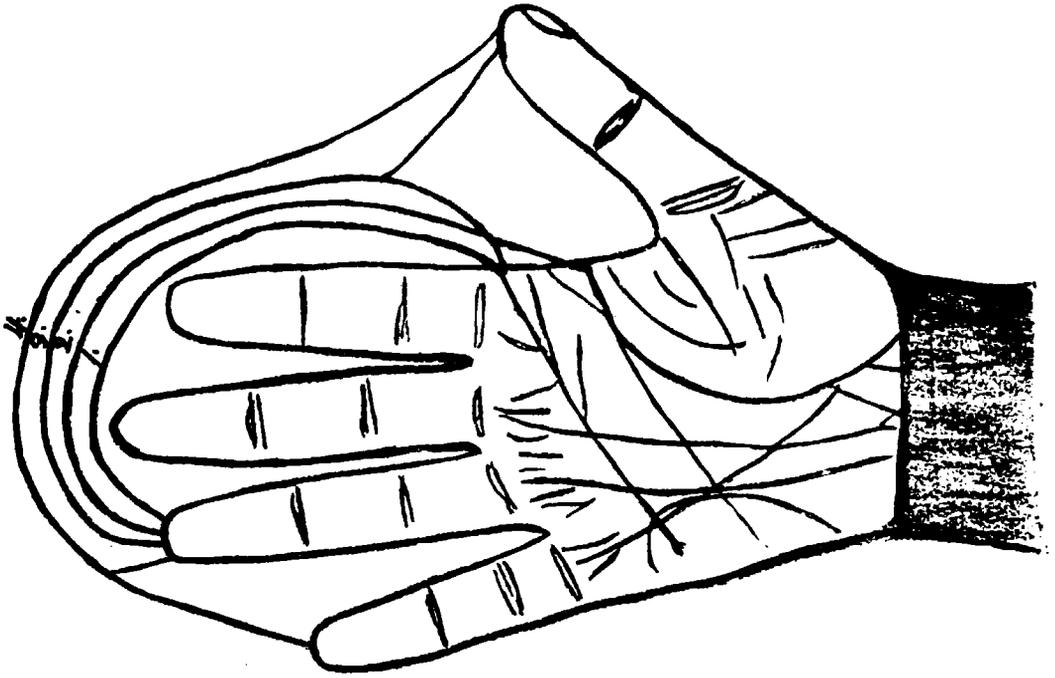
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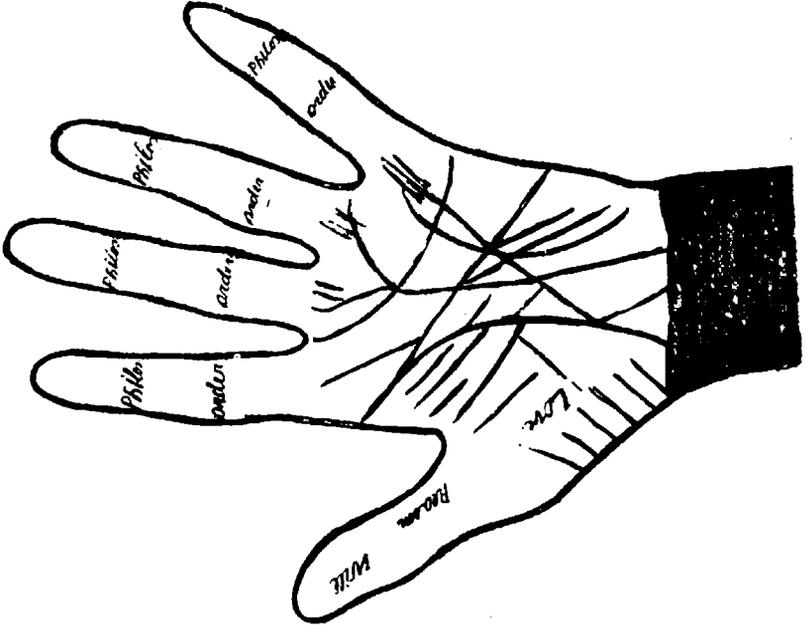
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SECOND PLATE OF ORDER.

An ideal character. 1. Idealism, Taste, Pride, System; 2. Honesty, Justice, Bashful; 3. Ambitious, Diplomacy, Public Interest; 4. Law, Indomitable.



FIRST PLATE OF ORDER.

All order and system is Intellectual, so are Mechanics, and Speechmaking, Philosophy, etc.

Lankerville
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NEW DISCOVERIES IN PALMISTRY.

Part I.—Chirognomy.

CHAPTER I.

THE FORM OF THE HAND.

THE form of the hand includes the whole hand. The forms differ one from the other about as much as the types differ from each other. The hands have nine characteristic forms, as follows:

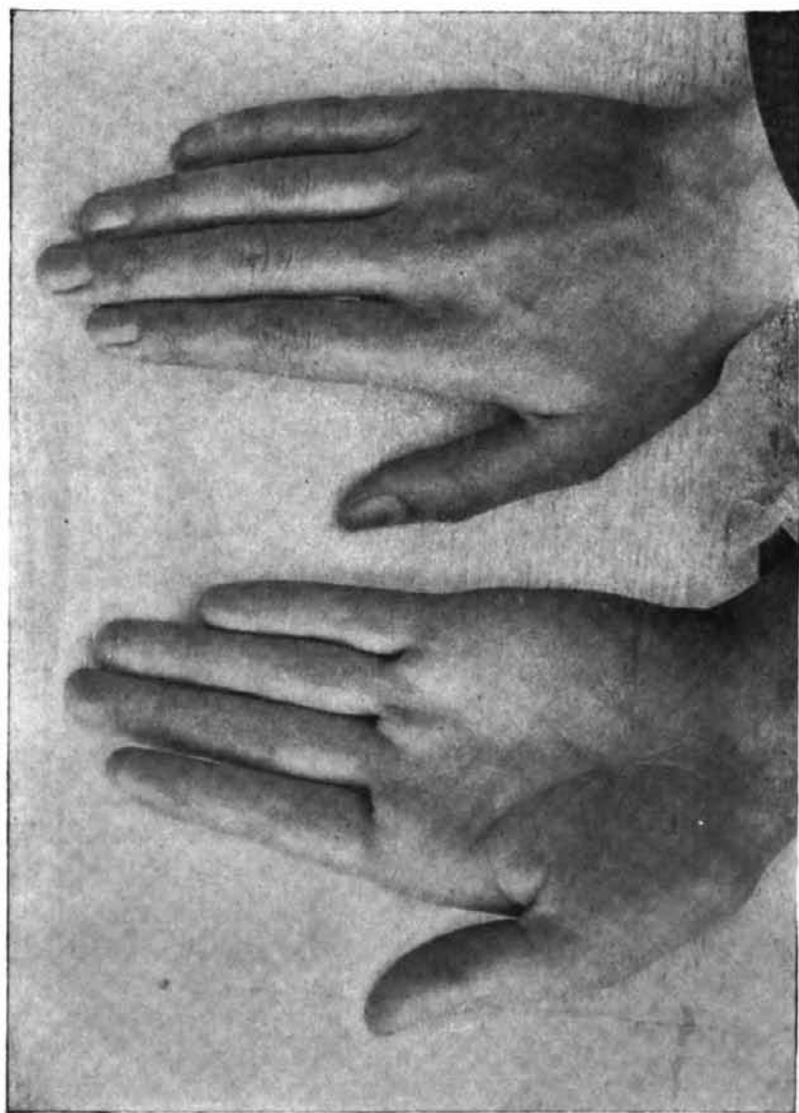
1. The scientific form.
2. The artistic form.
3. The mechanical form.
4. The financial form (see realistic type).
5. The sceptical form.
6. The eccentric form.
7. The mixed form.
8. The ordinary form of the hand.
9. The Venus and Mars forms of the hand.

The mixed hand has a form, not a type. It does not class with any type. The ordinary hand, called by other palmists the primary hand, is not a type; it has no type, it has a form. Every hand has a form, but we cannot class all hands under the given types. The ordinary is the undeveloped hand. It is not capable of skilled labor: therefore it is ordinary. These nine forms mingle their quali-

ties, often giving from one to four of these qualities to the same hand; but the different forms will retain their identity as the types do, yet the types blend. The student will soon learn the value of the form of the hand just as phrenologists appreciate the value of the shape of the head; and by this knowledge will learn palmistry more thoroughly and some things not otherwise manifest.

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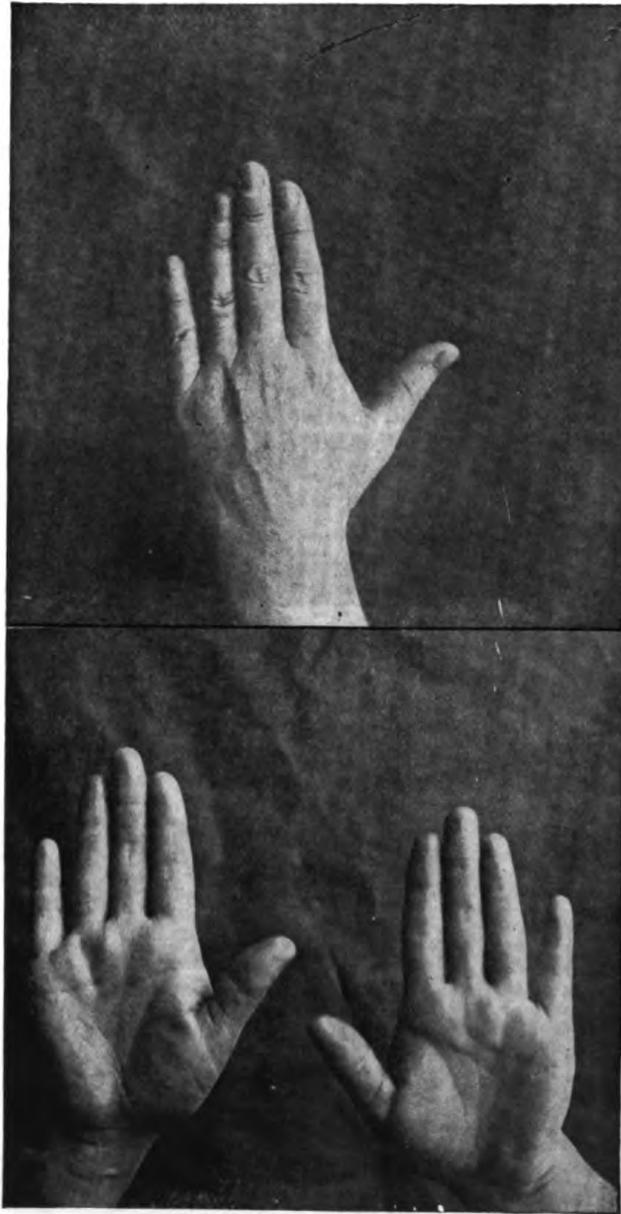
PLATE I.



THE IMMATERIALISTIC SCIENTIFIC HAND.

Philosophy, Profound Studies, Serious and Slow, but Sure.

PLATE II.



THE NON-CONFORMIST SCIENTIFIC HAND.

CHAPTER II.

THE FORM OF THE HAND—CONTINUED.

THIS is a new division in the science of chiromny. It is getting down to the basis of the science proper. It includes the whole hand, with all its particular and individual constructions. What these particular and individual constructions are will be learned as each differing form is introduced and explained. There are nine different forms of the hand, which will be discussed and explained under this division (see Plates I., II., III.).

The Scientific Hand.

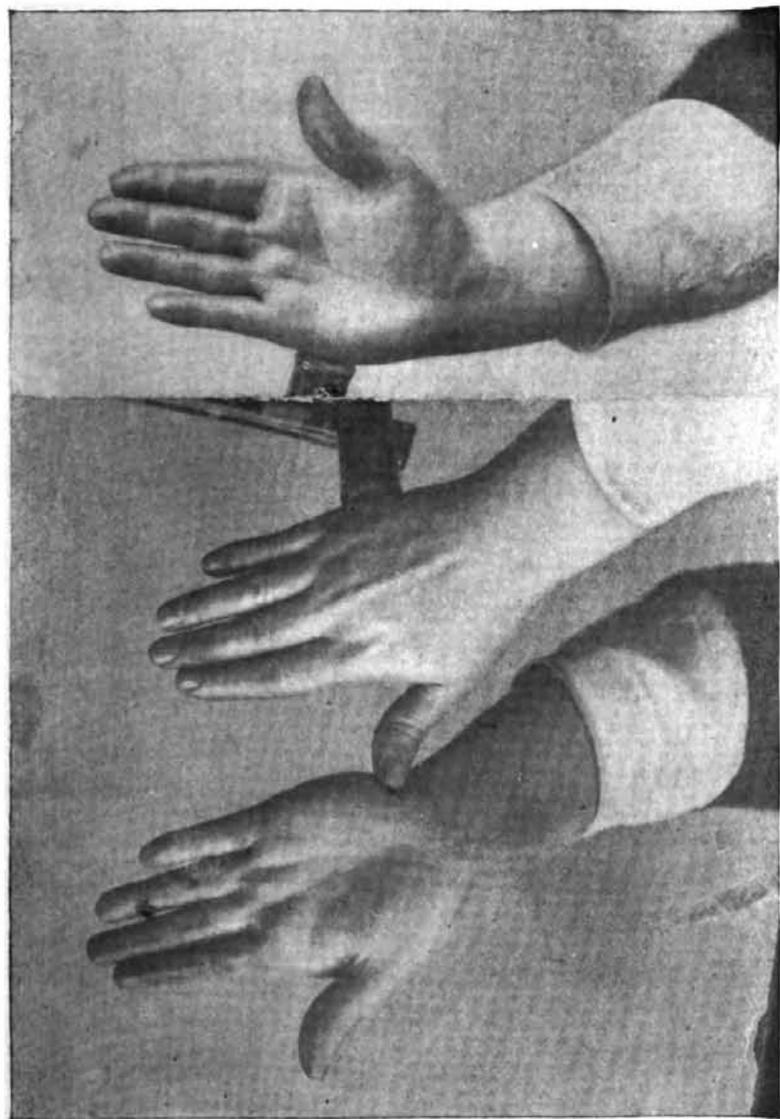
This hand does not belong to all intellectual people, nor all literary people. It is often found among people who have not had an extended literary education, but think logically. It does not belong to all teachers of the public as a class, for they are not all logical and scientific men. Many of them have fought science ever since Moses was born; and when the word science is mentioned now as taking any prominent part in shaping the minds of mankind, the great body of such teachers shake and tremble with fright like a leaf in the wind. If the thought has entered into your mind that mostly all educated people have scientific forms of hands or minds, let that thought depart. There are three forms of the scientific hand which are rather distinct from each other.

1. The immaterialistic scientific hand. This is rather

long and thin, with knotty fingers, long nails, a rather bony hand, with thin skin generally, a well-lined palm, lines numerous and distinct. It is generally a good-sized hand, that is, large, with a large, long thumb. The fingers do not taper much on the most studious successful scientists; on others of like minds the fingers are rather long and tapering. The hands are very much of a like formation, but the latter are not so studious nor so scholarly. This hand indicates a mind fond of mental philosophy, history, the science of religions, archæology, languages—that is, dead languages—philological and critical study. They take great pleasure in following the stream of mind for the satisfaction of watching its meanderings, its attractions, what grows on its banks, how it makes its way through the hills and mountains of mental difficulties, how the stream widens and deepens in the fertile valleys of sympathetic soil. The scientist with this kind of a hand is likely to be a religionist and interested in the history of religions, takes great pleasure in finding all history agreeable to his faith; nor will he or she feel good finding facts antagonistic to their purpose. They are very good professors in schools, where they can defend most thoroughly the philosophy and history which is agreeable to them. It is very easy for a teacher to make one scholar appear to a disadvantage and another well, if he desires; so with professors in history. These scientists generally confine their work to the defence of some religion or school of philosophy.

2. The second scientific form of hand belongs to the non-conformist scientists. They have nothing to defend. They are fact-hunters; are not interested as to where the facts lead them; are mental scientists with a materialistic

PLATE III.



THE MATERIALISTIC SCIENTIFIC HAND.

Experimental, Theoretical on a broad, high plane, Literary Tastes.

tendency. They follow the stream of mind to its source and say, "The reservoir must be here, collecting from the mental rain-drops for years." They do not accept one line of investigation without the whole circumstances are shown and brought in, especially in history and religions. These hands are not so long as the first, but thicker, shorter fingers, short nails; the fingers may be smooth or knotty, often rather tapering, but not always so. Such people are rather negative in nature; they analyze every question first, then construct it afterward; are merciless in their analysis and criticism, except so far as the truth gives mercy; spare not where facts are called for. They are usually honest, just, and quite charitable, have no set religion to support as a usual thing.

3. The third scientific hand is interested in material sciences mostly, yet is not ignorant nor disinterested in immaterial things. The owner is not religious generally, to hurt him. His hand is very thick back at the wrist; it is rather broad at the base of the fingers usually. The fingers are thick and tapering to the end. The nails are large and well shaped to suit the hand. The owners are interested in electricity, inventions, and new discoveries. Improvements are always uppermost in these minds. They are interested in railroads, real estate, contracting, buildings on a large scale, bridges, boats, etc. These people are very useful to a country, especially a new country. It is possible that the effect of their efforts in a country will be more felt, talked of, and appreciated than that of either of the other two described, just preceding, in this chapter. They are all good men to have in a community. Other hands which are given to science and invention will come under this head. The last described in a modified

form, more trim, less thick, and more refined would be theoretically scientific and inventive; not mechanical invention so much as experimental and theoretical. Such a man would be especially adapted to electricity and experiments on a large scale. Then the mechanical scientist and inventor would be found in this class whose fingers are generally knotty. He makes machines, and constructs the more common necessities of life.

PLATE IV.



THE EMOTIONAL ARTISTIC HAND.

CHAPTER III.

THE ARTISTIC HAND.

THE artistic qualities are indicated in the form of the hand. Art is a term with a broad meaning; there are so many ways of expressing it. It is not the purpose here to describe anything but the highest order of the artistic hand. Three elements enter into the highest class of art; these qualities must be possessed by the best artists. The first element is feeling, the second is imagination, and the third is skill or capability for execution. This element comes by practice; but all the practice possible could not make a person skilled who had no capability. If these three elements are found in one person, that person can make an artist. The first element, feeling, is indicated in the base or the third joint of the thumb, and in the cushion of the hand opposite the thumb. The feelings manifest in these two places are different. One is negative, the cushion of the hand, and inclined to be pugnacious; the other positive and kindly disposed, located at the base of the thumb. One would be interested in battles and war, the other in love and romance. The second element in an artist's hand is imagination. This is found in the base of the hand adjoining the wrist on the opposite side from the base of the thumb and back of the part called feeling on that side of the hand. That makes the hand full and thick in these places, showing great energy and good imagination. The imagination is indicated to be more vivid and

artistic if there is a strong, deep line running across the hand diagonally from the base of imagination toward the forefinger or leading in that direction. This line indicates the person to be very sensitive and capable of entering into the sentiments and thoughts of other people. He loves melody, comedy, and sentimentality, especially if the fingers are straight and tapering (see Plate IV.). The fingers indicate mentality and *skill* generally better than any other part of the hand. If the fingers are slightly knotty, they have great capability in the third element—skill—capable of music, composition, drawing, and drama; in fact, capable of the highest order of art. Artistic fingers do not always appear knotty; some of the high order are smooth and slightly tapering. These are usually dramatic in nature and not fit for the highest class of art in any other line. Those large in feeling, of a negative kind, make a class of artists called tragedians. If these hands have square fingers, or the spatulate type, they have the requisites for the greatest skill and the highest class of artists. The artistic hand is not always beautiful.

PLATE V.



THE MECHANICAL HAND.

Capable in Machinery or any skilled labor.

CHAPTER IV.

THE MECHANICAL HAND.

THIS hand has been very well described in the artistic hand. If we find a skilled artist we find a mechanical hand (see Plate V.).

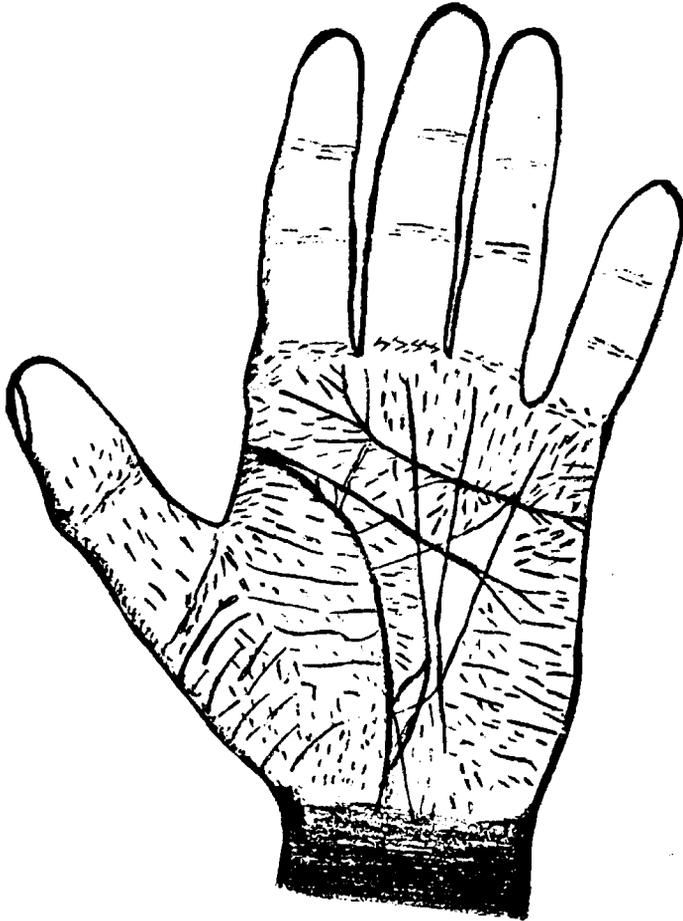
Mechanical hands are usually large, especially for the finest work. The fingers are long or short, the best are rather long, square, or spatulate; the hand is thick and usually hard, rather broad and muscular. The majority of the best mechanical natures have knotty fingers, rather large, broad nails; these make good machinists. The mechanical quality is a necessary element in every profession. It is in the execution of all work.

CHAPTER V.

THE FINANCIAL HAND.

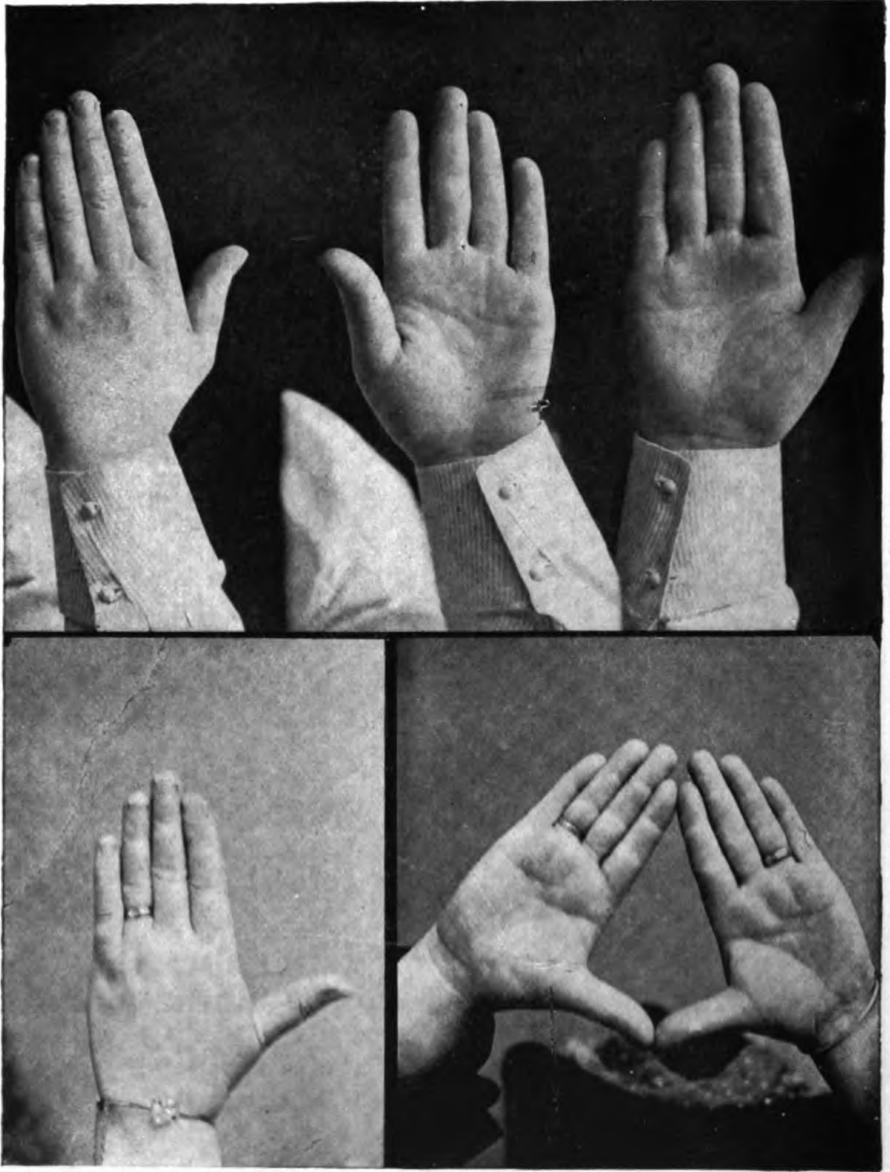
WHILE many people gain wealth, few retain it, in great quantities. Those who do we call good financiers. Generally, these people have a peculiar form of hand which indicates the ability to hold wealth. This hand generally has a firm or hard palm. Fingers not very flexible, but stiff often, somewhat knotty, not always so. The miser always has knotty, stiff fingers, rather large nails, fingers medium in length and square or spatulate. A good fate line long and unbroken, stiff jointed thumb, rather full on the back of the first joint, long nail phalange to the thumb being inclined to the palm are helpful to this hand. Also a long fourth finger, so that it will give cunning to the nature and not much of the trusting quality. It will be exacting and suspicious of all men. A long and well-defined sun-line is, in some hands, an additional strength to the qualities of the financier. If such a person is educated and given a chance, he will take care of himself (see Plate VI.).

PLATE VI.



THE FINANCIAL HAND.

PLATE VII.



THE SCEPTICAL AND DISTRUSTFUL HANDS.

CHAPTER VI.

THE SCEPTICAL HAND.

THIS is one of the interesting hands great in number. It is rather thick, fingers not long, nails short, the forefinger short in the nail phalange. The fingers may be knotty or smooth, rather thick at the base or last phalange. When the hand is open at full length there will be dimples on the back over the joints at the base of the fingers. The cushion of the hand opposite the third joint of the thumb will be full and accompanied by a large thumb (see Plate VII.). This is the hand of the apostle Thomas. It is one of the best class of hands and does the world a great deal more good than the credulous, like Peter, who swallows everything without questioning. This hand is sceptical only to the credulous and superstitious, who never think much, but believe without proof or investigation and condemn those who do not do likewise. These are the people who say "I will not believe without the facts." "I must see with my eyes the prints and touch with my hands, or I will not believe." These are fact-gatherers and they do us a great good, because they bring facts for our consideration. They thus advance thought and help mankind. They keep the world from retrograding for the want of thought and proper investigation. This is, in form, like the second division of the scientific hand (see Plates I., II., III., also X.); like it in taste and habits. They are good people, usually, just and honest as was Thomas the apostle.

CHAPTER VII.

THE ECCENTRIC HAND.

I CANNOT attempt here to describe all the eccentrics; if so, room would soon be lacking for the rest of the work; but I will give you a hand which indicates eccentricity in the individual who owns it. It is usually a very knotty and thin hand. The fingers look like tailor's legs, or like a log house without chinking or much hewing before building. The fingers are rather long and broad at the end; often large, broad nails are allowed to grow long (see Plate X.). The hand is likely to be hollow in the palm, and frequently has hair on the back. Such people often let the hair grow long on their heads; they are usually thin people and are narrow between the eyes.

An unfailing sign of eccentricity is a wide space between the head line and life line and a thumb that extends far back toward the wrist when opened wide; the fingers are long with a hollow palm. There is another form of the hand indicating eccentricity: this one is a fat, full palm; fat fingers, thick at the base, rather short; narrow short nails. It is a soft hand and exceedingly sensuous. The nose of these people rather turns up at the end, and is often somewhat flat near the middle. Their hair is usually long. Often you see them around as corn doctors or gypsies. Both of these classes have a good opinion of themselves. They generally make themselves disagreeable to their constant associates (see Plate X.).

PLATE VIII.



THE ECCENTRIC HAND INTELLECTUAL.

PLATE IX



THE SENSUOUS ECCENTRIC HAND.

PLATE X.



ECCENTRIC, CRITICAL, CHANGEFUL, INTELLIGENT.

PLATE XI.



THE MIXED HAND.

CHAPTER VIII.

THE MIXED HAND.

THIS is called the mixed hand because it does not belong to any of the types. It has no type, but a form. It is mixed because the fingers are unlike in type. Possibly one square, one conic, another spatulate and maybe one pointed. The hand is medium in thickness, generally not very broad or very long. Its peculiarity is in the different fingers. If the fingers were all of the same type it would not be called the mixed hand (see Plate XI.). It indicates changeability and versatility. The person who is capable of adapting himself to people and many things, liable not to succeed well in anything because of his changeability. Such persons are brilliant in conversation and appear well, so they do not have much trouble in adapting themselves to circumstances. They will manage to keep out of hard labor, if possible. At the same time they do well; generally get along as the average person.

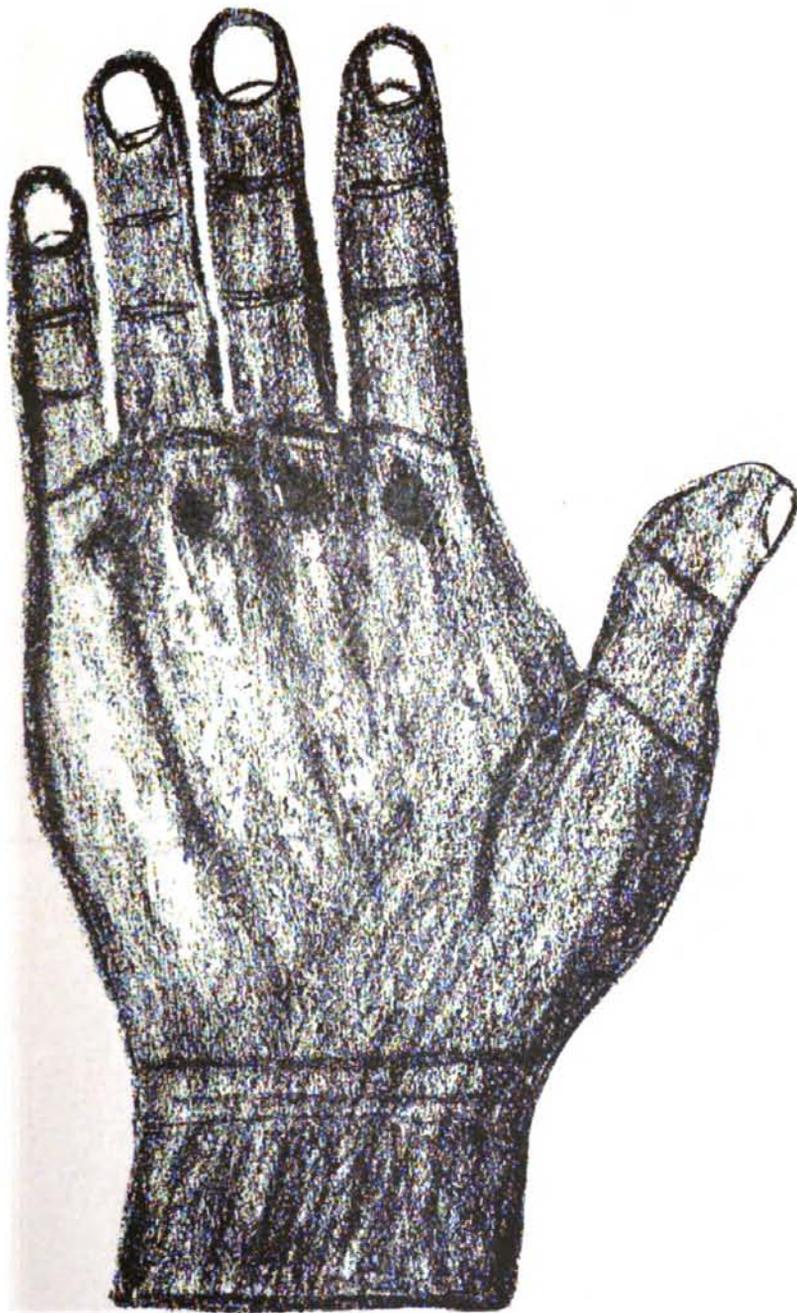
CHAPTER IX.

THE ORDINARY HAND.

THIS hand is very numerous. It belongs to people who do muscular labor without much thought. They need some one else to do the thinking and planning, then direct them. They can use the muscles in doing ordinary muscular work; skilled labor requires skilled intelligence, the more intelligence the better the skill. This hand is short, thick, wide, heavy in appearance, has short fingers, and the nails are rather wide than long (see Plate XII.). The student should not make the mistake and think that all short-fingered, rather heavy-handed people are capable only of muscular labor. Often the hand is much formed by the kind of work done. Some of these people make a very good success in life. These are often very good money-makers who plod along at a fair rate. Short clumsy hands usually have very few lines, showing great physical health and occasionally of narrow mentality. It is not true because people have few lines on their hands they have little mentality. A lineless hand shows ordinarily good health. The quality and quantity of intellect are more often shown in the form of the hand than on the lines. The lines will generally indicate the quality of the mind and much of its degree. The ordinary hands are satisfied with ordinary things; the arts and sciences do not interest them. They are not developed, and not much is expected of them.

The thumb of this hand is short, thick with the nail

PLATE XII.



THE ORDINARY HAND.
Suited to Muscular Labor.

phalange rather broad than long, the ball of the thumb rather full and stubby. All of which indicates a violent temper and sly enemy. They do not commit their evil deeds except in fury or in the spirit of cunning revenge, under cover of darkness, or behind your back. It is well to remember that all the evil deeds are not committed by the people of ordinary hands.

Some of the greatest and far-reaching mean things are done by large and selfish intellects, a great number of these we find repeating the Lord's Prayer in the pulpit every Sunday. The ordinary hand does not aspire much nor scheme; it eats and sleeps.

CHAPTER X.

THE VENUS AND MARS HAND.

THE Venus hand is one which has a large mount of Venus or is large at the base of the thumb. It is broad and full, showing great affection, kindness, charitableness, animation, enthusiasm, strength of body and energy to the mind. It is like the rushing tide, it moves with force or goes like a storm, generally succeeds, especially when governed by wisdom. This mount of Venus is generally found on men and women in professional life, especially on preachers; it gives a great fondness for the opposite sex, for fondling, kissing, caressing, etc. This quality shows a good nature, it indicates love, the best of all things mental.

The opposite of the Venus is the Mars hand (see Plate XIII.). Opposite in location on the hand and opposite in nature and deeds. This hand is full on the cushion, about the centre, and between the fourth finger and the wrist. It shows a person who is fond of argument, contention, full of continuity, difficult to change his mind, and who likes war and battle. If he is an artist he will paint ships of war and scenes of battle; if in public or professional life, he will be fond of debate. These are good hands if educated and well balanced; if not properly balanced, they are very *bad*. This is a large quality in the hands of thieves, murderers, and generally disagreeable people.

We often find the Venus and Mars hand on the same person (see Plate XIII. cushion) which gives tremendous

PLATE XIII.



THE VENUS AND MARS HAND.

Quarrelsome. Violent. Unjust, Cruel, hard for man or beast as associate.

PLATE XIV.



THE VENUS HAND.

Loving, Kind, Tender, Gentle, Flirty, Sympathetic, Sensitive, Good in Purpose.

force. If such a person is educated and refined, he would be a good lawyer or politician, or manufacturer or lumber dealer, iron worker, or a fighting preacher.

If ignorant, such a person would not be an agreeable companion or neighbor; he would be filled with the nature of a savage wild beast. Such a person ought to be in the lumbering or mining regions. (For Venus hand see Plate XIV.)

Part II.—Chirognomy—Continued.

CHAPTER XI.

THE TYPE OF THE HAND.

THE form is the first thing to be known and understood in reading the hand's own story about ourselves. If the student fails to learn thoroughly the different forms of the hands and their significations, then he or she has failed to get at the foundation of the science of palmistry. Part of the form is the type of the hand and is mostly indicated by the shape of the fingers, especially the end of the fingers (the knotty excepted). These indicate hereditary tendencies, disposition or character, mental qualities, in connection with the general form of the hand, mental tendencies, capabilities, general conduct and probable conduct, which can be predicted with almost certainty in any case, with certainty in most cases, considering the conditions. The types of hands are eight in number:

1. The spatulate: indicates action, energy, movement, etc.
2. The square: usefulness, order, system, practicality.
3. The conic: spasmodic, generous, varying.
4. The pointed: if knotty, poetry, inspiration, changefulness.
5. The philosophic: facts, penetration, inquisitiveness, studious.

6. The idealistic: lack of energy, impressionableness, changeful.

7. The realistic: strong quality of No. 2.

8. The energetic: strong quality of No. 1.

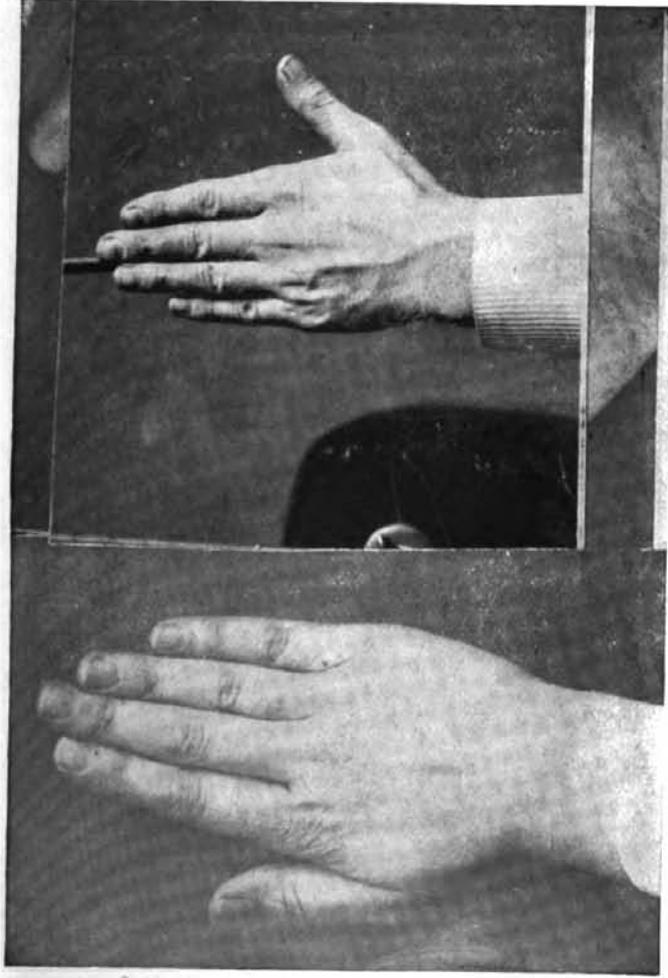
The above types may be known by a little study and the varying qualities of mind which they indicate, for they are both apparent. They differ like people who have many tastes in common yet are stronger or weaker in some points. This division of the types is new. First, in leaving out the primary hand. It is rejected from the types for two reasons; it is not properly a type of the hands; it is rather a form of hands. Secondly, it is not admitted because it does not exist. Yet it is claimed by all other palmists to have an existence. All palmists who class it among the types claim at the same time that it does not exist in civilized lands and seldom in uncivilized countries. Then why retain it? The pointed hand has its distinction from the conic in form and signification about as much as the realistic from the qualities of the ordinary square hand. We find the energetic hand, a new and additional type; this is an enlargement or a strong quality of the spatulate. These new types are subdivisions of the square and spatulate hands; they designate distinguishing characteristics and qualities of mind, therefore should be set apart as such. These new divisions will help the student in reading character and also in finding finer and differing mental abilities, appreciated by those who study the hand scientifically—the only way to study palmistry; the only kind of people who are palmists are scientific. You will not find this division difficult and will after a little study appreciate its value.

CHAPTER XII.

THE SQUARE HAND.

THIS is also called the useful hand, on account of its great practicality. I call a square hand one that has square fingers at the end. We would not speak of a square hand that did not have square fingers at the end; the ends of the fingers class the hand in its type. If the fingers are conic, we call it a conic hand. All the eight types are classed by the fingers and many have a square hand at the wrist and the base of the fingers. I do not call a hand conic or square because it is conic or square at the base or in the centre. If we should make the statement that a square hand is square at the wrist, at the base of the fingers, and at the end of the fingers, it would often be so. But if I should, in my endeavor to be original, go on and say that the square hand had spatulate fingers, and conic fingers, mixed fingers, also pointed fingers, then I should consider this contradicted the first statement, and even the effort at originality is a failure. The only way we know a knotty hand is by the fingers. The hand may be square as it often is (see Plate XV.). Of course we expect to find the nails on square fingers square as well as the fingers. They usually vary in length according to the length of the fingers—long fingers, longer nails; short fingers, shorter nails. People with such hands naturally conform to law, order, system, are precise in manner, and are usually punctual. Because they are so constituted, their con-

PLATE XV.



THE SQUARE HAND.

Order, System, Practicality, Outline, Discipline, Usefulness.

stitution is the law which governs their habits and gives them respect for the forms that regulate and keep everything in its place and a place for everything. These people generally have a great will power, especially if they have a large thumb; they do not say much, but mean a great deal when they speak and are very set in their mind.

These hands belong to the most artistic minds and among the best mechanics. The spatulate may excel them as mechanics and often in art. The best artists are people with square and spatulate hands. This will be found to be so in drama, music, oratory, as well in all the fine arts. If it is true in one art it is perfectly natural that it should be true in the others; generally this depends very much on the form of the hand, for there are several qualities of mind which enter in to make a success. The hands of those who are on the stage often are the spatulate and knotty fingers. The knotty fingers are not so much true of women on the stage as they are of men. In religion such people are usually liberal minded. They like things practical, and reason rather than dogma. These people encourage every useful side of life, home, farm, commerce, and the sciences. They can be found in every avenue where the best ideas are wanted and principal needs steadfastness. Their principles are generally true and their friendship is lasting and strong, especially if the fingers are knotty. These knotty fingered people are good psychologists even on a square hand or spatulate, and are often found on the stage, making life real, in the imagination; especially if the fingers are long, they are better reasoners than the short square fingers and will be governed by logic and science largely, but life must be real to them. We find these three kinds of fingers on the square hand: Short square fingers, which

are more of the slow, plodding, passionate kind of people, who hold prejudices long, and are likely to take revenge in some way, often cunningly. The long, square fingers are more intellectual, logical, scientific, not so furious and more imaginative, make good lawyers, preachers, doctors, and teachers, or mechanics, farmers, home-like people who keep things systematic and orderly. The knotty, square fingers are interested in mankind, religion, biology, details, mathematics, chemistry, drama, etc. We never find the conic, pointed, spatulate or mixed or idealistic fingers on a hand called square.

PLATE XVI.



THE SPATULATE HAND.

Energy, Action, Movement, Resolute, Self-Willed, Progressive.

CHAPTER XIII.

THE SPATULATE HAND.

THE great characteristics of this hand are its intense action, restlessness, energy, independence, and originality. It is known especially by the end of the fingers being broad, like a spatula (see Plate XV.). The hand being broader at the wrist or the base of the fingers, gives it more of the nature of the spatulate. We often see those qualities exist on the square hand or the conic. Such qualities on a hand with short fingers do not indicate the most pleasant disposition or amiable nature. The spatulate, more often, has the quality of breadth, but it is not exclusive to it. The firm spatulate hand is better than the soft or flabby spatulate. It gives a more steady energy, a restlessness and purpose with more wisdom and better aim. This is the hand of reformers, explorers, colonizers, leaders of thought, inventors, engineers, fearless statesmen; it can be found in all classes of men, and does not mean when found that the possessor is necessarily an extraordinary individual; he may be very common. But the most progressive people have, as a rule, the spatulate hand; that is, possibly, owing to their great independence of feeling and little fear for law or set rules. Their own desires and purposes are a law unto them. The carrying out of these purposes makes them depart from the rules and things which satisfy ordinary people. That is why the reformers have a hard time battling with the slow-going and often timid reformers,

who are afraid to break old rules. They preach and teach that which they do not believe for the sake of comfort. But the spatulate-hand preacher or singer, doctor, orator, actor, or statesman accept the facts as presented to themselves, whether they lead in an old groove or a new one. These we call reformers; they are generally at the time called cranks by the old-fashioned, good-enough kind of people. They give life to the world and are praised after they have been crucified. The hand broad at the base of the fingers is more practical in theory and work than the one which is broader at the wrist and tapers toward the fingers. The broad hand at the fingers' base will do things which will give it present advantage; the other will be in search of new and airy notions or imaginations. One will construct air ships, the other will be inclined to stay close to the ground and think water ships or railroads good enough. Darius Green's flying machine doubtless was an air ship constructed by a hand broad at the wrist. These are the hands which invent most everything we use.

PLATE XVII.



THE PHILOSOPHIC HAND.

Philosophy, Analysis, Logical, Scientific, Deduction, Facts, Research
Truth, Progress.

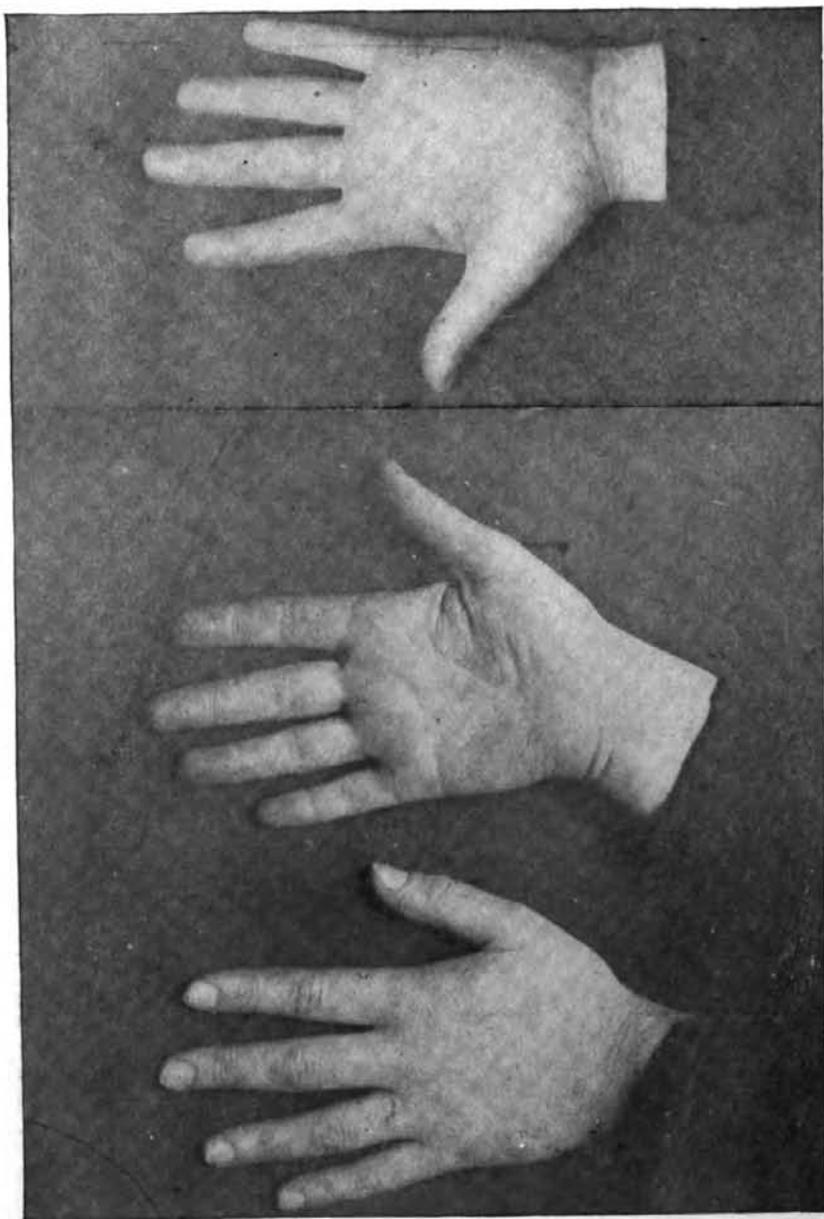
CHAPTER XIV.

THE PHILOSOPHIC HAND.

THIS type of hand indicates one who loves wisdom, one who is fond of study. It is also called the knotty hand; meaning that the joints of the fingers are larger than the fingers between the joints. These projecting joints will not allow the fingers to close up together tight, but keep them open as knots do on logs. Fingers of the philosophic hand are usually long; but they are not always so, some are short and knotty. These fingers are what we call bony. The nails are rather longer than broad (see Plate XVII.). From this type of hands we get most of our best writers, scientific teachers, especially mental and biographical scientists, religious philosophers, linguists, philologists, archæologists, and chemists. They are people who are fond of books, mathematics, and of criticising other people's small mistakes, and are usually good spellers. They are often odd in their manners, and take pride in being different from other people. Most of such people are inclined to be egotistic, but are likely to be humanitarian in principle and practice. Of course, what we have said about these people shows them to be mystical in their nature; they take great pleasure in mystical writings of others and themselves. You will seldom, if ever, see a professor in chemistry, psychology, biography, or mathematics who has not a knotty or philosophic hand. In matters of religion these people are found among the liberal and broad-minded

denominations. It is the smooth, short fingers that are found in the great body of the narrow-minded denominations. These people are not great talkers; when they do talk, it is with a great deal of preciseness and particularity, going into details enough to worry others to death. Such a public speaker would put his congregation to sleep. Such people are thoughtful, analytical, critical, and accurate, composers and artistic; hands of this type make the best pianists.

PLATE XVIII.



THE CONIC HAND.

Enthusiasm, Brilliant, Flashy, Love of the Beautiful, Generous, Sympathetic.

CHAPTER XV.

THE CONIC HAND.

THIS is the emotional, impulsive hand, possessed by the soul which weeps, laughs, frowns, and smiles easily. It praises and condemns quickly. It is usually a thick, not very large hand, suggestive of a china pig, short and fat. It is thick at the wrist, rather tapering, and has tapering fingers from the base to the point (see Plate XVIII.). It is found mostly on blondes, but brunettes have it also. The fingers are not long, but warm and sanguine. Why this is called the artistic type is owing, possibly, to the shape and appearance of the hand rather than to what it does. Its artistic abilities are no better than the other types. The individual with such a hand may flutter and show an elation in the presence of art as well as under the influence of an animated speaker; but when it comes to execution, the artistic work is mostly done by some one with knotty, square, or spatulate fingers, for these are the types of the artistic, etc. The conic hand is instinctive and intuitive, but not fond of hard work; it likes luxury and a general good time with plenty of opportunities to change or find new things and be demonstrative. To leave things which they have commenced unfinished is another peculiarity of these hands. They are not good students, but can converse well and are quite at home in society; they can make others feel at home too, are good at church socials or on picnic occasions. They judge more by instinct and impressions

than by reason, pure and simple. They are not alone in the realm of impressions, but they are more impressional than other types, unless it be the pointed or idealistic. It is this instinctive, impulsive nature that makes these people changeable in affections, and thus their friendships shorter. Their friendships especially are short if they are neglected, for they are sensitive.

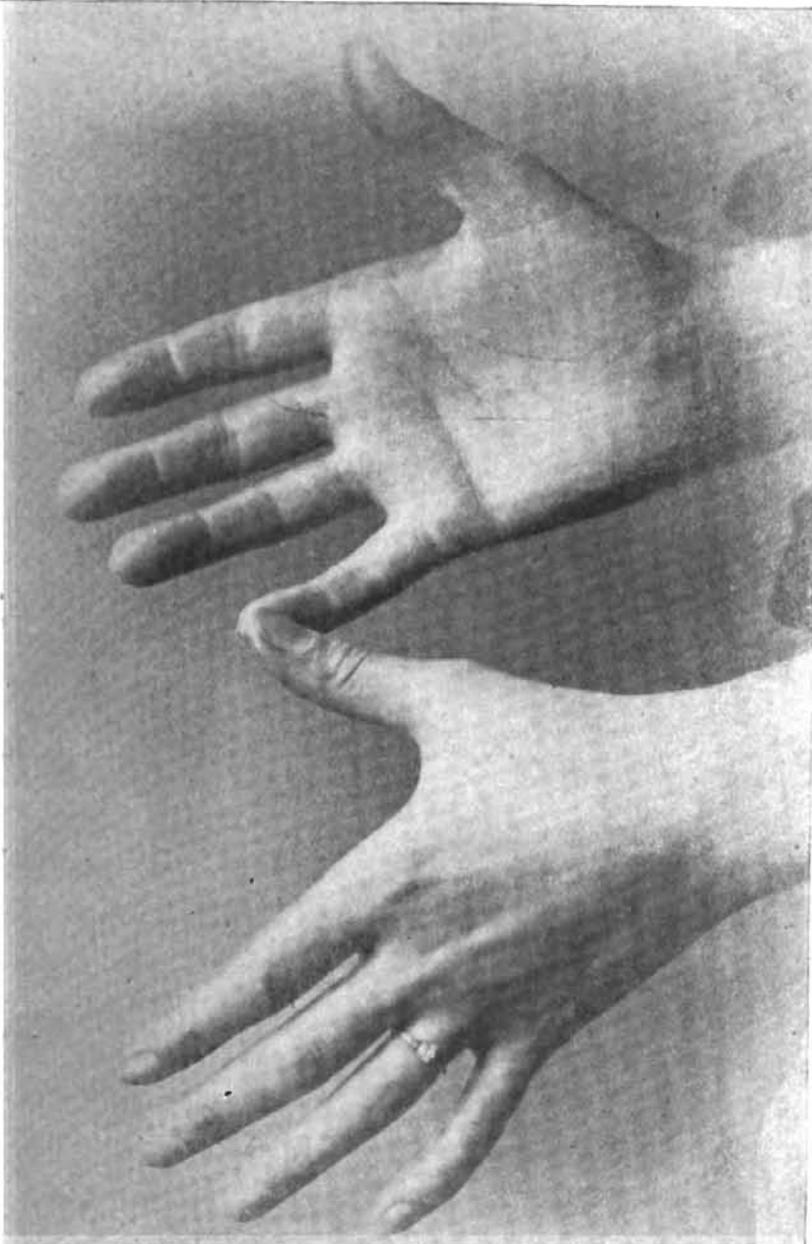
While they are impulsive, quick-tempered, and sensitive they do not hold prejudices long, if the proper attention is given them; but no one need be at a loss to know what they think or how they feel, for their tongues are free and not particular about words. Though they like luxury and comfort, they are generally benevolent. The hardness or softness of this hand modifies its qualities. If it is firm in texture it is better; it shows more will power, industry, and less changeableness. We find a goodly number of these people in church choirs and pulpits and in a small way making speeches. Seldom find the conic hand on very great intellectual orators, writers, or philosophers; they are emotional, but not persistent students. They influence the common people or emotional element, and depend upon the inspiration of the moment; if that fails to come, then they fail in success, are a very uncertain class to trust in professional life, will not prepare for their work as though it depended upon preparation. They depend upon inspiration of the occasion, which does not always attend the meeting. The inspirationalist will do well and excel at times, but may fail any time. These conic hands are more the inspirationalists. Such people are more inclined to be coquettes or flirts; they make good companions on a journey for a short time when you want to enjoy their company. The conic hand often indicates a sensuous

nature. This is not the artistic hand, except in itself, form, color, etc. It is not the best literary or the best musical hand, unless it be vocal music. Some of these make pretty good artists in ordinary life, fairly good literary subjects, and some reasonably good musicians. They might make pretty good composers, if the other parts of the hand besides the conic fingers are of the quality to make students, with a poetic imagination.

CHAPTER XVI.

THE POINTED HAND.

It is not meant here that the pointed hand is the same as the idealistic, what some palmists call the psychic. The pointed hand differs in form and quality from the idealistic. The idealistic is pointed, but not all pointed hands are idealistic; there exists a distinction and a difference, so I shall observe it. The pointed hand has usually long pointed fingers and long slim nails (see Plate XIX.). The pointed may be broad at the wrist or rather wide at the base of the fingers; it may be comely or not; has no regulated form except that of pointed fingers; is not always handsome; it is generally pretty good in nature. Is usually interested in religion and poetry, has some imagination and is changeful; in fact, this is its worst fault, it changes too much. Does not stick to anything long enough to succeed well; it is liable to have many things in process at the same time, and, possibly, not finish any one of the many, but leave all and begin something new. They become tired of the same thing and of one place too soon for their good and others' comfort and well-doing. This is specially the case if the joints are smooth and the hands soft. The joints being smooth, their imprudence is more indicated. They are liable to fanaticism, ecstasy, and not practical in any business way; they are too much given to exaggeration. If the joints are knotty, all this is modified to a degree. Pointed, knotty, they have a fondness in



THE POINTED HAND.
Poetic, Idealistic. Impulsive, Right in Feeling, but Changeeful.

searching for truth, quick to perceive, observant and understand readily, like reality and love the beautiful, but have a continual warfare between inspiration and mathematics or analysis, also between religion and honest independence, piety and justice as a living principle. They have good artistic tastes and abilities, but will lack continuity to make a first-class success in the execution.

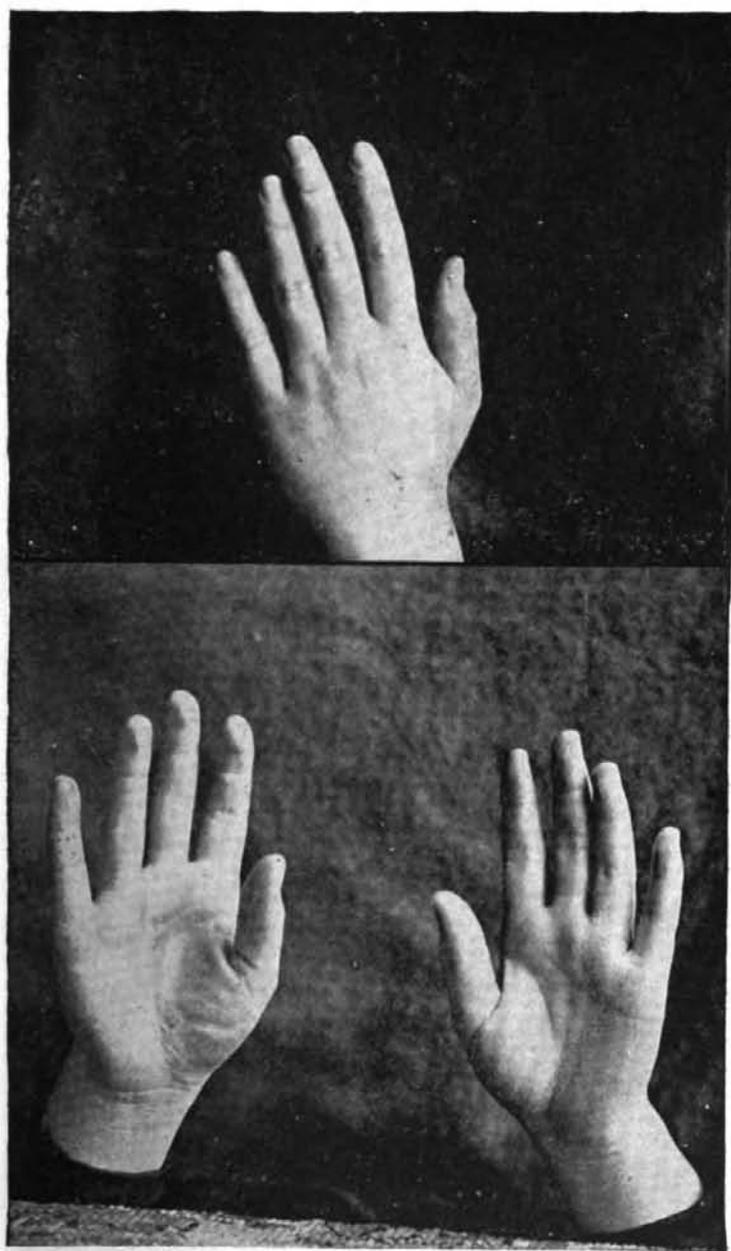
They are usually musical in nature, in ability, and execution, especially on stringed instruments. Women with this hand are also dramatic in nature and poetic in taste, successful if persistent. These people make good cutters, fitters, trimmers, decorators, and are particular about small things, words, etc.

CHAPTER XVII.

THE IDEALISTIC HAND.

THIS hand differs from the pointed in its symmetry and beauty of form (see Plate XX.). It is the most beautiful, the most delicate, flower-like; it makes us think of the rose among the thorns in its tenderness, delicacy, and attractiveness. This type is often approached by the pointed, but in itself it stands alone in the realm of hands. This is by most palmists called the psychic, which refers to the soul, a hand pertaining to the soul. This meaning is indefinite, *very indefinite*. We cannot tell whether it means that the hand refers to the soul in form or in character, or whether it is subjective or objective resemblance; whether it is our soul or some one else's soul that requires it to become psychic. If it means intuitive nature, others are as much or more so. Knotty hands are the most sensitive. Every hand is a good portrayer of the soul which possesses it, showing the character of the soul and the strength. If it is meant that the psychic hand portrays the quality and character of the soul which owns it, then the same might be said of every hand and all could be called psychic, for each hand resembles its own soul just as truly as does the idealistic. Whatever can be said of this hand as pertaining to the soul can be said of every hand. Especially is the knotty more inclined to the study of souls than this one is; the psychological hand is generally knotty, particularly on men. Women are not so much given to knotty hands, but

PLATE XX.



THE IDEALISTIC HAND.

Impressionable, Intuitive, Fond of Attention, Responsive.

some women have them. The idealistic is very intuitive. It indicates a nature impressionable; it receives rather than gives, is passive rather than active in nature. The owner can be impressed by the people or surroundings very easily, and that without words or argument; mere associations are capable of communicating to this person, so it is to every one, but more to this than to many others not made like this in constitution. They possess the nature of many women who call themselves clairvoyants. The present time is producing more of the idealistic type of hands than any other age in the world's history. It is the most beautiful of all types; and when in the history of mankind has there been a time more suited or better prepared for the production of beauty in man than this present time? This is the age of wealth, intelligence, and refinement, all of which are necessary to the production of the highest beauty in form or intellect. The wealth and culture of our time are producing idealistic hands in goodly numbers. When have people been so sensitive as now? These are not the rugged, energetic hands which mould a nation or construct its machinery, nor subdue its wilds or ruggedness, this work is left to spatulate, square, and knotty hands more. Of course, the others have their place which is important and necessary in all work. The idealistic is in form long, narrow, tender, tapering fingers and long pinky looking nails. Its appearance does not suggest strength, energy, nor resoluteness; it is never made for fighting or colonizing a new country. These people are not practical, business-like. They wait for others to do the business and they praise the work and appreciate the workers. Their mild temper, gentle refined nature, trustful disposition, and kind and sympathetic feelings have a softening, refining

influence upon the home and the steady workman. They do not consider time, order, system, discipline, or logical consistency as being necessary in their catalogue of routine business. They may be influenced against their will to do things they would not or leave undone things they would do. In this they are like the apostle Paul; but he certainly did not have an idealistic hand, yet he had a very psychic hand. These are not people who think much; they feel, and naturally feel religiously and superstitious, and are most so when in the midst of a religious ceremony, more than when in a dance. In this they are not alone. The surroundings have a much more impressive influence on them than logic; in this they are not alone either. They are naturally mystical and awed by the thoughts of things which they do not understand, and are attracted much by the magic and deceptive tricks of people who claim to communicate with spirits out of human bodies. Women with these hands often claim to have communication with dead friends. They are so trustful and much dislike to be deceived by others; are good sensitives, have intuitive feelings, such as are claimed by mediums, clairvoyants, etc. These people are usually too sensitive for their own happiness and that of their friends; that is because they are not so resolute as others, and do not consider themselves as valuable as they really ought, are not the vinegar nor the lubricating oil of the community; they are a kind of a perfume, a sweet-scented flower, which is sensitive and delicate, but has a value which all appreciate and love, for which we pay high prices. They may not gather by hard work hordes of wealth, but they can make home to blossom and bud like a spring valley.

PLATE XXI.



THE REALISTIC HAND
Desire for Material Gain, the Money Lover.

CHAPTER XVIII.

THE REALISTIC HAND.

THIS is a strong quality of the square hand. There are degrees in the types of hands as there are different lengths of fingers. I find the square hand of ordinary square type; then another more than ordinary of the square type, this is the realistic hand (see Plate XXI.). The realistic hand is materialistic in nature. It is after the gain and material things of life. Its energies are bent upon getting wealth, dollars and cents. It is exceedingly practical and unconfiding, it takes no man's word for security; material things look more real to it than words. It is one of the great money-makers and money-holders; it is not very sympathetic nor knows much outside of practical business lines nor cares for much else.

CHAPTER XIX.

THE ENERGETIC HAND.

THIS is a strong quality of the spatulate. It is more than an ordinary spatulate hand. The fingers at the ends are a little wider and more thick than the mere spatulate. It is an exaggeration of the qualities of an ordinary spatulate hand (see Plate XXII.). It indicates spasmodic, impulsive action without much consideration for the consequences. These people do not care for consequences when they become set on doing, in which great feeling enters. They are bad enemies and strong friends, and are usually people who will take great chances in business; they are often stranded, but when they are successful they make it great. They are liable to have ups and downs, though usually money-makers.

PLATE XXII.



THE ENERGETIC HAND.

Restless. Impulsive. Quick. Little Regard for Consequences.

CHAPTER XX.

CLIMATIC EFFECT ON HANDS.

CLIMATE has a greater effect upon the physical and mental characteristics of mankind than does the geographical divisions of territory. The soil and topography of the country have a great modifying influence on the inhabitants. With this the climate is what makes one nation differ from another in their most distinguishing traits.

The Ordinary Hand.

It must be remembered that each climate and locality has a hand developed according to the needs of that climate and locality. The hands that are most prepared for the hardships as the hoofs are prepared for the hard ground are found in the North in extreme cold latitudes such as Iceland, Lapland, among the Esquimaux, and any very cold northern country. These hands are well developed for the country in which they live and are suited for the temperature and their work. The æsthetic and mental qualities of these people are like their hands, prepared for the needs of the place where they live. The ordinary hands are not all confined to the extreme cold climates, but there they predominate, nor could they be otherwise in propriety. These hands vary in form as in other latitudes. They are found abundantly in any country where the population is great.

The Square Hand and Its Climate.

The square hand belongs more especially to the temperate zone. It is a people varied in habits and possessed with a practical turn of mind. It prevails largely in Northern Europe, Germany, Sweden, Denmark, Poland, Switzerland, Scotland, and is well represented in America and England. This is the hand of an industrious laboring people. It, more than any other, is found in the United States of America. The hands of all types are well represented in America, being made up of the industrious qualities of different nationalities. Of course, we should expect to find a very practical representative people in this comparatively new land. It is found among the professions largely and is fond of logic, custom, authority, and patriotism.

The Spatulate Hand and Its Climate.

This is found naturally in a cold and temperate climate, it is seldom found among the natives of warm latitudes. It is among the Germans, English, and Scotch, and especially of those people in America. It is the kind of a hand that would be likely to make its way to a new country in its raw state, therefore we would expect to find it well represented among the class of people who first settled the colonies of America. It is the people of energy, restlessness, enthusiasm, originality, and especially the ones to colonize and settle a new country.

They do not like to be bound by any domineering authority or creeds, nor dogmatism; if oppressed, is likely to break laws and disregard authority. Cares little for conventionality, loves freedom and plenty of room, inven-

tion and movement. The love of risk or adventuresomeness, versatility, and changefulness form no small part of these mental qualities.

These are people who take the initiative and push the reforms in religion or any line of thought; they find and found new countries; they invent, explore, and bring on the movement of evolutions and revolutions: thus they bless and save mankind.

The Philosophic Hand and Its Climate.

This hand belongs to warm and temperate climates. It is found in all highly civilized lands and in a moderate degree in any country. It is the hand of the scholar in history, philosophy, psychology, and a lover of theology and polemics. He usually bases his religion upon philosophy more than upon dogmatism or a person. His sectarianism is more a matter of philosophical principles than dogmatic statements. This hand is found largely in Asia and its subdivisions; Egypt, Greece, and the countries about that region possess it in abundance. They are often eccentric, but crankism is often merely a matter of difference of opinion with the majority on the side which are not cranks as they think.

The Conic Hand and Its Climate.

This hand is the product mostly of a warm climate. It is not sturdy and hard enough for cold regions. It is, though, a hand of all lands, and is inclined to be emotional, romantic, and social. While it is produced in every land, it thrives better in warm latitudes (Egypt, Italy, Spain, Greece, France), not so much among the

Irish and Scotch. This hand does not stir the world of finance and commerce like the spatulate and square. It is usually complimentary and pleasant in company, impulsive and easily discouraged, quick to appreciate and become interested.

The Pointed Hand and Its Climate.

This hand is seldom, if ever, to any great extent a native in cold countries, especially in extreme cold climates. Its place is generally in warm regions; it is not a plant suited to cold soil, it thrives best in tropical sunshine. It belongs to a visionary, poetic-natured people, impressionable, not very energetic, fond of attention and appreciative, very changeful in affection and one which likes coquetry. They are not likely to hurt their physical constitution by hard work, either mental or muscular. If they can have agreeable company and little to do in the way of labor, they are very happy and joyous—as the bird in the bush.

CHAPTER XXI.

THE PALMS OF THE HANDS.

1. The dry palm usually indicates a person of an industrious nature. If it is hard, the person is of a domineering disposition, exacting, not very sympathetic nor agreeable unless all things go his or her way. It is of people that are grasping—holding on to all they get. Often they worry and fret about small things, become cross, crabbed, and nervous.

2. The firm, elastic palm on a well-balanced hand is generally that of a good, well-balanced mind. Good workers, and have capability.

3. When the palm is full, puffy, the skin thin and soft, it shows a person not fond of work of any kind. Many people of sensuous natures have such hands, and are found on most of the people who call themselves mediums and clairvoyants. These are signs of a peculiar power of sensitiveness which their owners possess. They are easily impressed with others' thoughts and feelings. This power of sensitiveness does not belong wholly to the class of hands above described.

4. There is a thin, soft, flabby palm which indicates like tendencies to those possessing thick hands. The touch of the hand, which the student will learn, is significant in reading character in connection with the form.

5. A hollow palm is nearly always a sign of bad fortune. These are the people with whom we most sympa-

thize. They are nearly all unfortunate in business and in ambition; but not of all their friends, happily. I do not lay this evil to fate or entertain any superstitious notion about it. I account for this fact on logical and scientific principles; just as we account for a natural idiot on scientific grounds, or a great statesman on like methods. These disappointments to the hollow hand are from the lack of wisdom—like building a house on the sand. Such people are honest, truthful, faithful to principles—that is why they hold their friends. They are too honest; the people with whom they have to deal beat them, and do not tell the debtor of their master to make out the bill for one-half, that he or she may gain friendship with the unrighteous and thus make for themselves homes when cast out. If so, they would be more successful in business; or if, like the gray fox in his den, give all the opportunities of existence to his kind, they would make a place for themselves but be less just to righteousness. They are usually too confiding, too trustful, do not use care, wisdom, and the principle of being certain; act too hastily, get too much excited, do not wait to see if right because impetuous, resist too quickly, not calm enough under many trying conditions, do not hold on to what they *have*, do not lay hold of another footing before letting go of the present possession. This hollow palm is indicative of the mental qualities which lead to misfortune, indicates a poor financier, and usually a poor man. But the man calls his experience bad luck and ill fate. So it is, but he is generally responsible for his bad luck and ill fate; also his sad experience. Other *people* bring about a great deal of our experience, good or bad, for which the hollow palm is not responsible. The hollow hands do not signify the most

robust physical strength. Poor health and hard experience in business make domestic life not the happiest. One disappointment adds another and all have their turn on these poor creatures. Seek your better half with a full palm and a moderately full head from side to side.

6. On well-balanced people the palm is always as long as the fingers or longer. I do not want a companion whose fingers are longer than the palm. The long fingers are intellectual, but they have long palms and should have.

What the Size of the Hands Indicate.

Large hands usually make small letters in writing. Small hands make large letters. Large hands do small and fine work in the most artistic manner. Small hands undertake great things; like the small boy they want to do big things. The big hand admires the small boy and his little amusements.

The finest work is done by large hands. The big undertakings are made by small hands.

CHAPTER XXI.

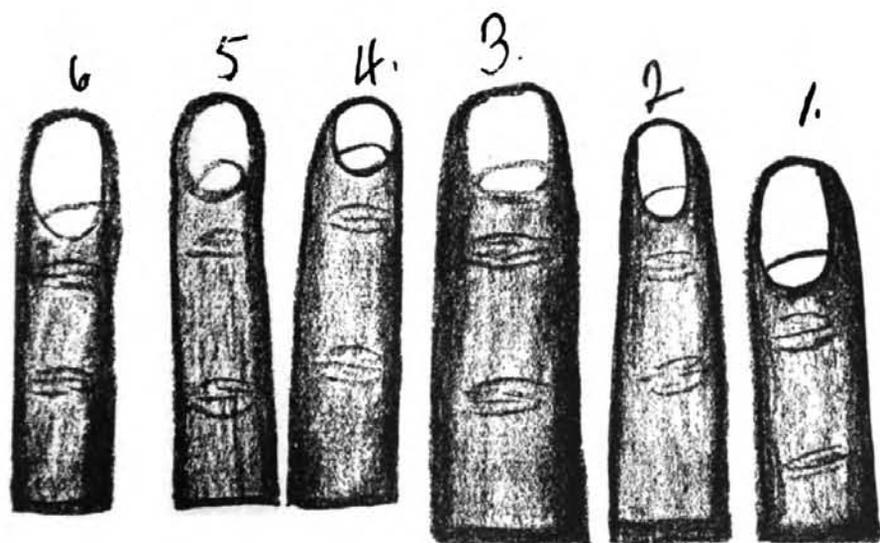
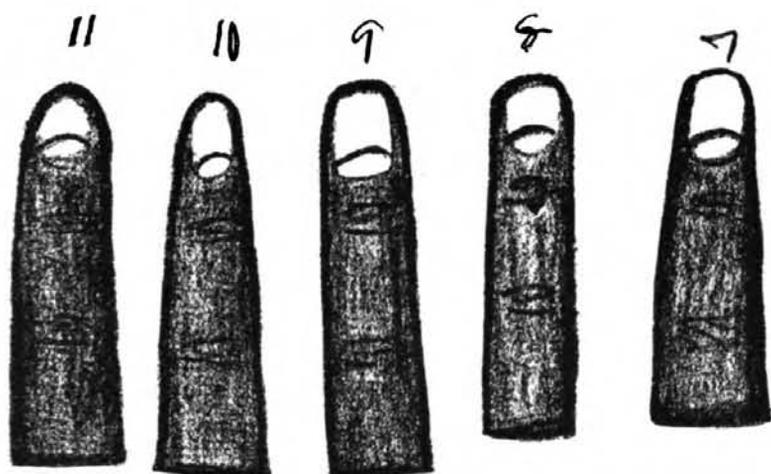
THE NAILS.

THE nails are divided into classes as follows: 1. Long, broad nails. 2. Long, narrow nails. 3. Short, broad nails. 4. Short, narrow nails. These are not changed from their natural forms by work or idleness (see Plate XXIII. ; 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11). The student will, after careful study, be able to tell the disposition and temperament quite accurately by the nails.

Long-nailed people are generally more cautious, use more suavity and flattery to carry their points than the short-nailed people. Their criticisms are sometimes cutting, but have usually a merciful, benevolent nature about them. As a general thing they have a literary and ambitious tendency, a desire for attainment in literature, science, and art. Such are jealous of any one who is ahead of them in the line in which they are striving. Like Cassius of old, they cannot contentedly see a greater than themselves. They become very lean in doing hard work, trying to gain the desired goal. They generally lead in the study and execution of literary effort, are often good in poetry, but are not fond of reformations or standing alone in opinion. They feel too lonesome when alone; are not fond of facts that are against them. Facts are not agreeable that compel them to feel they are in the wrong.

Short-nailed people are they who bring about progress and reformations. They like facts and are not afraid of

PLATE XXIII.



THE NAILS.

These will never die of consumption.

them. Even when those facts are against them, they do not shirk; are critical even when criticism is against themselves. They analyze everything and believe in what they get by reason, logic, and want truths rather than visionary theories.

As they think they cut to the line, fond of polemics or debate, and will hold their point, or the point they are trying to make so long as there is a shade of a point to catch. These do not accept anything on mere assertion. That is why they do not get along well with dogmatism. If these short nails are broader than long, or very broad, then they are not fit for anything in public life. They ought to retain themselves in some mechanical work, in iron of large size, so they could not break or hurt it. They are usually quarrelsome, disagreeable, and hard to please in general; are saucy, meddlesome, disrespectful, and lack sympathy; do not make good husbands or wives.

People who bite their nails are nervous, trouble and worry about business or anything with which they have to do. White spots on the nails usually indicate nervous disorder and nervous temperament. Any spots on nails are indicative generally of disordered nerves. Women are more troubled with nervous affection than men, and often have spots on their nails. A sea-salt bath with a towel from the wash bowl is good and healthful for nerves.

Health Indications by the Nails.

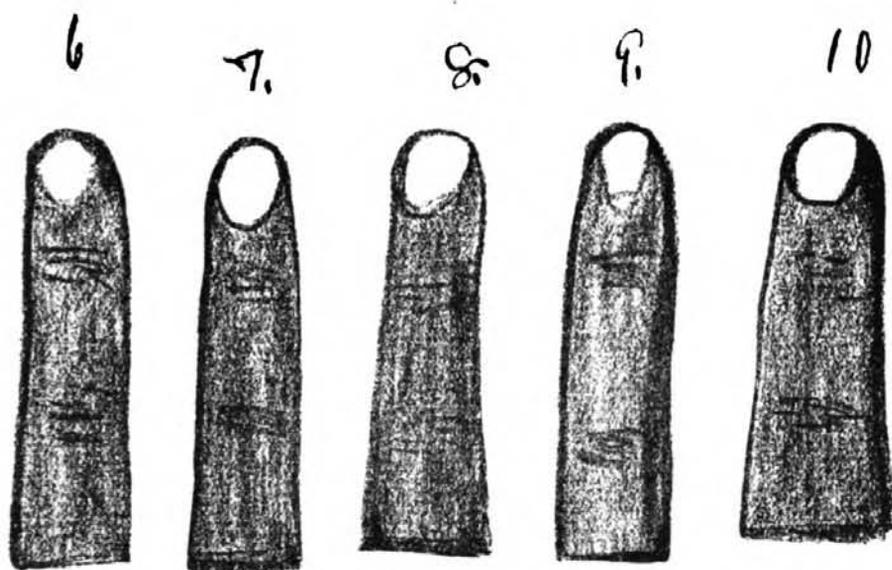
Very often the nails will indicate some tendencies toward diseases which might affect the subject, and especially do the nails reveal bad or strong hereditary tendencies. There are cases in which you can make pretty sure predictions as to hereditary diseases and the extent of their ef-

fects upon the subject; but this is a subject which needs to be studied with great care. The student should not be too presumptuous or too self-assured in predictions upon this matter, for he is liable to make mistakes as doctors do on diseases. Like trees and hoofs, nails are affected by work, and culture except the type. The form of an uncultured nail is not so good as that of a cultured one.

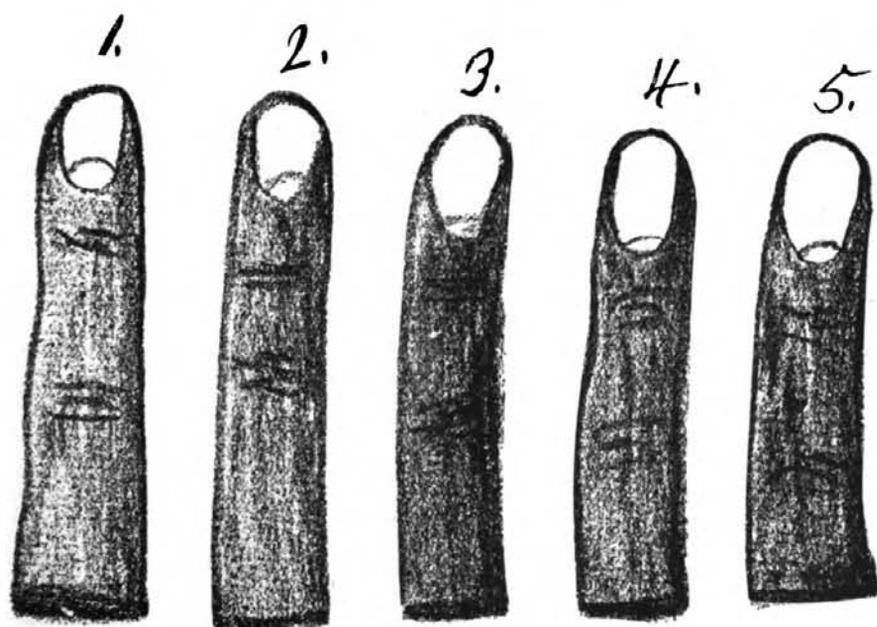
We sometimes find on the hand of a strong, healthy person whose ancestry has been healthy nails curved in the centre, bending down at the end in a curved shape, which is caused by climate, work, and ordinary culture. These nails are generally the product of cold climates, are generally long and broad (see Plate XXIV.).

The long, broad nails are usually found on large bony frames, large hands, muscular people, not exceedingly fleshy, generally strong and healthy, capable of hard work. They are generally found in hills and mountainous countries. These people are liable to coughs, colds, bronchitis, sometimes lung trouble—as the shorter types often are. Lung troubles are not confined to any one class of nails. We find short people and long people having lung trouble if the conditions require them to have such diseases. Usually the long, slim, and narrow nails are those which indicate the poorly developed chest and lungs. These nails, fluted or ribbed, often indicate bronchial affection and occasional coughs (see Fig. 4, Plate XXIV.). I cannot say, as some palmists do, that any and every type and variation of types of nails indicate some throat trouble, or bronchitis, or asthma, or lung difficulties, or that there are no forms of nails which indicate good health. Often our diseases are the effect of our own carelessness and exposure. They are brought on quickly and wantonly, run into unexpected

PLATE XXIV.



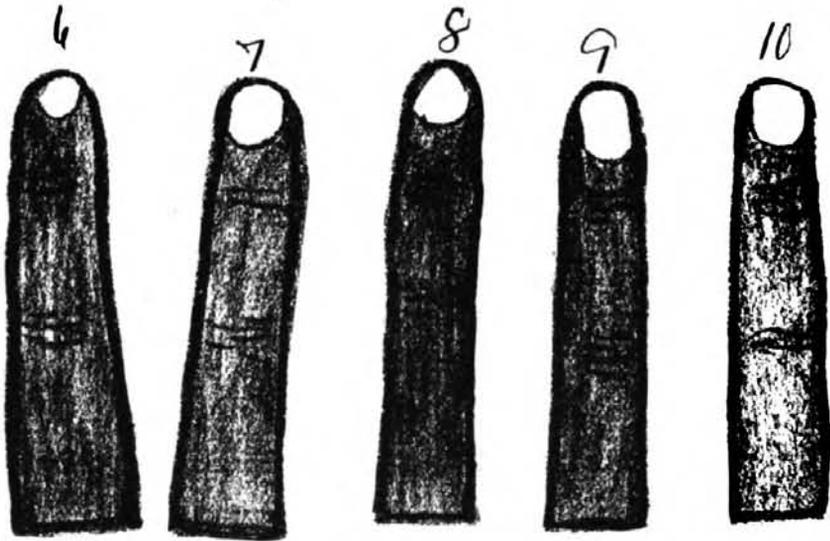
Affected Throat, Bronchitis.



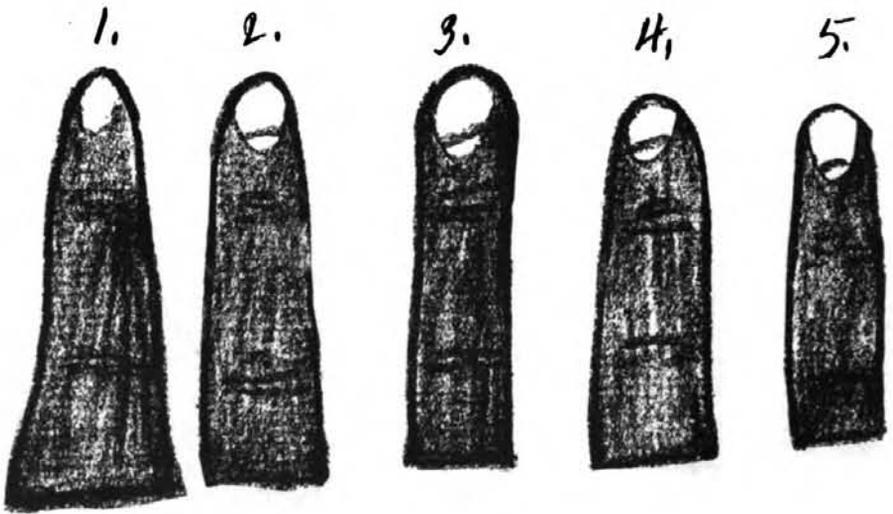
THE NAILS.

The lungs need care

PLATE XXV.



Indicating Poor Circulation.



Showing Paralytic Tendency

difficulties, which would come upon a person of any type of nail under like conditions. Very thin nails, sunken into the flesh on the top and curved or warped, show weak lungs, unhealthy nerves, and a general dilapidation of the physical system. These nails curved or turned up at the edges indicate paralytic tendencies (see Plate XXV., 1, 2, 3, 4). Nails with large moons—that is, with much white next to the flesh—are signs of good circulation and general good health (see Plate XXIII.). Nails rather short, broad, pink, and medium in thickness show good health, good stock, and intelligence; reasonable taste and culture. A like sign on long, narrow nails, a person set on education, fond of books and the sciences, but likely to take cold easily (see Plate XXIV., 1, 2, 3, 4, 5).

When the nails taper from the root to the point, the edges lifting up or rising, it shows a tendency toward paralysis (see Plate XXV., 1).

Short, narrow nails, thin and flat, do not show good health. No moons show poor circulation and are liable to have cold feet and hands. If these are very flat, as though sunk into the flesh, they show nervous disorders. I cannot predict that all diseases confine their signs to the nails. Diseases do not confine their manifestations to one place or locality, or to the same people or type of nails. Very thin, small nails are not very energetic, nor are the long, slim nails so strong as they ought to be.

CHAPTER XXIII.

THE HAIR, ITS COLOR, AND ITS INDICATIONS.

PEOPLE with an abundance of hair on their heads are more passionate generally than those with little hair. The same is true with any part of the body; a great deal of hair on the head shows a person who feels strongly and more impulsively than those with less hair. They can love more ardently and break their friendships quicker than those who are less endowed with beautiful fine hair and feel disappointed more keenly. Vitality, warmth of affection, and well-sexed people are those whose vigor is a natural magnetism.

Blonde people are usually more easily impressed and more demonstrative than brunettes. They are generally more fickle, changeful, and tire of their companions sooner, but love hard while they do love and suffer more in disappointment. They are ready to die for the one they love at one time, but soon they get along without that one and do not commit suicide, even if they separate for all time. The negro race is an exception to this rule. They have black hair and are very emotional, also passionate; fond of new attachments. This is their uniform color and nature; they are all alike. The people with black hair are not usually so demonstrative nor so changeful in their friendship. Their feelings are more subdued. This general rule never fails, namely: that people with a great deal of hair

have deep, strong affections and are more demonstrative than those with a less quantity of hair.

The people with red hair have more electricity in their system, and so more force in their feelings and quicker made known than any other quality of hair. The red hair is indicative of a large amount of electric force in the nature. People with black hair are more conservative and cunning in their plans or schemes than are those with blond, brown, or red hair. The blonde is more outspoken and dislikes evasion. The brown-haired are quite even-tempered and confiding, trustful souls, who want to believe all people to be honest.

The hair turns gray when the system becomes weaker, when the electric fluid ceases to flow into it so strongly. Like wrinkles that come as the system fades and weakens, all decay together.

CHAPTER XXIV.

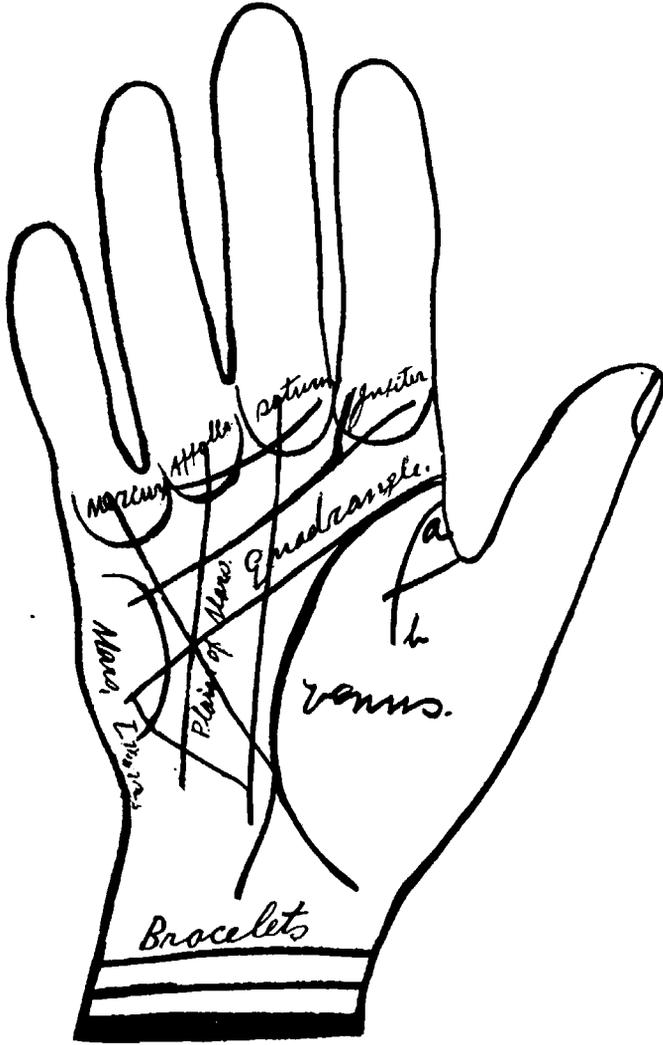
THE MOUNTS OF THE HANDS: THEIR MEANINGS.

I SHALL call the mounts by their old and familiar names in explaining them for the sake of convenience and uniformity of understanding. There is no meaning attached to these names by myself except the name.

The Mount of Venus.

The mount of Venus is all the base of the thumb from the second joint to the life line (see Plate XXVI.). This mount, large and well developed, indicates good health and vitality, if firm. This mount, large, full, and firm, shows a loving, sympathetic, tender, good-natured person; that is, if the mount of Mars is not too large, which might give it too much of the passionate, unsympathetic, destructive qualities. The mount well developed indicates a person well sexed and a fond lover of the opposite sex, with great magnetism. If small, soft, and flabby, it does not indicate very good health, yet may indicate passion. People possessing this full and firm are lovers of beauty, flowers, birds, music, rich and tasteful colors. They are benevolent, accommodating, and have a great attraction for the opposite sex. Those with this organ large attract the opposite sex having a large mount of Mars. When the mount of Venus is full and bold between the thumb and forefinger or under the thumb, rather in front of it, it shows a quarrelsome nature and aggressive pugnacious-

PLATE XXVI.



THE MAP OF THE HAND.

ness. They are not always the most agreeable pet companions; often overbearing in disposition. It is hard for them to be agreeable with their lovers or business associates, especially when this part of the mount is marked with a deep line parallel with the line of life and some distance from it.

This line extends only a short distance beside the line of life (see Plate XXVI., A, B).

The Mount of Jupiter.

This mount is found at the base or just below the third joint of the first finger. On some hands it is rather elevated and full; when well developed, it indicates pride, ambition, a desire to shine, wants power, glory, etc. If the first finger is long at the same time, it shows a commanding, rather domineering and ruling nature—are more enthusiastic (see Plate XXVI.).

The Mount of Saturn.

This mount is located at the base of the second finger (see Plate XXVI.). When well developed, with a long second finger, it shows a nature inclined to seriousness, rather low spirited at times, slow and cautious, exercising prudence in most things. If the finger is knotty, it shows thoughtfulness and more wisdom. They are people who love quiet, solitude, and some of them are inclined to be religious, very serious, and earnest in work. They talk of sober and sombre things, like solemn and heavy music, generally have a sober feeling; are watching for the last days. The millennium is a time they dearly long to see while in the flesh.

The Mount of the Sun.

This is also called the mount of Apollo. It is located at the base of the third finger (see Plate XXVI.). It is one of the best mounts. When well developed, it shows a practical nature, one of good tastes and ambitious. If the finger is long, a person of great desire for wealth, honor, and glory; generally successful if this finger is nearly so long as the second.

Such a person will likely attain a good portion of the world's goods, other things being equal. These people are generally of a literary turn of mind and have great energy. If the finger is very long, the fate line long and straight, they generally give their attention to money-making (see the realistic hand). It does not differ as to what they do, their taste is strong and elevated. You will see a good illustration of this hand in the hand of the late Adolph Sutro of San Francisco. Such fingers are those of a high order of men. They develop themselves on a high plane of intellectual standard. They are fond of all that makes life great and comfortable.

The Mount of Mercury.

This is located at the base of Mercury or the fourth finger (see Plate XXVI.). When well developed, it indicates a person of scientific tendencies, often of metaphysical nature or physiological tendencies, like doctors. This mount, well developed, shows capability for a physician, and more so if it is marked by parallel lines. These lines show a person who is sympathetically thoughtful on metaphysical subjects. If the finger is long, it shows people to have the power of speech, also variation. They are somewhat like

the flea, you cannot always put your finger on them when you try. It is rather hard often to hold such people to certain definite and fast things, unless they know they have the advantage. They are generally quick, witty, have a thought or word for expression, are fond of change, excitement, and more or less interested in politics and public affairs. The medium length of this finger indicates sturdy, old-fashioned honesty.

The Mount of Mars.

This mount is situated about midway between the fourth finger and the wrist on the cushion of the hand (see Plate XXVI.). When this is largely developed, it shows courageousness, quarrelsomeness, violentness, unjustness, cruelty, and brutality. A moderate development shows self-control, resistance against wrong, often resignation, and in a matter of business, persistence, argumentativeness, oneness of business purpose. This mount on a short hand, large Venus, large knotty thumb, shows a belligerent hand or nature, or a person suited for war or army life, and in case of oppression one ready for resistance.

The Mount of the Moon or Luna.

This mount lies on the side of the hand opposite the mount of Venus and back of Mars toward the wrist (see Plate XXVI.). A large and full luna type indicates a person changeful, rather dreamy, discontented, melancholy, capricious. A proper development of this mount on a good square hand is a helpful quality; it gives imagination, refinement, a taste for romance, novels, music of a high order (if on a musical hand), great ideality, poetry and

sublimity, picturesqueness, etc. A full moony-bred hand is not to be desired.

The Blending of the Qualities.

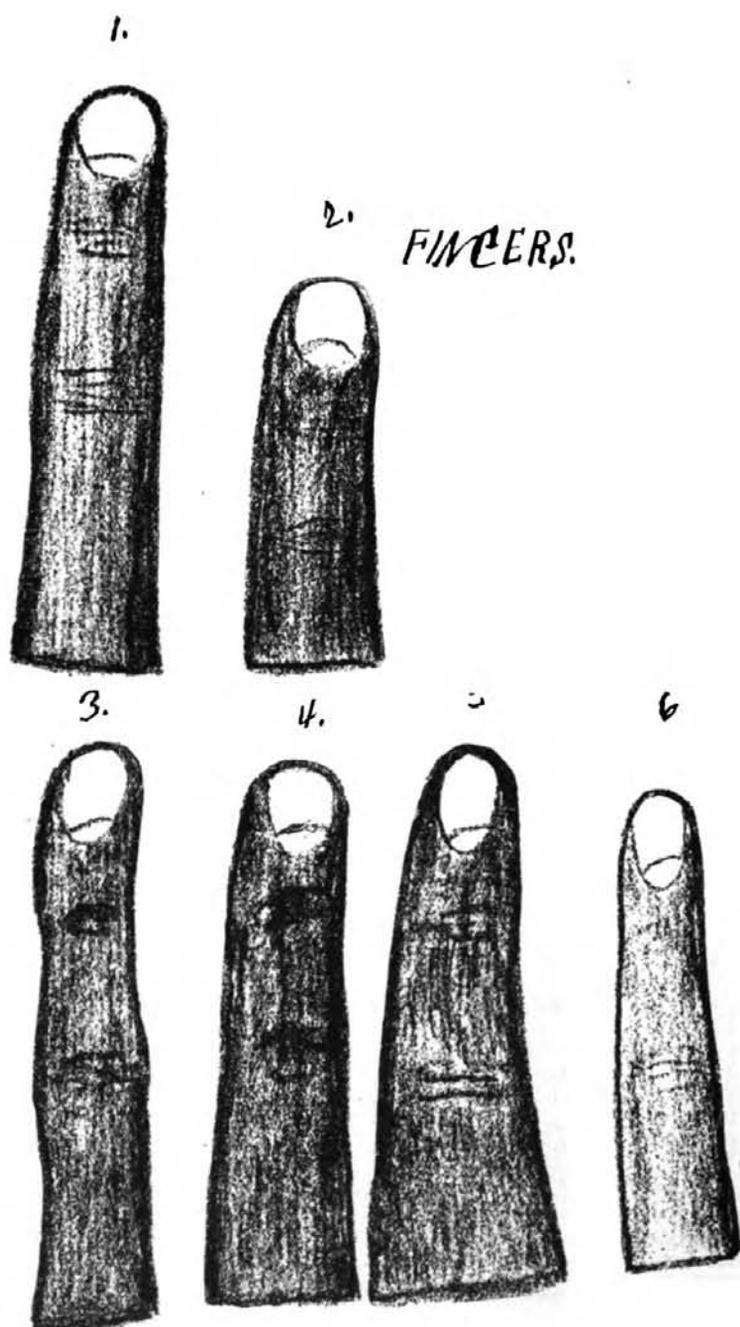
Seldom does one mount predominate in any hand; that would be unnatural and unwonted. It would be idiotic at times—abnormal. One mount does not any more prevail in the hand wholly than one organ altogether predominates in the head. Each mount has its influence; often two, three, or four are strong. All have their share of influence in time over the person. They mix their qualities as the different organs of the brain mix and on the same principle, but one mount is nearly always larger. The hand is named after it because of its predominance and leading power, but they all have a say in the household of mounts at the proper time. This is to balance the subjects and give acceptance in the great family of mankind.

Hands Named After Their Mounts.

Certain mounts prevailing or leading give to the hand the name of that mount or mounts. A Venus hand is one that is influenced largely by Venus. This is usually a rather soft, plump hand; it makes you think of the partridge—tapering fingers, medium thumb, hand not very large nor bony nor rough in appearance. It is polite and kindly disposed. In its natural tendencies it is attracted to the Mars hand, but other material things often lead it away.

Mars has a like affinity for Venus. Mars is coarser in nature, often in construction too. It may be soft, plump, and smooth, or it may be rather bony and wide. Hands select each other according to their development and affinity.

PLATE XXVII.



DIFFERENT KINDS OF FINGERS.

CHAPTER XXV.

FINGERS.

THE fingers are divided into classes as follows: 1. Long; 2. Short; 3. Knotty; 4. Smooth; 5. Thick, fleshy; 6. Slim or lean fingers.

1. Long fingers are particular about everything. They notice things in detail. They are inclined to affectation. Particular about dress, notice small attentions, or slights, everything must be in place about their business, and worry themselves about small business affairs or anything that is not just as it should be. They are generally very nervous, bite their nails, and fret like a young horse in the harness.

2. Persons with short fingers are impulsive in thought and quick in arriving at conclusions. They do not go into details so much or give attention to small things so readily. If the bulk looks well they are satisfied. They are usually outspoken in what they think, generally too hasty to select good phrases. They speak the word which is in their mind at the time, are inclined to be original and not much affected by set rules and conventionalities or affectation, want people to be honest and unaffected. They feel the greatest disgust for things pretentious or unnatural.

3. Knotty fingers (see Plate XXVII.) are generally the mathematicians. They are fond of detail, especially if the fingers are long. These long, knotty fingers take everything by items. If they are public speakers, they worry the audience to sleep and out of patience by particulars,

therefores, wherefores, logical conclusions, first, second, what follows, and the next link. Then the people sigh for rest.

They are generally contentious, egotistic, and fond of debate, and grin a contemptuous grin when they think they made a telling point. If the fingers are square withal, then the short-fingered people will have reason to sigh and say: "Lord deliver us, from this long-fingered hanger on." These people are fond of the sciences and arts, and never run short on time in investigations or in searching into the thing in which they are interested. These developed joints augment the quality of particularity. They make excellent bookkeepers, machinists, lawyers, or historians, if not too particular, good theologians, tailors, milliners, and dress well if they have the money. They are not emotional and have a business-like way in loving, and a mechanical way in selecting a husband or wife, generally too quiet and deliberate to satisfy the short-fingered blondes.

They are good in drama to bring out the small points well, but may lack enthusiasm and force; they are generally good in tragedies and some comedies. They are fond of books, writing, science, art, and mechanics. Not usually good farmers nor the best merchants, too nervous and worry too much about small things, it is not their line nor tastes to be merchants or farmers. Many do pretty well at these sometimes, because it is necessary.

4. Smooth fingers are not good mathematicians; they are often artistic in dress and capable of construction, but are inclined to take the whole of an object for consideration rather than the parts. They are generally enthusiastic speakers. If the fingers are pointed, they are changeful,

nor will they trouble themselves about details or little things. They are not particular about how their clothes fit nor the style. If the fingers are square the case is improved very much. They are often the most dressy as to style and quality.

Not color but quality is what they see in goods in good taste. They are rather intuitive than scientific, do not care to take the time to diagnose by scientific methods, do work quickly, rapidly, and are soon out, satisfied with what they have done. They do not try to give a reason for all they feel—like women they feel, that's all; are good company and enthusiastic over what they enter into or else lose interest and drop out altogether. Are easily discouraged and often become hysterical under long trials and great troubles of mind. Disappointments go hard with people possessing these fingers.

5. The thick or fleshy fingers are of two kinds: one a thick, chubby kind of finger, thick at the ends, these are not indicative of intelligence, they generally indicate cruelty and unsympathetic natures, are not desirable companions, except with their own kind of people. The next fleshy finger is rather tapering, large at the base. These are generally liberal with their means, charitable in their feelings, and have toleration. They are most of them affable, enjoy the company of the opposite sex, and are demonstrative in their affections, either loves or hates. They are also changeable in their attachments. You could not tell whether they would stick to their promise or not, if they were to agree to be your life companion; should you take them at the moment they might, a year later, be doubtful, fond of luxury; and if the hand is soft, not fond of hard muscular labor or a long strain of any kind of

labor. Fine horses, good food, and plenty of life's needs supplied make them very happy and liberal.

6. The slim or lean fingers belong to a people more critical, careful, thoughtful, and less demonstrative. They are also more penurious and cunning if the fingers are long; if pointed, changeful and literarily inclined. Fingers rather knotty, crooked, and bad shaped may at times indicate a crooked, knotty, and bad-shaped nature, not necessarily so. Such fingers are often found on gamblers' hands, and persons not altogether scrupulous about business relations or transactions. It might be well to watch such people when dealing with them. They generally find out all they can about other people's business. But there are gamblers and numerous mean men who have straight and well-formed fingers.

A very sensitive person, and at the same time respectful, has a fulness on the side of the end of the third finger by the nail, a kind of fleshy pad or lump, it is usually on the outside of finger.

Those who have a wide space at the base between the second and first fingers are very independent in thought. Independence in action is known on many by a wide space between the third and fourth fingers.

Fingers Compared as to Their Length.

A long first finger denotes pride, ambition, a tendency to lead, govern, or rule; if very long, to domineer and take all authority unto self. These fingers are especially found on preachers, generals, rulers, politicians, and leaders in conventions. If the second finger is much longer than the first and third it shows a sober, serious, rather pessimistic nature, inclined to despondency; or a melancholy nature,

especially if the palm is hollow and the fingers are inclined to be crooked or knotty, or the nails oval or drooping and luna is largely developed. When this finger is pointed, it shows a more light-hearted nature.

The third finger long is good. This is a very significant finger. It is a good indication of financial ability. The qualities of this finger are a new discovery in palmistry. You will not find many great financiers who do not have this finger long, and often broad at the end. A good fate line on a square or spatulate hand and the third finger as long as the second or nearly as long, generally indicates a money maker. If the thumb is stiff-jointed will save money also.

The third finger long desires wealth, honor, power, and has good taste. This finger long does not necessarily mean special artistic gifts. If the remainder of the hand is an artistic hand, then this finger long would be an additional indication of the quality of art in the ability and taste of the subject.

A spatula termination to this finger adds enthusiasm, color, and dramatic power to the orator, actor, singer, or any professional or public speaker; so makes him or her take well with an audience.

The fourth finger long shows the person who has the power of utterance, gift of speech, or capable of writing in pretty good style, philosophical, rather cunning in the use of words, you cannot always tell just what he means. If this finger is rather short compared to the length of the third, the person is likely to be rather frank, outspoken, confiding in a business way, honest, and a hater of deception, fraud, hypocrisy, or any undermining double-dealing, especially if the head and life lines join long at the

end. It indicates usually the one too confiding. These people are easily at home in society, or among philosophers and scientists.

If short, they are not so well at ease, self-confident, nor so fluent. This finger long does not give information, but shows the power to express *ideas*.

CHAPTER XXVI.

THE THUMB.

THE thumb is a very good indicator of character and mental ability. If an individual has good mental strength the thumb will indicate the same. If the mental qualities are ordinary or bad the thumb will tell, especially the ordinary quality. Often it will indicate quite accurately the character of the individual. There may be some freak connected with the subject's life that cannot be absolutely discovered on the thumb, but the general tenor of the life is very well told there, in connection with the other parts of the hand. Some palmists, in their introduction of this subject, lay great stress upon the importance of the thumb, but do not tell us enough about it to justify the expectations which they tried to excite in our minds by the introduction. The author is very glad that he has not depended on gypsies for his accurate knowledge of palmistry. It seems that some authors on this subject think they can hardly lay claim to a knowledge of the science unless they also claim to have been among the gypsies, especially in their youth. The gypsies know less about palmistry than any other class of people who have given the subject any study worthy of the name.

The science does not belong to the gypsies; it is capable of being learned by many of the graduates from most good English-speaking colleges, and educated scientific people can learn it as a science not as a fortune-telling superstition.

It is not the purpose of the writer to make a greater claim for the thumb's importance than the importance would justify, nor to excite expectations for greater things about it than he can tell.

There are other things about the hand which tell more secrets than does the thumb. The thumb tells principally about the subject's mental abilities and character, not all of these.

Congenital idiots have weak thumbs, as well as poor fingers. No naturally weak-minded person has a large, long, well-shaped thumb. Good thumbs always speak of naturally good mental qualities. Small, short, and stubby bald thumbs tell of natural, ordinary, or weak minds. Short, thick, coarse thumbs are upon the hands of people coarse and low in their animal nature; while a long well-shaped thumb speaks of intelligence, capable of refinement, etc. Such people are capable of a high-class education, are governed by reason. A thumb that stands at right angles to the hand when outstretched is one sign of an eccentric person. Such a person is independent to the degree of obstinacy. He is aggressive, unmanageable, and fond of opposition; he is fearless and at home in debate. The thumb which lies close to the finger and cannot rise high from it, is the opposite to the last described. This one lacks independence and self-assertion or confidence in his own ability. They are secretive and reserved in manner, approbative. Short, thick thumbs are cunning, sly, and need to be watched, if they are your enemy. There are some thumbs which strike the medium in nature. They are not the right-angled thumb of eccentricity and independence nor the short, thick thumb of little intelligence and brutish in nature, nor the cramped thumb of

cautiousness and reserve, but set out from the hand in a proper angle and mean a well-balanced mind, agreeable in almost all things reasonable.

The thumb is divided into three great divisions. The first or nail phalange indicates the degree of will power. The second phalange represents the amount of reason or logical power or planning ability. The third phalange, which includes all the thick portion of the hand to the line of life and which surrounds it at the base, extending back at the wrist, indicates the emotions, or capability of loving.

When the first phalange is longer than the second, the will power is greater than the reasoning, and governs the subject. If the first phalange is long and broad, the subject is obstinate. If the second phalange is longer than the first, the subject has not the will power to carry out his planning ability, it is lacking the necessary quality of success. If the third phalange is full and large, the subject is capable of loving ardently. If this division is very full, they are affectionate and kind to what they love; if the reason is not large they are governed by impulses largely. Even a strong will would leave them impulsive. When the phalanges are all well divided and balanced, we call them harmonious people.

Climatic Effect Upon the Thumb.

Cold or Northern climates have the effect of making the joints of the thumb stiff and firm. These are found among the Swedes, Danes, Norwegians, Germans, Poles, English and any Northern country. Warm climates, like the Spanish, French, Mexican, and even Scotland to a great extent, have the effect of making the joints supple or bend far back. Let us see what this means.

Supple-Jointed Thumb.

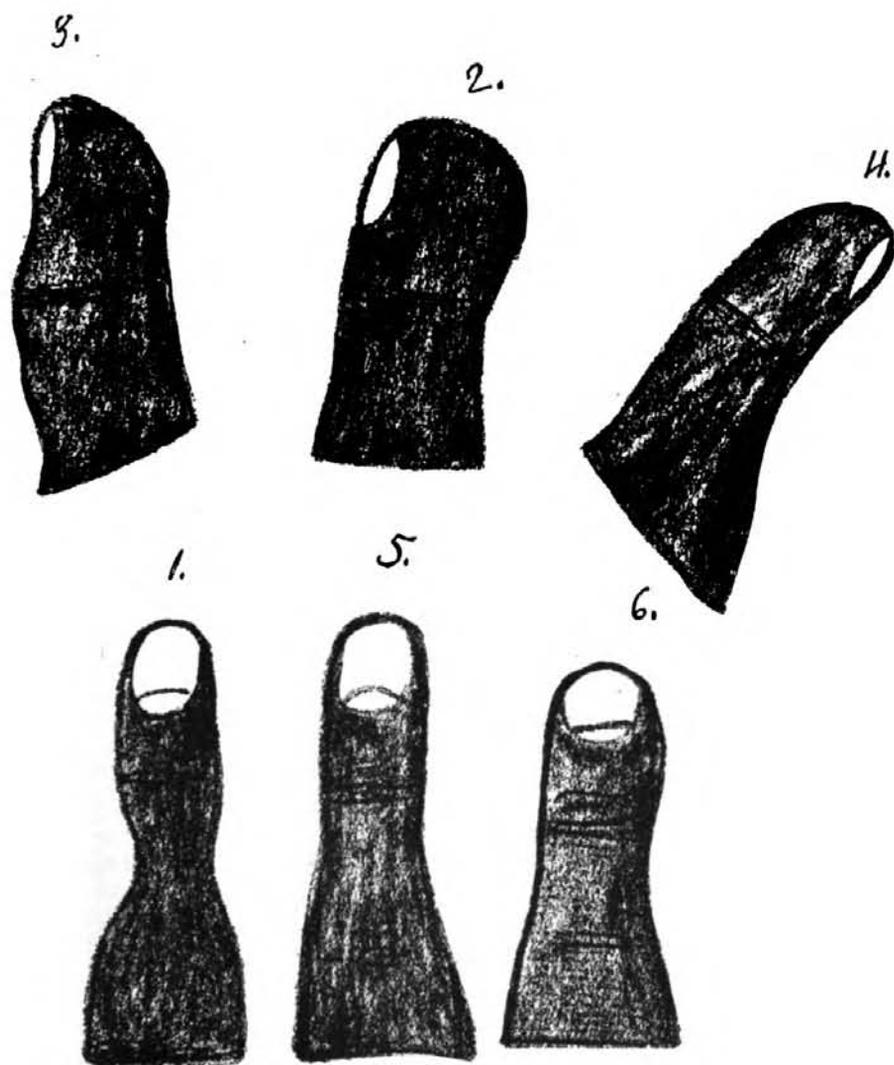
The thumb bending far back making a kind of a bow, is indicative of an impatient, anxious person; one who takes a notion for something right away and must have it. They cannot wait lest it will all be gone and their opportunity lost. Their desires are by fits and starts and have no time to tarry. They generally spend their money freely, and are rather extravagant in thought and expressions. They do not consider the value of time nor wealth as do the stiff-jointed thumbs.

These people can make themselves at home among strangers quickly, or adjust themselves to their circumstances or country easily, and are generally very agreeable and soon become acquainted. They are patriotic and love freely and ardently (see Plate XXVIII.).

The Stiff-Jointed Thumb.

The stiff-jointed thumb is in many respects the opposite of the supple. The people are not more firm or stubborn when will power is needed, but they are more cautious and spend money less freely, are less extravagant in thought and expression. They are less demonstrative and inclined to be very close in their dealings with other people, and that is the principal element in their success financially. They make movements cautiously, and feel their ground before stepping. These people never make good reformers, they stick too closely to old ruts; they are not restless, it is the limber-jointed that are restless. They look out well for themselves, and you will not always know of their anxieties if at all anxious. They are plain in fashion.

PLATE XXVIII.



THE THUMBS.

1, Waist thumb; 2, club; 3, stiff; 4, supple; 5, common thumb;
6, ordinary.

The Waist-Like Thumb.

The second phalange of the thumb has two formations. One form is the waist-like, narrow between the joints. This is indicative of cleverness or tact. Reasonableness in business principle and tact in carrying out plans (see Fig. 1, Plate XXVIII.). These people are not so disagreeable, in disposition or temperament, as are those with the full, coarse, rough-looking second phalange. The waist-like thumb makes a better person for any kind of business or scholarship: it has finer qualities of animal nature and higher mental abilities.

The club end of the thumb that is thick, heavy, and has wide nail is ungovernable and unreasonable, usually mean to other animals (see Fig. 2, Plate XXVIII.). They make bad companions; often the thumbs of murderers are thus marked. This club thumb, as a rule, has a stiff joint which does not add to the amiability of the subject. If this subject has hard or firm hands, the resolutions will be more fully carried out, even if they are bad. Hard hands do not waver so much in purposes as those do with soft or pliable palms. The hard hand does not indicate more mental ability, but less changeableness of purpose. A large thumb on either soft or hard hands is necessary for much ability and perseverance.

The supple thumb indicates one more liberal in means and mind, not a lover of "blue laws." They do not become frantic about little things, but are very anxious in all matters.

Part III.—Chiromancy.

CHAPTER XXVII.

THE STORY OF THE PALM.

WE have now come to the most interesting part of palmistry, both to students and public readers, but not more important than the parts we have just gone over. To be a thorough chiromancer we must understand the first twenty-six chapters of this book thoroughly. The principles of palmistry lie in these chapters and explain the foundation which is indicated in form, type, development, and texture of the hand.

In this division, upon which we are now entering, is where the unscrupulous deceive the great mass of the people, who are ignorant of what palmistry is, and what ought to be expected of the science. There are no such things as lovers' names, your own name, friends' names, or any other name in the palm of the hand. We need not expect to find these things on the hand. These things exist in our minds, and if we can read the mind, could examine the foot, and tell the same things which they pretend to tell you from the hands. It is injustice to ourselves that we should be so ignorant of what the hand can tell, and allow ourselves to be deceived by impostors.

Whatever knowledge I put into this book has not been gathered from the four corners of the earth, but from hands of people of different mentalities, characters, and nations.

We do not have to travel all over the world now in order to see the hands of all nations. We can have them at our home, in our office in any large city at the present day.

The passive and active natures of the hand. These two natures are made prominent and set forth by myself only. Any one to understand and read the hands well or correctly must read both; they differ on the individual as they do on different individuals. The right hand shows the active life, tendencies, purposes, and some active history of the subject. The left hand shows the passive nature, how affected by others or passively affected, passive history, and passive affects, that is if the subject is right-handed.

The form and type of the hand have much to do in modifying indications of the lines. This the student will learn by further explanation as we proceed in each branch of the study. The student will find no easy task in learning to read hands correctly. The hands of the subject do not contradict themselves.

Each great line of the hand has an important function of its own and tells its own story, but you will not find any iron-clad rules that will not at times be changed and modified regarding breaks in the life line, and other lines to be mentioned farther on.

You will find very few iron-clad rules in nature that are not sometimes modified by circumstances and conditions. You might do a thing that would make you sick or kill you, but both can be averted by something else being done, and thus prolong your life fifteen years.

A good way to read a hand is like reading a book, read each line by itself, considering what lies about it as a part

of it. Then put the whole page or both pages together and summarize the contents. See further explanations how to read the hand at the end of this book, considering the map of the hand, form, type, mounts, etc. All these necessary things can be mastered by hard study.

CHAPTER XXVIII.

THE LINES OF THE HAND.

THE length, direction, and position of the lines in the hands are very important matters to notice. The head line divides the hand into two hemispheres or parts. One division indicates one kind of intellectual ability, the other another kind of intellectual qualities.

The fingers and that part of the hand lying toward the fingers from the head line show the immaterial intellectual ability, enjoyment by purely mental action. The part of the hand back of the head line toward the wrist shows more of the material instincts, intellectual very favorable and necessary, mental enjoyment often produced by physical pleasure. These are, of course, intellectual of a very important nature, just as enjoyable as the other part of our nature. These natures intermingle. All man's nature is good, and honorable, and enjoyable in its right place at the proper time. The only time it is wrong or harmful is when it is out of place and time. That is the only evil in the world, the impropriety of things and conduct.

The portion of the hand next to the wrist from the head line needs that part of the hand from the head line toward the fingers to superintend and guide into all the good and noble paths of life and liberty. When this is the case, all is well. When that is not the fact, you may look for bad things; they are liable to result from such a mental

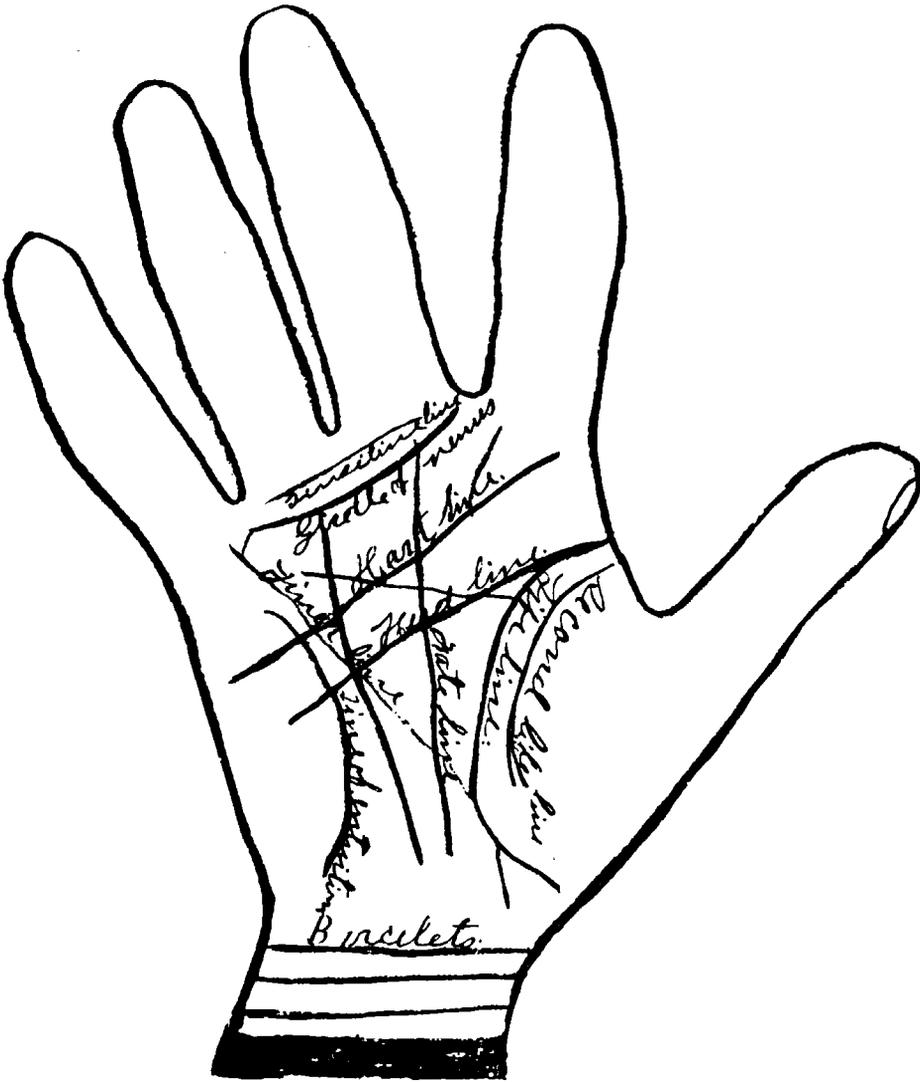
foundation, that is, if the greater or an equal portion of the hand is not next to the fingers.

Some of the important lines are found on every hand, many of the smaller lines are not found on many hands. The important lines of the hand are as follows:

1. The line of life or the vital line.
2. The line of head or the natural or cerebral line.
3. The line of heart or the mensal line.
4. The line of fate, or line of destiny, or the line of Saturn.
5. The line of hepatica or liver line.
6. The line of sun, or Apollo, or brilliancy.
7. The girdle of Venus, or "touch-me-not line."
8. The second life line, by some called the line of Mars.
9. Via Lasciva, parallel to the line of liver.
10. The line of intuition, a circle line on the percussion.
11. The three bracelets on the wrist.
12. The marriage lines and flirtation lines.

The above are the principal lines, some of which will be found on every hand. To learn these see Plate XXIX. and the plates on marriage lines.

PLATE XXIX.



THE PRINCIPAL LINES OF THE HAND.

CHAPTER XXIX.

RULES OF LINES, OR WHAT TO EXPECT OF LINES.

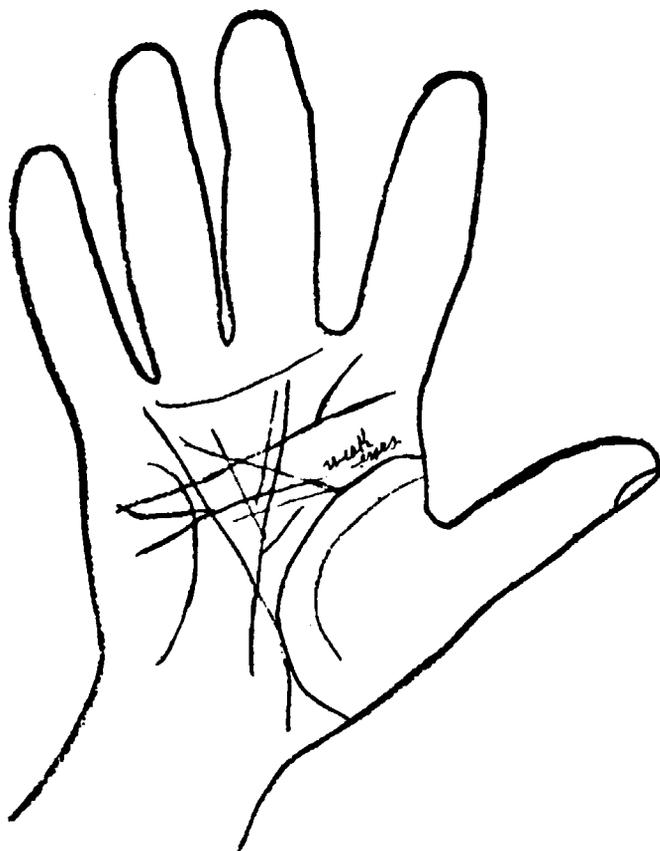
LINES should be clean, clear, and well laid-out. They should be of a good, healthy color, not too red nor too black, nor too yellow or pale in appearance. Should be clear of islands, clear of breaks generally, or irregularities of position, of form or direction.

Red lines, if natural red, show good health, hopeful nature, and sanguine temperament. Pale lines show a lack of good health, consequently lack of energy and determination. Lines inclined to be yellow show some liver trouble or biliousness. Yellow lines show a haughty or proud nature—a conceited person—especially if the hand is very white. Black lines do not indicate a normal or natural state of the blood or health, as a general rule. Often too much smoking occasions this blackness. If the health is normal and all is well, it shows a rather bad disposition, melancholy nature, and inclined to be overbearing, haughty in spirit. Very white hands are usually egotistical and conceited. A red hand shows a person overbearing, gruff, not very sympathetic. Lines in the hands come, fade, or diminish as the circumstances change which brought them out. Of course, some of the more important lines are as natural to the hands as are the nails, but they are modified by the nature and life we live, as the head is, or as our nature is modified by the company we keep. We have very much to do with making our lives and our natures, which show

themselves in the face and on the same principle in the hands, only more in particular on the hand than in the face.

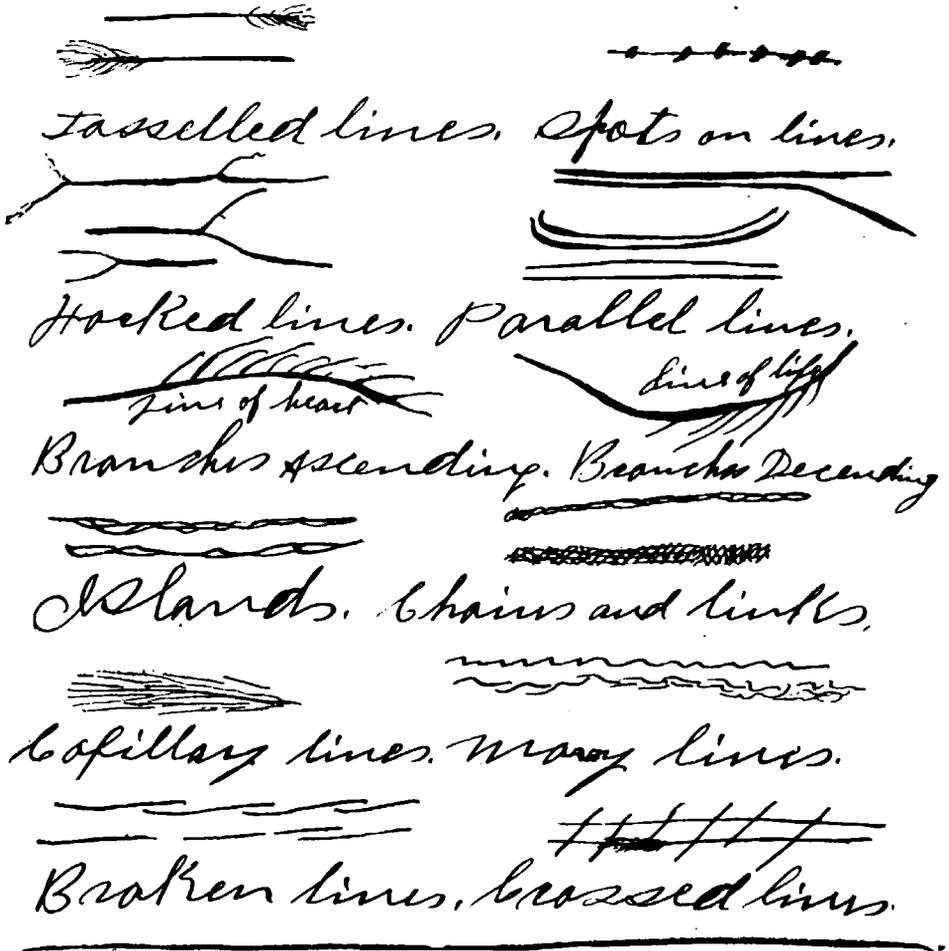
The hand will, in nearly all cases, indicate probabilities of conduct and what might be expected of the subject under given circumstances. This is more definitely indicated in the hand than in any other part of the body. The good and evil probabilities are very strongly shown on the hands of all people, but in order to understand this, it is necessary to understand and examine both carefully. One hand never tells all the truth, only half the truth, half the ground to be examined. We can change often our evil into good if we will decide so to do, and work to that end. There is no more fatalism in what is indicated in palmistry than there is in growing a crop of wheat, or building a house, or rearing a child; but it has like principles in it that all these above have connected with them in development. The student should remember that whatever is spoken of in this book as signs or indications of probabilities are in the hand by its construction or appearance, just as you would hunt for geological signs, or signs of gold, or signs of any construction by its appearance.

PLATE XXX.



RULES OF LINES (*Continued*).

PLATE XXXI.



SOME FORMATIONS OF LINES OFTEN FOUND IN THE HAND.

CHAPTER XXX.

RULES AND FORMATIONS OF LINES (CONTINUED).

The Various Formations of Lines (see Plate XXXI.).

1. **SISTER** or parallel lines are more often found on the life line and fate line. Parallel lines may be part of the strength of these lines, especially on the life line, not necessarily so on the fate line, hardly ever so on this line. A parallel line is sometimes found on the head line.

2. Forked lines are found on the head, life, and heart lines, often on the fate and sun lines.

3. Islands are found on the head, heart, and life lines, often on fate lines; these are never good signs. Parallel lines are often favorable signs. Forked lines are not bad, usually they are not good on the fate or sun line. A forked line is especially good on top of the heart line next to the first finger. It gives strength and great ideality, honesty, energy, sensitiveness.

4. Spots on the lines. These are not often found and vary in their meaning. Sometimes they indicate mental anxiety.

5. Wavy lines are not generally signs of good things. Wavy, broken, or in bits are signs of weakness in the nature, owing though to what line is thus affected.

6. Broken lines are not generally so bad in what they signify as wavy lines. Sometimes there is no prediction to be made from the break, other times it means unpleasant things in connection with the signification of the line.

7. Tasselled lines. These usually indicate strength and vigor of the qualities, except on the life line. On this line they show a lessening of vitality of the subject; the same is true of the head line.

8. The square in the hand shows that the mind has been active in different directions and has had counteractions of thought, each different action forming a line of its own, running counter to the other line and parallel to one line, thus forming a square in the palm. It looks as though the subject had been disappointed and was counteracting or retrieving the feelings.

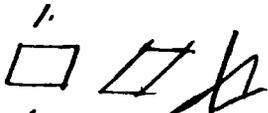
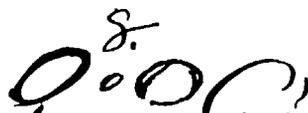
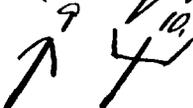
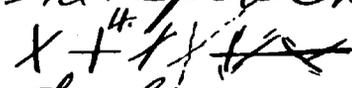
9. Ascending branches are those small branch lines from the main line, running in the direction of the principal line, like the branches of trees which indicate growth, vigor, good feeling, or happiness—a feeling of hope and good prospects (see Plate XXXI.).

10. Descending branches are the reverse of feelings and nature of the ascending lines' indications. The feelings, aspirations, prospects, and hopes of the subject have all to do with the formation of these small lines and branches.

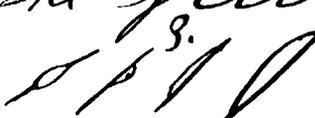
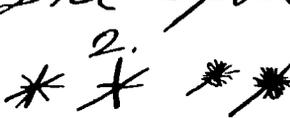
11. Capillary lines never indicate strength. They are signs of wavering, variableness, and uncertainty; not good success in the course of action indicated by these lines.

12. Chained lines are not a sign of strength or good health of the parts signified by the lines on which they are found. On the head line they show want of power for long mental struggle, or mental concentration on one subject or one thought for a long period. The mind may be very active, but it must have reaction and rest from hard labor oftener than a mind would in whose hand these chains are not found. Islands or chains in the head line may amount to a serious defect in mental ability; some-

PLATE XXXII.



 The square. The birds.

 The spearhead and Trifod.


 The cross. The triangles


 The grille. The spots.


 The islands, The stars.

SIGNS, SOME OF WHICH WILL BE FOUND IN MANY HANDS;
 OTHERS SELDOM.

times so much as to deprive the individual of the power of mental exertion to the extent of study or student life, or even much business effort. It shows an overflow of blood to the head and mental effort accelerates this overflow.

These chains are signs of weakness on any line. Chains on the head line are often made by worry and disappointment in profession or purpose. The individual with an island on the head line needs to take plenty of rest at the proper time and never overdo by continuous effort, otherwise he will become impotent for mental exertion.

Other Marks and Signs.

1. The square. 2. The star. 3. The island. 4. The cross. 5. The triangle. 6. The grill 7. The spot. 8. The circle. 9. The spear head. 10. The tripod. (See Plate XXXII.)

1. The square is often found in the palm. This is not very significant in itself—simply counter mental action.

2. The star has more meaning in it than the square. It depends upon where it is located as to its particular signification. It often indicates physical infirmities, nervous disease, headaches, liver affection, and occasionally mental strength and action in certain directions in which the mind is naturally interested and more active than in other directions. It will show inherited tendencies and thus natural strength and adaptability. I will speak of the star and more fully explain it further on.

3. The island is seldom found except on lines, and is never a sign of good. This has been explained before somewhat.

4. The cross signifies a great deal at times and places. It generally means what it is—a cross, a mental cross; and

it makes its cross on the place indicating in what the mind has been crossed. We often find it on the marriage record, showing it to have been broken; courtship the same, which is often hard to distinguish from marriage in sign. It is in other places, to be found and mentioned further on.

5. The triangle depends on its location and its appearance as to what it means, whether anything of importance. Most all lines are made by some mental activity and interest or experience in some part of life, and we have to use a great deal of original judgment and study to learn what was the occasion of certain mental actions, and thus a line indicating those actions.

The palm is a great nerve centre, and makes records of the mind similar to those of the brain. I do not know that it can call up the events in after life of itself like the brain can, but it keeps the records of what the mind has done in many of the most important events of life. It also records the nature of the mind's action at the time, known only to those who understand the hand.

The palm is the largest nerve centre, except the brain and spinal column, in the human body; the next is the lips for nervous sensation. That is why we delight in kissing and petting our loved ones with our hands. See the babies and children how they do to those they love; they have the purest thoughts, holiest emotions, and noblest purposes, but have no philosophy in mind at the time.

6. The grill is usually found on the mounts; it is not a sign of good things. It shows either an unpleasant experience or nature, and often both. It depends upon where it is found. It sometimes shows a worrying mind, a sensuous nature, a selfish disposition, and other qualities to be learned and found further on.

7. The spot is not very significant and depends upon circumstances for its meaning. It need not be feared as being a sign of predestination. It may mean anxiety, or a flea bite, or a prick of a pin.

8. The circle, if we find one, may be the sign of a wandering mind. Not many good minds run in circles. It is not significant of great things, if it means anything in particular.

9 and 10. The spear head and the tripod have no meaning to my knowledge as such worth spending time on at this place. I may speak of them again further on.

CHAPTER XXXI.

THE DIFFERENCE IN HANDS.

IN the examination of hands both are necessary. If the person under examination uses the right hand most, then he or she is right handed; if the left hand is used more, then the subject is left handed, and the left hand is the active hand in such a case.

The active hand shows what we take an active interest in, or our active life; and the passive our passive life, or that which is affected in a passive way—brought about by other people or circumstances of which we do not have control, which we do not wilfully bring about ourselves. It may be people or it may be conditions—circumstances outside of our power to control—that often affect us with the greatest force and shape our lives and success, that is passive. These may be very disastrous, or possibly the happiness of our being. All is passive unless it is in our control, and we are moving and guiding the forces. The active interests are the things which we take hold of aggressively, they show the nature of the effect in the aggressive hand. The matters in which we do not take the aggressive and which affect us, show this effect upon us in the passive hand.

The lines will generally tell which side of our life has been and will be most successful. These facts you will find very interesting and reliable, once understanding how to read hands correctly.

Read and examine both hands, compare them and the results; then you have the difference in the effects of the two sides of the nature under examination.

Without going into arithmetical calculations or being frightened at the work before you, tell which of the hands is more affected, and you have the side of the person who is affected either passively or actively; and also the indications of the success of the subject whether an active or a passive success, if you read the prospective correctly.

CHAPTER XXXII.

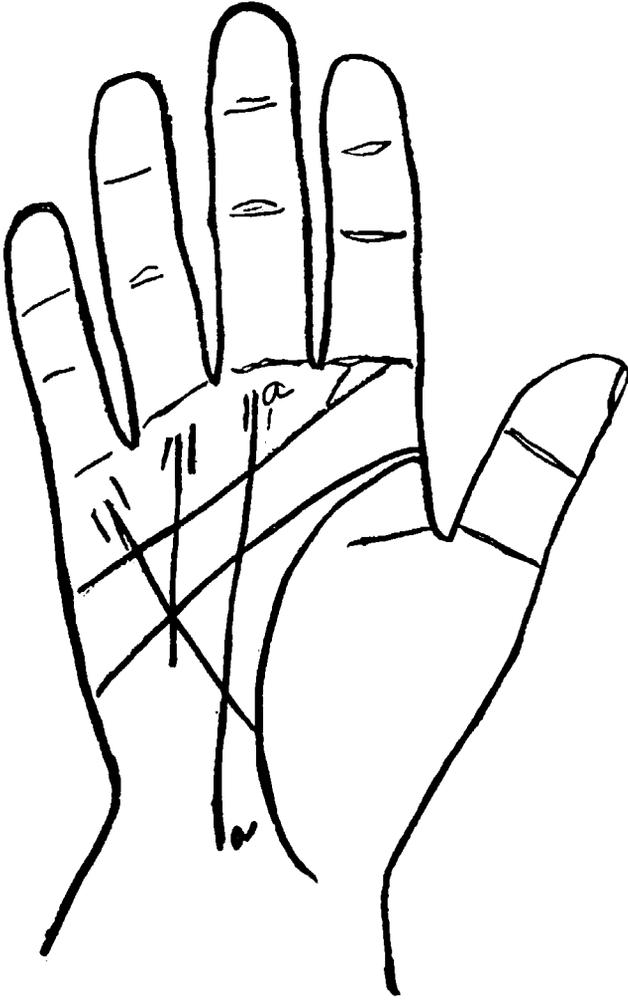
THE LINE OF FATE.

Fate is the result, good or bad,
To man, just or unjust,
Worked out by the will self had,
And other men, to send
Friends, fiends, brothers, liars,
To make life's path, set fate's fires.

HARGETT.

No other line in the hand is so intimately connected with the life in what it indicates and its records of history and prospective history as is the fate line. This line (also called the luck line, the line of destiny, or the line of Saturn), is the centre straight line running directly through the palm from the wrist to the second finger (see Plate XXXIII, A, A.). This line has a difference of importance on different hands. On the square and spatulate hands these lines signify more than they do on the conic, pointed, philosophic, or idealistic hands. Neither of these hands are great money-makers and are more or less mystical in their beliefs, looking for fatalities, while the spatulate and square hands believe in digging out all you may expect, and go to work to do it. They are usually very practical in life, and, therefore, help their fate, though the line be very short. They make fate, while others look for it; that makes a great difference in the results. This would be true had they no fate lines. The fate line indicates something of what we may expect of a person's success in a business way.

PLATE XXXIII



THE FATE LINE.

The form and type of the hand with a fate line tells what we may expect of a person also in happiness and long life. There are hands that have no fate line, which do well; some of these are misers and beat many having a fate line. This is owing to the business ability and would succeed anyway. You cannot, in all cases, rely on the fate line as indicating business success and a lack of it failure, even in the spatulate or square hands; some of these are most fortunate. Those who succeed without a fate line are rather materialistic in nature, care more especially for materialistic things. Nevertheless a good fate line on a good business hand otherwise is an additional sign of success and business qualities. It also indicates, with a large degree of accuracy, the probable and prospective success and the history of the past experience in business and other matters. This fact will be seen to the conviction of anyone who will give a close study to hands which have no fate line, for not all hands do well or succeed which have no line of fate, any more than those which have.

This line indicates on many hands things of the past, and prospective business and other experiences, how they have affected the subject; also the effects of the influences of other people, in fact what may be expected in a natural course of life.

On many hands it will give a very correct history of the past, prospective business and many other things, not exactly business in nature but also prospective outlook for the individual. It shows a more tender, sympathetic nature than its absence would indicate.

The line of fate may rise from the following named places: From the wrist, life line, heart line, head line, mount of Luna, or from the mount of Luna and the wrist,

or from the life line and the wrist, or partly from the life line and partly from the mount of Luna. If the fate line joins to, or binds close to, the line of life, the person's attainments in wealth and whatever powers in society will be made by the efforts and merits of the subject. This fact is generally true, which I know by observation and examinations.

I cannot give a scientific reason for every statement made about the fate line, nor a reason acceptable to all men why I accept some things in conformity with the hands' indications, which I do. We all accept many signs from nature as true, without any scientific reason for so doing, or questioning the trustworthiness of the signs. We say when the clouds come up it is going to rain, and we prepare for it. The only reason why we say that is because it has rained before when the clouds came up, looking as they do this time.

I learn to accept some things by the rise and general appearance of the fate line from observation and facts connected with the history of such observations on fate lines. Some fate lines will indicate probable attainment of wealth and power through other forces than personal effort. There will be exceptions to some cases, therefore do not put down an iron-clad rule about any line (see Plate XXXIV., A). A fate line rising from the wrist, a medium distance from the life line, and running boldly, straight, and strong through the hand to the mount of Saturn, is considered very favorable to success, happiness, and long life on a square or spatulate.

Such a fate line as much indicates long life as does a long life line. Often the life is indicated on the fate line more than on the life line. When this is so we learn the

PLATE XXXIV.



THE FATE LINE (*Continued*).

fact by study, observation, and comparison of the two lines. A fate line rising from the mount of Luna is not so good in what it signifies. Such hands are more or less dependent usually for success and gain.

A strong, straight, and long fate line in the left hand shows a person whose best success is to be attained by others, by friends, or good luck in a passive way. Dependent on friends or others' means, may be active. Such are not vigorous, positive powers, in active means for themselves, good business people for others, when others do the managing and furnish the capital. The reverse of this is true when the good line is in the right hand; then trust yourself always, that is if you use your right hand more than the left, and *vice versa*. The good fate line in the right hand shows a person's judgment to be good generally and active.

A fate line divided in its course, sending branches to different mounts, shows a divided interest and divided energies. This may not be so good as concentration of interest and effort; concentration is stronger.

This line shows the mental tendencies, probabilities, and much history. As the mounts on the hands represent different mental qualities and tendencies, the line running to different mounts shows the mind to be divided. The character of the mount to which the line runs shows the tendency and the character of the mental action. If the line ascends in its course to Jupiter's mount the person is very ambitious and will strive for gain and distinction. Nor will he leave anything undone that will help to reach the desired end.

Does not reach eminence because the line runs to Jupiter's mount, but this shows that an effort unceasing will

be made to gain the heights of the ambition. This sign characterizes ambition, determination, and energy. All the tendencies of the fate line leading toward Jupiter show the person to be desirous of distinction, especially when it makes a curve on the mount of Saturn and turns up to Jupiter for its destination.

The line reaching beyond the mount of Saturn into the finger shows a person too much inclined to gain, liable to overdo in desire and efforts through greed, thus getting into trouble. A fate line rising from the wrist and stopping at the head line or before reaching it, shows a person to be penurious or a close dealer, especially if the hand is square, or knotty, or spatulate and hard. Such people are usually honest and close in business matters. If such hands are very knotty and rough in appearance the person is liable to be miserly in habits, especially if no line of fate. The fate line in square and spatulate hands often does not reach the head line; people thus marked generally do well. A line of fate reaching the heart or head line, in a square or spatulate hand, is a good line and sometimes long. Under ordinary circumstances these people will do well in business, providing the line is clear, large, and straight.

CHAPTER XXXIII.

THE FATE LINE (CONTINUED).

SOME other signs connected with the fate line which are true as I shall state them. When the line of fate rises in the plane of Mars, or between the head line and the bulge of the hand, toward the wrist, the subject does not make much gain in early life. The attainments begin usually about where the fate line begins. If it begins near the head line, or at the head line, success begins at about the age which is indicated by such a rise; back of the head line (toward the wrist), before middle life; at the head line, about middle life; beyond the head line, (toward the fingers), after middle life. It sometimes rises from the heart line. In such a case prosperity comes late in life, generally by energy and hard work on the part of the subject. Difficulties generally attend those with such signs on the fate line; they do not rise early in life or without great effort. The line of fate rising from the life line shows generally that the subject by merit and effort makes all his or her own success.

A line rising from the mount of Luna, joining the fate line at any point toward the fingers, shows a person fond of travelling (see Plate XXXV., A, A). Such a person never becomes satisfied in journeying, is also too sensitive for the happiness of self, very inquisitive and curious, usually very intuitive, also imaginative. This shows an

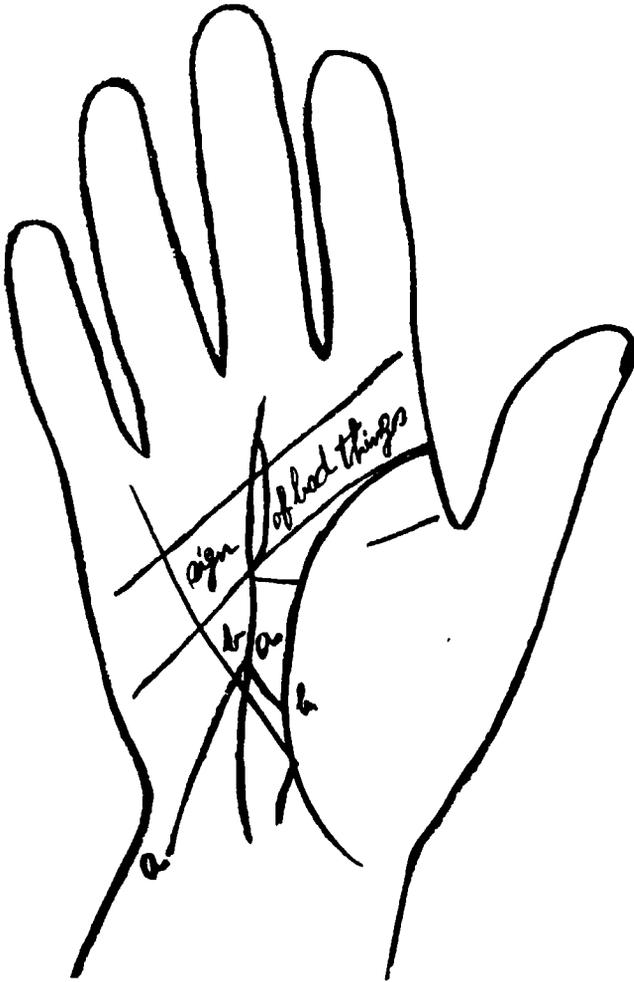
imagination, capable of a good historian or a geographer, also has some musical qualities. The longer and stronger this line is, the more sensitive and vivid its qualities. The subject thinks every breeze which blows is intended to strike it. It sometimes indicates a morbid nature, easily discouraged.

When the fate line rises between the head and heart lines, the prospective prosperity or history of the prosperity in its rising is between thirty-five and fifty. The age can be told on this line very accurately (see time on the fate line). The fact of this line stopping at the head or heart line in its course up the hand does not signify any blunder of the heart or stupidity of the head as some palmists claim, any more than if it stops in the plane of Mars, or any more than if it did not start.

The head and heart are the subjective powers that rule; they do not wait for the fate line to reach any certain other line or point to make mistakes, nor do these organs make mistakes only on people whose fate line stops at the head or heart line. I find the wrecks of these two organs all along the road on all the lines, so let us drop that fortune-telling idea. When the fate line has one branch from Luna and another from the line of life it shows these three qualities, love, energy, and imagination, to swing the subject's mind in all efforts (see Plate XXXV., B, B). This is a good quality for a musician or an artist if other qualities are equally developed on such a subject. The line from the life line receives both love and energy, its source being from the mount of Venus and life.

Now we come to a very interesting part in connection with this line, that is *how it is by the career and circumstances of life affected*.

PLATE XXXV.



THE FATE LINE (*Continued*).

A disaster in business will break this line in some hands, but not in every hand. It depends upon how nervous and sensitive the subject is as to how any experience affects the line.

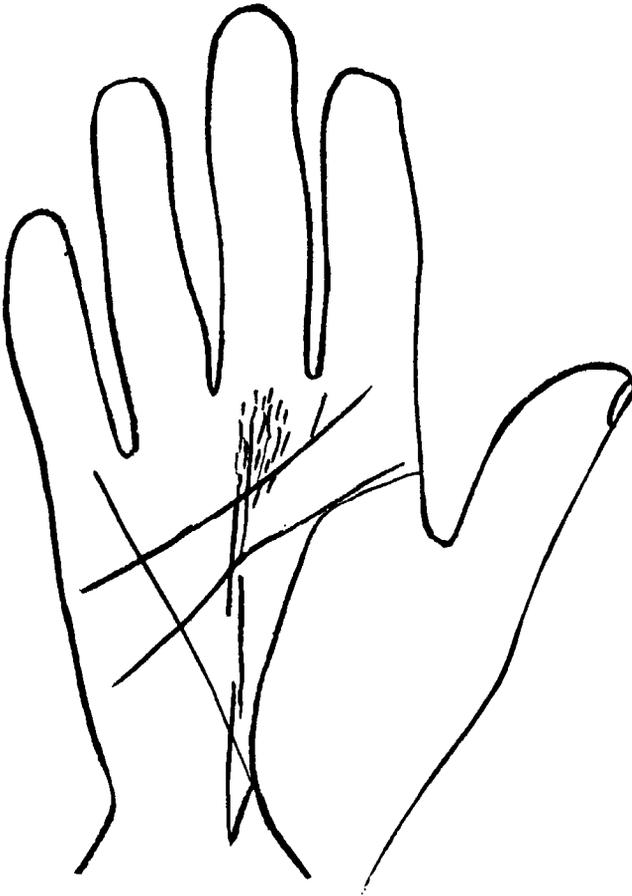
This break in the line is found on the hand at the age when the business difficulty occurred. The break is often lapped by a line beginning opposite the break, or possibly a little earlier than where the break occurred. This shows the beginning again of business and hope of prosperity, but may not be so good as before, or it may be better; it depends on the appearance of the line after the start. If the line otherwise shows prosperity, which it will if the person is doing well or hope is good, it might be an improvement. Often a change in business will create a change in this line; it may break and lap over indicating this change, but this break or lap is not usually good, or a new line may branch out by the side of the main line, which indicates new enterprise, or renewed energy and interest at the age so indicated by the new digression of the line and its branches or additions. This is often or nearly always at the time of or after a change in business. A mangled, twisted, meandering, repeatedly broken line of fate never shows good prosperity or happiness. A small or narrow line is often not good; that depends on the remainder of the hand. The student will find this line so important in reading the hand, it ought to be thoroughly understood. The fate line may be several times broken and yet show good prosperity at different periods. If this periodical prosperity is true, the line will indicate it, and the student may tell by its signs.

How to Tell a Fate Line that Indicates a Lack of Prosperity.

The same is true of other lines connected with the fate line, life line, love lines, etc. Non-prosperous lines of fate look much as creek beds where the water has ceased to flow. The same is true of prospective prospects. If the line is flat, dry, and rather white in the bottom, thin and rather lifeless, the skin hard, this is an unfailing sign of a lack of prosperity and a lack of hope of prosperity. You need never fear of being incorrect on this point, even to predict the prospective for some time to come or as indicated. This sign is added to more when the line is mangled and twisted. A meandering line is bad enough without being dry at the same time. If dry, that is all you need to know to tell all about its opportunities on either side of the time present. You will find this line, in some hands, broken and possibly dry for periods as though a link is gone out of it. This shows the period and age of great failure, or lack of success during the period indicated by the dry space in the line. It is as true and reliable as the rising of the sun, that is on some hands, not every one marks the hands so definitely.

These signs are often prospective and can be predicated with a great deal of certainty as to what might be expected by the subject. The length of the fate line does not change the conditions of the sign on this dry, narrow, white line. Nothing redeems it for the time. It will be well to judge by the indications of the hand in general as to what kind of a person the subject is, and its probabilities, what to expect of it in a business outlook. Some people are capable of making business opportunities much better than others.

PLATE XXXVI.



A BAD LINE OF FATE.

This must be considered in reading the hand as well as the indications of the fate line.

1. A poor fate line and a bad hand, considered together.

2. The mixed—a good fate line and a bad hand, considered together.

3. A good fate line and a good hand, considered together.

4. The fate line as affected by other people and lines considered. (1) Prosperously, (2) disastrously, as shown by the effects on the line, also how to tell that the effect was made by individuals, happily or unhappily as shown by signs on the line.

5. A good hand and bad fate line, considered together.

(a) A bad business hand is one that shows small intellectuality; a coarse, rough nature; brutish, pugnacious, poor tastes. A bad fate line on this hand would be dry, flat, hard in texture, broken, crooked, or linked. No fate line is prosperous which is thin at the edges, dry and flat, or pinched. This kind of fate line on the above hand is always poor, and a poor subject always with this hand.

(b) A good fate line is one whose edges rise up and stand out somewhat like the lips; it looks fat, flush, and full, with a good color, vigorous, and healthy in its general appearance.

This good line cannot put a spendthrift hand through all the spendthrift temptations. The fate line will, if it is long and straight, clear, unbroken, and not defective in its course, indicate a person who will have success, do well, so far as opportunities in general are concerned. If the hand is thick at the mount of the moon, and large mount of Venus, with fleshy, tapering, rather medium long fingers, and

a very supple jointed thumb, then the subject will spend a great deal of money—sometimes have plenty, other times in straits. This is not a bad person who has such a hand; rather it shows a person of good nature, too good for his own prosperity, liberal and inclined to spend freely.

The following is a successful fate line on a successful hand.

(c) A long, strong, deep, voluptuous fate line, with a healthy, vigorous color (showing life and fatness of feeling), on a square or spatulate hand; a stiff jointed thumb with a long-nailed phalange; a long third finger (the third finger should be nearly as long as the second); also the fourth finger long, the palm firm—then you may rely on the subject to take care of self and make a financial success in life. Such a person would be a good banker or business man. Good sun line on this hand adds to the successful indications of the subject. It is not likely that anyone will be able to get the advantage of this subject in a business transaction. In selecting a good, unmistakable hand for business success, take the above described. Hands need not all come up to this description to be a success, but they will more or less resemble this in form.

When the second finger is much longer than the others, it spoils all the good indications of the subject. Then if the hand is hollow, with such a finger, and still more if it has a large mount of Luna, it need not expect more than a mere living with many disappointments, having to contend with low spirits a great deal. These people ought to be encouraged, have pleasant, cheerful company, and sunny rooms for home. It will relieve their discouraged feelings.

(d) The fate line as affected by other people and other lines. (1) Prosperously; (2) adversely.

The fate line on many hands is a kind of a sensitive plate, or a psychometer, or a spiritometer—that is, spirit measure. It gives the signs of the temperature of the spirit, its storms and fair weather; how these changes have affected the mind and prospective effects, and by what kind of spirits and circumstances affected. This is not so given in all hands, but on some very plainly, and whether the pleasure or trouble has subsided or is active at the time, and largely the extent of the effect produced in the mind of the subject. The student will find on some fate lines what I call a squeeze, that is a shrinkage or drying up at a certain place and age. This indicates a financial or business squeeze at that time. That shrinkage will remain thus until business opens plentiful again, or the prospect looks hopeful.

By a broadening of the fate line at any time shows prosperity to the subject. The opening of the fate line, as if growing fat, will continue so long as prosperity lasts; when adverse times come it will freeze up, until thawed by the return of the spring sun of prosperity. Individuals often thus affect the subject by contact.

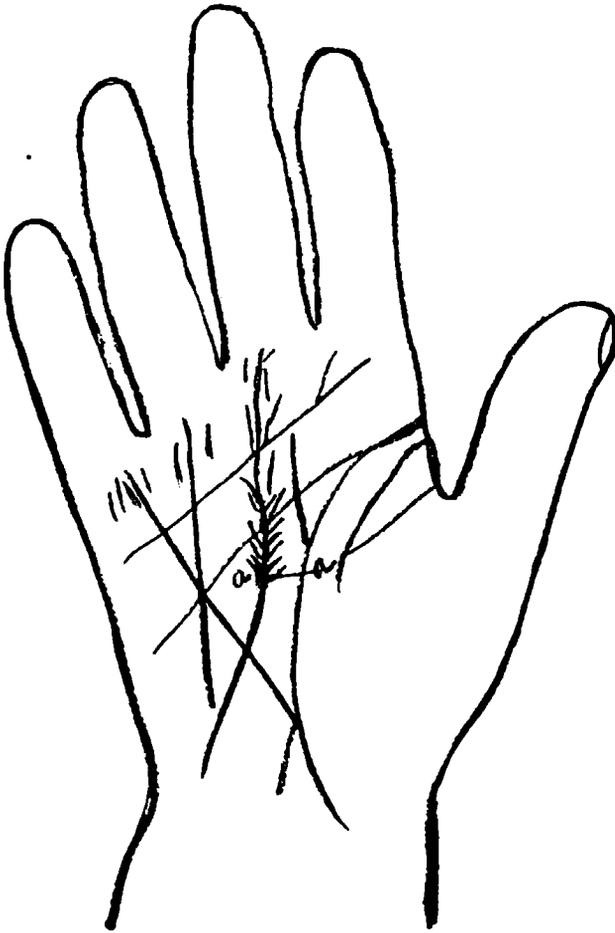
If the subject has been very favorably impressed, a small ray line running from the life line to the fate line will indicate it on striking the fate line, have an effect of giving development, growth, health, vigor, voluptuousness, depth, and width, that will show the good effect on the subject. Sometimes a new line will spring beside the fate line at the point of junction with the ray line and run along parallel for some distance, possibly through the hand. This is not good usually, if ever. A good, open, line of fate shows, in the passive hand, a favorable influence of others on the subject's large hopes and prospects.

Though the subject is not laying up much wealth, the satisfied feeling created by good prospects will give the fate line an appearance to corroborate the feelings.

The reverse of this is manifest when the ray line from the life line shows a disappointing, destroying effect on the line of fate. This is known when the ray line strikes the fate line and blurs it (see Plate XXXVII., A, A), or sprangles it, or spreads it into branches or sprays, somewhat like the spray from the nozzle of a hose. Or if it breaks the fate line, or occasions a bit or a block of a line to manifest itself only for a very short distance opposite the ray line, beside the line of fate which looks dry, hard, or crusty it is bad. This is one of the infallible signs of the fate line. These signs are those usually of people who have impressed the subject favorably at first, afterward unfavorably. Often these are marriage lines and signs made by lovers. Sometimes divorce signs, or law-suits, or signs indicating great dissatisfaction with conditions and companionships. I have found this sign in the hands of parties living with companions not under ceremonies stated by civil or religious laws, a thought and feeling of discontentment under the conditions making the subject most miserable. This feeling shows on the fate line by the ray line from the life line indicating the relationship, and the state this relationship has affected. Many dissatisfied marriage relations and family dissensions are thus shown on this line.

Attachments that turn out badly, which were at first of questionable propriety, leave their tracks on the lines of the hand. When these signs are red, the lines irritated in appearance, the mind of the subject is at the time agitated on the matter making these signs. When the signs are

PLATE XXXVII.



BAD FATE LINE (*Continued*).

dry, withered, or shrunken the effect is passed and not at present interesting or troubling the mind.

These signs will become familiar to the student in time by hard study and constant practice, and are as reliable as to what can be told by them when understood as any other law of nature.

A double fate line indicates double ability; it is not good, it shows twin interests by the subject. If these two lines run to different mounts they show a divided interest, a lack of concentration of purpose, which weaken the probability of so much success as would be in evidence with a single, good line of fate.

The fate line cut by a ray line which does not reach the life line indicates a cross or unpleasantness in business, or something connected with business more than personal matters, which shows a cross and adverse feeling felt by the subject for business results. Any idea of a square located on this line being a sign of preservation from anything is too superstitious and nonsensical to be worthy of attention by intelligent people. If lines run in different directions so as to form a square the mind has had these different feelings on subjects very closely connected; may have failed in the project thus shown by the actions, reactions, and cross-actions of the mind, with like strength, which formed a square. Often these squares are formed by one or more lines of natural location being crossed by another, the action of the mind in only one direction, which would naturally make a cross or square.

I sometimes meet people who have no fate line; others who have very little. The person often who has no fate line is very successful; those who have little are also fortunate, they are not of the class of people who can really

feel the joys or sorrows of life. They cannot feel as much pleasure as one who has a good, long, robust fate line. They move along on the level of material existence more than others do who have a good line of fate.

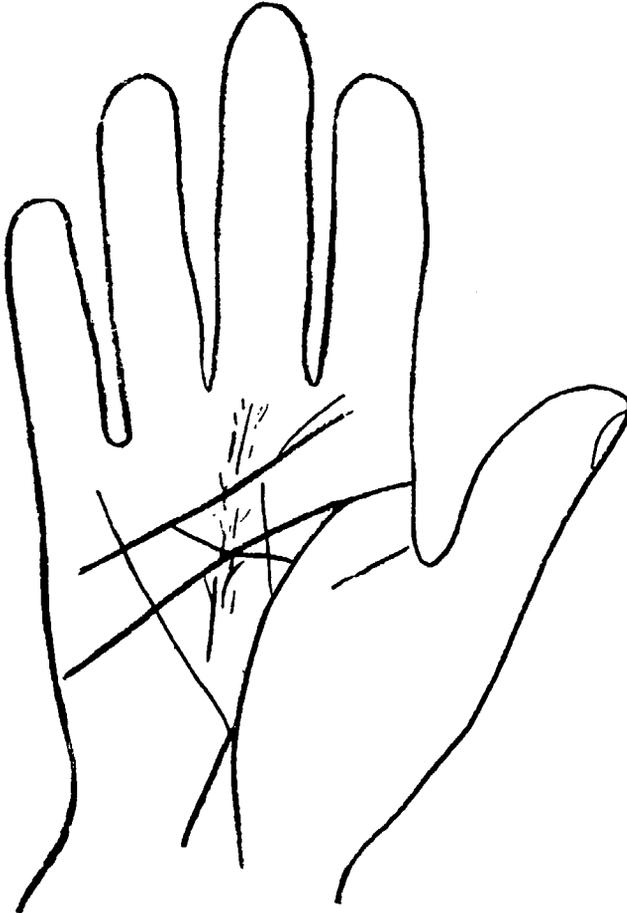
Those people who do not mark their fate line by strong feelings do not feel so tenderly and sensitively as those who mark the line by their strongest emotions. The student will find the fate line the most important line in the hand for general interest and indications.

An island on this line indicates some disorder of the physical system, as it does on the life line—poor health in some locality of the body or the whole system.

It is not always easy to tell just where and what the trouble is from an island on the fate or life line, for they have to do with the whole body, and it is necessary to examine all the indications for disease on the hand to find the weakest organs. In this manner you might possibly infer the occasion of the island on the fate line.

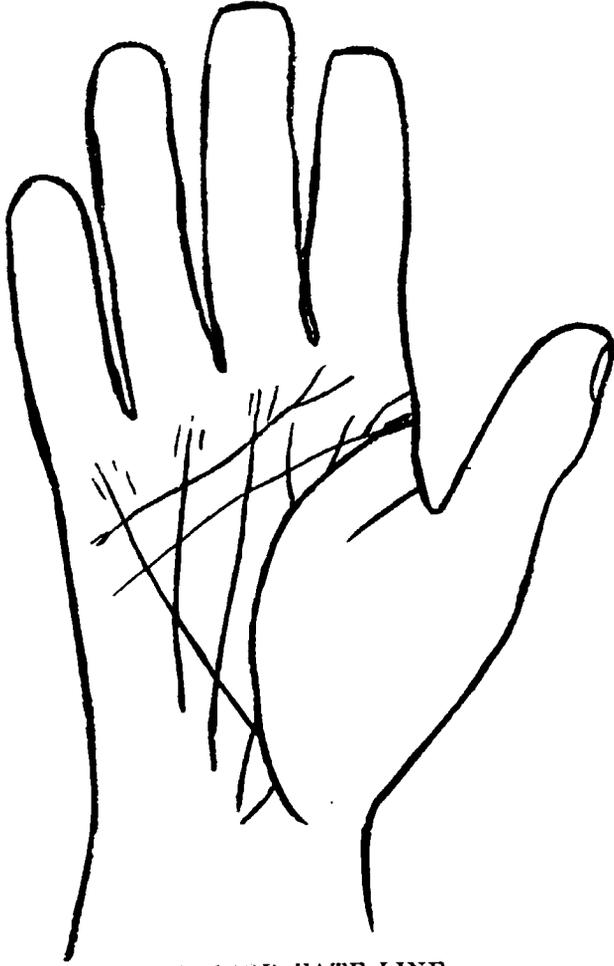
An island is bad; it never indicates good things. An island on this line may be occasioned by worry on account of trouble somewhere else. The fate line is very sympathetic and shares the troubles of the whole household of lines.

PLATE XXXVIII.



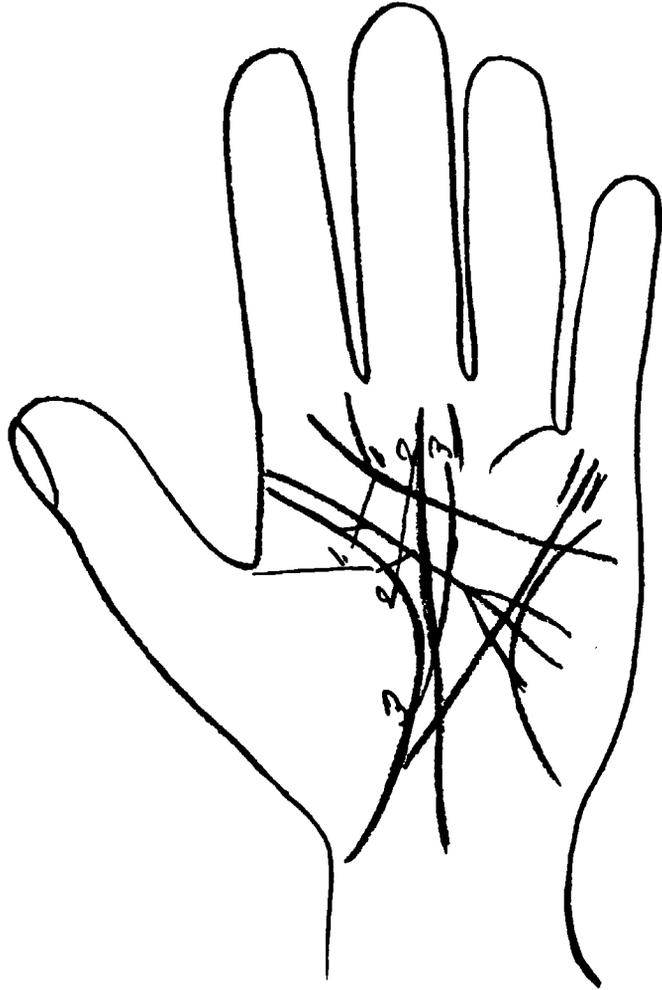
BAD FATE LINE (*Continued*).

PLATE XXXIX.



A GOOD FATE LINE.

PLATE XL.



MARRIAGE LINES.

CHAPTER XXXIV.

THE RECORD AND DATE OF MARRIAGE.

Home divine, all life excelling,
Joy of heaven is earthly dwelling,
The human soul loves noblest filling,
May our homes be thine divine.

HARGETT.

THIS is the first time the record and date of marriage, as shown in the hand, will have been stated to the public. I am fully convinced that all those who have written upon this subject before me knew that what they were saying was not reliable, and that they knew nothing of what the hands say on this matter. I consider this one fact a great proof of the science of palmistry and its reliability. In a matter in which the public takes so much interest all want to know what the indications are in their hands in regard to this one sign. Yet no palmist before myself has been able to tell, except it should happen to be guessed correctly. They have all pretended to tell all about it, and located it on the side of the hand by the mount of Mercury. It is not any more in that place than it is on the nose or on the thumb. The religious or civil ceremony has no part in making this record in the hand, except to deepen it, which the ceremony often does. It is not the record of the legal or ceremonial union but a spiritual. When the legal or ceremonial union is agreeable, then the line will bloom and manifest that agreeableness. The ceremony which is gone through with in a marriage is often the only union in it.

The spiritual union is somewhere else, and this is that which records itself in the hand. There is no deception in this record, it is a plain, tell-tale, matter-of-fact statement by the spirit of the subject in which the mind has decided. This fact which I am now making known is to be a revealer of many secrets, occasion many jealousies, cause disagreeable feelings, as well as many glad hearts, and help to make many palmists, for it is such plain fact that anyone who studies the hand ten minutes can tell it on some hands, and if they have also studied the time dates on the life line, they can tell the date with a very few slight mistakes. The record is there whether you get the time right or not. This record and date is on the life line, and it is always on the life line or the fate line. In some hands it is on the fate line. On the hands of some subjects it is found in the left, others in the right, then again on both. Sometimes a person has been active in his affections, aggressive in pushing his interests, then it is in the right hand. If it is in the left hand, he has been passive, and some other party has been the aggressive spirit. Or if one is active in his purposes, it may be in both hands, especially if he is ardent and the suit very agreeable. It gives the age at which this strong interest occurred and, if vigorous, whether it is active now, or relaxed, or dead; whether the party is exceedingly anxious about the matter or whether the interest is slack or medium. The hand tells the number of these interests, and which party broke the tie or spiritual union, if broken; and often the nature of the relationship, whether sincere, pleasant, or welcome to the party in whose hands you find the record; whether it was amorous or discordant; whether it was a holy or noble purpose.

The student will not find these at all times easy love

letters to read, for that is what they are—really love letters, giving declarations of feelings written in love's own language. Even though the hand and thought may be German, Greek, English, Spanish, or Italian, Love speaks in all languages and writes her letters so as to be understood by all, and when addressed, gives answers of reciprocal or negative nature that are more forceful than any except her own tongue can tell. Love, thou art the joy of all life, and the hope of every soul, recording thyself in the hand of thine own spirit! There is no life without thee. Noble art thou, O thou Soul of all being! Now abideth men, women, and love—these three—but the greatest of these is love. Love healeth all things and forgives a multitude of sins, *endureth* many things, is almost omnipotent.

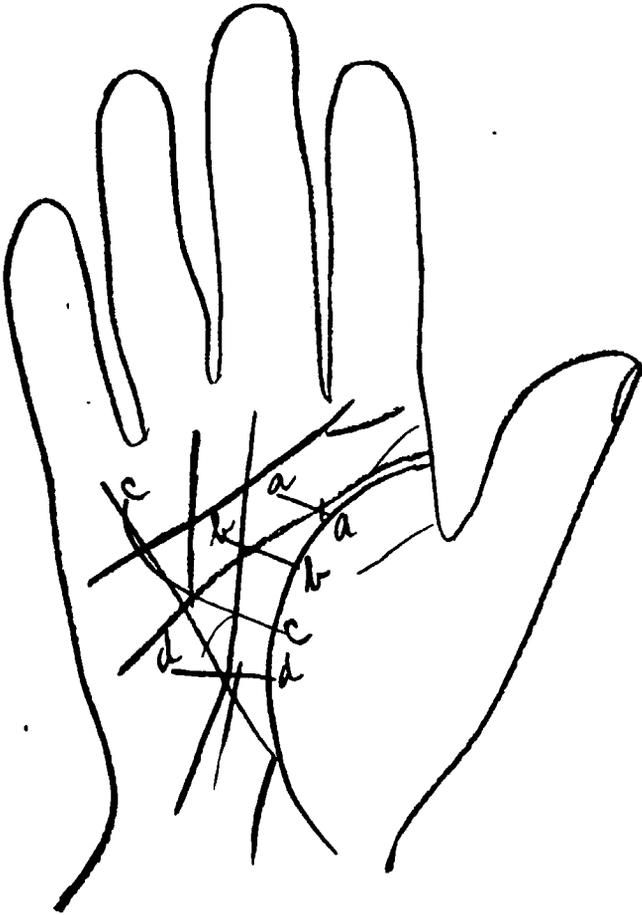
Now see these records. If you have learned the time table, you can find them on your own hand as well as on the Plate XL., in which you are invited to look for them. This is the hand of a good old-fashioned country boy, who lived in that sincere and devoted style which was unmixed with fickleness. He had a school-boy's experience in such a matter at the age of eighteen (see Plate XL., Fig. 1, 1). This was not an agreeable matrimonial chance as considered by the young lady whom he adored, and she asked that he discontinue his matrimonial attentions, thus breaking off this relationship (see cross rule on line 1, 1). This shows that the affection and its hope are broken. The young lady broke the hopes herself. This is shown by its being the left or passive hand. It shows that the boy was passive in the break, that it was done contrary to his will or consent. In this matter the young lady took the aggressive in the break, the boy was bashful, the girl began the love making and ended it. He marries at about the

age of twenty-six (Plate XL., 2, 2). The lady is leading him again. It is broken again. This time his wife dies; there is another cross on the marriage line (Fig. 2, 2). He has another record of marriage at forty to forty-five (see Plate XL., 3, 3). This is in the passive hand again but is not broken, showing the marriage still holds, or he outlives this marriage relationship, unless he breaks it actively. This is also the last record of marriage he has on his hand. He will probably never marry again.

This is one kind of marriage record, and the direction in which they run on the hand from the life line. They sometimes run very much farther than is here indicated toward the fingers, often even up to the mount of Saturn, as will be seen on other plates and hands. These lines indicate sincere love, not mixed much with passion. It is love simply desiring reciprocation, the possession and enjoyment of which is above all else the object of the affections. These lines indicate the purest type of affection from the purest minded and most sincere natures.

There is another kind of marriage line, which is as reliable in its records but differs somewhat in the nature of the feelings indicated, and in the nature often of the person (see Plate XLI., A, A). This line runs in a different direction from that indicated on Plate XL., but it means the same, that is the union of spirits, and is as much to be relied upon for what it indicates. A, A shows an early affection which was rather passionate in its nature, as all the similar lines show on this hand. This person is magnetic, has a large mount of Venus, is attractive, and is also easily attracted by the opposite sex. He has great vitality. A-A was a school-girl attraction at about the age of eighteen to nineteen, but was not a consummation of

PLATE XLI.



MARRIAGE LINES (Continued).

the most happy marriage relationship (see Cross, A, A). She is very active in her feelings, this is the right hand. She is in love again at twenty-four with a desire to marry (Plate XLI., B, B), and in spirit is married to him, but is not ceremonially married until the age of twenty-eight (Plate XLI., C, C). Here she has a strong marriage record, see the line runs almost across the hand, showing strong and ardent affection—it extends to the mount of Mercury.

The first record of marriage is broken by herself; the second by her lover. It is not recorded in the right hand. See the cross on it. This lady has another rather passionate love experience at the age of thirty-seven (see Plate XLI., D, D). Here she begins to feel sober and satisfied that none of the men are as good as she would like them to be, nor can she trust them, so puts all her affections on her home and family and looks after her wayward husband, stops all wandering of her feelings and makes home happy to the end, outliving her husband. This line is not broken any more in her right hand, showing that if broken it is broken in the left hand. That indicates that it is done in a way passive to her, in some way that she took no active interest in and could not prevent. These lines are the indications of the strongest feelings of the human soul as it journeys through Cupid's fields, and show the nature of the journey—sunshine, shadow, and storms, flowering vales, singing birds, mountain heights of joy, and the human spirit wrapped in the greatest pleasure that is possible for the human spirit to experience, even while embodied in the mists of mystery. But oh, how fleeting and uncertain! what a descent awaits such rapture and emotional inflation. It is the holiest and purest of all soul impulses, but not always tempered with the best judgment. Emotion is not

always sensible nor lasting. It is so changeable we cannot trust it; it will not last under all conditions of life.

These are visible signs of invisible links, ties, and unions: the abundance of the heart of which the hand speaketh in very plain terms. These signs vary like the meandering rivulets from the hills; they wander around where the spirit leadeth them, making their little roadbeds as they go—telling of the good and smooth travelling, also of the pebbles, boulders, and bad places.

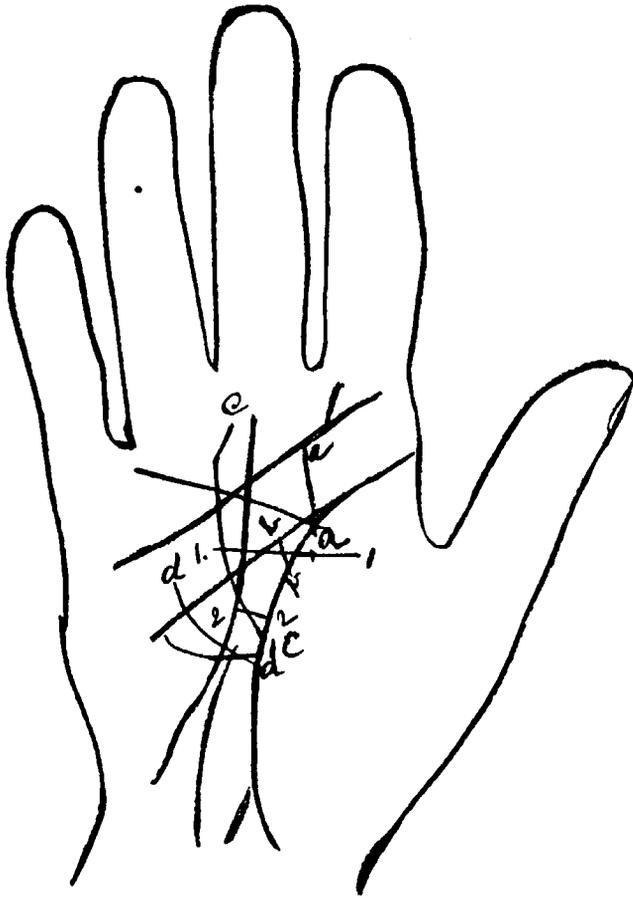
There are still other marks by which the student will learn of the doings of the variable spirits (see Plate XLII.). You will find lines indicating hard experiences running in different directions (see Plate XLII., A, A). A long line starts from A, A, running to the mount of Mercury. A, A shows a very pure love in youth, but the line from it to Mercury is stronger, showing an attachment which broke the line A, A and was probably a marriage.

The line B, B and 1, 1 shows a conflict in feeling and interest; 1, 1 being the stronger, it looks as though materialistic influences were helping to decide the case. The line C, C is a strong matrimonial purpose of a high order, but is broken by the will and desire of the subject (see 2, 2 cutting the line C-C).

The line D, D has conflicting interests about equally divided. It has a cross line about as strong as itself, but the conflicting interest and line is materialistic in nature, passionate.

Strong love experiences often make their mark above the life line, but they are more passionate than those which mark below the line of life. Most marriage records are made from the life line toward the fingers or toward Mercury, sometimes toward the percussion of the hand if long.

PLATE XLII.



MARRIAGE LINES (Continued).

Those above the life line on the mount of Venus are often records of unions that become unions by civil or religious law, or passion. The marriage line may cross the life line from the mount of Venus, and often does cross. This shows very strong emotions connected with the mental purpose of the subject as well as strong sexual passion.

These lines are all signs of the throbbings and heavings of the soul—tell the deepest secrets of the heart. They indicate and portray the most sacred emotions. It is the handwriting of the soul's most divine thoughts expressed in the spirit's own language.

Rules for reading the marriage record on the hand.

1. Learn the record of time on the time plate.

2. Make some allowance for the variation of time in different hands. Long hands record further back than a short one, so will look to be older. Some medium-sized hands record with the time table exactly. Different natures record differently. The slow, cool, deliberate people record later than the impulsive.

3. Those lines running from the life line and rather with it toward the fingers are indicative of the purest emotions and a desire to marry for home; domestic life is wanted, not mixed much with insincerity and flirtation. The longer these lines and deeper, the stronger and deeper the affections. These are sincere marriages in spirit. If these lines are fat, pink, bold, the love at the time in the subject is alive and active. If the line is dry, shrunken, flat, faded, the purpose and love is dead or indifferent.

4. If the lines are crossed by a small ray line, the marriage is broken in spirit and possibly by law.

5. Where two diverging lines start from the same

place, the stronger, more voluptuous looking one is the one which prevails, and shows the nature of the object largely, and how he or she has affected the subject. The character of the affections is much indicated by the source and direction of the line of marriage.

6. Often these lines indicate prospective marriages, those in contemplation. More often these marriages are set, or near at hand, or thought to be near—desired to be near rather than far off. If past or prospective, the record is there and will remain there for all time, giving date and nature, good or broken, as may be. They will change in appearance as conditions change.

7. Lines running from the life line, or crossing the life line and directing their course across the hand at right angles from the life line, are generally more materialistic in nature than those going toward the fingers. The longer the lines the greater and more lasting has been the effect. When crossed the effect is crossed.

8. Lines running from the life line backward, or diverging from the life line toward the wrist, are not a token of the pleasant nature of the subject in the matter that affected these lines; they go the wrong way, reversing feelings. Such lines are not usually strong or long, their mental states do not induce continued exertion, they are generally short and wavy.

9. Some subjects will deny the truthfulness of these records, especially if they are revealed in the presence of their friends. Occasionally the student will find the record in this locality of some very trying ordeal, like a domestic storm, great unhappiness, and also happiness, divorce cases, dissatisfied affection, disappointments, etc.; sometimes death which affects the fate line disastrously on

many hands, not all hands though, you will learn. A well-defined line, as described above, has a history back of it of deep interest and strong feeling, more than would be made by the passing moment.

Many of these most brilliant lines are made by the wooings of the opposite sex; a disappointment in affection is disastrous and shows its nature by the way it affects the line.

10. These lines record results often that are very disagreeable. This is better told on the fate line on some hands which is considered in describing the fate line.

Note 1. Do not read hands on serious matters in the presence of their friends. It is fatal to success and results in dissatisfaction and denials, creates suspicion on the part of those hearing it, when denied by the subject.

Note 2. From the mount of Venus and the life line are the logical source from which the lines of marriage should spring, or the second life line, or the line of fate when it rather assumes the place of the life line. There is no reason for them to rise on the side of the mount of Mercury. Venus is the mount of love and marriages should spring from love.

CHAPTER XXXV.

THE HEAD LINE.

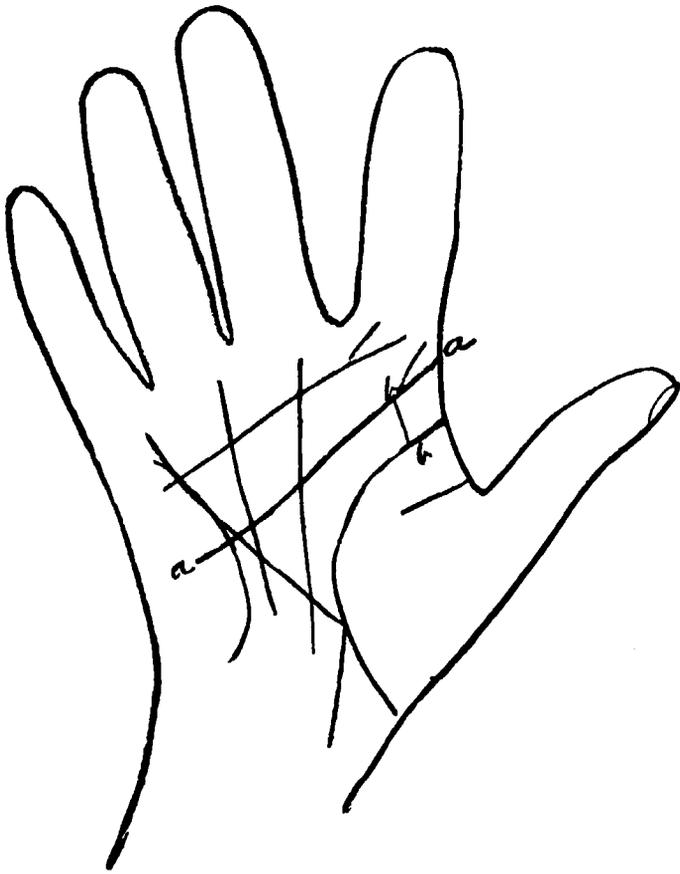
Wisdom is power, why not then be wise?
And show our heads full, on good things bent,
At last our brain becomes a globe of seeing eyes,
And loses nothing of nature, which she lent,
To give back more would be a fool's intent,
Except the development.

HARGETT.

THE line of head indicates the quality of the mental abilities, the inclination of the mind taken in connection with the form and type of the hand, for it requires the whole hand to tell all the mental qualities of the subject. The head line in itself indicates the strength of mind in part, and the mental tendencies (see Plate XLIII., A, A). The line of head rises on the hand between the thumb and the first finger, very near the line of life.

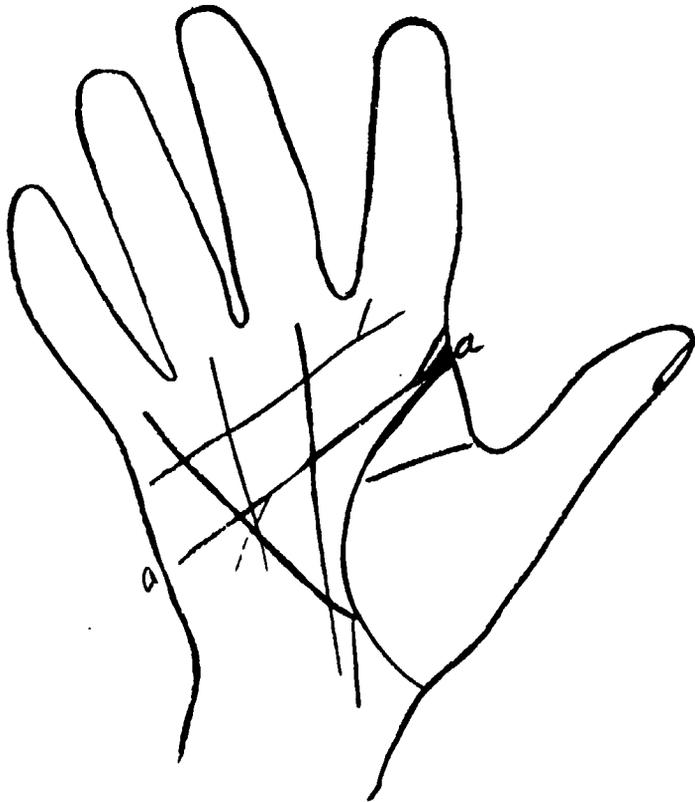
1. In its rise, if the space is wide between the head and the life lines, the subject is headstrong, egotistical, negative in nature, or contrary, usually hard to please and never agrees with other people if there is any way to disagree. Such people are not cautious, not very sympathetic, or merciful. They are risky and take chances in danger. They are good people to put into trying places and take chances of escaping in safety or with their life (see Plate XLIII., B, B). This subject has daring without fear or much care as to results once the mind is set on doing, the desired end is the thing which he or she strives to accomplish.

PLATE XLIII.



THE HEAD LINE.

PLATE XLIV.



THE HEAD LINE (*Continued*).

2. When the head line takes a start more from the mount of Jupiter, and running back close to or touching the life line as though fond of life and friendship, it has many characteristics of the first above described but is ruled more by reason, is more sympathetic, pathetic, kindly in manner, but very ambitious and desires to rise in power and public favor. Such people are very good rulers or governors; they are largely controlled by principles of justice and are interested in politics and public affairs, where they necessarily have to be polite and politic in a small way, which is commendable justice to self (see Plate XLIV., A, A). These like to take a front rank in the business in which they are engaged.

3. When the lines of head and life are joined closely together at the beginning for a goodly distance (see Plate XLV., B, B) the subject is bashful, reticent, modest, lacking self confidence, retiring in nature, sensitive, and rather nervous, exceedingly cautious, and never acquits itself properly, though it may be very intelligent and capable of skill; this person will not give itself privileges of enjoyment because of too much reigning down. Such people need encouragement, very little disapprobation from others discourages and intimidates to their detriment.

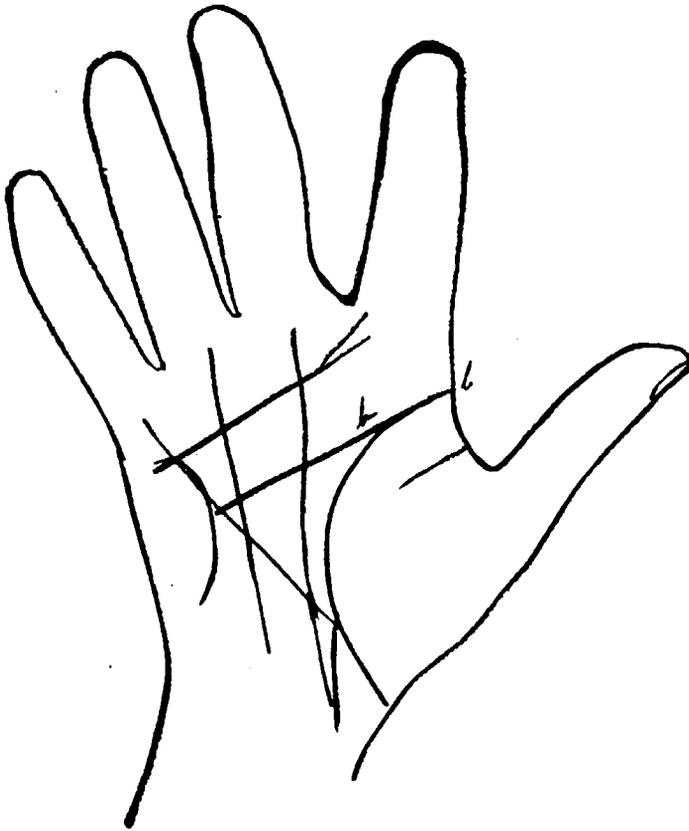
4. The line of head rising and leaving a small space between the life line and itself is the indication of a person well balanced. This person, like the last with the line bound to the life line, is governed by reason but not so tightly bound with caution and timidity from fear of risking. Confidence tempered with good judgment and enough daring and risk to carry the point desired and do it with grace, good will, and polite manners, winning favor with the vanquished and victory without bravado are the quali-

ties of this person (see Plate XLVI., B, B). These people are generally successful in business, in professions, or ruling.

5. The line of head rising within the life line, leaving a space between the lines of life and head on the mount of Venus, is not so favorable for the subject nor others with whom it has to do. Such a person is liable to be fault-finding, contentious, of a fretful nature, hard to satisfy, and not pleasing many others, sensitive, irritable, disagreeable, vacillating, and moodish, inconstant in nearly every emotion, inconsistent in teaching and practice (see Plate XLVIII., A, A). These have physical force enough and independence enough to make themselves disagreeable. Happily we do not find one like this often, like plagues such people come.

6. Other signs of the head line: When the line runs straight across the hand, strong and clear, the subject is very practical in all business and has little imagination. If the line is very long, clear, and deep it shows good mental ability, more than ordinary if it extends to the percussion of the hand (see Plate XLI.). Such persons have little or no imagination, though good, practical mental ability. These people are not given much to fiction, romance, music, or literary life unless it be law or some ready cash calling. They are materialistic in pursuit and thought. They make good business people in a business calling. When the head line is not so long and is strong, clear, and deep, reaching about to the centre of the hand, the subject is better fitted for muscular labor; especially if the hand is thick and hard, or stubby, or thick next to the wrist with short fingers, having no other redeeming qualities to set it in some other field of toil. It takes the whole hand to tell the per-

PLATE XLV.



THE HEAD LINE (*Continued*).

son's ability. A short head line does not show so much mentality as a long one, then the form of the hand must decide the rest of the question as to what are the capabilities. If the head line runs straight across the hand about to half its width and slopes slightly toward Luna, the subject has both imagination and practicality, in all imaginative work will give it a practical ending, therefore the imaginative with less impracticality. Imagination and tenacity to imaginary work are indicated by a sloping line of head toward the mount of Luna, reaching on to that mount well developed, with a good mount of Venus and refined fingers; such a person is prepared to enjoy fiction, invention, mechanical arts, painting, music, literature of a descriptive, biographical character. If the line is very sloping on to a large mount of Luna, the subject is inclined to be wandering in thought, rather dreamy, nor do they find their ideals. They are not practical in anything, seldom satisfied or content with one place, are hard to suit in their wants. This person is helped in its practical nature if the line forks on Luna; it shows the mingling of all things in the mind, it becomes very critical and selects the side of justice and what looks to be best.

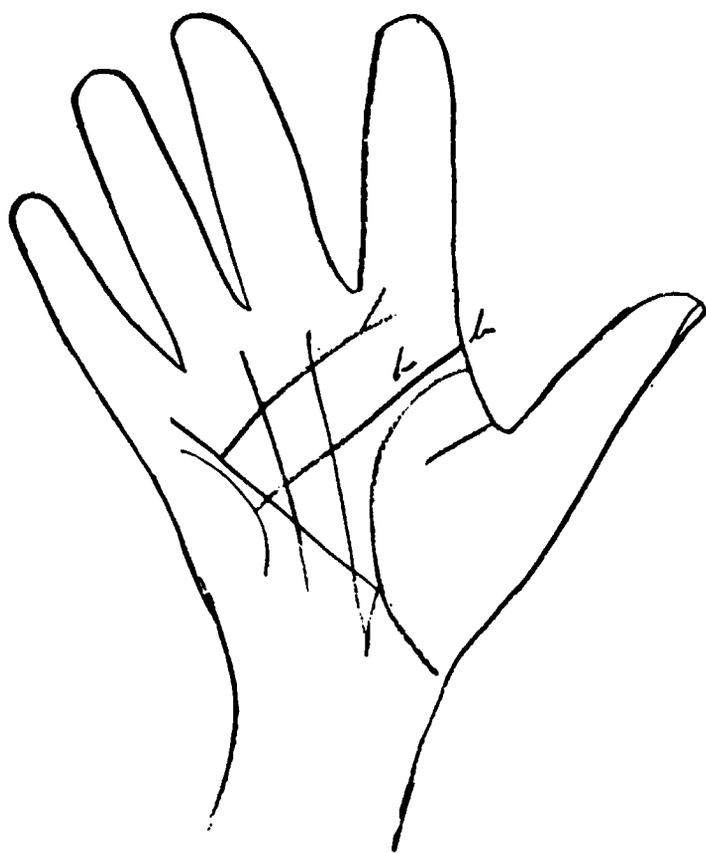
A person economical and inclined to look after self, is indicated by a long, straight line of head, going across the hand to the percussion; this person if he or she has a stiff thumb, a long third finger, and a broad, or firm palm, and no fate line, would be too close to wear good clothes—could see nothing but a dollar and could see that in a very dark place. This person has more than ordinary intellectual ability, thus capable of attaining its desires in wealth. A like nature with a much more stern, martial tendency is shown by the head line long, running on to the mount of

Mars. This subject is a hard master (see Plate XLVIII., B, B). This sign is very seldom found on a hand; it indicates a rather abnormal disposition, especially if it begins inside the life line (see Plate XLVIII., A, A), or far from the life line toward the first finger (see Plate XLIII., B, B). These people are not likely to be very warm friends or have many ardent admirers. They are interested in self too much to give much interest to others.

A head line with an island in it shows an overflow of blood to the head, which at times retards mental effort. The person with such a mark on the head line will at times be conscious of some weakness, inability to work. If the island is large and near the centre of the line it is bad, and the subject needs rest and quiet life from fear. They need to live without fatigue, or worry, or hard work of long duration. This island may be hereditary or it may be brought on by a hurt or mental strain, usually by over heat. Doctoring does not do much good for such subjects. A restful, quiet life is the best medicine for these cases. A number of small islands or links like a chain show a mind that cannot stand hard work long at a time; it may labor hard, but not long without rest. The nervous system is weak. Sometimes people who have such signs on the hands are fickle and indecisive. When the head line is full of islands and links the person should be careful never to overwork mentally; it does not take long to overwork in this case mentally.

When the head and heart lines are close together they encroach upon each other and the stronger rules. If the head line leans toward the heart line, and the heart line be stronger, the head falls into the affections and *vice versa*. The heart line joining the head loses itself, and the head

PLATE XLVI.



THE HEAD LINE (*Continued*).

becomes sceptical in things of the heart and sets on the heart in all its efforts. It cannot trust any suggestion made by the heart.

As to breaks in the head line indicating death at a certain time or anything out of the ordinary to come, as diseases, is not worthy of notice. A break in the head line may indicate some accident or trouble to the head that has already happened, this is often the fact. Nothing but a *fakir* will tell you that at a certain age you will die as shown by a break in the head line. If you had been going to die from the break, you may be sure it would have occurred when the break was made.

Seldom is the line of the head broken in both hands, but if it is it shows some accident or trouble to the head that was bad at the time it happened, unless born thus. Then it signifies nothing to the subject out of the way or dangerous. A double line of head when found indicates great mentality and power of handling human nature, will power, and resoluteness. These people have a way of appearing sensitive, and then they can be very indifferent if they desire to do so, as though not affected by others' thoughts.

When the head line runs into the heart line in its course up the hand, it shows the heart to have possession of the head in a large degree, especially if the heart line is the stronger, which it is likely to be in this case. It shows that the head has lost its controlling power of the affections. The same is true when the head line throws branches out to the heart line. It shows an intermingling where the head is rather giving way to the fascinations of the heart. A medium space between the head and life line at the beginning is a good sign of energy, self-confi-

dence, readiness for the occasion, thoughtfulness; this is good for doctors, lawyers, preachers, singers, actors, etc. If this space is too wide, it is not so good. The person will be too hasty, headstrong, and impudent. Such should consider well before acting, are liable to be self-confident; self-assurance is large and likely foolhardiness.

The opposite of this is when the lines of life and head are tightly drawn together for a long distance on the hand. These lack all the overdone qualities possessed by the above described, are too tightly governed by a lack of self-confidence, are extremely sensitive, have great self-respect, and exceeding great respect for others generally, are very refined in feeling, never likely to be very bad, are trustworthy, honest, and just.

When the line of head varies from its natural, straight course across the hand, and directs its way to one of the mounts, or sends an offshoot to any of the mounts, it thus shows the mind of the subject to be influenced by the qualities of this special mount more than the other mounts individually. Some of these facts can be readily seen and others will be learned by study.

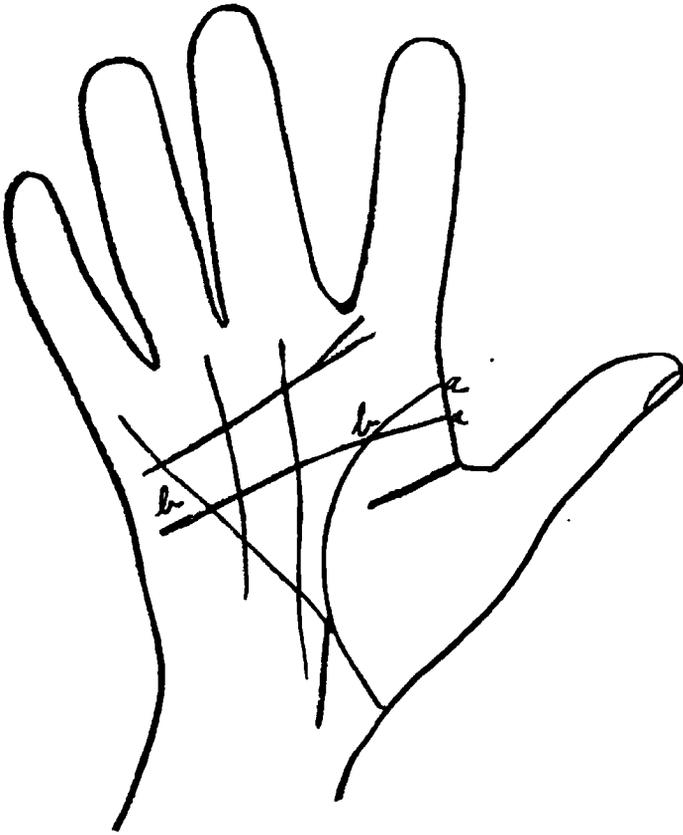
1. To the mount of Luna, melancholy, mysticism, imagination, occultism; if the mount be large, that is Luna, the person believes in dreams, omens, signs, warnings, is more or less superstitious.

2. To Mercury, scientific tendencies, commercial interests, literary ability, doctors, lawyers, etc.

3. To the mount of the Sun, music, drama, art, literature, or anything in the way of beautifying or making better.

4. To the mount of Saturn, sobriety, seriousness, religious in nature, solemnness, sombreness, a person who is in-

PLATE XLVIII



THE HEAD LINE (*Continued*).

terested in the slums of large cities. These people are given to thoughtfulness, attacks of low spirits and seeing things through a glass darkly.

5. To the mount of Jupiter, or send a branch there, the person is very proud, ambitious, has desires for public honors, wants notoriety, is self-confident, and will likely make some strife to gain the desired end. If the hand is well proportioned, with such a mark, these signs may create hopes in the subject; especially if Jupiter has a star, which indicates the mind of the subject to be very active in the qualities shown by the mount. Such an ambitious person does well in politics, literature, generalship, governing, etc. The significance of the star will be explained further on.

CHAPTER XXXVI.

THE LINE OF LIFE.

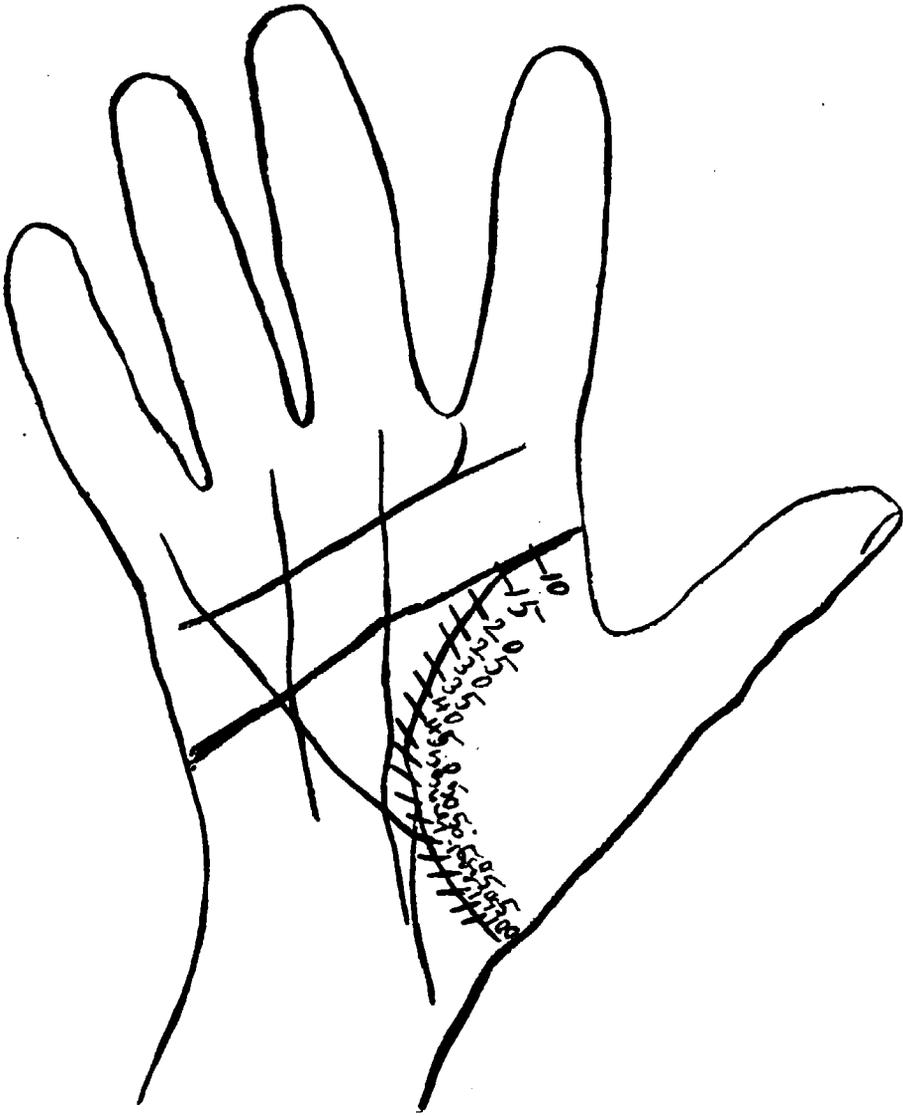
The life we know is experience,
An active soul in things we see,
The life we know not is existence,
A soul knowing not as it should be.

HARGETT.

THE life line is so called because it has been discovered to have some special function in giving information regarding health, probable length of life, and possibly some things in connection with life vital to its happiness. This line is assigned a special place in the hand, and it varies from this place very little in any hand (see Plate L.).

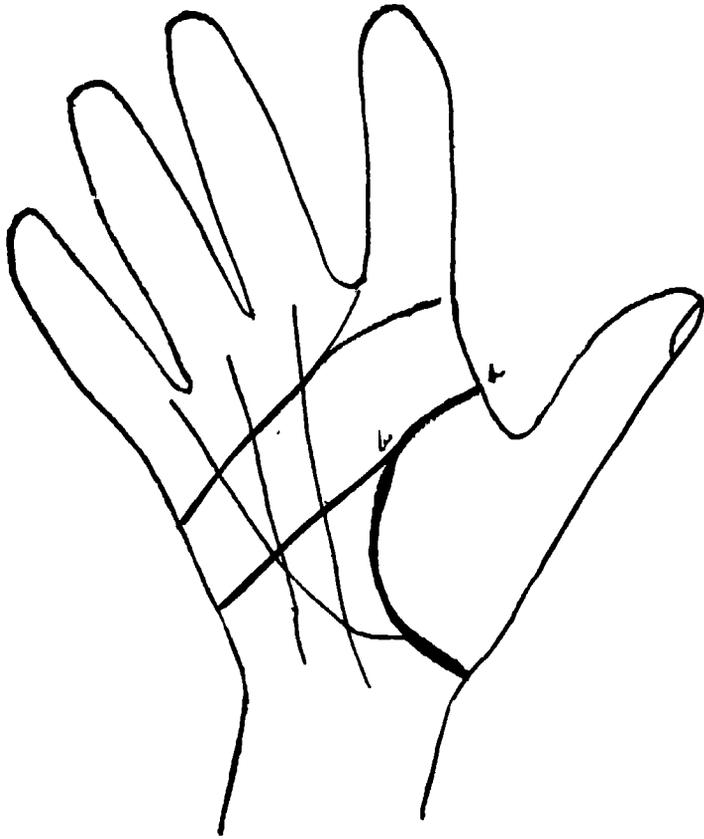
The line will generally tell whether the subject has been healthy or whether the health is normal, but we cannot always tell with what disease the subject is or has been affected; other lines also tell of disease. Nor can we tell always whether the subject is to die from the present effect. We can tell about the age when it was affected, and about the length of the period the effect has lasted, often about the length of time it will probably last. Sometimes this is true, not always so. We can also tell something of the prospect of health whether good or bad, also something of the extent or intenseness of the disease for the time it has been affecting the subject. We cannot tell if the subject is likely to die at a certain date, nor in all cases whether he will die from the illness affecting the

PLATE XLIX.



COUNTING TIME ON THE HAND.

PLATE L.



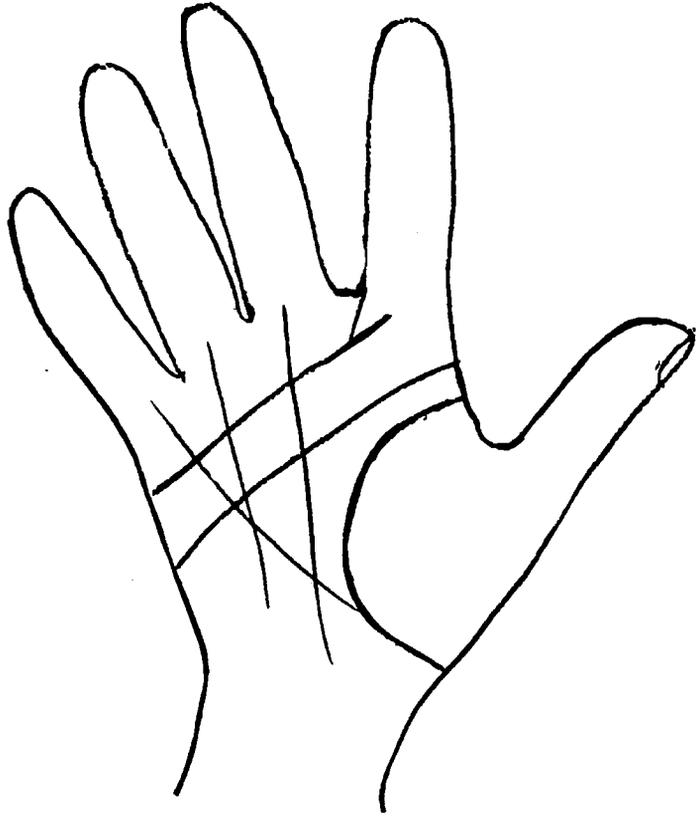
THE LIFE LINE.

hand at the time. Palmistry is not predestination or improbable any more than preaching or doctoring is predestination. People often dry up and die as do the weeds, because they have lived their time out. No lurking disease in the body took them away either. Others are killed by accident unexpectedly. Nor does the hand tell that the lightning will strike the subject at a certain age in a special storm, or that the car will run off the track on a certain day, and that will be the last of the subject. The hand does not indicate these accidents, except a possibility in certain individuals by their peculiar nature, who are liable to accidents. Nor does it show that we are to take cold next Sunday, that will run into typhoid fever and kill us the following Sunday. Many things happen to the body very suddenly of which the mind knows nothing, nor any other power, nor does the hand register the coming event, whose sign has not been seen or felt by any living power or law. If a disease has made a mark on the hand, it can be told. Some people have no more sign of disease in the hand than there is on a fence post, nor will they have probably until death. Even if disease is found indicated in the hand you cannot say in every case that the person will die of that special disease or that it will develop, or what the disease is absolutely. Generally we can tell the nature of many diseases indicated in the hand, what they are and the extent of their effects. Foretelling just what will happen by the signs indicated in the hand absolutely is fatalism, predestination, and destruction to all science. Such preaching to intelligent people is nonsense and bigotry, with a great deal of presumption and ignorance on the part of the prophet.

It is well for the student not to assume to know too

much and be more sure of what he thinks he knows. You will remember that the gods consult together. We might do well at times to acknowledge that we do not know it all, therefore wise like the gods who are learning.

PLATE LI



HEAD AND LIFE LINES.

CHAPTER XXXVII.

THE LIFE LINE (CONTINUED).

THE life line encircles the mount of Venus, or all the inside base of the thumb beginning between the mounts of Jupiter and Venus (see Plate L.). On this line we mark some dates, past sickness, often present illness, the period when these occurred and their probable duration. Time is marked on this line very accurately in most hands. Hands vary in their markings on this line. A good way is to get some date correct, and then proceed from that by space for other dates. The date of marriage is also marked on this line. This is the greatest discovery that has been made in palmistry for three thousand years, or in the various things which this marriage record indicates regarding the life and nature of the emotions; it is possibly the greatest discovery ever made in palmistry. The time and number of marriages are all given on this line, as well as most love experiences and strong flirtations. I know this great revelation is destined to make pleasures and discomforts as well as wonders in the history of the soul. It is very bad for those who do not wish their secrets to be made known in this respect. Our strongest affections, positive or negative, are here registered. We are now into the most surprising and at the same time most interesting part of palmistry, especially when we get the science scientifically delivered to us, the superstition and fortune-telling left out.

Many of the events which affect this line also affect the fate line, and the fate line is the one by which we judge of some effects recorded on these two lines. This record of events on the fate line and in connection with the life line is a new discovery. Often the date of the event is recorded on the life line, and the nature of its effects made known on the fate line. The fate line is a wonderful and very important line by itself, but when taken in connection with the line of life, its importance is augmented. Now let us look at the details connected with this line and its interesting records of life's history.

When the line is long, regular, of good color, deep, good health and great vitality is indicated; if the hand otherwise by its general appearance shows vigor and strength. Breaks in the life line do not indicate death as predicted by all other palmists who have written on this subject. If that was so, then it would indicate that God had some angry spite or vengeance against the subject before it was born, and set a time to kill it for His own satisfaction—showing the sign of His anger and the time of its consummation in the hand, to torment and annoy the poor child of His wrath and predestination all the days of its unpleasant existence. Such teaching is simply superstition and nonsense. I found one man in Boston whose life lines were both broken badly at about the age of thirty-five; he was then about sixty years old, hale, hearty, and had never been sick in his life. I have found many similar cases in my examinations; they have all verified the prediction which I make here, that a broken life line is no sign of death to the subject at the time it is broken, or any time.

A long life line indicates probable long life. If it lives

out its natural days they will be many. A short line does not show the natural length of life to be so long, unless the short line is prolonged by the fate line, which indicates the length of life and its probabilities about as much as the life line. Often more is shown by the fate line than is indicated on a poor life line.

Bad health may be expected when the line is chained or accompanied with islands, or even one island is often a sign of physical infirmity. All is improved or over when the line gains its vigorous, natural state. The periods of bad health last so long as the unnatural conditions of the line last, and *vice versa*. The line chained or linked at the beginning shows poor health or discomfort in early life. The prediction that a life line which has an island at the commencement indicates some mystery in connection with the birth of the subject, is not worthy of notice. Ambition is indicated when the line broadens on to Jupiter or starts from the base of Jupiter rather than from near Venus or the side of the hand. When the life line is closely joined to the head line, as if forming one line some distance, the subject is very bashful, cautious, reticent, respectful to others, is governed by reason and slow about entering into enterprises where risk of loss or gain is to be taken. It indicates sensitiveness and self-respect, a disgust for show or gaudiness, also a sign of honesty and the principle of justice between man and man. Such people would make good jurors.

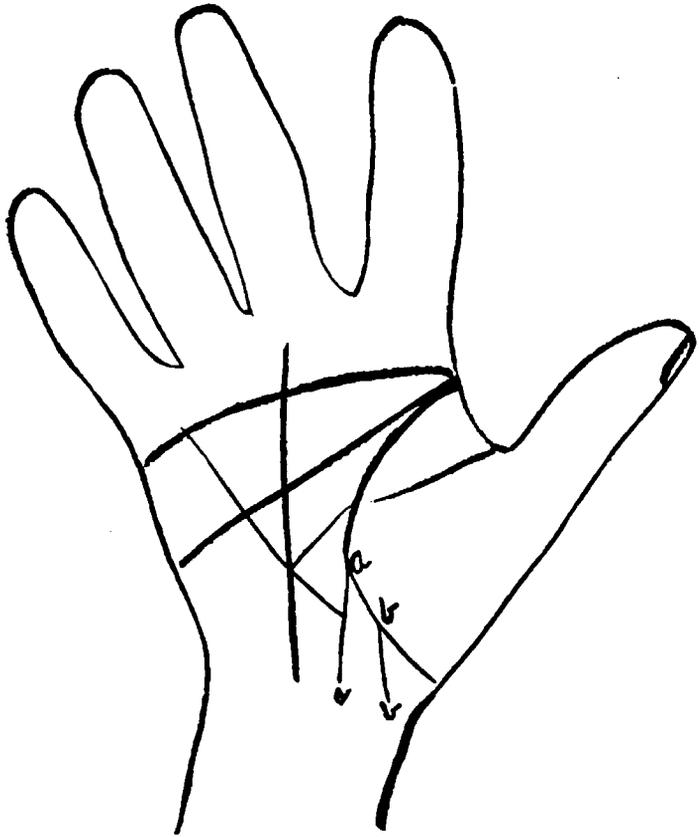
This person has dignity, uprightness, desires to be honorable and just in all his dealings, if the hand is otherwise good. These people are not usually egotistical (Plate L., B, B). They agree with nothing that does not appeal to their sense of right. When the line is chained, or even

not chained, if it is clouded or black or blue it shows bad health for the period indicated by the discolored condition; if the sickness has been very bad, the indication of it at the age and for the length of time will probably remain for life.

A medium space between the line of life and that of the head gives freedom in action and more confidence in self. Such a person can carry out his plans with less caution and not so much embarrassment or fear of failure. He will probably not be any better than those closely bound down in feeling as the line B, B, indicates (Plate L.), but is more at ease and will enjoy life better than the other, and will possibly give more pleasure to others with whom he is associated (see Plate XLVII., b, b). The medium space shows the medium balanced mind. These are energetic people, enterprising, go-ahead natured. This nature is carried too far when the head line and life line are divided very wide (see Plate XLIII.). Such a person is egotistic, headstrong, rash, negative in nature, always on the negative side of every question, and thinks what he or she does not know is hardly worth the searching for; is not an agreeable companion to any except those like himself. Are not very reasonable nor care greatly about being respectful, at least that is not a prevailing characteristic of such minds. I will say that such do not go about the streets and highways with hats in hands bowing and exulting in a spirit of approbateness.

Nor will he lie awake at night grieving with the thought that some one was not pleased with his state of feeling and conduct during the day. Do not expect these people to agree with you. The lines of head, heart, and life joined together at the beginning are not indications of

PLATE LII.



UNCAUTIOUS PERSON.

good things for the subject. Such a person is uncautious and takes unwarranted chances in dangerous times and places. Are liable to accidents and sudden death for want of proper consideration, are apt to go at things blindly (see Plate LII.). This class of people must learn to use caution and discernment if they wish to be fortunate in business and happy with others.

A fork in the life line at the end next to the wrist, or a branch with a wide space between indicates a tendency for travelling. The wider the space the more is the indication of a desire for travelling. The same is true if the branch line comes out far back from the end of the life line (Plate LII., A, A, and B, B). This tendency for roaming the world over indicates that the subject might die a long way from the birthplace of the same. A soft hand with these travelling lines shows a person who might be inclined to dissipation, especially if Luna is large. If these lines increase by fine lines in this locality, the person is likely on the way to intemperance. If the mounts of the moon and Venus are well developed all these tendencies are still augmented and the power of resistance is less. These mounts less developed are better indications on such a hand.

On a well-made, firm hand these signs are modified, there is not so much likelihood of intemperance; the subject has more power of resistance and steadfastness is indicated by a firmer, stronger, less flexible nature, but not more intellectual ability.

Great intellectual ability is not always proof against intemperance and romance, or variableness and a desultory mind. The ends of the line of life tasselling shows weakness of vitality at that date, a sprangling line is not so strong.

CHAPTER XXXVIII.

THE LINE OF LIFE (CONTINUED).

BY a sprangling line of life I mean one branching of itself and twisted like a vine. When this is the case the vitality is weakened.

But no line rising from the line of life at any time indicates an increase of power at that date, necessarily of itself. The circumstances which occasioned the rise of the branch may give increased power or a rise, but it is just as liable to weaken, however, and lower the ability of the individual as it is to raise the subject. These lines often have with them a feeling of delight and ambition, but do not show at all times the attainment of anything extraordinary. The mounts to which the lines direct their course show the nature of the ambition, the nature of attainment, if attained; not that it was attained, or that it was great or small. Often we can tell the probabilities or likelihood of such attainments, but not the absolute certainty.

An island on the life line is not a sign of good, especially regarding health. It does not indicate great vigor at the time. The life line running through a square has no signification whatever so far as being prophetic of the preservation of the subject's life, nor does it indicate preservation from bad health when it surrounds an island.* Of course if there is an island on the line of life it forms a part of the line, and the line surrounds it, or it would not

be there. This is not good. It does not take much of an eye to see that. There is no indication of life being saved from sudden death when it is broken in a square, no indication of sudden death if both life lines are broken and no square surrounding the breaks.

All books on palmistry except this one claim the things which I here disclaim. Those books are permeated with fortune-telling and superstition, mystifying nearly everything of which they treat, and that where no mystery exists. A little line running into a square on the life line from the plane of Mars has no significance in regard to any accident connected with the life of the subject. This is claimed by some palmists. Such teaching is not in accord with any scientific principles, nor is it reason nor worthy the name of being connected with science. It is very doubtful if such a condition of lines as some palmists arrange for illustrations ever existed in a hand. Such statements are not helpful to mankind on account of the kind of education and the tendency it gives to a certain class of people to rely upon these superstitions and untruthful predictions for the course and fate of their lives, which is not elevating nor bread-giving. Then it builds a foundation for an unscrupulous lot of people—mere pretenders—to play upon and unjustly take advantage of those who have thus been educated, still leading on the ignorant, for the dollars they spend with the pretender.

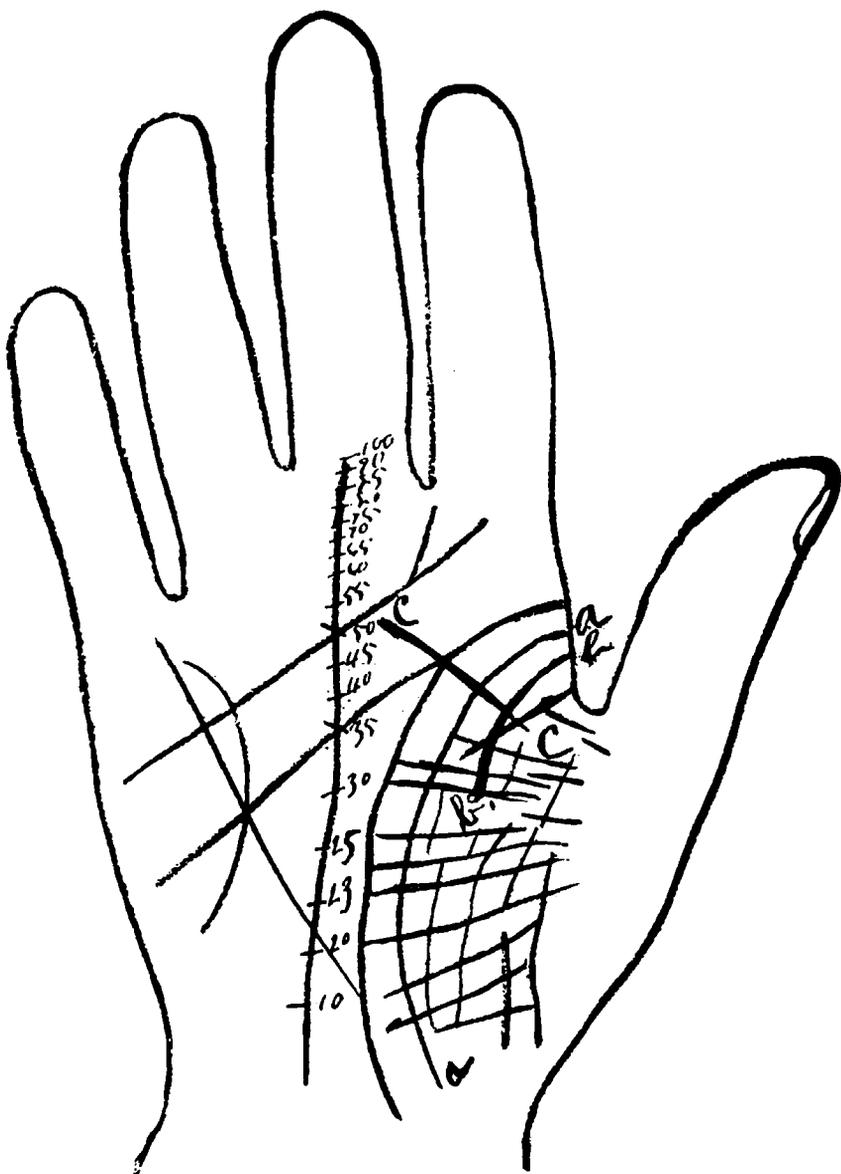
When the life line sweeps far out into the hand, giving Venus a large scope, it indicates strong physical health, great vitality, and probably long life. It also shows vigorous, active affections, which lay hold of the object of their choice with great tenacity, nor do they let loose their hold easily. If the line lies rather close or upon the mount of

Venus, the reverse is partly true. The vitality is not so great.

The fate line is frequently a better indicator of what we may expect of life than the life line tells. Often the fate line is about all the life line found on the hand and takes the place of the life line. Sometimes the two are joined together part of the way through the hand. Or the life line will extend half the distance and the fate line extend the remainder of the distance, or become after the life line drops, fate and life line.

The fate line is possibly more closely connected to the life line in function and sympathy than any other line in the hand.

PLATE LIII.



DOUBLE LIFE LINE, TIME ON THE FATE LINE.

CHAPTER XXXIX.

THE DOUBLE LIFE LINE.

AN associate line of life is found in many hands running nearly or quite the full length of the life line. When this line is found in a hand thus long, the subject is naturally destined to be very old, ordinarily, one hundred years or more, possibly one hundred and a quarter. I have the record of a few such instances. The natural life of people having such signs is not short (see Plate LIII., A, A). This line shows great vitality as well as longevity. There is another line (Plate LIII., B, B) called the line of Mars by some palmists, which is not so close to the life line, nor so long as the second life line. This line also indicates great vitality and is found on large muscular hands, square or spatulate generally. Such a person is inclined to be combative and have great vigor in demonstration, also a quarrelsome disposition, a soldier-like tendency of nature, thus its name, Martial, warlike. This line can be called the line of Mars only when it is found a long distance from the line of life or when short and bold. The second line of life inside the life line proper is often the same as the line of Mars and the two are never found on the same hand and should properly be called by the same name, except the difference in the character of the subject indicated by the length, boldness, and distance from the line of life proper, which suggests Mars as a name. When this line is found on a hand with a large mount of Luna and lines leaving

the life line running toward Luna, it shows a person of a roving feeling, and a tendency toward dissipation, over-indulgence of the vital nature.

The second line of life found in any narrow slim hand indicates more vitality connected with the subject than would naturally be expected without this line. It adds confidence to the hope of long and vigorous life; it is a sign of more life and less sickness. It does not require volumes on volumes to tell what these lines connected with the line of life, the mount of Venus and adjoining lines mean, as some palmists seem to think. Only the lines which are here are indicative, and these can be described to intelligent people in less than volumes. Intelligent people are those who appreciate most what is found; the mystery is to those who try to make it more mysterious and magnify the unreal, to make more blind those who cannot see. A line on the front part of the mount of Venus running down across the life line (Plate LIII., C, C) shows an attachment of a fiery, passionate, cross nature, not pleasant in character nor experience. This describes the character of the object of the attachment, not so much that of the subject. When the mount of Venus is marked with numerous lines, running down over the ball toward the life line, it shows a person dependent upon affection for enjoyment. If such disagree with friends, a little love and caressing amends all. The mount of Venus (cross marked Plate LIII.) is a sign of strong affection and passion. A bold, full mount of Venus without lines, indicates passion without much domestic affection, a person whose affection is business-like, one who is not very sentimental nor attachable. Such will not attach themselves to people readily nor confide in anyone confidentially. The cross lines or grills are

better than the absence of lines so far as they represent character. Large, full mount of Venus with many lines and tapering fingers, needs a strong helpmate, strong physically and intellectually.

CHAPTER XL.

THE HEAD LINE AND THE HANDS AFFECTING EACH OTHER.

THESE two work together and work in harmony. One influences the other; there may be sometimes little characteristic differences in tendencies. It is likely to be an improvement in the case of variations in the hand, going beyond what is expected of the hand ordinarily of its form. This would still be harmony between the head line and the hand, a development of the qualities.

This can be accounted for naturally, we find indications of development among all classes of people. It will account for some variations of the head line toward an improvement from its natural signs and position on the hand.

Taking into consideration the form of the hand and the position and length of the line of head, the palmist can really be a prophet, can tell years in advance the probabilities of the subject and very surely its liabilities. This is about as sure as the signs of storms, cyclones, eclipses, etc.

1. I will speak of the ordinary hand, because it is numerous and develops into better things. Should have naturally a rather straight, short, heavy head line. This is true on most ordinary hands; when an improvement is shown on the hand it will be indicated in the head line first, will be shown by the length and variations of the line from its natural position to a more imaginary position and quality. It is a sign of development, only the best minds have much imagination. When this line is long,

slopes well on to the mount of Luna, the subject has a tendency to feel awe, and is inclined to be superstitious, have fear of things not understood, noticeable among the negroes and lower types of men—the dread of something not known. This superstitious feeling leaves men often after they have become developed to the best minds of the time, and this line of the head rests on a scientific hand with an imagination, understanding some of the things they once feared, now they begin to do, and know why, rather than feel and fear. All this change in quality is indicated on the hand. More, it is indicated in youth what the subject is likely to be when mature years and experience have come. The sloping head line to Luna, on the ordinary hands, is a starting point; it indicates development. The horse imagines, but not very far—abstractly. He begins as man from concrete things, but does not carry his thoughts abstractly so far as to be superstitious. Man in his ordinary state does. This abstraction in man goes on as intelligence improves, which is shown in the hand, but is changed from superstition to knowledge, and perfect knowledge casteth out fear, gives more love, but is not able to bear so much abuse as in the primary state.

2. The square hand and the line of head. The tendencies of this hand are order, system, outline, reason, usefulness, practicality, science, method, and logic. These are all straight-cut, square-cornered principles. A little admixture of imagination, coloring, and polish help these practical qualities a great deal, which is shown by the head line departing from its natural long, straight course across and going down to the mount of Luna, who has some coloring in nature. This she gives to the head line who flashes it over the entirety of his work and very much

changes its quality, not its practicality. This hand with a sloping head line, even a slight slope, has far more of an endowment of the picturing power than a conic, idealistic, or a pointed hand would have with a head line equally sloping, because inspiration and imagination are the qualities of these types. Yet when you find a sloping head line, you may know the hand and the head line work together in harmony, for a sloping head line indicates coloring power on any hand. The square hand with a sloping head line, not too much, is one of the best hands; it gives coloring or polish and at the same time practical and useful qualities, a finish to all it does in mechanics, arts, writing, music, speaking; the work will be practical.

3. The line of the head in the spatulate hand. The hand of action, movement, restlessness, originality, invention, independence, energy, etc. This nature is never satisfied unless on the verge of or in prospect of great gain and achievement.

The line of head on this hand varies in position, sometimes across the hand which is indicative of carefulness in business, cautiousness, tying down to lines of absolute safety with little play for the imagination. The line of head slightly sloping on this hand is more natural and better than the long, straight line. This gives breadth. When this slope is accentuated or increased, the mind has a much larger share of the powers of imagination. It gives greater scope to its inventive nature, enthusiasm is increased, but the careful, economical, cautious business nature is not tied down here to absolute certainty as on the long, straight head line. The latter sloping line shows a more risky nature, more liable to mistakes and failure.

4. The line of head in the philosophic hand. This is a

people fond of books, of learning, scientific, often eccentric, egoistical, logical, thoughtful and hard workers, systematically inclined.

The natural position of the line of head on this hand would be slightly sloping on or toward the mount of Luna. This kind of a head line, not too long or too far back on Luna, would be the sign of an amiable, agreeable person, providing the hand is a well-balanced one. The head line on this hand is not usually bound closely to the life line, though it is sometimes.

When the head line on this hand separates from the life line wide, and strikes out straight and long across the hand, well up toward the heart line, that person ought by rights to others be put in a pen, or set out at large on the fields. He will always act as though his liver is out of order. He is critical, cynical, analytical, unsympathetic, never agreeing with anything or anybody, too egoistical to have anything but self on the mind, pleasure is found in picking other people's thoughts to pieces and criticizing negatively what others have said or done.

He is fond of mental philosophy, psychology, biology, history, and philosophy of religions, to find fault with them in their failings, bad logic, and want of love to mankind. He is not very religious, though he may be just; in that he is like God, which is better than being religious; usually very intellectual, thinks clearly, often humorous.

5. The line of head and the conic hand. The conic hand is explained as the impulsive, sentimental, and changeful, not enthusiastic for hard work.

The head line improves the natural qualities of this hand when it runs straight across, long, and clear. This takes away most of the changeful, impulsive, idle nature, indi-

cated by the sloping line of head on to the centre or past the centre of the mount of Luna, which is its more natural location on this hand. The long straight line makes it practical in all that it does, rather straightens up and stiffens the whole nature.

The idea of this being the artistic hand, as claimed by all other palmists, is a mistaken idea. Very few conic hands are found among the best artists, that is, art in its highest sense. The really artistic hands are the square and spatulate. The conic is fond of looking on art but not of execution.

6. The line of head and the idealistic hand. This is described as the impressionable, the passive rather than the active hand, takes rather than gives. It is visionary in nature, not energetic; it likes a baby or a kitten, fond of attention, needs sympathy and bracing affection.

The head line is usually sloping on this hand, more sloping than on the conic, but its usefulness is helped when the line runs straight across the hand. Such a line is always beneficial to the conic or idealistic hand.

7. The head line and the pointed hand. The pointed hand is described as differing from the idealistic and from the conic in form and often in tastes. The idealistic is beautiful. By this the student will be helped in knowing the difference between the pointed and idealistic hand.

The conic hand is not always so different from the pointed. It may be conic yet not pointed. The pointed is sharper at the ends of the fingers.

The pointed hand naturally is rather poetic. A straight line across also helps the changeful qualities of this hand.

8. The head line and the realistic hand. This is described as being a strong quality of the square hand. The

head line is straight across and long. A very square hand, a stiff thumb, broad at the base of the fingers, often rather thick, large Mars, broad and deep fate line in what it has, it may have much or little fate line, the less fate line it has, the more materialistic it is in nature. It is a hard hand, rather thick skin, broad, and not much imagination, large nails, long thick fingers, rather coarse. It is after the things of the material world.

9. Energetic hand and the head line. This hand is described as a strong quality of the spatulate. The head line on this hand, is sloping strongly on to the mount of Luna, becomes too flashy and scatters too much, has too many things on hand at one time trying to do all and does nothing, as expected, neglects some things he should do and takes on others to be done. This is its worst fault. Where the line is too sloping, it is not practical enough. If the line is straight across the hand, he is too hard and exacting for ordinary mankind, expects too much of people, drives too fast.

The proper place for the line of head on this hand is moderately sloping about to the edge of Luna or upon Luna away. This rather balances the energetic hand and gives better temper to its nature.

CHAPTER XLI.

THE HEART LINE.

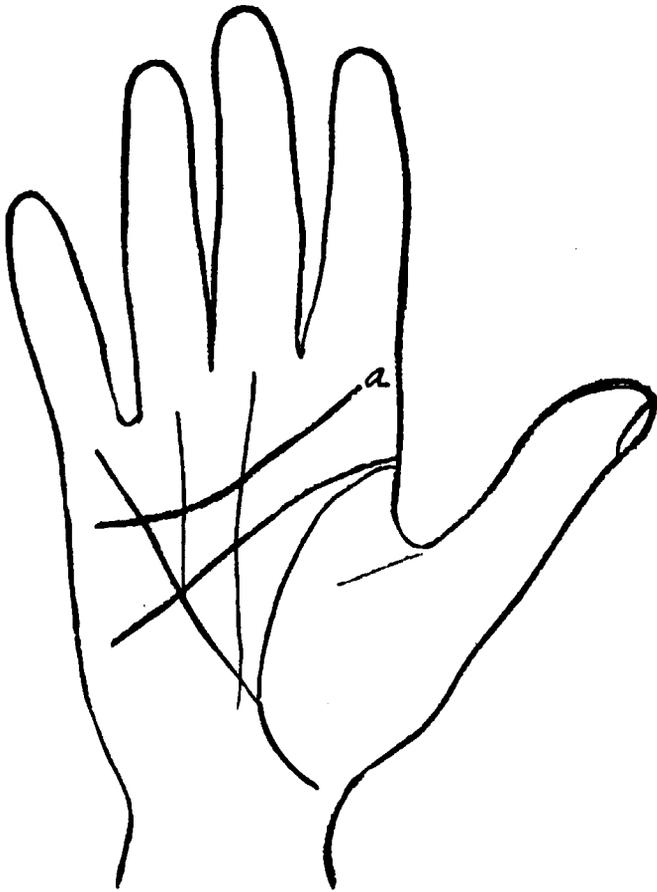
Beat on thou heart,
And joyfully do thy part,
Nor ask for rest, when care is for thee, best.
But ask for love, for joy, for the noblest,
Be not content to love whate'er betide,
But love whate'er is worthy of thee, nothing beside.

HARGETT.

THE line of heart is the line running across the hand at the base of the mounts; Jupiter, Saturn, Sun, Mercury. This line should be smooth, clear, deep, and of a healthy color, free from islands or chain links. It may rise from three positions, as follows:

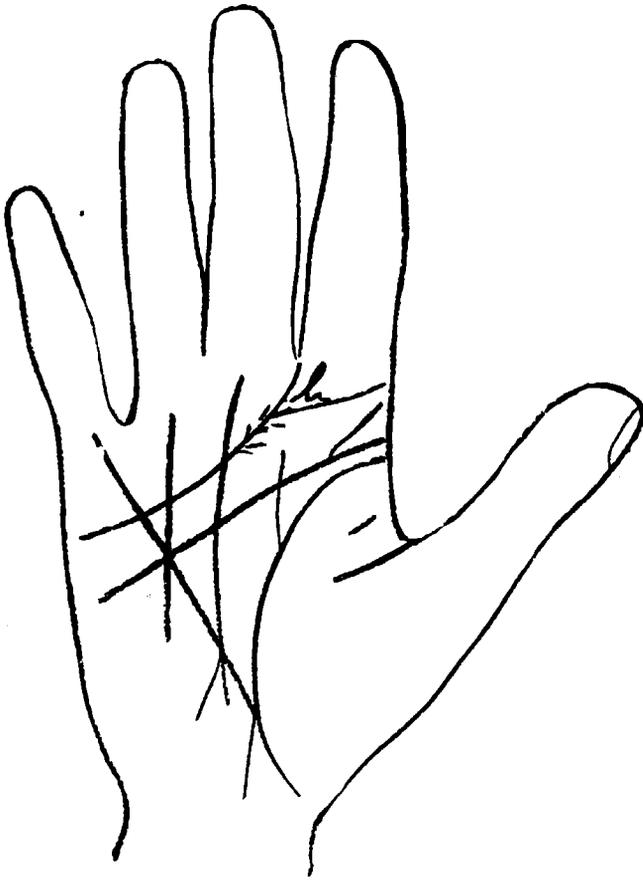
1. From the centre of the mount of Jupiter.
2. From between the first and second fingers (see Plate LIV., A, and Plate LV., B).
3. It may rise from the centre of the mount of Saturn (see Plate LVII., A). This line often has a fork (see Plate LVI., B, B) extending on to the mount of Jupiter, called "Solomon's ring," and indicates the highest type of love and the greatest ideality, sensitiveness. This branch extending around the base of Jupiter is a sign of romance, ideal affection, self-sacrifice for the object of the affections. This forked line of the heart is much the same as the line rising from the centre of Jupiter. It indicates much of the same nature in the affections, but is stronger and more idealistic. It is an improvement in the quality of the affections and order, but for the subject there is a

PLATE LIV.



THE HEART LINE.

PLATE LV.



THE HEART LINE (*Continued*).

hard road before it. The ideal of this person's heart is so high that it is seldom if ever found, and such people have many difficulties in love and much trouble in selecting a companion, and possibly more in holding a lover when selected. Such people are very honest, sincere, and noble in the character of their affections, as well as enthusiastic. They expect such perfection in the object upon which these affections are placed, that they are often disappointed. Those people often live to be old bachelors and old maids, and many of them never marry. They worship the one they love, when disappointed it is heart and hope crushing. It is such people who destroy themselves on account of disappointment in love affairs. They have high ideals, and look for perfection, honesty, nobleness, trustworthy characters, because trying to find a counterpart for their own natures; have very strong convictions, anything wavering or any shadow of unworthiness or untruthfulness to them is condemnable and intolerable; are strong and reliable in character; ordinarily, will never marry below themselves in circumstance or their own station in life. They have self-pride and pride as to what their companions shall be. If this pride is not satisfied in a husband or wife, then they go alone. They do not have many love affairs, but those they do have are intense, because they are so honest and sensitive, do everything well.

The line rising from the centre of Jupiter is of a like character, but is not so strong as when the line runs around Jupiter. The difference is slight in the nature of the two signs, or when it rises upon the base of the finger, or as high as we ever find it, all indicates about the same, denoting the highest type of love, the excess, the enthusiast after the dear loved one. The object is perfection, at

least until they are married, then it is perfection exceedingly personified.

A quiet, more evenly balanced nature of the affections is indicated when the heart line rises between the first and second fingers. These people do not have the blind enthusiasm in love that is found in the "ring of Solomon," nor the passionate ardor of the rise from the mount of Saturn.

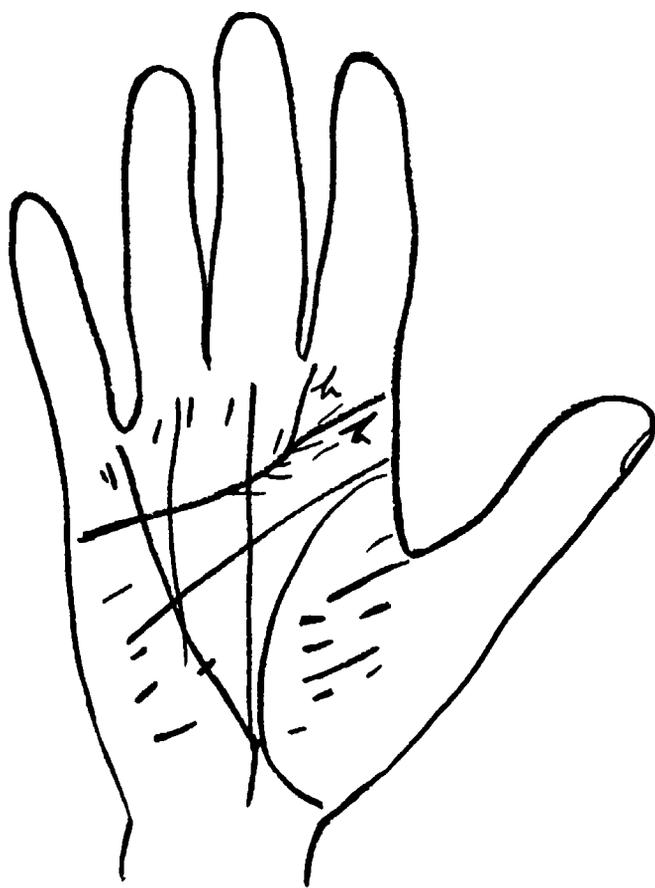
The line rising from the mount of Saturn indicates a materialistic affection, sexual passion; if it reaches high upon the mount to the finger and is full, voluptuous; rather inclined to branches at the end, then the passions are sexually stronger. This person ought to be educated and taught nature's laws for the sake of offspring, that they might be properly tempered for the battles of life. Jealousy is indicated when the line of heart is long, lying across the hand, deep, and broad; still more so if it branches and sends itself or a branch across Jupiter. This is the worst type of jealousy, long and strong; the person loves so hard, will naturally be jealous.

When the line has numerous short branches springing off from it, the tendency for variable affection is shown, a tendency for flirtation and fickleness (see Plate LVII.); often in love and soon out, love many and short in duration.

A chained or linked line of the heart from Saturn, broad and flat, has no real affection. All the subject thus marked, has in the nature of affection, is sexual passion or lust, do not really love the opposite sex. Strong passion is also noted by a very red line of heart.

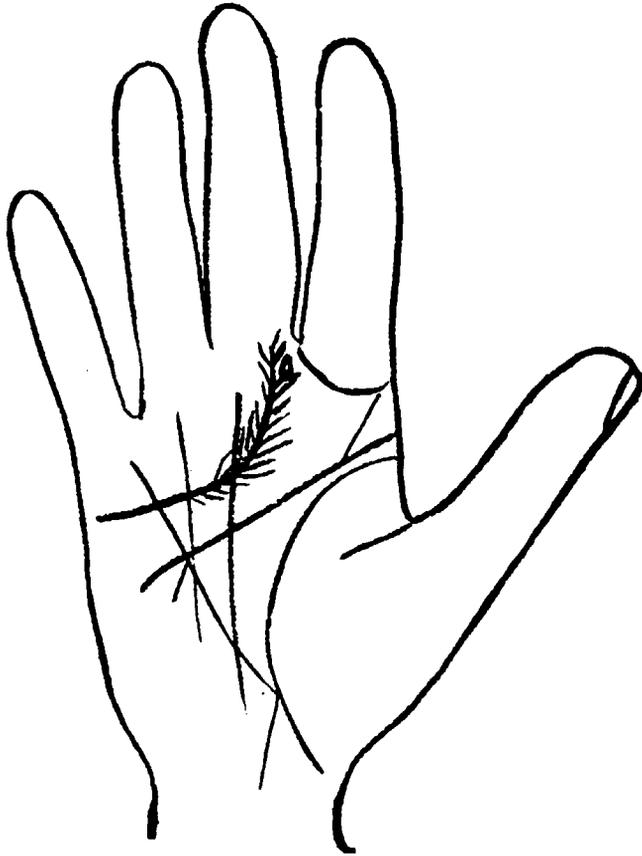
The opposite of this is shown when the line is pale and broad. The person is not true in love, that is sexual love, he or she is indifferent and lacks sexual respect.

PLATE LVI.



THE HEART LINE (*Continued*).

PLATE LVII.



THE HEART LINE (*Continued*).

If the heart line is approaching the line of head and is strong, it will largely govern the head and interfere, be sentimental, lenient in nature, appealing to sympathy. The reverse of this is so when the head line encroaches upon the line of heart and the head line be strong, or if branches run to the heart line from the head line, the head will govern the affections; the affections will be cold, suspicious, uncharitable, not very vivacious; these people are hard to please matrimonially. The heart line rather high on the hand, that is, toward the fingers, indicates less trouble and afflictions than those near the head line or low on the hand. This shows the affections to be more acquiescive, less contentious, and more compliant than they are when it lies so near the head line; out of place either way is bad.

A short line that forks with one branch resting on Jupiter, the other on Saturn's mount, is not so good; the person is not so agreeable as when it branches with one branch on Jupiter, the other between the first and second fingers. There is not so much mixture in this of different qualities of affection. In the other, sexual passion and idealism are much mixed, the person would not make home happy. (Wonderful things here are told.) The affections are rather stiff and indifferent when the heart line is straight and bare of branches, and thin or narrow. Any lines or branches from the head line to the heart line are so many encroachments from the head upon the true sincere affections. Uninterrupted by any outside influence, these encroachments make the affections more capricious and fanciful.

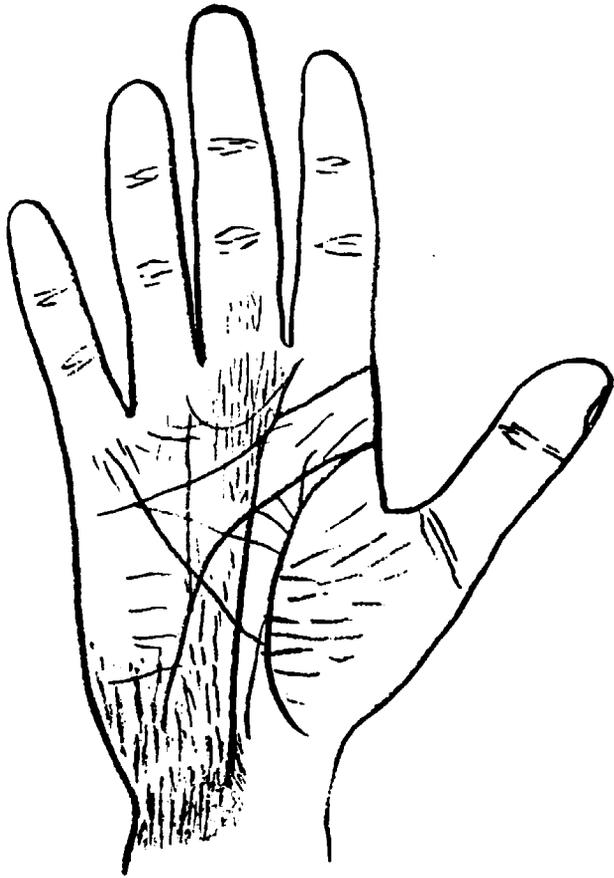
Breaks in the heart line may be those we are born with; they may have been caused by severe shocks to the affections but not often so.

The lines of the head, heart, and life all joined at the beginning, show a person rash, adventuresome, and sticking; will contend for any small thing in love affairs to carry their point. Are never careful as to results of rash deeds which they may commit. The person having no heart line has very little tender affection. They may have sensuality if the hand is soft or flabby, likely too sensual; this is modified if the hand is hard.

People with a broad line of heart or a faded line are not much better than those with no line. On such subjects the affections have faded and spread out too thin for susceptibility, all their love is passion.

Note. Do not worry yourself about breaks in the heart line any more than you do about them on the life line. If they are there you have outlived them and are safe; if you made them, if they are to come in life, you did not make them, so they are not dangerous.

PLATE LVIII.



THE MELANCHOLY HAND.

CHAPTER XLII.

SIGNS ON THE HANDS OF INSANITY.

WHILE we are considering the line of head, it is well to notice the abnormal positions of this line and the dangers indicated by the abnormal location.

All we have said so far in regard to the line of head has been considered in its normal states. There is a point which the head line may reach that indicates abnormal conditions and liabilities to dangers of dementation or exceeding over-melancholy which lead often to self-destruction. When the head line extends down upon the mount of Luna very low, and bears near the life line in its course, the sign is of one abnormally constructed mentally. Such a subject is not capable of bearing severe disappointments, or mental strains, or hardships, takes life very seriously and mental disturbance affects disastrously.

Any person with the line of head running low on Luna is liable to mental disruption at any time. Beginning to feel the responsibilities of life a strain or shock will be too much for the nervous powers of the person thus constructed. This line thus located and its tendencies are often hereditary. The line drooping low upon the mount of Luna would be dangerous on any form of hand, but more especially on the ordinary, square, or spatulate, or philosophic hand. This sign on the hand of a child might not disturb it until mature life seriously, or it might in disappointment at any time after it begins to feel the

trials of life, then it would show plainly the nature indicated by the line. If this hand has a high mount of Saturn, and a long finger of Saturn, it adds to the melancholy tendency. These qualities show also a serious, low-spirited nature. To these qualities add a hollow palm and long fingers, the subject will naturally grow morose, gloomy, and become despondent until unnatural. A head line sloping with an island in it must have rest and not overwork mentally. It indicates an effect which may be hereditary, or it may not. This effect is only temporary, it comes repeatedly, and can be benefited by rest. It is never likely to trouble, very much, except when the mind is very active or worrying. The principal medicine for this trouble is to be careful of mental effort or overexertion. If such an island is small at the beginning of the head line, it signifies little. If it is near or in the centre of the line and long, it signifies more. A line of head sloping, full of small islands, like a chain and a small thumb, show hereditary idiocy or a mind not strong.

There are not so many of these signs of insanity in the hand, that they cannot be numbered in an ordinary book as some palmists try to make believe; they are all on the hand, it does not take long to mention them, unless all that is on the hand and in the mind of some palmists are signs of insanity and trouble.

The mount of Luna large, a large mount of Saturn, and a long second finger, with a hollow palm, are signs of a sad and low-spirited person, subject to disappointments, troubles, not signs of much wealth, nor much good fortune, but it is all on account of their own mental and physical constitution.

Rather long, pointed fingers, large mount of Saturn,

PLATE LIX.



INCLINED TO SUICIDE.

Taken from *Life*, 1896.

low mount of Jupiter, large mount of Luna, a head line not so low upon Luna, but one that lies rather near the life line and long, shows melancholy and drooping nature (see Plate LIX., taken from life January 29, 1896).

When people who become so insane as to destroy themselves have no abnormal qualities indicated on the hand, it is because they have some trial impressed upon their minds too great to bear. Plate LIX. is an educated, intelligent young lady of fine appearance, intellectual face, educated friends of the highest order; she would become discouraged on account of her constitutional build. This lady did not show an abnormal tendency as to being a religious maniac, she had too much affection. The religious maniac has a low mount of Venus, shows a lack of love, a low vitality, long second finger, a high mount of Saturn, a well-developed rather large and broad hand, large mount of Luna, sloping head line, long forefinger, a flexible thumb, the head line rather long, the hand thin and bony. This person has so much imagination and serious nature, with little love and vitality, that the credulity shown by the fingers gets hold on it till hallucinations set in.

The very eccentric is often seen by other people, but no one ever sees self as a crank, yet in the minds of those opposed to him he is common; it is always some one else. There are signs on the hands often showing that such persons might be manufactured of the material possessed. I do not call this phase of human nature madness or necessarily an evil in itself; it is more an eccentricity and differentiation of the phases of human life.

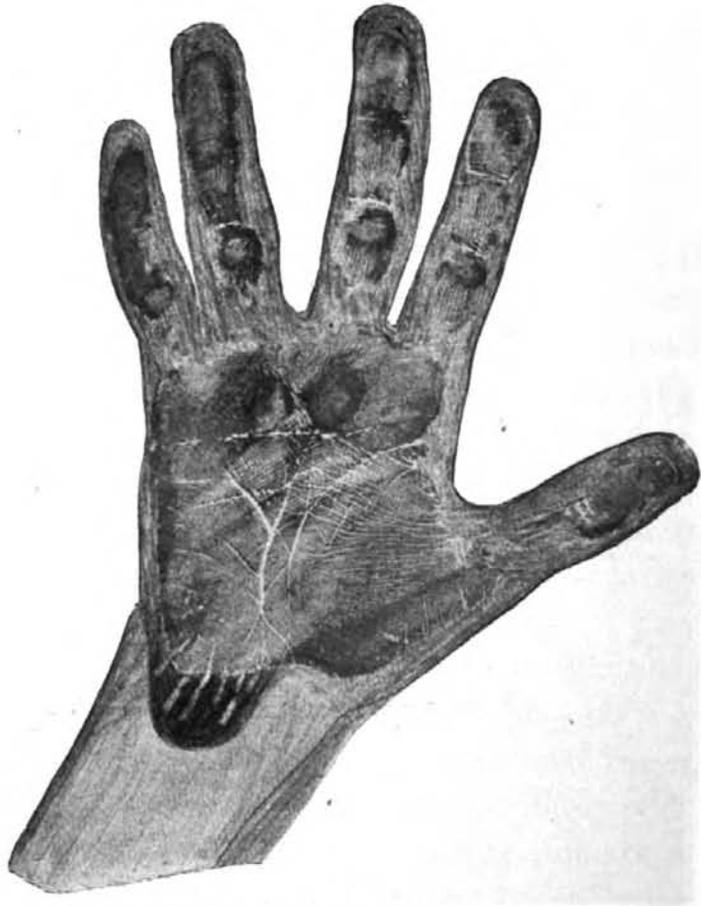
One phase of this crankiness is manifest on the energetic hand with a sloping line of head. If the energetic hand has a very sloping line of head, it shows a person who

wastes his powers by scattering over too many things and too much territory. He knows how to do too many things and wants to do them all at once, and be original, invent his own ideas, in all attempts. If this person could be confined to one thing and one place, he might do something extraordinary and satisfactory, but give him rein and much confusion reigns. A person of this kind cannot bear close confinement or being in any way crushed in feeling or purpose without the effect of developing more of his eccentric nature, which he considers the best and most manly part of his being. People will soon call him a crank. The crank is again manifest in another kind of a hand and a different line of cranks. This is somewhat in the line of a religious maniac. In some respects the same in nature, in others not the same. The religious maniac is somewhat more morbid, possessed with fear and little love in his feeling. If he takes to religion it is not fear or moroseness, it is a feeling of certain knowledge and importance that leads him on.

This is shown on the knotty or philosophic hand of a very strong form, with the head line sloping on to a well-developed mount of Luna. This hand will have very knotty fingers, large nails, large thumbs, rather stiff, lean, hard, broad palm, and is fanatical in everything he adopts. The more opposition that is shown him, the more fanatical is he, and is probably to insure the safety and peace of other people found in the asylum or jail, in the course of time. Such people as these are those who hold the keys to the inner gates of the Kingdom of Heaven, as they feel and preach to others.

The idiot is often shown by the line of head sloping, wide, formed of links, islands broken, and hair lines,

PLATE LX.



FICKLE. HYSTERICAL. AND WEAK EYES.

Taken from Life, 1898.

stubby short fingers, bald, short thumbs, nails wide, the head line often branches, or is made of many short mangled lines, extends on to Mars, looks red and the skin hard. This shows a quarrelsome nature, rather a madman, disagreeable, the born idiot.

CHAPTER XLIII.

THE SIGNS ON THE HAND OF AN EVIL NATURE.

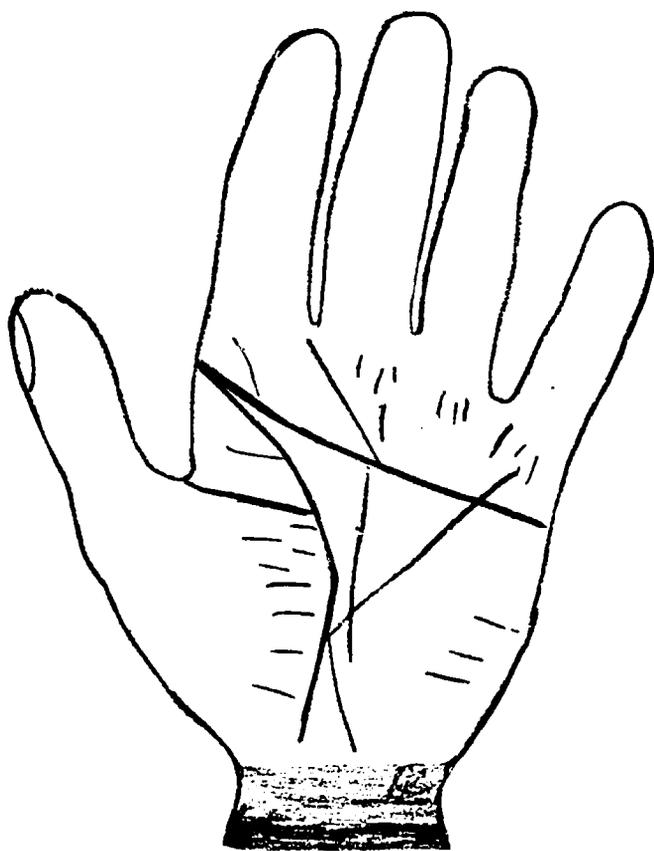
THE head line divides the hand into two hemispheres. Both these hemispheres indicate intellect but differ somewhat in character. On either side of the head line they differ in their tendencies and desires, largely according to where the line is located. The line out of its proper place, taking an abnormal position on either of these hemispheres, indicates abnormal qualities of mind and character.

Located abnormally on Luna the subject despairs of life, does not have enough courage, independence and bravery, nor sunshine in the nature to overcome obstacles, or hold on to the powers already in force. Such people become discouraged easily and may destroy self.

The head line straight across often gives an overbearing nature; too far from its natural place, toward the fingers, the opposite nature and effect is manifest.

Such people have too much love for self, not enough for others. They desire to destroy other people that they may have more life; they lack mercy and sympathy, have independence, self-assertion, and destroy everything except self. If the head line rises to the place of the heart line and takes possession of the heart line's location, then the subject lacks the tender sympathetic, kindly feelings of the normal hand. He or she does not experience much tender affection, though such a person may be very passionate and are usually the most passionate of people, both sexual

PLATE LXI.



A BAD NATURE.

and irate (see Plate LXI.). Such a subject has so much of the self-preservation nature that murder might fall into his feelings and motives, if that was necessary to carry out his wishes. It is with some so strong that they will murder to satisfy their morbid, evil propensities, take pleasure in causing pain and destroying as does the wild beast. They are far more dangerous than the ferocious wild animal, which does not live on friendly terms with its victims. Not all abnormals are thus in nature so strong.

Parents could make this study very useful in telling the propensities of their children and by knowing how thus to train with or against the natures they possess.

As to being found on the head and heart line thus combined a date showing the age or date of destruction of the subject is not worthy the least attention. The subject might not be destroyed in any unnatural way thus marked by the head line. He might die a natural death in childhood.

Those people who destroy self are very sensitive, self-respecting, morbidly so, and cannot stand or withstand any reproach or imaginary reproach, or the feeling of displeasure of other people, or contempt of other people, or even imaginary indifference; death to them is preferable and more satisfaction. The opposite of this is shown in the hand of the person who destroys others, regardless of feelings or thoughts. These tendencies are born in the subject and develop by circumstances, when a different condition of circumstances might have bettered the developments and tendencies in the subject. The fact is that some people are born criminals, it is in their nature to murder, steal, and do other mean things. We will class the evil and murderous hand somewhat as follows:

1. The person who does not delight in murder, but the circumstances led to it. This person may have a bad and ungovernable temper, which aroused commits murder under the impulse of the moment and blind fury.

This hand is usually the ordinary hand, thick, broad, hard, a large mount of Mars, a short, thick, clubby thumb (see Plate XXVIII., Fig. 2). Often these people have a large mount of Venus, broad, coarse nails. In such a hand sexual passion forms a great part of their ungovernable nature and may be the means of their destruction. The line of head in these hands is short, broad, and rather red. These are bad companions, even if they are preachers. The fingers of such people are likely to be coarse and thick at the base.

2. The person who lacks feeling of sympathy, great contentiousness, has a large and long thumb, a hard hand, rather broad, large mounts of Venus and Mars, often crooked fingers, rather large, coarse nails, the head line may be out of place or not by taking possession of the heart line does not matter (see Plate LXI.). See remarks on this hand and head line further back in this chapter.

3. The person of a subtle, cunning nature. This hand will be known only by studying it carefully, treachery and cunning are the principal elements belonging to such a nature. The hand is natural as far as form is concerned. It is thin, hard, long, long thumbs, well balanced; the head line is likely to be higher on the hand than its natural place, long, thin and narrow; the fingers bony, thin, and may be crooked, ill shaped, bent inward, and rather stiff. The mount of Venus, as to its development, does not cut much of a figure with this hand. It may be developed; if so, it gives improvement, but passion will largely gov-

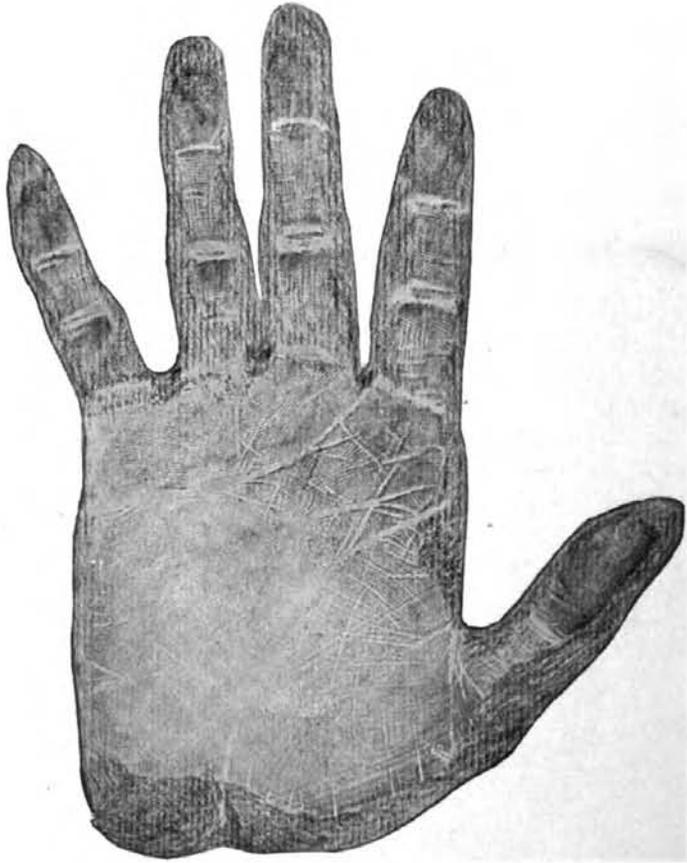
PLATE LXII.



THE HAND OF A MURDERER.

A Life Prisoner, Taken in the Baltimore (Md.) Penitentiary, March, 1900.

PLATE LXIII.



THE HAND OF A NEGRO MURDERER.

Serving a Term of Thirty Years in Baltimore (Md.) Penitentiary, March, 1900.

ern; if low, the subject is a lover of crime. These are skilled, artful hands. They will commit their crimes against those for whom they pretend to have great friendship.

CHAPTER XLIV.

THE SUN LINE.

Talents many, talents few,
Mind is praised for what talents do,
Sweeping streets be thy part, do it well,
Let not the mind of others 'thought' upon thee dwell,
Good service keeps thee in peace and health,
An honest soul of energy is a natural wealth.

HARGETT.

"Some men are born great,
Others achieve greatness,
Some have greatness thrust upon them,"
Doing well everything, despising no labor,
Is greatness in being.

HARGETT.

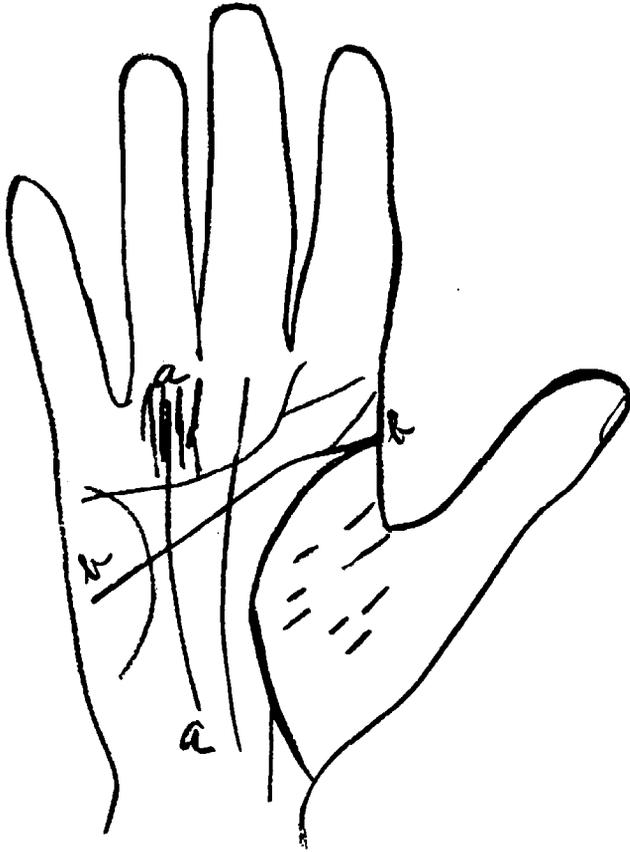
"Do with thy might what thy hand finds to do,
Despising not the day of small things,"
And the sun will shine,
Even shine brightly upon you.

HARGETT.

THE line of Sun (see Plate LXIV., A, A) sometimes called the line of Apollo, line of art, line of brilliancy, etc., may rise from the following places:

1. The wrist on the edge of Luna, close to the fate or life line. This is its proper and brilliant rising place and runs straight up the hand to Apollo's mount.
2. From the life line.
3. From the fate line.
4. From the mount of Luna.
5. From the head line.
6. From the heart line.
7. From the plane of Mars.
8. Or there may be no Sun line.

PLATE LXIV.



THE SUN LINE.

The significance of this line depends very much on the form of the hand. It is governed much by the same rules that govern the fate line. The student can understand this by keeping these rules in mind.

This line on some hands shows a desire and aptness for wealth and the likelihood of obtaining it. Other times it shows dramatic or artistic powers. In fact these powers are nearly always possessed by a good Sun line. Though the subject may lack some other necessary qualities to have the best artistic nature. But do not declare every time you see a good Sun line that you have seen an artist. If you do, you will often make mistakes in your judgment. I do not lay so much exceeding great stress upon the importance in the signs of the Sun line, and yet it is very valuable in many hands, signs of qualities possessed by the subject which would not be so strongly manifest without this line.

This line on the conic, idealistic, and pointed hands would not signify so much as it would on the square, spatulate, or knotty hands. On the knotty hands this would mean artistic tastes and ability to execute; same on the square or spatulate. On these hands it would indicate ambition for wealth; it would often indicate the person to have come from a wealthy and refined family. Many hands have this line fairly well developed, to which it gives no special meaning; when well developed and long, an ambition in some mental pursuit often for the stage, and ability in that work with the line of intuition long and full, a good mount of Luna, great ability for portraying life, either with a pen or a pencil, especially if the line of head is long, extending on to the mount of Luna. It has more of the intuitional and imaginary quality when it

comes from the mount of Luna than from any other place; it has possibly more sign of wealth also. Pointed fingers, rather knotty, a good mount of Luna, and sloping line of head with a good Sun line, indicate poetic tastes, and some humoristic qualities. Such a person will put humor into all his work and thought. Rising from the plane of Mars it does not promise so much early in life, as when it comes up from its natural place, near the wrist. From the line of head or heart it signifies less brilliancy early in life, less imagination. When this line is long with a long third finger, and a good, long, straight line of head, it indicates a person inclined to gain, who will succeed in the same, especially if the thumb is stiff in the first joint, the hand not hollow. The line well developed shows a person sensitive, intuitional, seeking social position, and attaining the goods of the world. Too many lines on the mount of the Sun show a divided mind or a mind inclined to be fickle (see Plate XLIV.). A hollow hand knocks out all the good indications that may be seen on this line, on account of the person's temperament and consequent natural conduct.

A star on this line shows great mental activity in the line of artistic development or making beautiful. On some hands this would mean music, on others it would indicate drama. These stars are usually found on women's hands who are exceedingly interested in the beautiful, art of some kind.

An island on this line is not serious, it shows some weakness or overwork in mental pursuits or a hereditary weakness from a like occasion, or an infirmity caused in accomplishing the desired end for which the mind is laboring. The student will find many hands of artistic ability with a developed ability, which have very little line of Sun.

not enough to attract attention by its prominence; nor do all people having it show or attain much distinction or do anything that is especially distinguishing. This is true of all hands, except the square, spatulate, or knotty. On these its success is mixed. People who have this line, and the longer the better for this one case, are more sensitive, tender in affection, more fickle usually than those without it. Those with it are sympathetic, more easily affected than those without it. Those with it are more impressionable, but the impressions are not so lasting as they are on some whose Sun line is not so prominent. Most clairvoyants have large, long Sun lines, that is the most impressionable or sensitive who can read your mind best. Some with good instrumental musical ability have this line.

CHAPTER XLV.

THE HEPATICA OR LIVER LINE.

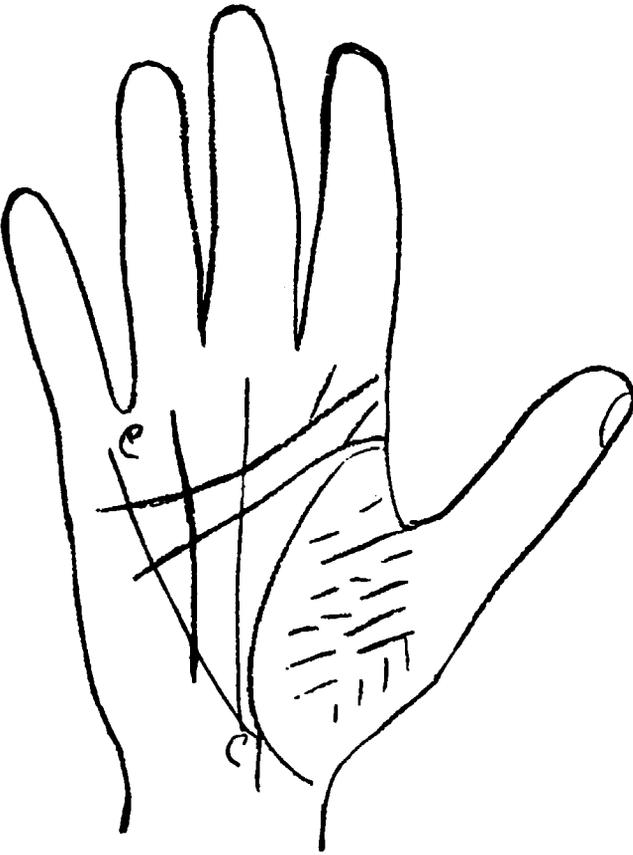
Never is a flower improved by bruising,
Never a soul sweetened by abusing,
Health is beauty, love, and joy,
The unhealthy and melancholy seek to destroy,
Bruising, abusing, and crushing make sad,
Suffering and want were never intended to make glad.

HARGETT.

THIS line may rise from the line of life (see Plate LXV., C, C), from the wrist below the line of life, or from the inside of the line of life, on or near the wrist; or it may rise on the plane of Mars between the fate line and the life line: or it may rise from the head line, or between the head and heart lines, or it may rise from the fate line or heart line.

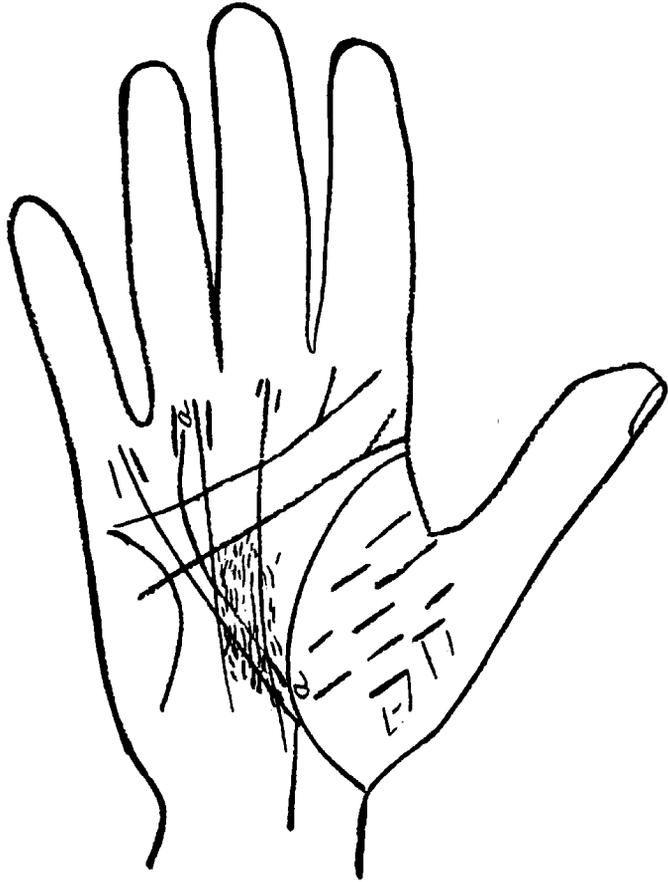
These illustrations are all taken from life, and the student can by observation verify them. The line should lie up the hand, directing its course to the fourth finger or the mount of Mercury. It is better if the hand does not have this line; it shows a better condition of health and robustness. The slightly developed line is next best, if straight, then the shorter the better as to health indications, if not too deep, twisted, or starred. These are all signs of disease in the system. This line will usually show when the liver is affected, or if the kidneys are diseased; usually when it indicates disease, it is that of the liver. This line will not tell at what age the subject is to die any more than the life or head lines do. Nor with what disease the sub-

PLATE LXV.



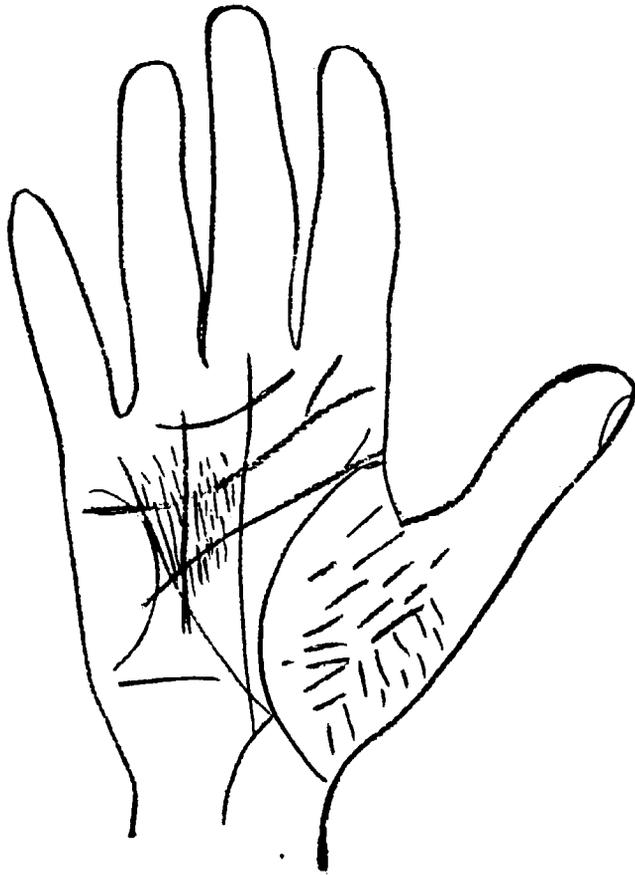
THE LIVER LINE.

PLATE LXVI.



INDIGESTION

PLATE LXVII.



CONSTIPATION.

ject will pass away. Some hands upon which this line can be found will not indicate any active malady in the system.

This line broad next to the life line or at the beginning, toward the wrist, does not necessarily show signs of disease.

The line broad or deep about the centre of the hand shows liver trouble and possibly kidney affection. If the line is twisted or mangled, or in bits, broad, and deep, or broken in its course, it shows the liver to be in a bad condition. Broad, broken in pieces near together are signs often of kidney affection.

This is confirmed more fully if the line is red; with flat, thin nails, shows vigor of action. Sometimes when the line is red and much twisted it shows in addition biliousness. If this line is rather long, and broad with a pale color on a flabby hand, and long nails, it is a sign of lung trouble.

When the line is heavily marked about the centre, or near the finger, the hand hot and pale, the subject should look well to the condition of health. It is liable to fever from bad liver, kidneys, and derangement of the system. The student in considering this line will also consider the hand as to firmness or softness, the condition of the life line, head line, the nails as to color, form, etc., the color of the hand, and whether the circulation is good or bad, the coldness or warmth of the touch, its clamminess, vitality, etc.

A star on this line indicates neuralgia. If the star is deep, bad is the effect; if the star is on the head line in connection with the hepatica the trouble is connected with the head in part or whole, and the subject suffers often very badly with nervous headaches. Two or more stars on this and the head line or its branches, nervous headaches are

shown to be very bad. This is occasioned often by indigestion and consequent liver trouble. These are the headquarters of nearly all diseases.

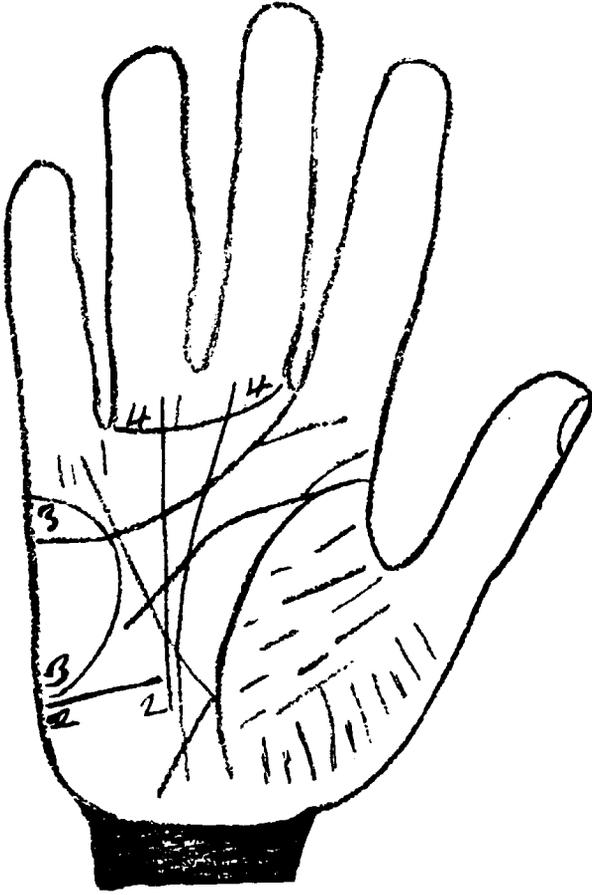
Indigestion is shown by small lines numerously planted on the palm between this line and the life line, near the conjunction of the two lines (see Plate LXVI.). Constipation is shown by numerous lines near the heart line extending back toward the wrist by the side of the hepatic (see Plate LXVII.). Constipation, indigestion, and bad liver generally go together. They are the occupants of one household. They are a kind of happy family, have great affinity for each other. Rheumatism is often shown in this contribution of disorders arising from the stomach.

The rheumatic sign is a small line upon the mount of Luna, running across the mount from the wrist toward the percussion, often it is deep if the disease is bad (see Plate LXVIII., 2, 2). This, sometimes, is indicative of neuralgia, owing to where located. Neuralgia and rheumatism are the same, but are called by different names in different locations. This sign is more often found on large hands with a large mount of Luna, when the hand is rather soft, the person fleshy, more especially if a blonde.

The *via lasciva* is the same as the hepatica, generally. It may sometimes have an existence of its own a little different from the hepatic. When found on the hand it generally means the same as the hepatica.

The line indicating a new home or new position arises beside the hepatica and runs to Apollo or Mercury, showing the age on the life line, when obtained and how, whether enjoyed much, etc. This is an important line; found in no other book (see Plate LXVI., A, A).

PLATE LXVIII.



RHEUMATISM.

CHAPTER XLVI.

THE LINE OF INTUITION.

Seeing not yet I see,
Truly, thou leadest me,
Thou seest for me when not I see,
For thy knowledge tellest me,
Thou knowest for me when not I know,
Thou art the discerner of spirits,
Thou seest spirits when not I see,
For thou knowest man's merits.

HARGETT.

THE line of intuition rises on the mount of Luna and makes a circle over toward the mount of Mercury (see Plate LXVIII., 3, 3).

This line indicates that the subject has good powers of reading character, has a remarkable impressionable nature, is keenly sensitive to surrounding influences, has presentiments, warnings, strange dreams. It shows one, who intuitively knows people. This is found on the pointed, conic, idealistic, and sometimes on the philosophic hand. People who call themselves mediums often have this line.

CHAPTER XLVII.

THE GIRDLE OF VENUS.

Weep a little, thou great pouter,
Thine eyes were made to shed tears,
But pout thou not nor mutter,
It adds sorrows to thy years,
Thou crying child love the outer,
Be not so anxious for inner fears.

HARGETT.

THIS is the crying and "touch-me-not" line.

The girdle of Venus is the line running from between the first and second fingers to the space between the third and fourth fingers beside the heart line (see Plate LXVIII., 4, 4). This line is often broken in several pieces, many times in fragments. It often has no regular beginning or ending place, nor has it one course in all hands, nor continuous course; it extends across the whole base of the fingers on some hands, it begins on others and ends variously.

By practice the student will learn to know its sign, and the nature and extent of its effect. It is not partial, it can be found among all forms of hands.

The subject with such a line is easily offended, miffy, pouty, sensitive, stubborn, grum, when young easy to cry. The person is usually intellectual, of a nervous nature, moody, and changeable. This line is often found on hands of melancholy natures; sometimes shows a person of unhappy temperament, inclining to hysteria and despondency. Or they go to a high degree of enthusiasm, then drop again as a hailstone.

When this line is long and reaches the percussion of the hand by Mercury the subject will be very exacting, with a companion of the opposite sex could hardly be pleased. Still worse if it branches or tassels at the end by Mercury. Angels could not please such a companion, surely not ordinary people.

These people often by their intellectuality see their bad qualities and improve, thus help to better their own lives and comfort that of others.

Bracelets.

I seldom pay any attention to bracelets (see map of the hand). These lines are not of importance to me in reading the hand. They are the lines crossing the wrist at the base of the hand. If there are two or three of these, long, well defined, they indicate good health usually, and thus possibly long life. Three long well-defined lines, naturally ninety or a hundred years old for the subject, and that is about the principal significance they have.

CHAPTER XLVIII.

CHILDREN.

Dear children, what canst thou be?
Even what thy parents maketh thee,
Noble thou art, no other so fair,
Honors thine, when blessed in mother and sire,
Full hope, life, and heaven thy part,
Love thou fillest in every loving heart.

HARGETT.

It does not require much time nor space to tell the leading facts on this subject, and I have both. I do not propose to do in this book as I have seen done in some books on palmistry, tell all I know and more too, then pretend that space and time will not permit me to go into details on the subject.

No lines on the hand tell how many children are to be born. It would take God to tell that. I doubt, if He would know in all cases. In some it would depend on circumstances, in other cases it would depend on the success of the pup in the household. The lines that mark children mark those that are born and contemplated. These lines are the small ones lying on the mount of Mercury parallel with the finger. Sometimes on the last phalange of Mercury; I found as many as seven on the last phalange of one man's fourth finger, which constituted his family of children. Often the exact number of born children and those contemplated can be found on this mount of a woman's hand, or a man's who is very sympathetic and loves

children, especially when the parent is fond of his own offspring.

The man is not likely to have these marks unless he is very fond of his offspring. The mother is likely to have those born marked on her hand, also those in contemplation, or any that she may be seriously interested in of others. Those lines marked the strongest show the children that have given the greatest care to the parent, more thought, more interest, and anxiety. The long ones are boys, likely, and the short, broad ones, girls as a usual sign.

As to any sign on the hand of a parent telling when a child will die is not worthy the notice of intelligent people. The things the lines tell are the probable number and the interest manifested in them.

These signs will not tell whether the children will become distinguished or remain in obscurity, this depends on circumstances, the parents, environments, etc.

CHAPTER XLIX.

LINES OF TRAVEL.

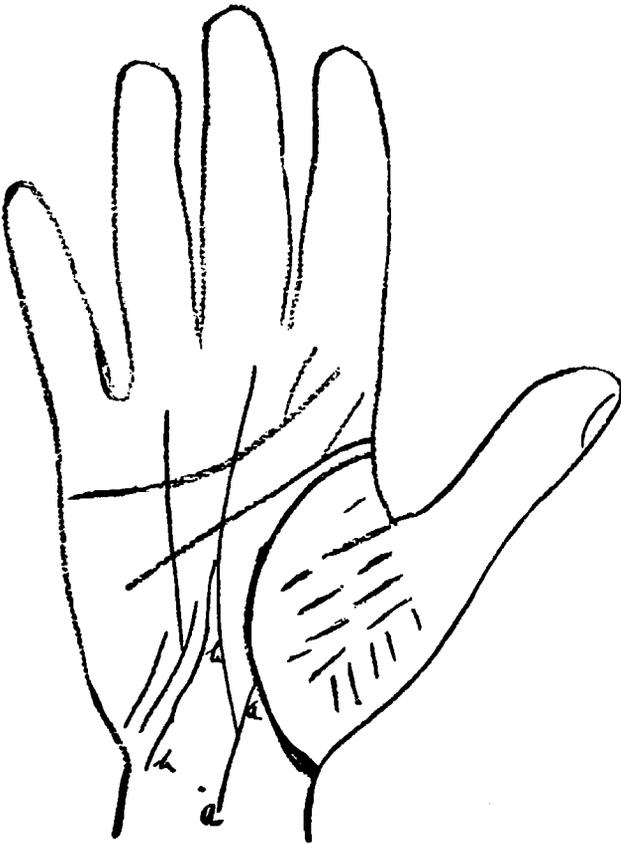
Short life's journey know,
Waste it not in fret and woe,
Pluck the flowers when they are gay,
Quick they bloom and fade away,
The thorns remain ever to find,
Remember and keep them out your mind.

HARGETT.

WHEN the life line forks at the end toward the wrist, it shows a person fond of journeys; the wider the fork the more fondness is manifest for travelling. Such people are so fond of travelling, they are considered by palmists liable to die a long way from where they began life; that is the only plausible reason for such a suggestion. If a branch starts from the line of life back some distance from the wrist and extends toward or onto the mount of Luna; it shows the subject to be a great traveller (see Plate LXIX., A, A). Other journey lines are found in the mount of Luna (see Plate LXIX., B, B), running toward the fingers. These lines show a person who will indulge in the travelling pleasure, to a great extent, if the way is open for such gratification. If the line is long (see Plate LXIX., B, B) the subject will never become satisfied in journeying. Two, three, or more of these lines, short, indicate a travelling tendency and a fondness for seeing new places.

When one of these journey lines is full, fat looking, rather vigorous, lifelike in appearance, the subject is contemplating a journey at an early date. The opening of

PLATE LXIX.



TRAVEL LINES.

these lines, lifelike in this manner, the mind is active in contemplation.

A line blooming in appearance, the journey is in prospect, usually if dry or shrivelling, the journey is past. It may be postponed indefinitely. The thing that can be told is the mind's action and what is prospective from that action. When the lines are dry, flat, and hard there is no interest in immediate travelling on the part of the subject. The presence of the lines show a fondness for flight, their lifelike appearance will show the feeling and prospect of the subject, whether it seems to be immediate or postponed, long or short, of great or little interest.

These lines are sometimes crossed by another small line showing a reverse of the purpose, one unpleasant, a disappointment to the person, or contemplated it may mean no particular thing.

A cross line, if it indicates a disappointment or a break of the thing contemplated, has been decided in the mind of the subject; for it is the action of the mind at some period and in relation to the thing crossed that makes the lines and crosses.

There is no cross or lines on the hand that will show something is coming or going to be regardless of the subject's wishes, purposes, nature, and capabilities, or circumstances. This is not worthy of notice.

Neither loss nor preservation can be told on the hands from squares, crosses, or islands so far as travel is concerned.

No special line indicates one journey and no more. Short travels are not shown with much vigor or definiteness on the lines, long journeys will show better.

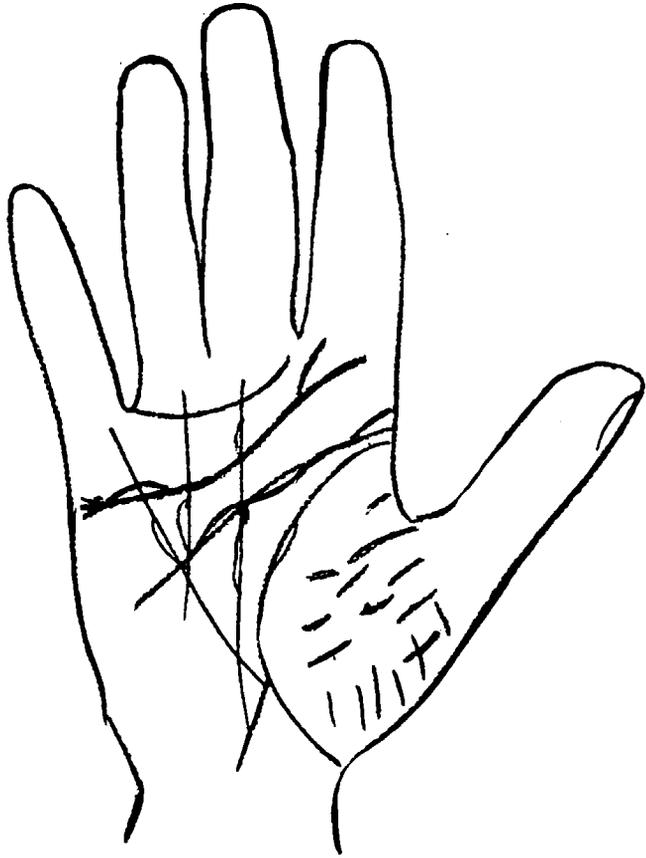
The direction these travel lines take on the hand, if

they are long, show the nature of the mind, the feeling entertained by the subject, and the probabilities of their action and interest, what they are likely to seek. The energies put into such action and what attainment this mental quality and probability are shown, besides on these travel lines, other lines by their directions, strength, and starting point, taking into consideration the form of the hand. Thus good conclusions can be drawn from the hand, as to what we may expect of the subject's prospects as a career.

As to those travel lines indicating any fatality by running into any special mount is not worthy of thought, except as they indicate natures of persons and what these natures are likely to do, and thus predict their conduct on a journey. The mounts to which these lines direct their course, if to any special mount, shows the tendency of the mind, and what we may expect of such a person. This can be studied from the hand as a whole. Making one of these lines indicate some fatality might contradict everything else told in the hand.

The long lines indicate a greater tendency for travelling than the short ones do, and more probability of indulging in such feelings. These long lines also indicate great sensitiveness.

PLATE LXX.



ISLANDS.

CHAPTER L.

ISLANDS AND ACCIDENTS.

ISLANDS are signs of evil to the lines on which they are found. An island on the head line is a sign of mental infirmity or weakness. This is often inherited. It shows an overrush of blood to the head at times which affects the subject spasmodically and temporarily.

Islands or an island on the heart line is a sign of a weak heart physically, generally palpitation. This is usually inherited.

An island on the life line is an indication of delicate health during the period while it lasts, seldom found.

An island on the line of fate shows again poor health while it lasts, and possibly mental worry over business troubles and losses. When on the line of Sun, it shows mental excitement and worry over business and ambition or position desired; mental disappointment and dissatisfaction with opportunities (see Plate LXX.). An island on the line of liver shows liver affection or kidney disease. An island is not a sign of good on any line; it shows an affection of the parts indicated by the line.

An additional life line inside the line of life on Venus with an island, shows poor health for the line in a less degree than the main line would indicate.

It is not likely that you will often find an island on the marriage line. If it should appear, it will show an un-

healthy state of feeling in regard to the matrimonial relations.

Islands are not often found on any parts of the hands except the lines. If they should appear off the lines, it shows a worrying and weakness of the powers indicated by that portion of the hand on which it is found; this is doubtful. On Jupiter, lowering of ambition or a mind varying on ambition. On Saturn, inclination to melancholy. An island on Apollo, weakness and varies the ambition for the best attainments indicated by that mount and the rest of the hand. On Mercury a varying mind in relation to science or other things thus shown by the hand. Wherever an island makes its appearance, there is an appearance of a changeable condition and a weakening influence on that part of life thus shown by the hand.

Accidents.

Are those events shown on the hands of some people which have happened to the subject in the past. No one can predict an accident to come, that would require omnipotence or omnipresence and unchangeableness in conditions and circumstances in life—change in the laws of life and the universe.

The hand sometimes records what has happened, but it does not tell some accident which will absolutely be in time to come, nor that will likely be the mental construction of the subject, and what it would likely do under certain conditions are about the extent of the prophetic farmers.

No one can predict death or any harm on any line as absolute, if they do it is mere prediction, has no value attached to it. That would be fatalism which is contrary to all law and progress.

Circles and Spots.

The circle is a thing seldom found on the hand, and if found often has very little significance. Its meaning will depend upon what part of the hand it is found. On the mount of Luna or the mount of Mars it would signify some trouble in health, on Venus active and aggressive affection, rather strong to be normal or a disturbed state of affections. On any of the mounts it shows an unpleasant condition of the mind at the time, and to that portion of the mind indicated by the mount. It would not be a probable sign anywhere on the hand, but possible only.

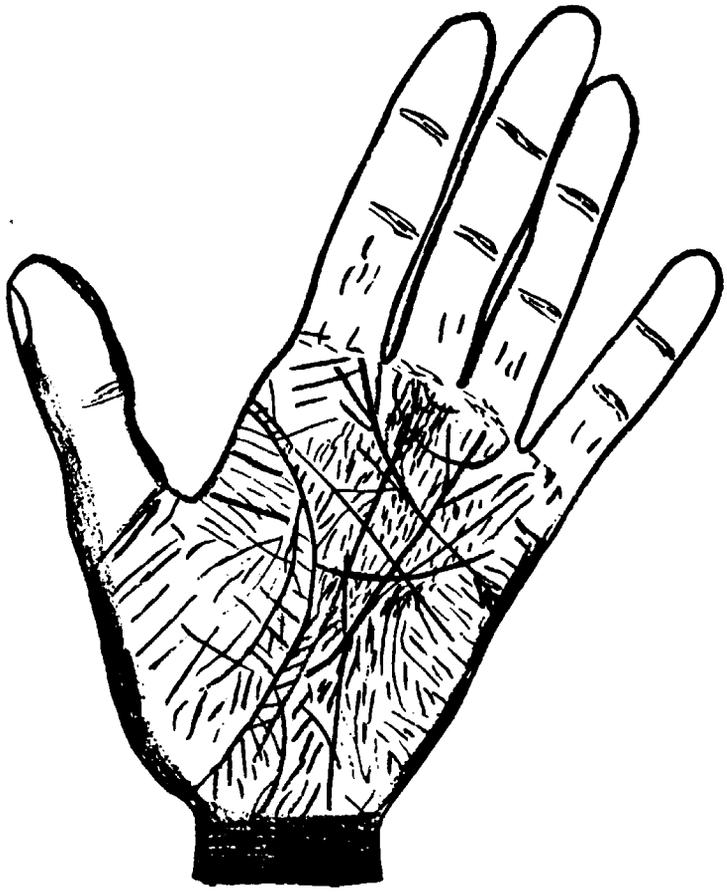
Spots.

The spot has a similar significance to that of the circle. It indicates the state of health at the time and age. A red spot anywhere shows the mind active and irritated, or the prick of a pin possibly, or an active irritation of the physical organ indicated by the place.

Red spots on the heart line often indicate some trouble with the heart, possibly neuralgia, or rheumatism, or dropsy, or inaction of the heart proper. Red spots on the head line might indicate some mental trouble, or worry, or some physical defect; on the liver line, bad health is indicated in connection with the liver. A red spot on the Sun line would indicate a very exceeding activity of the mind by the signs indicated in this line. Dark red spots are likely to indicate a chronicness of the disease wherever found. A blue spot on any of the lines shows bad health at the time it occurred or a hurt, small or large, and the nature of the trouble, its probable extent, etc. The island, circle, and spot are very similar in their significance. The

spots on the head line near the life line or red spots in this locality will often show affection of the eyes. A drying of the head line or a lack of its perfection near the life line will often show a hereditary disease of the eyes. This sign is very reliable.

PLATE LXXI.



THE VERY NERVOUS HAND.

CHAPTER LI.

SOME SMALL MARKS.

1. **THE grill** locates itself upon the mounts of the hands generally, and is the result of strong unhappy feeling and unpleasant conditions of the mind (see Plate LXXI., Saturn). This mark is often found on the mount of Saturn of those who are inclined to be serious and superstitious, on the hands of people who worry a great deal or take trouble seriously.

On Jupiter it shows a person whose mind is exercised with a disagreeable feeling toward others, or a very active mind ambitiously, one that likes to rule and feels self-important, dominative.

This mark on the mount of the Sun shows a person desirous of display, rather vain, and mind active to show off well.

The grill on the mount of Mercury denotes a person wavering and not enthusiastic to maintain a high and honorable principle at all times. They are usually cunning, that is, they may be deceptive.

The grill on Luna would show a restless nature; on Venus strong passion and disagreeableness in love matters, rather vehement in expression and demonstrative in affections (see Plate LXXII.).

2. **The mystic cross** is found near the centre of the palm between the head and heart lines. This is a name given to this cross, but as to its showing a mystic nature of itself is

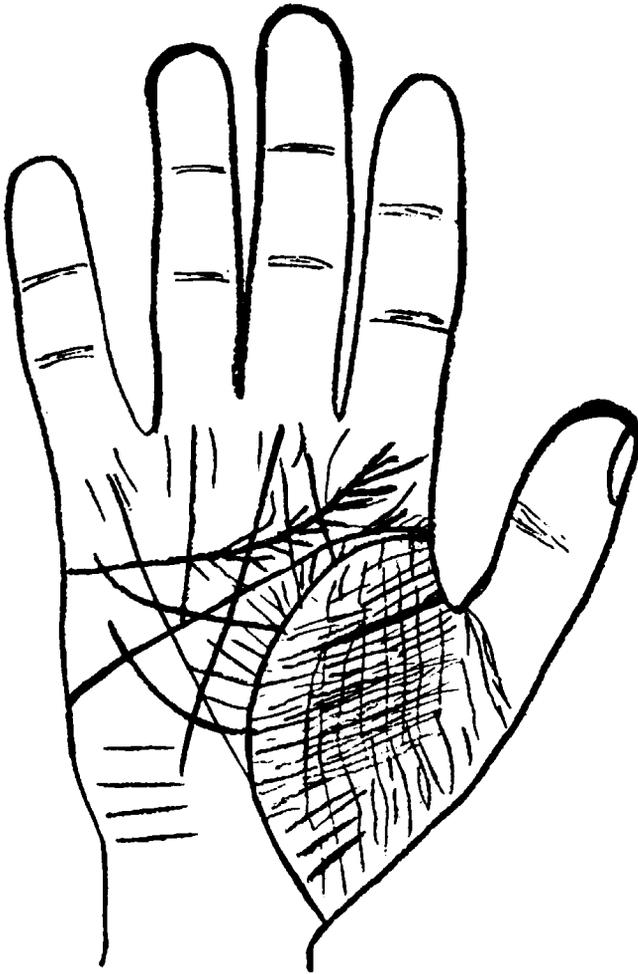
doubtful. It is often formed by the fate line and heart line or branch from the heart line, which would be a necessary cross, and would not denote mysticism any more than other lines crossing. I give it this name because other palmists call it by that name. All people are mystical and nearly all have this cross, so you will be very safe when seeing it in the hand to tell the subject he is mystical.

I cannot find any reason in connection with this cross for its indicating mysticism within itself. Many people who do not have it are mystical and show mystical powers. Dr. Parkhurst has not this cross, and he has a very mystical hand and nature.

The Triangle.

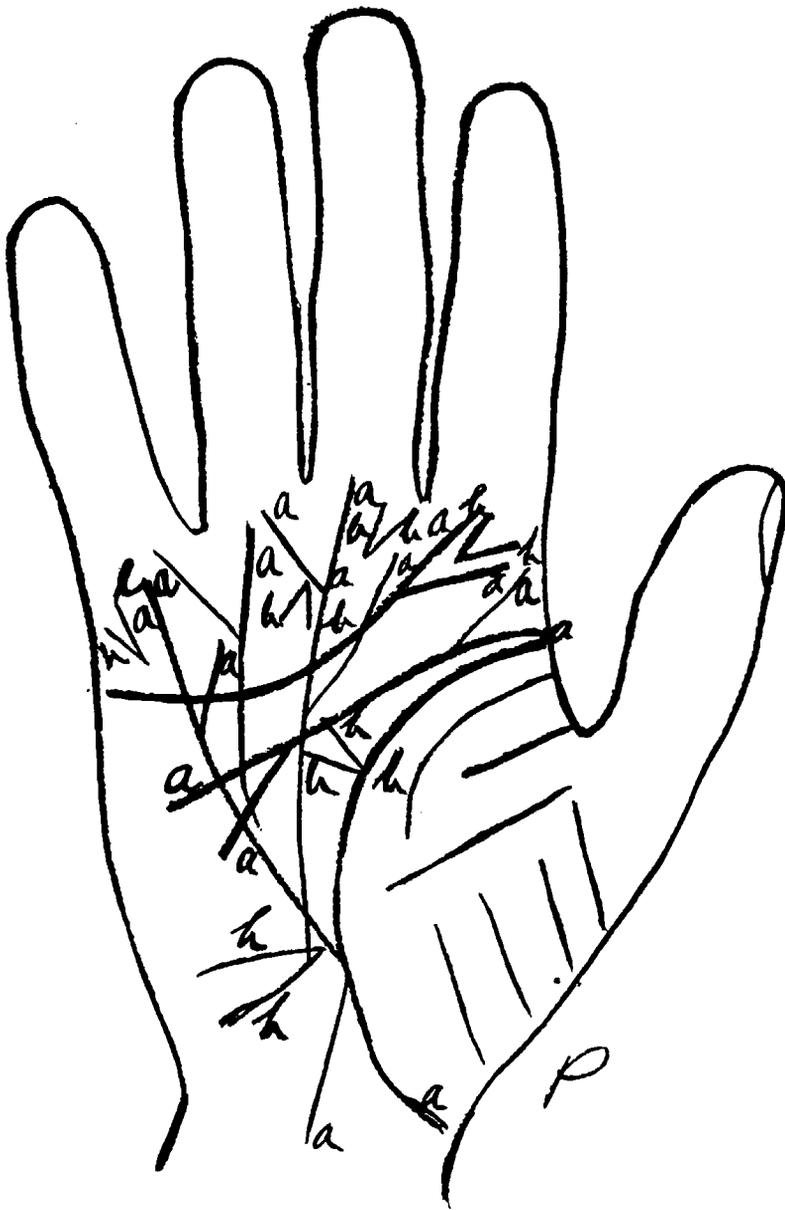
The triangle is formed sometimes like the square by natural and diverging lines, the different actions of the mind interested in the same or like things, not crossing but diverging. It shows a person who can make angles in mental difficulties and get out of them. The person has powers of planning which are more than straight lines upon which to think and act; it shows generalship and skill, power to manoeuvre. It has pleasure and judgment in mental skill (see Plate LXXIII., A, A and B, B). On Saturn this shows an exercise of the mind in melancholy and mysticism, occultism, serious things, etc.; on Jupiter, effort in management, organization, etc. On the Sun's mount it shows the subject thoughtful about literature, drama, and any kind of fine arts; on Mercury a person interested in the sciences. On any of the mounts it shows action of the mind in the line of thought indicated by the mount. It is *in nature* an indication similar to the tripod and spear head which are seldom found on the hand.

PLATE LXXII.



THE DEMONSTRATIVE HAND.

PLATE LXXIII.



TRIANGLES.

CHAPTER LII.

THE COLOR OF THE PALMS.

PALMS will be found to have colors about as follows:

1. Red, indicating good health, robust, ardent, passionate, and vehement in expression and desires.

2. Pink, tender and flexible, health, hopeful, cheerful, and lively.

3. White and in health, egotism, self-interest, cold-natured and lacking sympathy.

4. Yellowish and healthy, morose, melancholy, dreamy, and morbid, little enjoying the really good things of life.

5. The skin of the hand. A thin, fine skin, flexible, shows intelligence, sympathy, refinement, and good breeding. Such a skin on the hand shows a person who will retain their youth in appearance and feeling much longer than those with a thick, coarse skin. This is specially so if the skin is pink or of red tint.

The opposite of this is seen in hands with a naturally coarse skin, thick and stiff.

When these fine-skinned people have many fine lines running aimlessly all over the palm, it shows a very nervous and excitable nature. This is so of any hand in like conditions, but these lines cannot form so well on the palm of a hard skin. The firm hard skin is not so excitable as the soft thin-skinned people. These soft palms are very sensitive and intellectual, but not fond of hard labor or menial labor, and are usually fickle-minded.

CHAPTER LIII.

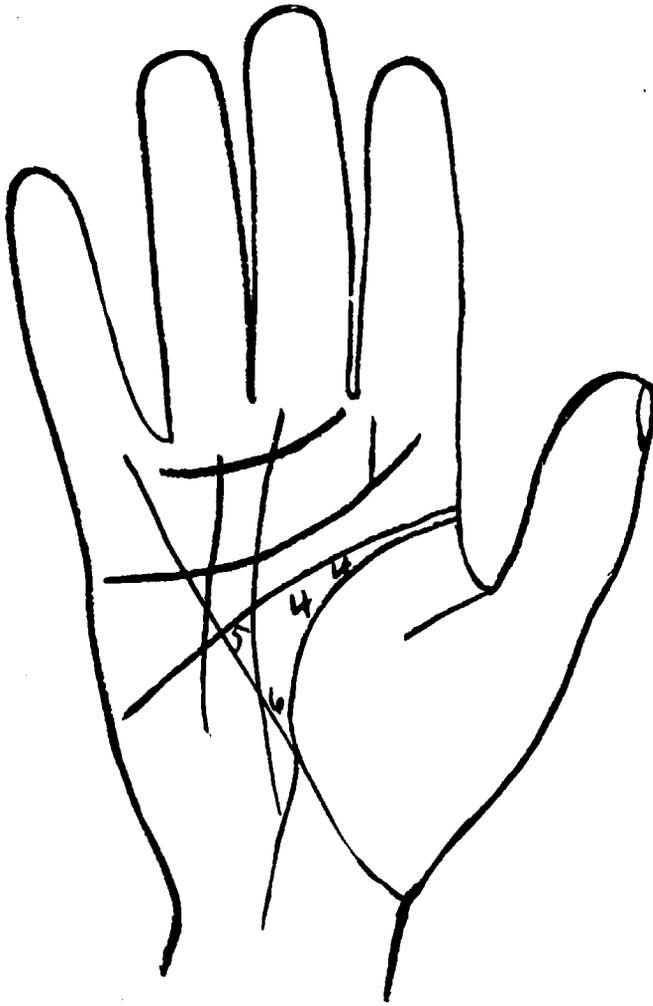
THE ANGLES AND QUADRANGLE.

THE angles and quadrangle on the palm are formed by the great lines. These angles exist and have their peculiar shape on account of the lines. Nor do they signify anything except as the lines indicate the mental qualities and peculiar natures.

It is not the surface in large or small quantities that gives meaning to these angles, but the lines running on the surface, their length, strength, and direction. Of course the angles and quadrangle are totally governed by the length and direction of the lines which form them and give all the meanings. This fact of the lines as related to the angles and the quadrangle you will find spoken of in other books as though they made themselves, governed the subject, and were fatal in their meanings. They mean just what the lines mean, and when you have read and studied the lines properly, you have read the angles and quadrangle properly. They add nothing nor take away anything. It is really by the lines that the angles are located in place or out of place.

1. The quadrangle is the space between the lines of head and heart. When this space is even and well balanced, it shows the head and heart lines to be properly located, and the subject well balanced as to feeling and thought. If these lines are out of place, this space called the quadrangle will be imperfect and show the line out of place.

PLATE LXXIV.



ANGLES.

2. The great triangle is formed by the lines of life, head, and hepatica. When these lines are all properly and well located, the space called sometimes the triangle of Mars will be well arranged. If one of these lines is missing as is the case sometimes with the line of hepatica, the place is filled by an imaginary line or the Sun line. When the space of the quadrangle is narrow, the mind is narrow also.

When the space of the triangle is narrow, the mind is unselfish. Such people are liable to self destruction, often if the space is very narrow.

This great triangle when properly formed, contains the whole plane of Mars. The most significant part of this large or great triangle is the angle formed by the head and life lines, that is, the upper end of this large angle. The significance of this angle can be learned by the space between the lines of head and life. When this space is very wide, the person is blunt, rude, hasty in temper, not always respectful to others (see Plate LXXIV., 4, 4). When this angle is well made in proportion, it shows refinement, good taste, and a good appreciation of others.

3. Middle angle which is formed by the line of head and that of health (see Plate LXXIV., 5). The student will notice in reading what some palmists say about this angle, and others of the great angles, is contradictory to what they say about the lines which form it, trying to make the angle mean something of itself separate from the lines and their meanings.

4. The lower angle formed by the health line and life line (see Plate LXXIV., 6). This angle wide shows broad views of things.

CHAPTER LIV.

THE SQUARE AND THE CROSS.

THE square is often made of lines that accidentally form a square, and the lines have each a distinct meaning of their own. One may be a branch line from the heart, another may be the fate line, another a marriage line, and still another a line of disappointment, all forming a very good square, which signifies nothing in itself, but the lines individually have their own very significant meaning. Let the student drop all ignorant superstition.

The Cross.

Has some significance to it, tells something of the action of the mind, how it was affected and in what way, or in what line of action it was disappointed, for that is what a cross especially means, disappointment.

The cross formed on the mount of Jupiter usually means a disappointment in ambition, one whose ambitious desires have met with a setback in the way of power or position.

On Saturn's mount, trouble as to wealth, business, and business desires in which the mind has met with bad results, and often drives the person to indifference as to conduct or consequences on account of the effects of the disappointment or trouble.

On the mount of the Sun, a cross in some desire or purpose in wealth, attainment, or ambition. Some mental

attainment desired or mental purpose crossed and disappointed. It also shows the mind to have been active and took the disappointment in no slight, thoughtless way.

A cross on the mount of Mercury shows a person not most inclined to be overscrupulous in all small matters of business. On Mars it would show a person who has rather a fighting nature, which is not running pleasantly.

On the moon it may mean something and it may not mean anything. A cross on Luna is often made by the line of travel, and the line showing rheumatism in the system, or malaria, or neuralgia. This latter line runs down across Luna from near the life line or fate line toward the percussion of the hand. These lines forming a cross mean nothing. Sometimes a cross may be formed on Luna which would show the person to rather exaggerate the imagination on some points and, of course, be disappointed.

A cross on the fate line—a cross in happiness and sometimes in business, unless this is a natural line from some other direction, which would cross the fate line and show no disastrous effect. A line crossing the fate line, not running from the life line, might be a cross in business or happiness; often this is so when it comes from the life line. The reader will have to judge as to how it affects the fate line, whether happily or unhappily.

A cross on the marriage line—a broken marriage, or a broken courtship, or a disappointed love. This is often only in spirit and hidden to the outside world, but is sure sign of a break of friendship or a contract of relationship.

CHAPTER LV.

THE STARS.

Stars of light and stars of fame,
Stars of right and stars of pain,
Some in the dark arise, others we gain,
The one brings sighs, the others a name.

HARGETT.

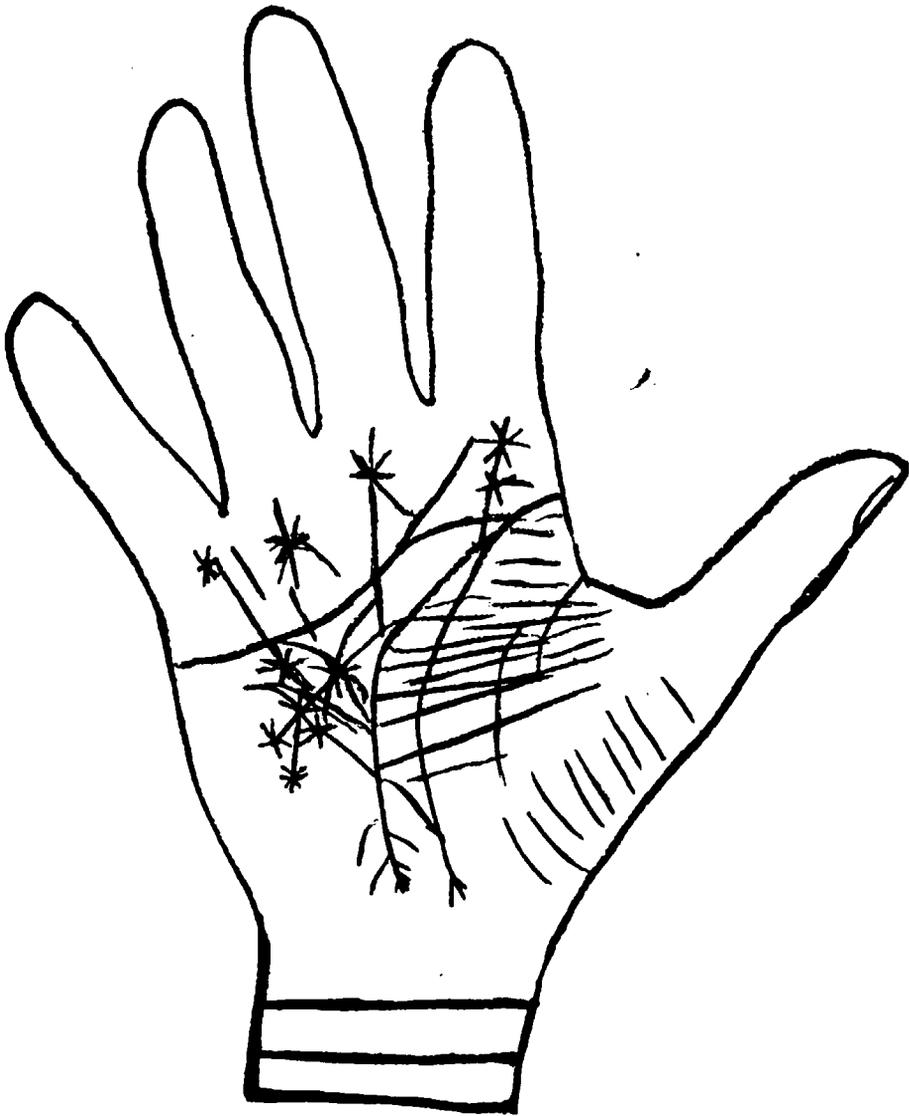
THE star has a great deal of significance connected with it, concerning the subject's health, state of mind, and mental tendencies (see Plate LXXV.).

1. A star on the mount of Jupiter shows an actively ambitious mind, one that desires to obtain position, or power, and distinction, also one who will likely attain a good and distinguished place among men on account of his or her desires, ambition, great energy, and persistent efforts. This is more clearly indicated if the hand, as a whole, bears out the assumption of the ambitious subject.

Always on seeing the star in this place, look the hand over for its general qualities. If in connection with this star the fate line is long, clear, unbroken, extends to Saturn, and turns toward Jupiter to a noticeable degree, this increases the probabilities of the high honors desired by the subject.

This is still more flattering in its pretensions if the Sun line and head line are good, long, and well formed with a large mount of Venus, a good, well developed mount of Luna. This is indicative of an ambitious and good hand, one that will likely succeed to a very satisfactory degree.

PLATE LXXV.



THE STARS.

2. The star on the mount of Saturn or the finger of Saturn. It means here that the mind is active, but in a different line of thought. This mount and finger indicate a morbid, unnatural tendency when it shows the mind active. A star always shows the mind active in thought, indicated by the mount. Nor does the star precede the actions, feelings, and aspirations of the mind. It may be an inherited tendency, but the feelings, aspirations, and actions of the mind, and the likelihood of its actions and attainments are there when the child is born. It is the action or state of the mind that makes the star. The star may be by inherited tendencies easier to produce, but it is an inherited tendency and its innate functions are there.

On the mount of Saturn, the star means that the subject has thoughts unpleasant and torturing, excruciating, fearful contemplations in mind. This may be an abnormal state of mind, or it may be the fear of consequences of some act committed by the subject. The sign is a foreboding of some evil to the person, the consequences of which are best known to the person having these feelings and fears.

It does not mean that God hated the subject before it was born and put this mark on it as a sign of his displeasure to torment it all its days. All signs are signs of the individual's natural constitution. If this star on Saturn is connected with a hollow, flat, hard hand, it is bad. These signs do not show the most agreeable nature, the owners of them could not expect good things to themselves. If the lines of the hand are out of place, still worse for the welfare and the outlook of the subject.

It is especially well that the head and heart lines have their natural positions on such a hand.

3. The star on the mount of the sun or on the sun line near the mount shows a mind excited and active in literary or mental work and improvement. Such a person is fond of music, poetry, and drama; also fond of wealth, and a good reputation as one highly skilled.

Such people usually attain wealth and brilliancy (see Plate LXXV.). This star shows the mind to be interested, and when strong and bold to be active in the line of thought indicated by this mount. It is likely to attain honors thus located. These people are ambitious, not content with ordinary accomplishments; their lack of contentment is why they so rise in skill that they become renowned. Contentment is one of the worst calamities that could come upon a mental effort with this hand.

4. On Mercury the star means interest and ability in some of the sciences, especially medical science, chemistry, physiology, anatomy, electricity, botany, geology, and such like sciences. It also shows cunning and secretiveness.

5. The star on the mount of Mars, on the head line, the liver line, or health line, or Luna, or any branch of the head line or liver line shows some disease of the physical organization, nervous disease generally, nervous headaches often, especially if it is connected with the liver and the head lines.

This fact you will not find stated in any other book. All other books on palmistry have the sign of the star filled with superstition and fakery, with deaths and some great and wonderful things to happen.

A hand with a star in it will always be found on a nervous person, no difference where located. And the hand will very likely have other nervous signs. The numerous small lines in the palm showing indigestion, constipation,

and nervousness are occasioned by the bad condition of the stomach and liver. Keep the stomach in a good, healthy condition, for a healthy condition of the system, but do not take pills for the stomach's sake.

6. A star on the head line or any branches of the line shows nervous headaches, nervous attacks, especially if the stars rise to the number of two, three, or four in the location of Mars and the head line and its tributaries. Often this shows besides nervous attacks and head troubles neuralgia in the system. This may attack the system in different places, in the back, head, shoulders, breast, or any of the muscles.

7. A star on the line of liver shows liver disorders, biliousness. If the sign about this line is very bad it shows kidney affection as well.

8. A star on the line of Luna, running toward the percussion, shows rheumatism, neuralgia, or a person who is liable to such diseases.

9. A number of stars about the lines of liver and head and Mars shows a person who is liable to become nervously prostrated at times. This exceeding nervous affection and at times prostration is often so intense that it is the occasion of people taking their own lives. It is enough to make them almost insane at times.

A brilliant and active star on the head line in any place shows a nervous and excited state of mind, in the certain direction indicated by the star, which almost amounts to disease at times; the mind can hardly get rest from its activity, indicated by that star.

10. The star on Venus, if you should find a good one there, would show an excited state of the affections, which would not indicate satisfaction always, but very great

activity. It might not be a very safe or healthy indication of the affections.

11. A star on the fingers shows brilliancy of mind as on the mounts indicated, because the mind is excited and easily aroused on the subject shown to be interesting to the person having this star. A star on the fingers does not show the mind to be so nervous as when it is on the palm.

For a star to indicate brilliancy of mind, the hand must be a good one as a whole, a good head line, sun line good, it needs an intellectual form, fine, thin skin.

The student will find the study of the star interesting and intensely instructive, a hard study to master, and will find this new revelation of the signs of the star very reliable and exceedingly useful.

CHAPTER LVI.

SOME OF MY OWN DISCOVERIES IN PALMISTRY.

1. THE financial hand. This hand, when interested in finances has a long third finger, nearly as long as the second finger. If a good financier the fourth finger is long, indicating cleverness or cunning and watchfulness; will not trust; must be safe. The third finger shows a desire for wealth, and ambition to attain it. The fourth finger long indicates taking care of all attained, ability to hold its own by mental acumen.

This is all especially assured if the party has a large, stiff thumb in the first joint, the end or nail phalange straight or rather turned down, the first joint full; then this hand is one upon which you can have no doubt, if it has a long, clear, deep, and unbroken fate line, running from the region of the wrist to the second finger. If Mars is well developed to give courage, it is a complete money-maker and saver; on a square hand, especially so if the first finger is comparatively short. This will show that the person is not ambitious to be governor or ruler of the people in a political way and thus spend his money. He has not the priestly mold in his make-up.

2. This same hand, above described, with a long first finger would have the money-making ability, also ruling ability, and ruling desire. Such a person will have a great deal to say and do in the government of the people.

If these fingers are knotty, he will have a good opinion

of himself and will assert his rights. He may sometimes be called eccentric by those who cannot rule him, especially if his fingers are spatulate. He might be miserly. Such a person would be a very good aggressive and determined politician or a priest that would take all the rules of authority unto himself.

3. The hand with a large mount of the moon, with a rather priestly form and sensitive touch, is one who believes in dreams, omens, has signs, and is in nature rather prophetic, somewhat of the nature of a Daniel or a Joseph.

4. The sceptical hand is very apparent to one who knows it on sight. This is a fact-gathering hand. It is not easy to describe this hand in words to the student who has not studied its qualities. The fingers are usually short, sometimes inclined to be knotty, other times smooth, generally smooth and tapering, the hand soft and rather wide, dimples on the back at the joints of the fingers, the first joint of the first finger short—that is, the nail phalange—and rather pointed, the nails short.

5. The signification of the star on Mars, the head line, and liver line is of great value to the science of palmistry.

6. The fact that a broken life line or both lines of life broken does not signify death at any certain age is a relief to mankind and of value to the study. Nor does a broken head line indicate death to come at any certain age or date.

7. The record and date of marriage in the hand is one of the greatest discoveries in this science ever made. This is as true as sun rising. Of course many marriages are made by the preacher, the squire, or some other official, that are not made in heaven or in the spirit. These are not recorded in the hand.

8. Lawsuits, divorces, and once in a great while a

death is also recorded by the side of the marriage lines. They resemble in handwriting much often, that is, when the marriage sign crosses the hand from Venus toward Mars, but these lines never run toward Jupiter or Saturn. Many of the sincere ideal marriage records do run toward these fingers, not all the good sincere records run thus, some go to Mercury. The student may be sure on this point.

When the marriage record is in conjunction with a line at its beginning, running across the hand, it may be a law-suit or a divorce, or both, or a child. This can be learned by practice and then only to make mistakes as to what some signs really mean to record. There is no mistake as to the record, but what it records is the thing that will puzzle you at times. Law suits and divorces usually give signs of disagreement or bad satisfaction.

9. The breaking of the record of marriage and by what party it was severed is another wonderful additional discovery in palmistry. When a break of marriage record is found in the right hand and not in the left, the subject took active interest in and severed this union itself.

In the left hand and not in the right it is broken without the subject's consent, it is the other person sometimes did it, other times circumstances did it. This depends largely on the age of the subject at the time. Exercise good judgment here in reading the hand, and be honest at all times. A marriage record may be broken by death, would be passive, and the subject took possibly no active interest in it; or it may be broken by the other party and by the subject's consent, then it would show in both hands likely and show a mutual interest in the disunion.

10. Then recognizing the form is a very exceeding im-

portant part in reading the hand; it is my own adoption and recognition. This is so important to the science, that there is no science without it in reading the hand. I want to urge the student on this subject not to neglect understanding the form of the hand thoroughly.

11. The belligerent hand and the hand whose tendency is to the army and war is my own recognition, described in this book under the form of the hand.

12. That some fine artists exist who do not have long third fingers—the truly artistic hand, that found by my own observation, which is known by the form of the hand, and the form only.

13. The piano hand is especially brought forth in its own possessions by my observation.

14. The hand for violin or string music is brought forward by myself as distinct from the piano hand. These fingers are longer than the piano-hand fingers and usually inclined to be slightly knotty. The second finger on such is longer than on the piano hand. These are some special qualities noticed in the hand and brought forward for the benefit of the student and the public. Others will be found in this book in different places which I have not mentioned at this time. These you will find brought out by myself with a good deal of egotism, especially that I am getting these helpful qualities of the manifestations of nature and giving them to the people as nature is trying to do honestly.

15. The passive and active signs in the hand. This is one of the greatest discoveries that science has ever made. The passive and active natures are great in any science and is an important distinction to be recognized.

By passive I mean the forces and influences exerted

upon us or anybody by some other body, or person, or power, or influence; circumstances, conditions, or environments, or things over which we do not have control, which affect us, and exert an influence upon us outside of our will power. We are thus passively affected, not wilfully. A wilful affection is one in which *our* volitions enter, and we exert them on another body or on ourselves. These passive effects are manifested in the passive hand, generally the left, or the hand less used. The active life is manifested in the right or active hand. No more important discovery than this is to the scientific study of the hand.

16. The division of good and bad hands by the fate line is my own division and is of exceeding great value. It exceeds any division for usefulness and reliableness ever before made in the study of palmistry on good and bad hands for business prospects.

17. The Venus and Mars hand and the Venus hand separately.

18. The financial quality of the third finger.

19. The honest indications belonging to the fourth finger, and its confiding nature.

20. Penury shown by the fate line stopping at the head line.

21. The signs of the line rising from Luna, joining the fate line or passing it.

22. The signs of prospective periodicity on the fate line, failures, prosperity, etc.

23. The spendthrift hand and fate line—large Luna, supple thumb, large Venus, tapering fingers, soft palm, etc.

24. Successful fate line on a successful hand, and how the success comes.

25. The fate line as affected by other lines from the life line, sensitive line, etc.

26. The degenerate hand.

27. The home line or new position line, indicating a new home or new position and how attained, interest in it, age when on the life line or fate line, starting from the life line usually, running to the mount of Apollo or Mercury.

CHAPTER LVII.

HOW TO READ THE HAND.

1. **READ** the back of the fingers first. The type, the nails, the form of the hand, the length of the fingers, if knotty or smooth, tapering or straight, fleshy or slim, notice especially the end of the fingers and the nails, for on the back of the fingers is where much of the mental qualities are indicated.

If necessary turn the hands over and see if the mount of the moon or Mars or of some of the lines corroborate what you think you have found on the back of the fingers.

Examine the thumbs as to their size, length of the phalanges, compared with each other.

2. Turn the hands over and examine the indications of the lines. Begin on any line. I usually begin on the fate line, possibly end on the fate line. Compare the lines for corroboration of each other. Then see how these and the developments of the mounts compare as to indications.

3. As you go along see how the small lines affect the large lines; this is important. Often the effect manifested on a large line (the fate line for instance) is made by a small line from some other source, and a date made known of its effects on this first line, the life line generally.

4. Notice the touch of the hand, hard, soft, flabby, or firm; see the length of the fingers, with the other things to be noticed.

5. See health indications, watch for the stars, the liver

line's manifestations as to health. In connection with the fingers study the mount of the moon, the mount of Venus, the mount of Jupiter, then group the form of the hand, and Mercury, and Apollo, the moon, and the finger of Saturn. You will find the mount of the moon playing a very important part in men's lives.

6. Read both hands; hold both in yours at the same time; have the person seated before you, and if possible be alone with that person. Then read honestly, read facts, sympathetically, enter into that person's life, feel with him, weep with him, or be merry with him.

7. Compare the hands, see how the person is affected, if by conduct of self or by others. The right hand shows that you take an active interest in and do yourself wilfully; the left hand shows how you are affected by others and circumstances. The right hand shows if your best success comes through yourself; the left shows if it comes through others or conditions or circumstances. It takes both hands to tell all about the subject.

8. You will have many foolish people come to you, and expect you to tell them from their hands all that God knows about them, possibly more too, for I do not think that God could tell all that some would like you to tell about them. These people are those who have been to clairvoyants, fakirs, fortune-tellers, in the name of palmistry, before they came to you. Always be honest with your subjects, do not try to deceive them in anything. If you do, let it be on the side of mercy, for you can tell what is in the hand and not offend or make sad or sick. Consider the subjects you have before you; do not frighten them nor occasion them to become hysterical. Be certain to study the fate line and its effects well, for you will find

this the most important line in the hand as relates to happiness, business prosperity, adversity, and history. Any break, lap, or side branch or a new line coming up by this line, is not good. I stated earlier that a lap might be favorable to this line or a new line rising by its side; I do not believe now that this is the case, having had more experience. This line should be clear, straight, and unbroken. It tells history by falls, or shrinks, and swells, breaks, sidetracks, and laps. You learn this by study.

9. In regard to the time on hands, you will find a difference. Short hands do not record time at the same distance on lines from the beginning that long hands do. It will be necessary to count from one to two years further back on this line of long hands than you would for short ones. The long and short is the better way to consider hands as to time. You could not distinguish the time on hands by types. You will find the same type in all the different lengths of hands. First, learn the time on the short hands, then make an allowance of from one to two years for longer hands, recording older according to the length of the hand, especially the knotty hand.

CHAPTER LVIII.

DISEASES AS INDICATED IN THE HAND AND THEIR REMEDIES.

THE hand in the beginning announces so much stock in trade of health. Your experience in life is so much loss and gain, which must be added to this stock original or subtracted from it.

The palm is a map like that of a landscape, showing the roads good and bad across the surface and the quality of the soil.

The streams and springs arising from their natural sources, how they affect this landscape in their course is here shown. Also the nature of the water whether sweet or bitter.

The healthy condition of our bodies is the source of much pleasure, the unhealthy state the occasion of untold misery and fear. The unhealthy state of the body is such a great temptation to some men as a source of prey; we learn to fear them. Also learn to take care of our own noble frames.

Some things I have learned by experience in hand reading about diseases and their remedies might be valuable to many suffering people. I will state a few here for the benefit of the public. These statements will be worth thousands of dollars to many and a life to others. Everyone who will practice them can bid defiance to diseases and farewell to doctors.

1. For all nervous diseases which are often shown in the hand, keep the stomach clean and healthy, not with pills, these are not healthy. Eat properly, eat plenty of grapes with hulls on, peaches, apples, and almost any kind of good, healthy fruits for relaxation of the bowels, and less beef and pork for the stomach's sake. Eat plenty of salt, drink water plentifully. The stomach is the headquarters for nearly all physical diseases. Indigestion first, then constipation, liver affection, kidney disease, rheumatism, neuralgia, and nervousness are all a big family occupying the same household; often all start from the stomach.

2. Keep the skin clean by sea-salt baths from your wash bowls. Use a towel, wet, and wring dry enough that it will not drip with the sea-salt water, then rub the surface of the body hard all over with this salty towel; do this before going to bed or on rising, three or four times a week. This practice is good for anybody whether sick or not. There are other things which I have learned, very simple, very natural, and are sure to preserve health, but do not think they will be considered proper in this book, so I will not state them here, but may give them more fully in another publication which I expect to have on the market soon. For nervousness and rheumatism an electric belt or an electric battery is often good for some people. Electricity is rapid and benefiting to many.

CHAPTER LIX.

DEGENERACY AS SHOWN IN THE HAND.

MAX NORDAU says: "Degeneracy is a morbid deviation from an original type." This unhealthy and unsafe condition or state betrays itself among men and women in certain characteristics, which are denominated among doctors "stigmata," a kind of marks to show to whom they belong. These marks are manifest both in the form and the lines of the hand, possibly never in the lines unless also in the form, they may be in the form and not in the lines. There are various degrees of degeneracy of the same character and a great divergence in kind.

In these differing characters of morbidness there is a large number which will be acknowledged by all to be extreme examples of degeneracy or morbidness. Some of these extreme degenerate characters betray their natures by marks on the hands, possibly more plainly and also more particularly than on any other part of the body. Mental degeneracy and physical degeneracy exist at the same time in the same subject; either will produce the other, if it is a natural or prenatal condition. Or it may be generally developed in the successive generations by preservation, which will be both physical and mental and co-existent.

Nature is very kind and thoughtful to all his creatures and seems to treat all with equal courtesy. He is no respecter of persons.

PLATE LXXVI



THE HAND OF MARIA BARBERI.

On Trial in New York Three Years for Avenging Her Wronged Womanhood.

SOME SUPERIOR MERITS OF "NEW DISCOVERIES IN PALMISTRY."

1. It leaves out of its pages all fortune-telling.
2. Its matter gives healthy, educational principles.
3. Nearly half its contents is new discoveries.
 - (a) It has two new types of hands.
 - (b) It gives one division to the form of the hand.
 - (c) It contains Professor Hargett's Descriptive Chart of the Hand.
4. It is the most fully illustrated publication on the subject of palmistry. It illustrates fully many things of the greatest interest not found elsewhere.
5. It contains many new hands taken from life of distinguished people not in other publications.
6. *It contains indispensable matter* on the subject of palmistry to those interested in the study.
7. It excels anything else in its line by orderly and tasteful construction.
8. It seeks causes and looks for results; explains the source and direction of effects and their probable extent.
9. It explains positive and negative causes and effects, passive and active causes and effects, passive and active prospective effects.
10. It gives the American and Natural System of Palmistry.
11. IT CONTAINS THE RECORD AND DATE OF MARRIAGE, broken *marriages*, broken *loves* or *engagements*, whether the love or *engagement* holds good—all relations in *love* or prospective love.
12. A chapter on *degeneracy* as shown in the hand.

13. A chapter on diseases as shown in the hand, and their remedies.

14. It is the only standard publication on palmistry.

15. It contains some new things in phrenology and physiognomy.

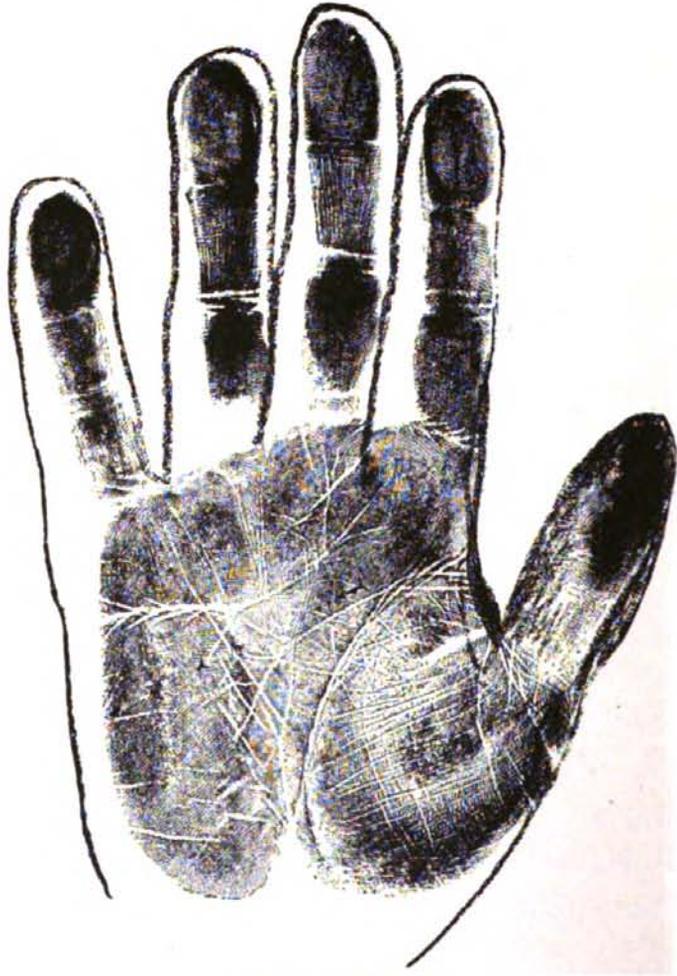
Prices : \$1.50, \$2.00, \$3.00.

THIS volume will soon be followed by another, "*The Revelations of the Hands.*" It is a reading literally and quite fully of noted persons' Hands in American and European life of the present day, "*The Hand of Divorcement and the Hand of Constancy*"; also peculiar and characteristic hands read by Professor Hargett.

The author cannot read the particular hand so well in a book as he can when the subject or the hand is before him, either in person or an impression.

For anything you want to know, send an addressed envelope and Professor Hargett will give you information, regarding life, business, probable loss or gain, profession, capabilities, calling, probable success in what line, marriage, happy or no; divorce, love, adaptation to marriage, character, diseases—anything reasonable or intelligent will receive an honest and reliable reply at once.

PLATE LXXVII.



A DEGENERATE.

The Thumb is Abnormal, Lacks Force and Good Character, Degenerate Passions.

He has deposited the seed in the soil with all the powers that are necessary for development in the natural line. This is true of both the constructive and destructive elements, the poison and the healthy.

His thoughtfulness is shown in marking each nature with a sign by which all others may know the character of the objects about them. Upon the snake's tail he puts a rattle to tell and warn all others of its presence. Upon the ass he puts large ears and a great jaw to show its stubbornness and degenerate qualities. To the good or better in nature it might look as though these marks had been placed on the bad or degenerate as an indication of displeasure and for a punishment, but they are put there as a sign of the nature, and that men may read and not be misled.

The qualities of evil propagate their own and prosper, have the strength and help of nature's laws as truly as do the good. These qualities are in different degrees marked in the hand of mankind.

A mystical hand is one filled with hallucinations, hysteria in some cases, often religious mania. The one who sees many and much in all, mystery in everything, has a long, well-developed Luna, long second finger, often a hollow hand, soft palm with tapering fingers or a hard palm with knotty fingers, and a long first joint of the first finger, and rather short first phalange of the thumb (see Plate LXXX.). This hand has never before been described to the public in any book. The degeneracy betrayed in this hand is not very dangerous to the life of the public. It may trouble by its noise, and madness, wild theories, etc., or it may want to sacrifice a child, parent, or some friend to please an angry god at times.

Another hand, very broad, large Mars, and well-developed first joint of the thumb, whose lines are ill-shaped and dislocated, is dangerous, it has a ferocious nature. These signs are nature's signs to show the character and warn the people, more especially if the ends of the fingers are short and thick, with broad nails, or short nails, or large, thick, coarse nails (see Plate LXXVIII.). This plate shows a hand taken from life, the subject manifests this morbid deviation in every expression of his being, but most in the forms and lines of the hands. I took an impression of both hands which are placed in this chapter for the benefit of the science of palmistry and helpfulness to the reader (see Plate LXXIX.). This subject had no natural affection for women, but one nature seemed to predominate his whole being that was to me revolting; his make-up was a very morbid construction.

The reader will notice the strange and web-like construction of the fingers and the bear-like heel on the hand; the unnatural place of the heart line or head line adds still more to the deviating appearance of this hand from the normal form. This is a very striking example of degeneracy.

Other like natures, not so betraying in the hand, are found in mental traits, but show in the peculiar form of the hand to the expert palmist. Some natures resembling that of fierceness are shown in the hand, like the foot showing the nature of lower animals or fierce quadrupeds. Too much of this animal manifest in the hand is a sign of bad qualities in character, also of danger to others.

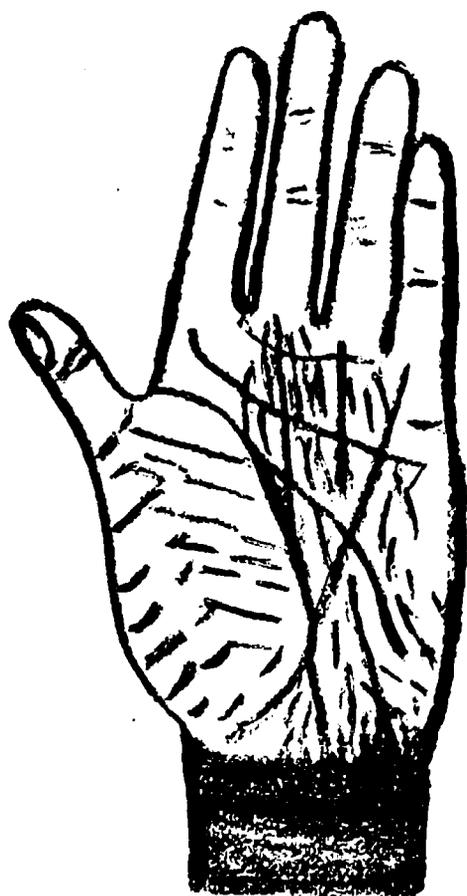
PLATE LXXIX.



THE RIGHT HAND OF A DEGENERATE. SEE PLATE LXXVIII.

A Peculiar Hand and a Most Strange Character.

PLATE LXXX.



MYSTICISM, HYSTERIA, HALLUCINATIONS, RELIGIOUS MANIA.

CHAPTER LX.

THE DIGNITY AND ABUSES OF PALMISTRY.

FRIENDS have often asked me: "How did you come to go into this business?" Then they discuss the question among themselves out of my presence. Occasionally one will return and tell me what was said. One friend, an English lady, said to me once: "I had a discussion about you the other day in regard to the work you do. It was with a lot of doctors, lawyers, and newspaper men. They did not dignify your work in their estimation. I told them I thought you was very clever. 'Yes,' they all exclaimed, 'but what did he go into that business for?' I told them that you was capable and understood reading hands as they understood their business, and your work was useful, if you made it useful, the same as theirs, and good brains could elevate this part of nature's developments, as could good heads raise theirs. So you see," she says, "I have been fighting your battles."

The question "Why did you go into this business?" doubtless has been discussed many times by those knowing me. This feeling arises because those engaged in the practice of palmistry are usually an unreliable class, also an unenviable class, most of whom are worthless as to the good they do. People knowing me do not attribute this character to myself, thus the above question among them. And those pretenders claim to tell almost anything in life that you want to know. They seem to be as full of informa-

tion in regard to life's wants and desires as a tree is full of leaves in summer season. I do not find fault with the English government for passing a law against the practice of palmistry in that country, if the palmists there are, as a rule, in character and practice the same as they are in the United States of America. Nine out of ten know very little about the science who pretend to practise it, and then abuse it with deception. The manner of these people's advertising ought to tell their deception. Their signs are, most of them, "Medium Palmist," "Clairvoyant Palmist," "Scientific Palmist," "Psychic Palmist," "Psychic Clairvoyant Palmist," "Astrological Palmist," "Wonderful Life Reader Palmist," which usually means, "I defraud the great mass of people who do not know what palmistry is or what to expect of it." There is but one kind of palmistry, and that is not an adjunct of anything else.

My desire is to make this science worthy. It does not matter whether you agree with me; read and after experience form your judgment. People differ in religion and fight over it, so in politics, in medicine, and law. You may not find yourself in accord with me on the subject of palmistry; accept that which you like best; I want to select my own food. Let us read for self, think for self, and act for self according to the best judgment we possess.

Now as to the question how I came to do it. In the first place the power of character reading is natural to me. I found myself, when but a small boy, reading the character of all animals, including men and women, before I knew the name of a science called phrenology, physiognomy, or palmistry. In the second place, I have learned to despise not the day of small things, and what my hand finds to do, I do it well, and do it with my might, but palmistry is no

small thing. In the third place, when I am in partnership with nature in the science of manifesting and explaining his work to the people, I am in an honorable work, if I do it well; just as much in the study of the human hand, as in the study of botany, geology, or the nature and development of diseases, or the development and best care of dogs of which people are so fond to identify themselves to the neglect of children, and far more honorable than occupying the pulpit hypocritically.

CHAPTHR LXI.

THE HANDS OF DISTINGUISHED PERSONS.

TAKEN from life by myself expressly for this book and for consideration in the study of palmistry as well as for the preservation of these hands to their friends and the public.

No doubt they will be regarded by friends very dearly, as the objects of many kindnesses, deeds of affection, and appreciation; by the public in general as the powers which have helped to mould and collect the moral and material forces of their country. Honored are the good hands.

PLATE LXXXI.



THE HAND OF ANNA HELD.

October 27, 1896.

PLATE LXXXII.



THE HAND OF A MODEL FORM.

Native Daughter of California.

PLATE LXXXIII.



THE HAND OF ELIZABETH CADY STANTON.

October 3, 1896.

PLATE LXXXIV.



THE HAND OF MISS SUSAN B. ANTHONY.

August 8, 1896.

PLATE LXXXV.



THE HAND OF MARY ELIZABETH LEASE.

December 21, 1896.

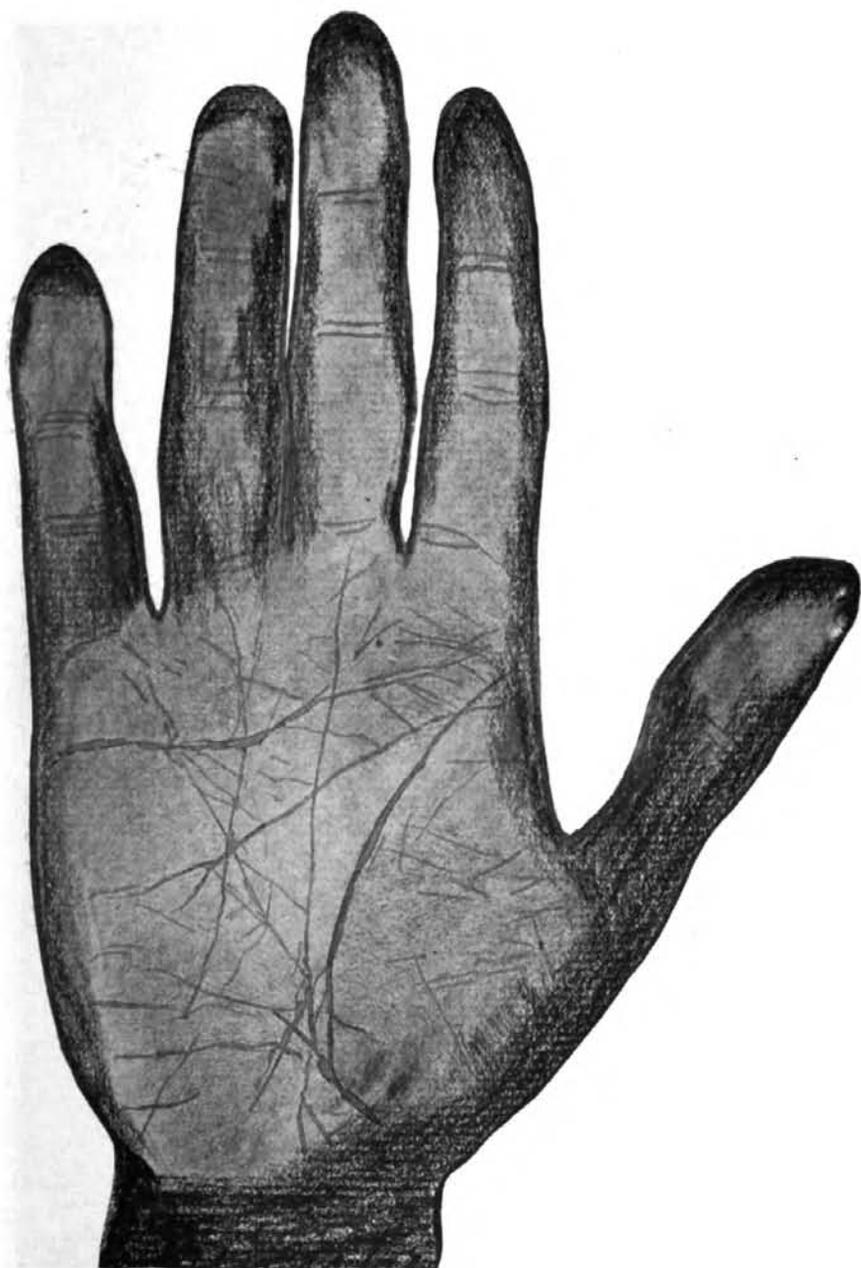
PLATE LXXXVI.



THE HAND OF ANNIE BESANT.

May 4, 1897.

PLATE LXXXVII.



THE HAND OF MRS. FLORENCE CLINTON SUTRO.

May 1, 1896.

President National Music Association, 1896-1897.

PLATE LXXXVIII.



THE HAND OF MRS. FRANK LESLIE.

November 4, 1897.

PLATE LXXXIX.



THE HAND OF W. R. HEARST.

Organizer and Money Maker.

PLATE XC.



THE HAND OF J. J. PADEREWSKI.

February 8, 1896. The Piano Hand.

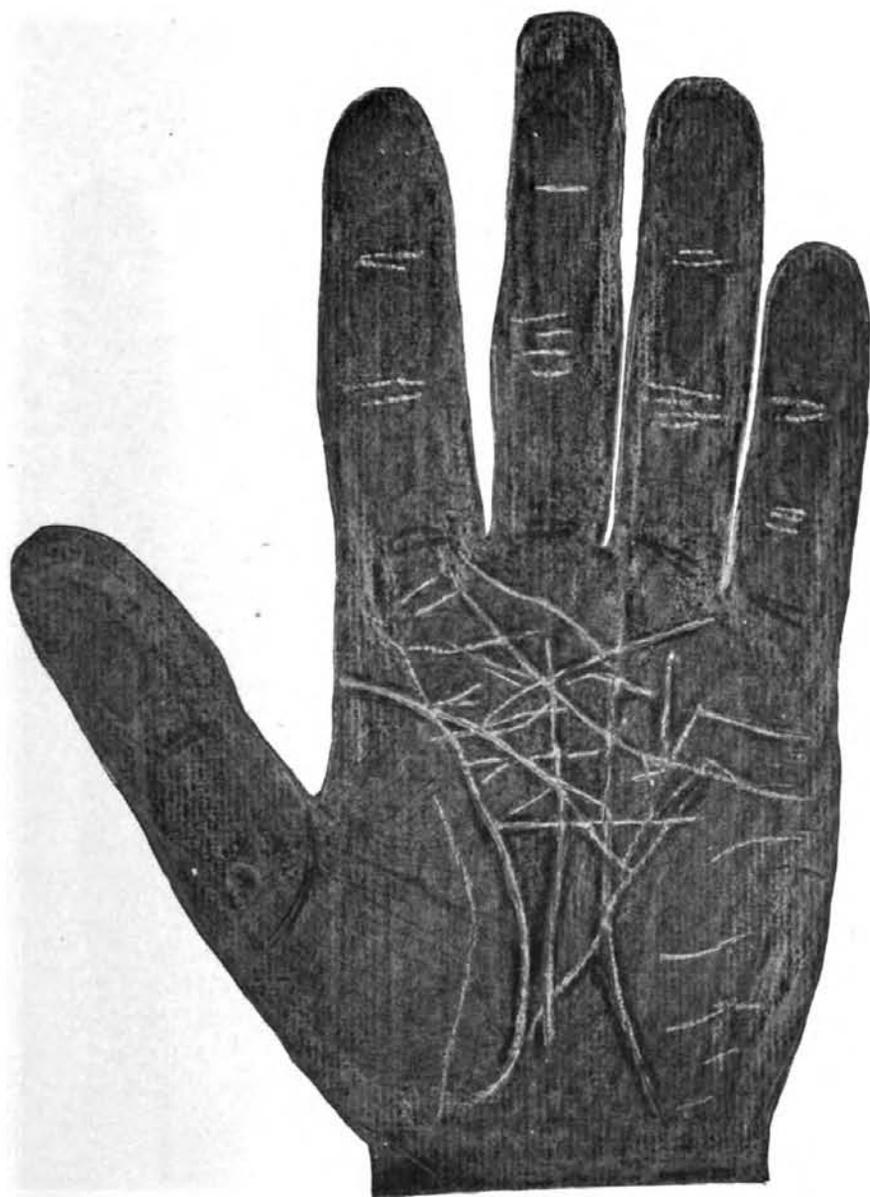
PLATE XCI.



THE HAND OF REVARDY.

The Violin Hand, 1896.

PLATE XCII.



THE HAND OF "IAN MACLAREN."

Rev. John Watson, A.M., D.D. October 12, 1896.

PLATE XCIII.



THE HAND OF THOMAS EDISON.

October 19, 1896.

PLATE XCIV.



THE HAND OF GEN. FITZHUGH LEE.

December 15, 1896.

PLATE XCV.



THE HAND OF THE REV. M. J. SAVAGE.

October 21, 1896.

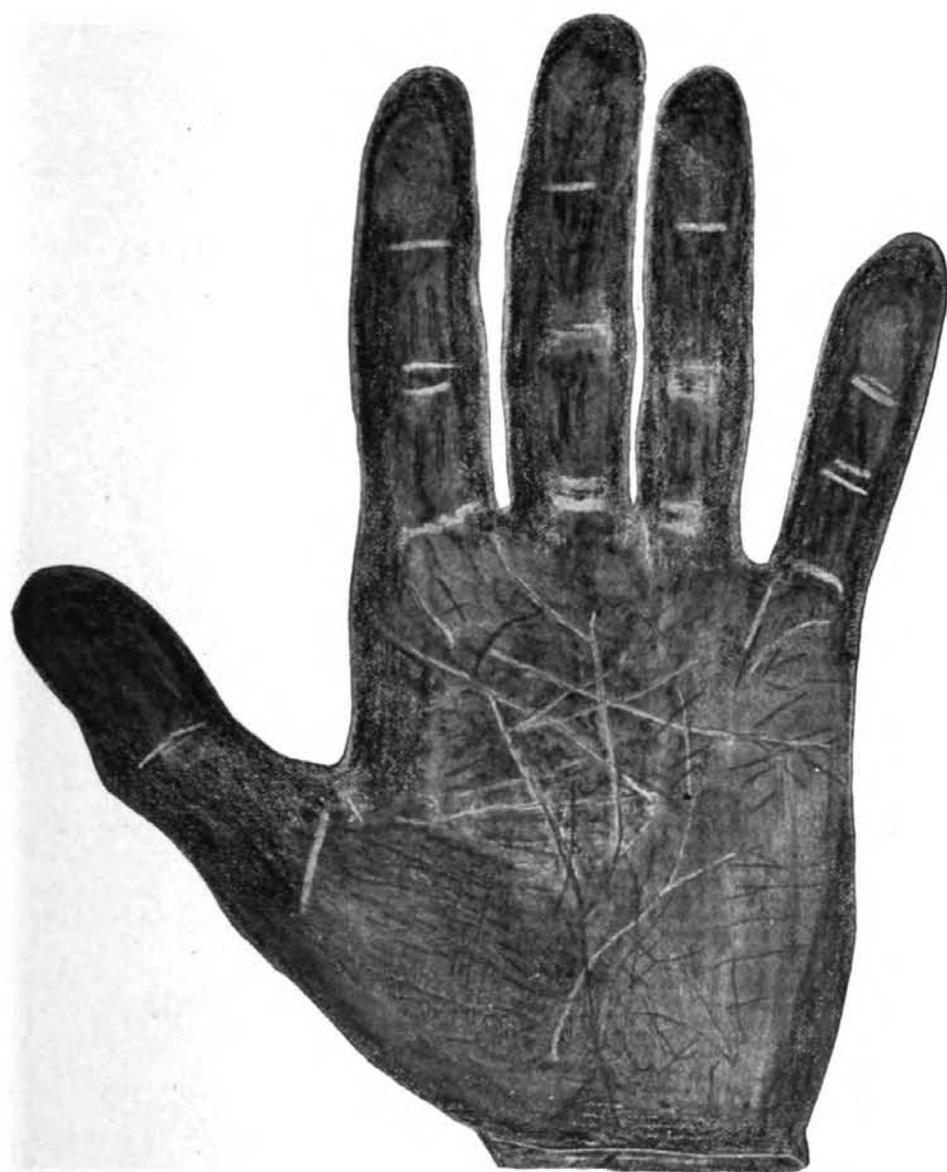
PLATE XCVI.



THE HAND OF THE RIGHT HON. W. E. GLADSTONE.

August 21, 1897.

PLATE XCVII.



THE HAND OF THE HON. CHAUNCEY M. DEPEW.

October 27, 1896.

PLATE XCVIII.



THE HAND OF HIS EXCELLENCY, MR. T. M. BUFFINGTON.

Chief of the Cherokee Nation. January 27, 1900.

PLATE XCIX.



THE HAND OF "MARK TWAIN." 1895.

PLATE C.



THE HAND OF THE REV. C. H. PARKHURST, D.D. 1895.

PLATE CI.



THE HAND OF ALEXANDER HERRMANN.

Taken after Death. December 19, 1896.

The great magician; only perfect form of his hand extant.

PLATE CII.



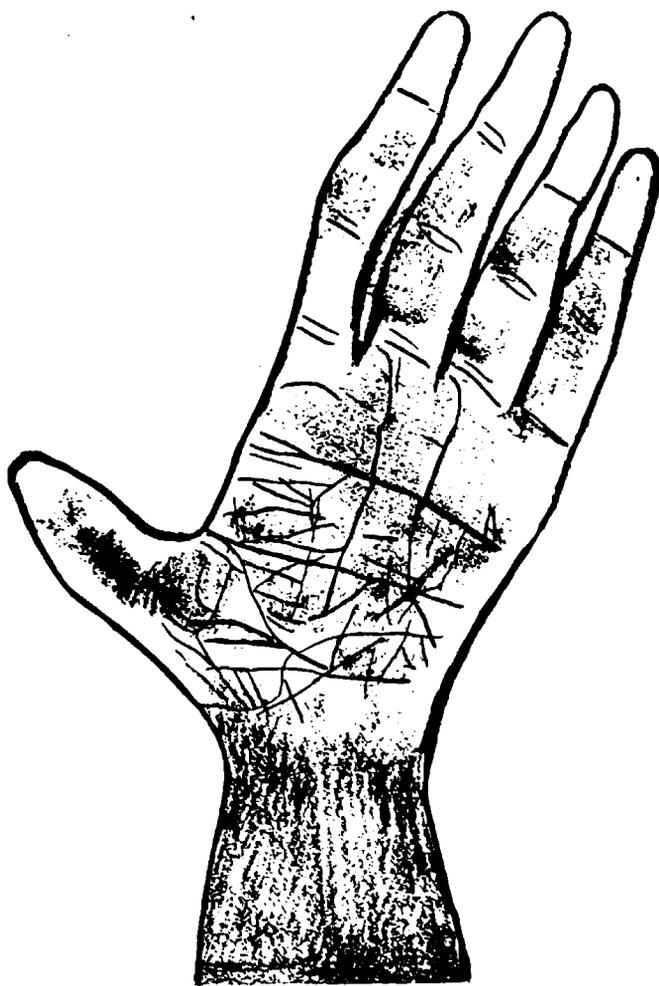
THE HAND OF MME. NORDICA. 1895.

PLATE CIII.



THE HAND OF MME. SARAH BERNHARDT. 1895

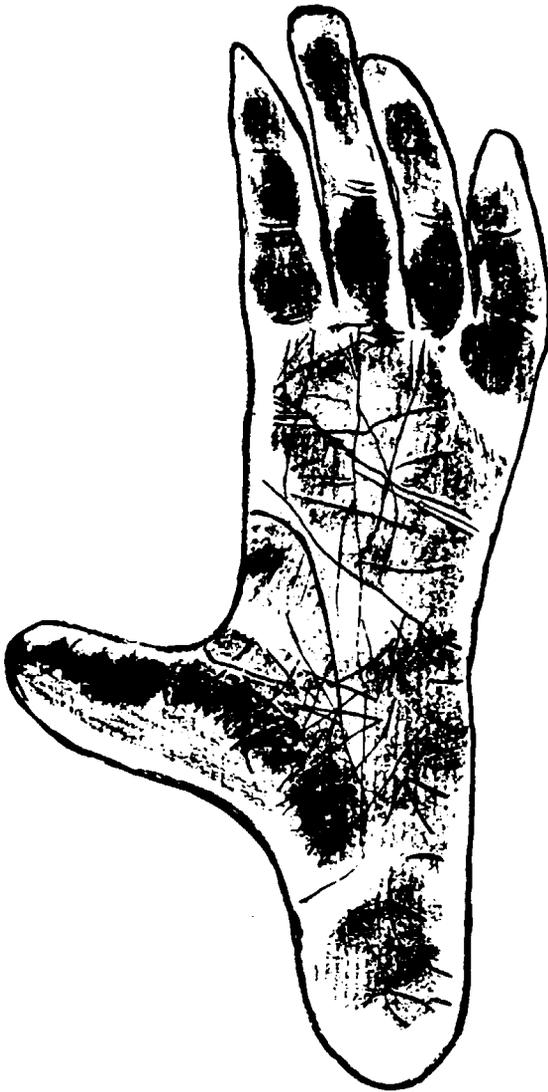
PLATE CIV.



THE HAND OF THE LATE HAM. JR.

Two and one-half years old. The very human-like orangoutang.
Taken March, 1900.

PLATE CV.



THE FOOT OF THE LATE HAM, JR.

Looks very much like the hand, except the heel. Baltimore, March, 1900.

PLATE CVI.



THE HAND OF THE AUTHOR.

May 22, 1897.

DESCRIPTIVE CHART OF THE HAND.

I PLACE here my Descriptive Chart of the hand which the student will find very helpful in the study of the science of palmistry.

It is the first and only descriptive chart of the hand printed to date.

A DESCRIPTIVE CHART

of

The Hand of

by

PROF. J. B. HARGETT.

REMARKS.

I. The Form of the Hand.

1. The scientific hand ; mental, physics, chemistry, etc.
2. The artistic hand ; good, moderate, high.
3. The mechanical hand ; good, moderate, high.
4. The financial hand.
5. The mixed hand ; mixed abilities.
6. The ordinary hand.
7. The sceptical hand.
8. The eccentric hand.
9. The Venus and Mars hand.

II. The Type of the Hand.

1. The spatulate hand, action, movement, etc., indicating energy, originality, restlessness.

2. The square hand; order, symmetry, outline, usefulness, etc.

3. The conic hand; enthusiasm, generosity, liberality, variableness, often fickleness, etc.

4. The pointed hand; poetry, inspiration, ideals high, changefulness.

5. Philosophic hand; abstract thought, facts, penetration, inquisitiveness.

6. The idealistic hand; graceful, delicately artistic, subjectively not actively artistic.

7. The realistic hand; strong quality of No. 2.

8. The energetic hand; strong quality of No. 1.

III. The Qualities of Mind Indicated.

1. The energetic mind; strong, moderate.

2. Poetic mind; good, ordinary.

3. Ambitious mind; strong, moderate.

4. Pugnacious mind; strong, moderate.

5. Generous mind; good, fair, bad.

6. Musical mind; good, fair, ordinary.

7. Fond of detail; strong, fair.

8. Artistic; good, fair, moderate.

9. Imaginative; strong, fair, poor.

10. Cautious; strong, good, fair.

11. The Affections.

(a) Strong, moderate, cold.

(b) Materialistic, idealistic.

(c) Passive, active, both, stronger, active, passive.

(A) The Will.

(a) Strong, moderate, small.

(b) Work, luxury, both, mixed.

(B) Business Prospects.

- (a) Good, moderate, mixed, varies.
- (b) Active, passive, both, better, active, passive.

(C) Religious Indications.

- (a) Conservative, liberal.
- (b) Facts, creeds, dogmatism, no religion.

IV. Health Indications.

- 1. Good, moderate, feeble, varies.
- 2. Heart disease; slight, much, not dangerous, bad.
- 3. Liver disease; kidney affected, bad, a little, much.
- 4. Rheumatism; bad, much, slight or neuralgia.
- 5. Intestinal affection; indigestion, constipation, bad, a little.
- 6. Nervous affection; bad, much, or slightly.
- 7. Vitality, strong, moderate, low.

V. Marriage Records.—Past, Prospective.

- 1. Was married about the age of.....and.....
- 2. Prospective marriage about the age of.....
- 3. Prospective happiness, moderate good, generally, mixed.
- 4. Prospective prosperity, moderate good, generally, mixed.
- 5. Prosperity, active, passive, both, at times varies.

VI. Suggestions.

- 1.
- 2.
- 3.
- 4.

The figures and words underlined describe your hand.
 (Copyrighted.)

THE END.

APPENDIX I.

I ALSO practise reading faces as well as palmistry, and have made some new discoveries in this science. Believing it will be of interest and benefit to the public to give some ideas of my own in fact and practice connected with the science of physiognomy, I will note a few. I shall not attempt to give extended details, but a few things which will be helpful to those who are interested in this study.

The following is the contents of the card by which I used to announce my presence in a city and the nature of my work, and so far as I know, the first announcement of this combination in professional practice.

“PHRENOLOGY AND PALMISTRY, OR HEADS, HANDS, AND FACES.”

I have made some original discoveries in phrenology and palmistry, or physiognomy and palmistry.

1. I am the only physiognomist who has located the organ of tune correctly.

2. I am the only phrenologist and physiognomist who has an original descriptive chart of the head and face.

3. I am the only palmist who has found in the hand the record and date of marriage.

4. I am not a fortune-teller. Do not class me as such.

5. I tell what I see recorded on the head, hands, and face. The facts confirm this. Come and see.

Very respectfully yours,
PROFESSOR J. B. HARGETT, of Boston,
a graduate of Rochester, N. Y.

The above card I have found to be a very good advertising document.

I now put this card into book form and have it copyrighted, to protect myself from impositions hereafter.

People who tried my skill in physiognomy and phrenology spoke very kindly of its excellence.

I do not follow any other man's system wholly in my examinations, and learned many things useful in giving examinations not spoken of in other books on this subject, a few of which I will state in these brief pages.

A very critical person I found to have large analysis, full æsthetics or ideality, great continuity, little veneration, and much combativeness with good perceptsives.

The same person is always in a hurry and does not exercise much patience in his or her wants; they worry a great deal, especially if they have large caution; if caution is not too large they are hypercritical.

This person if he has large egotism and firmness well developed, would likely make a disagreeable associate and still more so if acquisitiveness is full or prominent. Very large affection would soften the cutting edge of this person some.

I insert here my descriptive chart of the head and face as used in practice of phrenology and physiognomy. So those who may desire can study its combinations and may learn something thus of my new ideas of animal nature, its functions and organs. Especially of the new idea of self-protection being the ruling purpose and taking the place of destructiveness in the animal life, as taught by the old phrenologists. This is one of the divisions in my chart of the head and face.

My location of the organ of tune between the eye and

the ear everyone will recognize doubtless as being its proper place. All will find it thus located. It shows prominently on the face of good musical talent. It is more prominent on the face of instrumentalists usually than it is on vocalists. All phrenologists, except myself, have difficulty with this one organ in delineating mental qualities, because they locate it above the eye. They had as well stick it out in the corner of a field on a fence stake. It is an organ which depends on the ear, has more to do with the ear than with the eye. The ear is the organ concerned in melody, harmony, pitch, and rests; tune needs to be under the control of the ear and especially if it is located between the eye and the ear it is located in the best possible place for its own convenience.

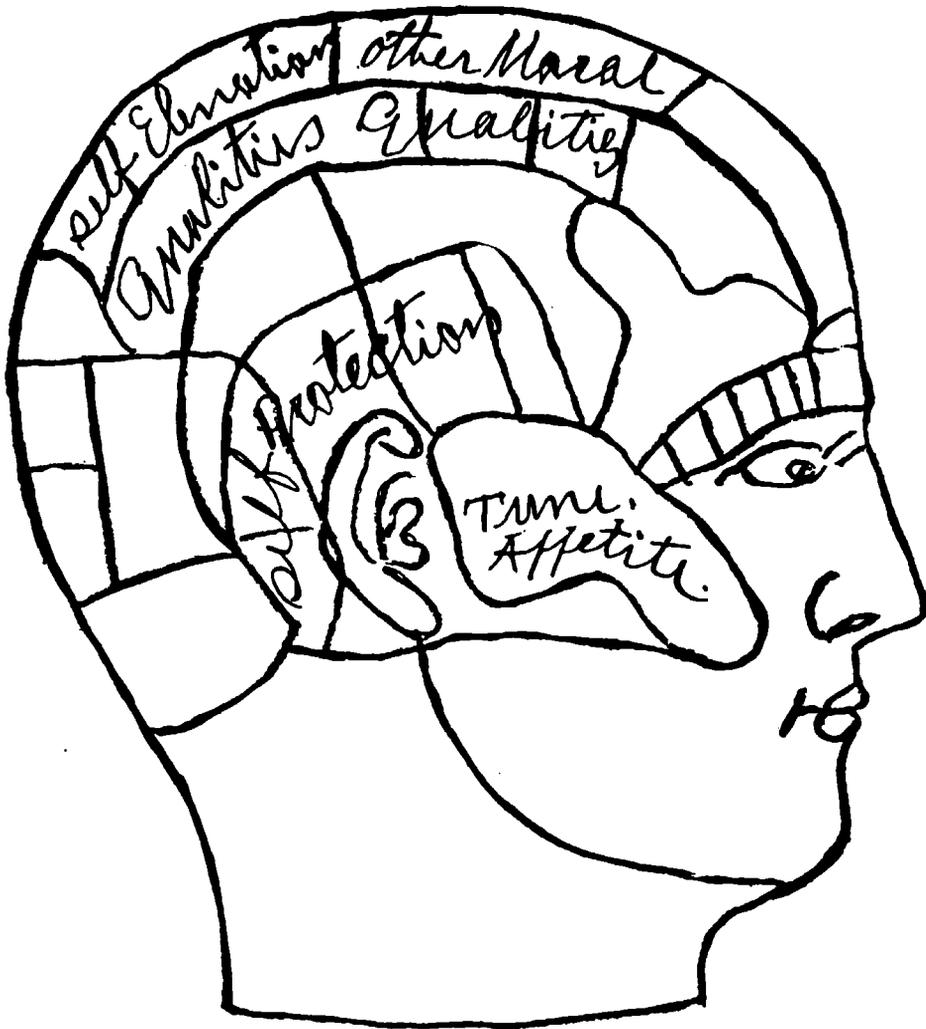
Some vocalists do not show it so readily, but the face and mouth with the temperament will show music in vocal ability if it is good.

Then I relocate appetite, putting it on the cheek bone and about the mouth, where it should be. It is the mouth which has to do with taste, palatableness, and eating. The ear has very little to do with eating, or drinking, or appetite, and by this organ is where the old phrenologists located appetite. The appetite and its nature in nearly all animal life is expressed across the cheek bones and in the region of the mouth; nature seems to consider this is the proper place for it to manifest itself.

Drunkenness is often a habit that is acquired, expressed in the whole face, expressed in the mouth when natural to the individual.

I let construction take the place of tune as located by the old phrenologists. I do not claim for the bony part of the head over and about the eye so much importance and

PLATE CVII.



A SYMBOLICAL HEAD AND FACE IN GROUPS.

This head shows the old divisions of the organs except the organs of tune and appetite. These two organs are placed here as I locate them. Then I have grouped the different organs into great combinations as analyzed and combined in my Descriptive Chart of the head and face.

I have not named the different organs here, but outlined them and named their proper functions in combination.

accuracy of knowledge by the indications of this region as is claimed generally by the old phrenologists and physiognomists. We have to consider in our claims and in manifestation the ancestry and culture, with the probable habits of the subject, in order to strike the truth.

The whole being, body, strength, and soul must be considered, to give a correct diagnosis of the organs and prospects of the subject.

This fact must be remembered by all those who think they find great men, like freaks, to come from very poor, ordinary stock. We do not gather figs from thistles, nor grapes from thorns, nor golden sweet apples from crab trees.

When you find a great man or a great woman of ability born to an ordinary mother, the father of that greatness had it in him, and the child had a great father. It was not an accident or a freak any more than accidents or freaks occur among lions or any other animals.

A DESCRIPTIVE CHART of

The Head and Face of.....

By PROF. J. B. HARGETT.

A. The Domestic Qualities.

1. Love between sexes, or for opposite sex.
2. Parental love; love for pets, children, etc.
3. Friendship, sociability, love of society.
4. Patriotism, love for native land, home, etc.
5. Continuity, consecutiveness, one at a time.

This group looks after the household and family affairs; loves children, home, and country; good, moderate, high quality.

B. Self-Protection.

6. Love of life, vitativeness, dread of death.
7. Combativeness, resistance, defence.
8. Executiveness, courage, force, energy.
9. Alimentiveness, appetite.
10. Acquisitiveness, economy, gain, and save.
11. Secretiveness, reserve, policy, management.
12. Cautiousness, prudence, watchfulness, etc.

This lot of organs takes care of your own body only, and its interests; good, moderate, strong.

C. Self-Elevating Qualities.

13. Ambition, aggressiveness, dignity, etc.
14. Firmness, stability, will-power, etc.
15. Conscientiousness, love of justice, right, etc.
16. Hope, expectation, faith, enterprise, etc.

D. Other Moral Qualities.

17. Credulity, worshipfulness, trustfulness, faith.
18. Veneration, devotion, respect, reverence.
19. Benevolence, philanthropy, sympathy.

These are self-elevating qualities, like products from seeds; good, moderate, high.

E. Mechanical Qualities.

20. Constructiveness, ingenuity, sleight-of-hand.
21. Ideality, love of beauty, taste, purity, refinement, sublimity, infinity, grandeur, etc.
22. Imitation, mimicry, pattern after.

F. Other Intellectual Qualities.

23. Mirthfulness, jocoseness, fun, wit, suavity, etc.
24. Locality, recollection of places and scenery.
25. Time, punctuality, notice of passing objects.
26. Tune, harmony, melody, etc.

G. The Greater Mental Qualities.

27. Perceptives, seeing, observing, facts.
28. Memory, events, circumstances, etc.
29. Comparison, analysis, illustration, etc.
30. Human nature, reading character, etc.
31. Causality, cause and effect, deduction.

These are refining, æsthetic, culturing; prepare for society, scientific, literary, observing, fact-gathering, artistic, analytic; good, moderate, high, average.

Value of Numbers: 7, very high; 6, high; 5, full; 4, large; 3, medium; 2, small; 1, very small.

H. Business Adaptations.

1,	2,	3,
Temperament.		
Mental,	Motive,	Vital,

APPENDIX II.

PERSONAL AND PRESS NOTICES—REMARKS.

1. I HAVE been examined by the best phrenologists and physiognomists of New York, but Mr. Hargett gave me the best examination I have ever had.

FRANK HARRISON, Editor *Family Magazine* and
Shorthand Magazine, Boston, 1893.

2. I have been examined by Professor Fowler, of London, and Professor Sizer, of New York. Mr. Hargett gave me a better examination than either of them.

MRS. J. SIMMS, Oakland, Cal., 1894.

3. Mr. Hargett's work shows a man who has given a great deal of study to this subject.

DR. J. SIMMS, the great physiognomist.

4. Mr. Hargett told me more about myself by my hands than any other man ever told me by my head and face, and I have been to the leading phrenologists and physiognomists of the land.

DR. GRADY, Boston.

5. People are an open book before Professor Hargett's gaze and touch. In the realm of palmistry he is certainly something of a wonder, giving dates, events, and many things related to life. He told me things from my hands about my health and mental character, which the best doctors of the East could not tell.

Daily Chronicle, Los Gatos, Cal., 1894.

6. Mr. Hargett told me so truly of the date of marriage and marriages, I think he can tell those that are to be.

HUNDREDS OF PEOPLE.

7. Mr. Hargett read my history, and character, and my prospects, so far as I know from my head and hands perfectly.

J. G. MILLARD, Lieutenant-Governor,

California, 1895.

8. So far as I may judge, Mr. Hargett read my character, and mental tendencies, and prospects perfectly through the *San Francisco Examiner*.

DR. GEORGE W. CAREY, A.M., Ph.D.

9. Let me suggest to those who are interested that they visit Professor Hargett. It must be remembered that there is no fake about this gentleman nor impression of imposition. He does exactly what he advertises to do, and emphatically without frills, and you will certainly be impressed with his sincerity.

The Wave, San Francisco, 1894.

10. The wonderful things which the readers of *The Examiner* have lately seen done by Professor Hargett in palmistry must check the scoffer.

The San Francisco Examiner, 1895.

11. Mr. Hargett's examinations are so accurate it seems almost incredible.

The San Francisco Examiner, 1895.

12. Because Professor Hargett gives the date of marriage past and prospective, it makes him a favorite with New York's fair sex.

New York Herald, 1896.

13. He made me marvel greatly.

New York Herald, 1896.

14. Mr. J. B. Hargett the great palmist.

Philadelphia Inquirer, 1897.

15. Mr. Hargett's examinations are truly marvellous.

The American Jewess, 1897.

16. Professor Hargett's examinations are something of real value.

Assistant Postmaster, San Francisco, 1896.

17. Mr. Hargett's work is invaluable to children in telling them how to start in life and what to pursue.

The Santa Clara, 1896.

18. Professor Hargett is the leading palmist in New York; in fact, he is the only palmist in the city who is a scientific and true palmist. We have known him for some time and know of his work in other cities, and believe him to be a conscientious man and master of his science.

The Continental Publishing Co., 25 Park Place.

(This testimonial was given to parties in the country making inquiries as to the merits of palmists in New York City.)

19. We have much pleasure in informing you that our readers, who have had very considerable experience in respect to the science and literature of palmistry, report favorably upon your manuscript, entitled "New Discoveries in Palmistry." We congratulate you upon having written such an excellent work.

F. TENNYSON NEELY, New York and London, 1899.

20. The things which Mr. Hargett said about the newspaperman who visited him, while not flattering, were entirely true:

The Baltimore American, March, 1900.