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Human Physiognomy

Samson Davis

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THE
Sibyl's Book of Fate;

TOGETHER WITH
TREATISES ON HUMAN PHYSIOGNOMY,
AND THE
ANALYZATION OF DREAMS.



New York :
WILSON AND COMPANY, PUBLISHERS.

Price 12½ Cents.



HUMAN PHYSIOGNOMY;

OR

THE ART OF DISCERNING THE MENTAL AND MORAL
CHARACTER OF MAN,

BY THE

External Appearances and Attitudes of the Body.

“Where is the villain?—let me see his face,—
That when I meet another such as he,
I may avoid him.”

TO WHICH IS ADDED,

THE SIBYL'S BOOK OF FATE,

BY MEANS OF WHICH ANY PERSON MAY PROCURE CORRECT
ANSWERS TO QUESTIONS TOUCHING

FUTURE EVENTS.

CONTAINING ALSO AN ALPHABETICAL EXPLANATION OF THE

INTERPRETATION OF DREAMS;

OF MOLES, OF SIGNS, OF PREDICTIONS, ETC.

THE WHOLE COMPILED FROM THE WORKS OF EMINENT ENGLISH
AND FRENCH PHILOSOPHERS.

BY SAMSON DAVIS.

NEW-YORK:

WILSON & CO., BROTHER JONATHAN PRESS.

1847.

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HUMAN PHYSIOGNOMY;

OR,

HOW TO DISCERN THE CHARACTER OF A MAN BY
EXTERNAL APPEARANCES.

PART I.

OF CORPOREAL PHYSIOGNOMY—LAVATER'S ANALYZATION OF THE MEMBERS OF THE HUMAN BODY—OF THE DIFFERENT TEMPERAMENTS, AND THEIR APPLICATION TO PHYSIOGNOMY.

"Her pure and eloquent blood
Spoke in her cheeks, and so distinctly wrought,
That one could almost say her body thought."

WHAT numerous beauties in human nature lie unregarded merely for want of being observed, and how many more are hidden to us for want of an interpreter! We instinctively gain a familiar acquaintance with the superficial qualities of our nature while we are yet too young to reason upon them, and but too commonly we view them ever after in a vague manner as *things of course*. But, let us a moment reflect that nothing in creation is "a thing of course," that all has been devised by the same Omniscient Mind, and executed by the same Omnipotent Arm, and that beauty must be its model, and perfection its stamp. Physiognomy, or the language of looks, is known and felt by all; and we are persuaded that a short treatise on the subject, embracing the experience of one of the most eminent philosophers of the old world, will be received with favor. We are all Physiognomists by nature; for we are instinctively impressed with an idea of the mental and moral

character by the cast of the countenance, and rarely do these impressions beguile us. We cannot attribute this wholly to experience, for even "the lovely miniatures of life," ere falsified hopes have taught them that men deceive, or the pleasures of friendly communion have proved to them that there *are* hearts which may be fearlessly trusted,—welcome with outstretched arms, or avert with nestling fear, the stranger to whom they are presented. We will not stop to theorize upon this "freemasonry of nature." Neither is it our present purpose alone to unfold the *science* of a pouting lip, (we would not, ladies, for the universe, term it an *art*!)—or to translate the language of a speaking eye—or to record the poetry of a sentimental nose, which the great Slaukenbergius, in Sterne, has so pathetically achieved before us; but it is our object to afford a systematic exposition of Corporeal and Emotive Physiognomy, giving a correct distribution of its principles, and to trace their physical and moral foundations in the laws of our earthly fabric.

"Physiognomy" is a compound Greek word, signifying "the law of," or "an index to, nature;" so that in its strict literal sense it means an indication of nature generally. But in its limited acceptance with us, it is applied to the indication of *human* nature. We may broadly define it, as the science which professes to tell the mental character from the external appearances of the body.

It is a branch of knowledge which must have been recognised almost as early as human passions embellished and disfigured this beauteous world of ours. We find some shrewd and truthful allusions to it in the earliest writings of the Hebrew, Greek, and Roman poets and philosophers: but it is only within the last century or so, that it can be said to have been so fixed on a philosophical basis as to be entitled to the rank of a science. The very celebrated Swiss clergyman, Lavater, devoted a lifetime of no ordinary talent to its pursuit; and he has been the chief means of gaining it the attention of the moderns. He was a good man, an ornament to humanity, possessed of subtle, observing and discriminating faculties, and of a wonderful eloquence; which have afforded great notoriety to his voluminous writings, and more authority than they philosophically merit. For, being but slightly acquainted with the principles of physiology, he was unable, in many instances, to impute the facts which his acute penetration observed, to their natural causes; he was consequently led into some whimsical vagaries, and his unbounded enthusiasm for the subject occasionally beclouded his reasonings.

His exposition of Corporeal Physiognomy, however, is so true to nature, as has since been tested by the science of the art, that we shall here give a literal translation of it *verbatim*.

A BRIEF DESCRIPTION, BY LAVATER, OF THE MEMBERS
OF THE HUMAN BODY, WITH THEIR SIGNIFICATION.

OF THE HEAD.—The head short and round, denotes one to be forgetful and foolish ; the head long, in fashion to the hammer, to be prudent and wary, and in the fore part of the head a hollowness, to be wily and ireful ; the head big, doth denote a dull person, and applied to the ass ; the head little, to be foolish, and applied to the dog ; the head of middling bigness doth argue a good wit naturally ; the head pineable shape, to be unshamefaced and a boaster.

OF THE FOREHEAD.—The forehead smooth, to be a flatterer, applied to the fawning dog ; the forehead big and wrinkled, to be bold, applied to the bull and lion ; a low forehead to be sad, applied to passion ; a low forehead, to be a flatterer, applied to the dog ; a high forehead, to be liberal, applied to the lion ; an over-wrinkled forehead, to be unshamefaced, and puffed up in the temples, to be high-minded, ireful, and of a rude wit ; the forehead small, to be unapt to learn, inconstant, and applied to the sow ; the forehead very big, to be slow, and applied to the ox ; the forehead round, to be of a dull perseverance, ireful, and applied to the ass ; and being somewhat a plain forehead, to be circumspect and applied to the dog ; a square formed forehead, to be bold, applied to the lion.

OF THE EYES.—The eyes small and quivering, to be shamefaced and yet a lover ; how much the bigger the eyes, so much the less malice, yet the more foolishness ; the eye thwart writhing, to be deceitful, a niggard and ireful ; the eyes big out, to be foolish, fearful, faint-hearted, and unshamefaced ; the eyes disorderly moving, as one while running, another while staying, to be rash, disquiet, and troubled in mind, wicked and a briber ; the eyelids quivering, to be fearful ; the eye swift moving, with a sharp look, to be fraudulent, unfaithful, and a thief ; the eyes steadfastly looking, to be troubled in mind and a deceiver ; the eyes situated as into a length, to be a deceiver and envious ; little bags or bladders swelling out from the eyes, to be great wine drinkers ; little bladders swelling out before the eyes, to be great sleepers ; the eyes small, to be faint-hearted, applied to the ass ; the eyes big, to be slow and tractable, applied to the ox ; the eyes hollow standing, to be envious and wicked, applied to the ape ; the eyes somewhat hollow, to be stout of courage, applied to the lion ; the eyes somewhat big, and a little imminent, to be gentle, applied to the ox ; the eyes very wide open, to be impudent ; the corner of the eyes fleshy, unto the nose joining, to be malicious ; the eyes of length, to be

crafty, and a deceiver ; the eyes big and trembling, to be desirous of women.

OF THE NOSE.—The nose round, with a sharpness at the end, to be wavering of mind, applied to the bird ; the nose wholly crooked, from the forehead downward, to be unshamefaced and unstable, applied to the raven ; the nose crooked like the eagle's bill, to be bold, applied to the eagle ; the nose flat, to be lecherous, and hasty in wrath ; the nostrils large, to be ireful, applied to be honest and bold ; the end of the nose big, to be desirous of what he seeth, applied to the ox ; the end of the nose big, and turning up, applied to the sow ; the end of the nose sharp, to be of a fierce ire, applied to the dog ; the nose round, being blunt, to be stout, applied to the lion.

OF THE EARS.—The ears long and narrow, to be envious ; the ears standing very near the head, to be dull and sluggish ; the ears hairy, to be a long liver, and quick of hearing ; the ears small, to be a scoffer, applied to the ape ; the ears big, to be dull, applied to the ass ; the ears hanging, to be a fool, applied to the ass ; the ears of a middling bigness, to be faithful and honest-conditioned ; the ears over round, to be unapt to learn.

OF THE FACE.—The face long, to be unshamefaced ; the face small, causes sweating, to be crafty, lecherous, and a great feeder ; the face very little and round, to be foolish ; the face long and lean, to be bold, very crooked, long and lean, to be malicious ; longer from the forehead to the jaws, to be a liar ; narrower from the jaws unto the chin, to be envious and contentious ; the face fleshy, to be slow, applied to the ox ; the face lean, to be careful and circumspect ; the face very fleshy, to be careful, applied to the ass and hart ; the face big, to be slow, applied to the ox and ass ; a narrow face, to be a niggard ; a countenance looking downward, to be a hypocrite and wicked ; the face to be hollow, without any bearing out, to be contentious ; like to a drunken countenance, to be lightly drunk ; like to an ireful countenance, to be ireful, and applied to the appearances ; like to the shamefaced countenance, to be shamefaced ; the face deformed and awry, to be evil-conditioned.

OF THE LIPS.—The lips big, that the upper hangeth down over the nether, to be foolish, applied to the ass ; the upper lip bearing out that the gum may be seen, to be a wrangler and spiteful, applied to the dog ; the lips thin, hanging the one over the other, to be bold and hardy, applied to the lion ; the lips thin and hard, to be ireful and unapt to learn, applied to the sow ; the lips thin and soft, to be stout, applied to the lion.

OF THE CHIN.—The chin round, to be effeminate, applied to the woman; the under chin hanging low down, to be lecherous; the chin having a pit at the end, to be a wily person and libidinous; the chin sharp, to be faithful, applied to the dog: the chin small and sharp, to be envious and cruel, applied to the serpent; the chin in a manner square, to be honest-conditioned; the chin long and downward sharp, to be a crafty fellow.

OF THE BEARD.—The beard seemly formed, to be of a good nature, of a natural cause; the beard unseemly fashioned, to be of an evil nature, of the contrary; the woman's beard, to be lecherous; the woman having no beard at all, to be honest-conditioned; the man's beard over hairy, to be melancholic, of a natural cause.

OF THE COLOR OF THE EYES.—A dark yellow, to be honest-conditioned, applied to the lion; a fiery color, to be unshame-faced yet full of mirth; variable of color, to be cheerful, applied to the passion. and shining bright, to be luxurious, applied to the cock and raven; the color red about, to be ireful, applied to the passion; very black, to be fearful, which the property of the color giveth; black and yellow of color, to be honest-conditioned, applied to the comeliness thereof; grey or white, to be cheerful, which the property of the color giveth.

OF THE TEETH.—The teeth hidden and broad, to be heavy, of a dull capacity, and lascivious, applied to the ox and ass; the teeth sharp, if they be long and fast, bearing outward, to be a great feeder, ireful and wicked, applied to the dog and bear.

OF THE VOICE.—The voice small, soft and broken, to be fearful, applied to the woman; big and high, to be ireful, applied to the mastiff dog; a soft voice, without reaching, to be gentle, applied to the sheep; the voice small and loud, to be ireful, applied to the goat; the voice loud and big, to be injurious, applied to the ass; beginning big and ending small, to be ireful applied to such which cry out, and to the crying of an ox.

OF THE NECK.—The neck short, to be witty, applied to the wolf and cat; such as are sufficiently strong about the knot or joint of the neck, are witty and of good capacity; such as are weak, to be dullards. The neck big, to be strong, applied to the man; the neck slender, applied to the woman; big and fleshy, to be ireful, applied to the lion; long and small, to be fearful, applied to the hart.

OF THE BREAST.—The breast without hair, to be unshame-faced or fearful, applied to the woman; very fleshy, to be unapt to learn; the space from the throat bone to the bottom of the

breast, longer than from the bottom of the breast to the navel of the belly, to be witty and of good capacity; the paps fat and hanging down in men, to be weak and effeminate; a big piece of flesh bearing out the left side of the breast, in the form of a leek's head or sinew sprung up, and that there be one or many hairs grown on it, is then an argument of honor and riches. *Ptolomy* writeth, the breast big and well fashioned, to be strong, applied to the man; the breast large and well compact, to be strong, applied to the lion; hairy on the breast, to be inconstant and bold, applied to the birds.

OF THE SHOULDERS.—The shoulders sharp, to be deceitful; the shoulders broad, to be strong, of a good capacity, but narrow, to be dull; the shoulders evil-fashioned, to be weak; well compounded, to be liberal; well compounded, and bearing up thin, to be a niggard.

OF THE STOMACH.—The belly small, to be of a good capacity; much hairy from the navel downward, to be full of words, applied to the birds; much fat about the stomach, to be strong, otherwise weak; the belly bearing out big, to be a great feeder.

OF THE BACK.—The back crooked, to be a niggard, ill-conditioned, and equally formed, to be of a good nature; the back narrow, weak; the back big, to be strong; the back large, to be strong and high-minded.

OF THE ARMS.—The arms hairy, to be inconstant and lecherous, applied to the birds; the arms very long, to be strong, bold, honest and gentle; the arms short, to be a promoter of discord and lecherous.

OF THE HANDS.—The hands small, to be inconstant and wily; the palms of the hands unto the wrist broad, and narrow upward, to be a rioter in his first age; the hands short and very big, to be rude and dull; the hands fat, with the fingers, like to be a thief.

OF THE NAILS OF THE FINGERS.—The nails very short, to be wicked; the nails small and crooked, to be a greedy catcher, applied to the hawk; the nails very little, to be a crafty beguiler; the white specks on the nails, to be wealthy, and to have many friends; the black specks on the nails, to be hated; the nails long, smooth, thin, white, reddish, and clear withal, to be witty, and of a good capacity; the nails narrow and long, to be cruel and fierce; the nails rough and round, prone to the venereal act.

OF THE NAILS OF THE TOES.—The nails thin and well colored, to be honest-conditioned and witty; the toes joining close

together, to be fearful, applied to the quail; the toes and nails crooked, to be unshamefaced, applied to the birds.

OF THE NAVEL.—The stomach, from the navel to the breast fleshy, to be wicked, after *Ptolomy*; the same spruce, soft, and well compact, to be stout and high-minded; the same sharp, large from the bottom of the breast to the navel, to be dull of capacity, and a great feeder; the space equal, to be witty and honest-conditioned.

OF THE RIBS.—The ribs filled out, as if they were blown up, to be of words, and foolish, applied to the ox and frog; the person well ribbed, to be strong, applied to the male kind; the ribs narrow, and weak compounded, to be weak, applied to the female kind.

OF THE HAUNCHES AND HIPS.—The hips well sinewed, to be strong, applied to the male kind; the hips fleshy, to be weak, applied to the woman; the bones of the haunches bearing outward, to be strong, applied to the male kind; the bones of the haunches tender, to be fearful and weak, applied to the woman.

OF THE LEGS.—The legs slender, to be dull of capacity, (yet this faileth often in learned students;) the calves very big, bearing out, to be sluggish and rude-mannered; the calves meanly big formed, to be witty and honest-conditioned; the legs big sinewed and brawned, to be strong, applied to the male kind; small sinewed, to be libidinous, applied to the birds; the legs ill-fashioned, to be unshamefaced; the calves of the legs big, to be an ill-mannered person; the calves soft, to be effeminate.

OF THE KNEES.—The knees bending forward, to be effeminate, applied to the woman; the knees fat, to be fearful, yet liberal; the knees lean, to be strong and hardy; the knees big, to be an effeminate person; the knees slender, to be fearful.

OF THE ANCLES.—The ancles broad, to be strong, the parts about the ancles over fleshy, to be foolish; the ancles slender or thin, to be fearful; the ancles strong sinewed and brawned, to be strong, applied to the male kind; the ancles much fleshy, to be weak, applied to the woman.

OF THE FEET.—The feet thick and short, to be weak; the feet slender and short, to be wicked; the feet fleshy and hard, to be a blockhead; the feet small and fair formed, to be a fornicator; the feet much hairy, to be lecherous and bold; the feet naked of hair, to be weak of strength and courage; the feet weak, sinewed and brawned, to be strong, and applied to the

male-kind ; the feet weak, sinewed and small, to be effeminate, applied to the woman ; the inner part of the soles of the feet not hollow, but so filled with flesh, that they make no hollow ness at all in the step on the ground, is denoted to be crafty ; the feet big and fleshy, to be foolish.

OF THE HAIRINESS OF THE PARTS.—The back very hairy, to be cruel, applied to the beasts ; the neck behind hairy, to be liberal and stout, applied to the lion ; the hair of the eye brows growing downwards towards the nose, and spreading up wards unto the temples, to be foolish, applied to the sow ; the hair of the eyebrows joined together, to be a sad person ; the hair of the head standing straight up, to be fearful ; the hair of the head very crisped at the end, to be strong and bold, applied to the lion ; the hair of the head plain, to be simple ; much hair on the head, and thick, to be evil-conditioned ; the legs hairy, to be venerous, applied to the goat ; the breast and belly very hairy, to be inconstant, applied to the birds ; the shoulders very hairy, to be the like inconstant.

OF THE GOING AND MOVING.—The person going with his feet and knees turning in, to be weak, applied to the woman ; the skulking, wreathing, or shrinking the body hither and thither, to be a flatterer like the fawning dog ; leaning on the right side in the going, to be a cynic ; the eyes quick moving, to be greedy and quick catchers, applied to the hawk ; the eyes quick and often moving, with a steadiness of the body, to be witty, and of a ready understanding ; the pace slow and long, to be witty, yet weak ; the pace long and quick, to be strong, yet foolish ; the pace short and quick to be foolish and weak of strength ; the shoulders bending forwards in going, to be high minded.

OF THE PERSONAGE AND STATURE.—Such as are tall of personage, and of a hot and dry quality, to be witty and ready to conceive ; big of personage, and of a cold and moist quality, to be dull of capacity, of the contrary cause ; the personage evil-fashioned and tall of stature, to be dull of capacity, and evil-conditioned, applied to the form ; the person of a comely personage, and mean of stature, to be witty and honest conditioned, applied to the natural cause ; such as are of small personage, to be quick-witted, and prompt in attaining any matter, of the natural cause ; such as are very big of personage, of dull capacity, and therefore hard of conceiving, of the contrary cause, after Aristotle ; small of personage, and of a hot and dry quality, choleric, to be apt, ready to conceive, and to judge or discern any matter rightly ; small of personage

and of a cold and moist quality, to be apt to conceive, and ready to discern, of the contrary cause.

The science of Physiognomy, since the time of Lavater, has been advantageously cultivated by several eminent persons. But the grandest and most important discovery that ever *can* be made was that of Gall in presenting us with what is now called Phrenology,—a gift more valuable to the species than would be the fabled philosopher's stone. Corporeal Physiognomy is based on the influence which the body has over the mind, on account of the mind acting through a corporeal organ—the Brain—which is largely influenced by the rest of the body, and subject to the same physiological laws of action. To comprehend aright all the principles of Physiognomy, we must be well acquainted with the human mind, and with the structure and offices of the several members of the human frame; for the very essence of Corporeal Physiognomy depends upon the relative development of the component parts of the body as existing in different individuals.

The most comprehensive and lucid division of the organs and functions of the human fabric, is into the three classes—locomotive, vital, and mental. The first, or locomotive class, includes the bones, which are the mechanical instruments of motion; the muscles, which are the agents of motion; and the tendons and ligaments, which unite the two. The second class, or vital, consists of tubes or vessels of different kinds, such as the absorbing, the secreting, and the circulating blood-vessels,—in short, of those organs which immediately nutrify and support the body. The third class, or mental, comprises the organs of the external senses, the cluster of mental organs which compose the brain,—and the nerves, which connect these, and perform all the functions of sensibility.

Now, the fundamental principle of Corporeal Physiognomy, founded on physiology, is, that as one or the other of the above three classes of organs predominates in the system, so will a tendency to its peculiar functions be manifested. And as far as this influences the action of the mental organs, from these organs being part of the same frame, so far can we judge, from this predominance, respecting the character or *quality* of the mental manifestations;—but not as some suppose of the *quantity* or the peculiar faculties of the mind.

The prevalence of either of these classes of organs is generally known by the term temperament, which is the key to Corporeal Physiognomy. There are of course various species of temperaments, and these were observed and admirably described, though erroneously explained, by some of the most ancient physicians and philosophers. They are now so univer

sally understood, that I need but mention them ; and in doing so, I shall follow my arrangement of the organs.

A person in whom the locomotive organs predominate, is of what is called the Muscular temperament ; and if this class of organs prevails largely over the others, the individual will have long, powerful, and brawny limbs, and be correspondingly more disposed to exercises of the body than of the mind. This temperament forms what is called "a fine man" by the ladies, and constitutes beauty of the locomotive system. The statues of Hercules, and of the gladiators, and our grenadier guards, belong to this class.

The vital organs comprise two species of temperament, according as the blood-vessels or lymphatic vessels are in excess, the first constitutes the Sanguine, the other the Phlegmatic, temperament, and in these, but most strikingly in the latter, the limbs are shorter, and the trunk fuller, than in the preceding temperament, with a less or greater tendency to corpulency. The Sanguine temperament, as the conventional use of the term implies, gives the disposition quickness and versatility, to passionate but mutable vehemence of mind. While in the Phlegmatic temperament there is just an opposite disposition, with a sturdy propensity to the indulgence of the "good old" functions of eating, and drinking, and sleeping.

In the last of the three classes the mental organs and nerves predominate ;—this is the natural Nervous temperament, denoted by the expanded brain, the well-developed organs of the senses, and usually the rigid, diminutive body. This is the temperament of genius ; in this the soul has been finely said,

"TO O'ER-INFORM its tenement of clay."

All those truly great men who have moved the world by dint of pure intellect alone, (for they are commonly puny in bodily powers,) will be found to have belonged to this species of temperament.

There are acquired conditions of the body called the Bilious, and Melancholic, which have been improperly considered by some as primary temperaments ; they are but mixtures of the other temperaments. Indeed one temperament is rarely found so notably predominant as to merit the epithet "unmixed ;" and when this is the case it is obviously unnatural, and may be almost considered in the light of a disease. And occasionally the three classes of organs are so equally compounded as to render the temperament indeterminate ; but most commonly one system sufficiently predominates to stamp it.

In strongly marked cases the temperament is no doubt an inevitable condition, and "grows with our growth, and strengthens with our strength ;" but, in the majority, it is in some

measure acquired or modified from external circumstances, and the mode of life. Hence its general uniformity in nations and those pursuing similar avocations. Hence the nervous Italian, the phlegmatic Dutchman, the spare muscular soldier, the lymphatic gibbosity of "mine host," and the rubicund country squire,

"With wine and good fat capon lined."

We have next to consider the mode in which temperament influences mental action; and here a knowledge of physiology greatly avails us. No doubt exists as to the brain being the organ of mind. Whether the collection of phenomena we call "mind," is merely the proper function of the brain, or whether there is a spiritual essence inhabiting our earthly structure, which acts through the brain, are speculations equally useless and impossible of demonstration with those concerning the nature of light or the being of electricity. But, whichever hypothesis be the correct one, it is quite certain that the kind and degree of mental manifestations depend on the size and quality, and the consequent activity of the brain.

There does not appear to be any further connection between temperament and the *size* of the brain than the general rule that it is comparatively small in the muscular and large in the nervous temperament. But the *quality* and *activity* of the brain are very much modified by the temperament. For the brain is an organ, possessing a similar texture, and subject to the same general laws, as the rest of the body; hence like the muscles and other parts, its fibres are denser and more rigid, and consequently possess most intensity of action, in the Nervous temperament;—they are less so, and it is supplied with more abundant and larger blood-vessels, in the Sanguine temperament; whence, as we shall presently explain, its excitability;—while in the Phlegmatic temperament, there is a greater quantity of watery lymph in its interstices, it partakes of the general flaccidity of the system, and is thereby rendered dull, inert, and difficultly roused to feeble action.

Numerous phenomena prove that the blood is the chief stimulus to the brain; and that in proportion to the rapidity with which it circulates through that organ, is mental action accelerated. Thus, when the brain ceases to receive its due supply of blood, fainting, with a partial or entire abolition of mental power, supervenes; and the total insensibility and stupor of apoplexy results from a stagnation of the blood in the brain. Whereas the intense mental action in fever, frequently amounting to delirium, is chiefly due to the increased rapidity with which the blood circulates through the brain; and the excitement of mind produced by wine owns a similar cause.

Now, in the Sanguine temperament, the heart and blood vessels are particularly developed, and easily excited to powerful action, and we therein perceive the cause of the superficial brilliancy of intellect, and the unstable vehemence of feeling which characterize this temperament. In persons of the Phlegmatic temperament, the glands and lymphatics, which are the chief organs for nourishing the system, preponderate; and their life is almost entirely vegetative; all their feeble energies are expended in increasing their bulky frame; and the little mental action they exhibit is feeble, meagre and heavy. Peter Pindar humorously expresses the effect of this temperament: he says,

“FAT—holds ideas by the legs and wings.”

And Shakspeare, whom nothing pertaining to human nature has escaped, recognises this, and also the opposite tendency of the Nervous temperament, in Cæsar's lines,

“Let me have men about me that are fat,
Sleek-headed men, and such as sleep o' nights:
YON CASSIUS HAS A LEAN AND HUNGRY LOOK;
HE THINKS TOO MUCH,—such men are dangerous.
——Would he were fatter.”

PART II.

OF EMOTIVE PHYSIOGNOMY, OR NATURAL LANGUAGE—
LOOKS, GESTURES AND POSTURES OF DIFFERENT DIS-
POSITIONS—NATURAL LANGUAGE DEFINED.

“When I sit and tell
The warlike feats I've done—he puts himself
In posture that acts my words.”

HAVING thus given a brief sketch of Corporeal Physiognomy, which enables us, by proper study, to judge of the general quality, as the energy or inertness of the human mind, we shall proceed now to relate our experience as regards Emotive Physiognomy, which is founded on the influence that the mind exerts over the body, in portraying its feelings; the traces of which becoming gradually permanent, we are enabled, from them, to judge of the characteristic feelings of the mind which has produced them.

Gesture is the involuntary muscular movement occasioned

in the body by the passions of the mind. It is interesting, as it explains natural language. Man walks the earth—a mystery and mostly so to those who study him. To the ignorant and the superficial there is little mysterious about him; but to the philosophic, the most minute circumstance pertaining to him is an exhaustless fountain of wonder!

In walking the streets, the man who thinks of the future looks upward, the man who thinks of the past looks downward. If he look straight before him, he is occupied with the present: if he look right and left, he thinks, good man, of nothing. If he cast frequent looks behind him, lay it down as an infallible axiom that he is thinking then of his creditors.

The man who walks leisurely is reflecting, meditating, calculating; the man who projects, moves rapidly; while he who runs is full of some anticipated success in money, love, ambition. A simple style of dress, somewhat negligent, yet neat on the whole—a walk neither very rapid, nor very slow, a turn of countenance neither soft nor hard, announce the serious, reasonable man, of good disposition.

The man who takes short and mincing steps, contracts his eyes, thrusts forward his face, and moves the shoulders consequentially, is boastful, captious, punctilious, and probably a cheat. If he rolls his body and jerks his arms, he is a member of the Legislature, or Congress, or a political orator. The man "*ad unguem factus*," who appears to have just stepped forth from a bandbox—who smooths his hat with his hand, dusts his trousers with a cambric handkerchief, and rubs down the skirts of his frock coat with his sleeve, is petty-minded, susceptible, irascible. He who wears chains of gold very visible to the naked eye, cameos, rings, brooches, is a rich fellow just come from the country, a genteel pick-pocket, a Jew, a quack-doctor, or an Italian count.

The man who walks with perfect ease and grace is one man in ten thousand. A military carriage is perhaps the nearest approach to peripatetic perfection, but that it is almost uniformly marred by a military swagger. The tailor, like Iris, is known by his bow, and always appearing in misfits; the dry-goods man's clerk, by his fidgety habit of drawing out his cane betwixt finger and thumb to the exact length of a yard. The ambitious bar-tender is also readily detected by his imitation of the newest fashions, in the most sordid materials; yet still more by the black and stunted two-penny cigar, stinking and burnt (like the carriage of the smoker) *all on one side*.

The staringly drest man, with a flaunting necktie, and an extravagant vest, is an actor in luck. The same, seedy, with a hole in his boot or trousers, is an actor out of luck.

Coats buttoned high, and skin-tight, with invisible collars

dingy at the cuffs and dubious under the arms, trousers defining the spindle shanks from hip to ankle, and pinched at the instep like the wearer's stomach, combined with greasy hats and patched boots, very sharp at the points, betoken the foreigner in New York—most probably a fiddler, or musician of some kind. If he sport a copper-headed cane, *and no shirt*, be sure that he is a Frenchman.

The big-footed man, with stalwart shoulders and beer-barrel chest, pretentiously attired, but with somewhat poor materials, with a wild or a rollicking eye, and a nose rather out of joint, staring every woman he meets, and finding frequent favor in their eyes by dint of blarney, and good humored effrontery, is an Irish *gentleman*, come over in search of a place. The splay-footed man, with calculating eye and shrewd aspect, remarkable prominence of cheek-bone and general irregularity of feature, divergent legs and bony back, shabbily or showily drest, is a Scotch adventurer.

The true gentleman, Irish, Scotch, or English, is not distinguishable from those of our own country. The true gentleman from the continent of Europe is only distinguishable by his foreign air. The latter flourish in our streets like the aloe, only once in a century.

As in every man's mind, according to the learned in medical jurisprudence, there is a screw more or less loose, so also of their outer forms. Walking it is which discovers the weak point. In one it is the elbows which manifest a deplorable stiffness, making the man seem manacled; in another the knees, which never bend; in a third the knees, which are ever bent. This lounge's "pregnant hinges" are so purely philanthropic that they are perpetually kissing each other; that other man's have a mutual coolness ever since earliest infancy, and still keep a civil distance. Then the hands, and the arms—oh, monstrosities of awkwardness.

The man who is always laughing is an idiot; the man who never laughs is a jackass. The false-toothed man is never done grinning approbation of his dentist; the false man seldom gets beyond a sneer; the hearty laughter is indubitably honest; the horse-laughter is a vulgar bore; the quiet laughter is usually cute and intelligent; simperers invariably think themselves pretty; the man who laughs convulsedly has a touch of madness; he who in laughing buries his eyes in fat and puckers his face into a sheaf of wrinkles, is always a merry fellow; Sardonic laughter, like the wreath of Harmodius, is a dagger hid beneath flowers; but a benevolent smile is the fleeting remembrance of man before the fall.

The busy man looks without seeing—the lazy man sees without looking; the lounge—a meditative man—both look and

ees. He either is no loungeur, or knows not how to lounge, who walks rapidly, who gapes in the street, who passes by the side of a pretty woman without looking at her, or in front of a splendid shop or puppet-show without stopping.

A mere fool walks, but never lounges. He meets you ten times within the hour, and salutes you each time. The stupid man sometimes lounges—the man of *vous* frequently. The loiterer is he who says: “I am off: I am off directly,” yet still holds you fast as in a vice. The loiterer babbles much and thinks little—the loungeur thinks much and speaks little. The loiterer is a mere caricature of the true spirit of lounging; he is like the last bottle at a feast in the Temple—empty, empty, empty!

The puppy holds his head flung backward, in common with the zany, or much thrown forward, like the short-sighted man. Though his sight should be of the keenest, he is constantly eyeing you through his glass, or winking at you while he addresses you. The puppy of the first water affects not to hear you, and consequently does not answer you.

The false-hearted man hesitates, weighs, half-utters and returns his words *in petto*, before he can think of risking them, and never by any chance looks you straight in the face.

The d——d good-natured fellow, who always comes to dip in your purse, accosts you with a laughing countenance, open arms, and prominent abdomen.

The surly bear, the cross-grained man, the grumbler, listen to you with the head lowered and inclined to one side, the brows contracted, the lips compressed, the mouth puckered at the corners, without lifting the eyes, or even turning their countenance towards you, and confer a favor with the clumsy, uncivil air which seems to announce a refusal.

The man who thinks himself “somebody”—a character, a personage—places one hand within his bosom, and the other on his loins. The coxcomb adjusts his cravat by frequent little movements of his chin, caresses his whiskers, pushes out his chest, squares his shoulders and arches his back, or seizes his waist by the two hands. The silly-pated puppy passes a small comb through his moustache, if he wears one; if not, through his whiskers. The man of fine figure is fond of thrusting his thumbs into the arm-holes of his waistcoat. The ill-bred man fumbles with both his hands in his pantaloon pockets; the loungeur thrusts them in the skirt pockets of his coat.

The blue-nosed man, with a cold and uncomfortable look, a sour and crabbed face, an unquiet and discontented eye, is a teetotaller—who will probably return to drunkenness.

The grog-nosed man, with a whey face, a pallid lip, and a palsied aspect, is a teetotaller—who will certainly return to drunkenness.

The teetotaler is one who proclaims himself an ass, that cannot graze with impunity—unless tethered. He is a “water-dog,” with none of the fine qualities of the nobler animal.

Dive into the street-lounger’s eye, if you wish to detect the coward, the debauchee, the drunkard of the previous night. Take soundings there, too, for meanness, treachery, and malice.

The habitually clear-eyed man is the man of intellect, who scorns vulgar excesses, and may have strong, but elevated—vehement, but never grovelling, passions.

From the exposition here given of Emotive Physiognomy, or the Language of Gesture, it will be acknowledged that the subject is very interesting, and with these examples, the reader will be much better able to comprehend the philosophy of it, which is briefly as follows.

All animated beings, at least all the higher orders, are endowed with various mental faculties, or mental modes of action, differing in their nature, and in their relation to external objects, *which require expression*. And each of these faculties, when active, instinctively makes itself known, in a uniform manner, by bodily actions, or gestures, peculiar to itself; *and this is its Natural Language*. So that there are as many dialects of Natural Language as there are different faculties or affections of the mind.

And so closely related are the Passions with their specific gestures, that, as we cannot be under the influence of any passion without expressing it in the features, so we cannot even imitate the expression of any of them without exciting within ourselves in a minor degree the corresponding mental feeling. Put on the wrinkled brow of Anger—shoot out the curling lip of Scorn—or assume the dimpled cheek of Joy,—and you will experience, though it may be faintly, the appropriate feeling; and endeavor how you may, you cannot entertain another kind of sentiment at the same time, without betraying it in the gestures of some other part of the features.

To conclude:—the natural physiognomy of man, in common with every thing human, has seriously suffered, and still suffers, from his innumerable errors and irregularities. Buffon correctly says, and demonstrates by examples, “that all those people who live miserably, are ugly and ill made.” And this is very eloquently expressed and deplored by that versatile genius, Dickens, in his “*Oliver Twist*,” where he says,—Alas! how few of *Nature’s faces* there are to gladden us with their beauty. The cares and sorrowings and hungerings of the world, change them as they change hearts;—and it is only when those passions sleep, or have lost their hold forever, that the troubled clouds pass off, and leave heaven’s surface clear!”

BOOK SECOND.

THE ANALYZATION AND INTERPRETATION OF DREAMS.

THE generality of mankind do not give much credit to DREAMS ; yet considering that many strange accidents have been foretold by them, many mischiefs prevented, and many wickednesses detected, it may not be amiss to set down here what experience has observed concerning them. A dream is a motion or fiction of the soul, signifying either good or evil to come, and it dependeth on the character or class, as to whether it may signify its true meaning, or direct the contrary. We shall give, in this department, the experience of great philosophers and astrologers during two centuries.

ACQUAINTANCES. To dream that you fight with them signifies destruction ; but especially if the person so dreaming be sick.

ADVERSARY. To dream that you receive obstructions from him, shows that you shall despatch your business speedily.

ADULTERY. For a person to dream they have committed it, shows that they shall meet with great contentions and debates. But to dream that you resisted the temptation, shows victory over your enemies, and that you shall escape great danger. If a woman dream that her skin has become black, like a negro's, it purports that she will be caught in the act of adultery. For a woman to dream that she is in bed with a black man, or a deformed person, foretells sickness.

AIR. To dream that you see it clear and serene, shows that you will be loved and esteemed ; and those who are your enemies, and envy you shall be reconciled to you. But to dream that the air is cloudy, dark, and troubled, is the reverse.

ALMONDS. To dream one sees or eats almonds, signifies difficulty and trouble.

ALMS. To dream that they are begged of you, and you deny to give them, shows want and misery; but to dream that you give them freely, is a sign of great joy, and long life to the dreamer.

ANGER. To dream that you have been provoked to anger, shows that you have many enemies.

ANGLING. To dream that you are angling, betokens much affliction and trouble, in seeking for something you desire to get.

ANTS. To dream of them betokens an earthly covetous mind; and as they live under the earth, to dream often of them shows the dreamer not to be long lived. To see ants with wings, shows a dangerous voyage, or other ill accidents. To dream you see common ants, which are diligent and industrious in providing their food, is good for ploughmen and farmers, because they signify fertility.

APES. To dream of apes is not good.

APPLES. To dream you see apple trees, and eat sweet and ripe apples, denotes joy and pleasure, and recreation, especially to virgins. Sour apples signify contention and sedition.

ARMS. He that dreams his arms are grown bigger and stronger than ordinary, it is a sign he will have joy and profit, by his brothers' sons' means, and that he will become rich. If a married woman dreams it, then her husband will increase in estates and authority. If any one dreams his arms are hairy, it denotes an increase of riches. To dream your right arm is cut off, signifies the death of father, son or brother; if the left, of mother, daughter or sister.

ARMED MEN. To see them in a dream is a good sign and denotes one void of fears. To dream you see armed men fly, is a sign of victory. To see men come in arms against you, signifies sadness.

ASPER. A person that dreams of the asp and adder, is thereby betokened to have stores of money and rich wives.

ATTORNEYS. To dream you are speaking with them, shows hindrance in business, and that a man shall have but little success in his affairs.

AUTHORITY. It is always good for a man to dream that he is in authority.

BACK. To dream a man's back is broken, hurt or scabby, shows his enemies will get the better of him, and that he will be scoffed at. To dream of the back-bone, signifies health and much joy.

BALL. To dream that you see persons dance at a ball, or that you are engaged in a ball yourself, signifies much joy and pleasure.

BANQUETS. To dream of banquets denotes poverty and want

BARKING OF DOGS. To dream of their barking, signifies in sulging enemies and detractors, that will exult over and bark at those that miss their way in this world, towards the attainment of wealth.

BARN. To dream that you see a barn stored with corn shows that you shall marry a rich wife, overthrow your adversary at law, inherit land, and grow rich by trading.

BASIN. To dream of a basin, signifies a good maid ; and to dream that you eat or drink therein shows you will have a love for her.

BLACK FACE. To dream you see a black face, denotes long life to the dreamer.

BAT. To dream of bats is very inauspicious.

BATH. To dream one sees a bath, portends affliction or grief. If a person dreams he goes into or sees himself in a bath, and that he finds it too hot, or too cold, he will be troubled and afflicted by those that belong to his family. If he dreams he has only pulled off his clothes, without going into the bath, he will have some trouble, but of no long continuance.

BAY-TREE. To dream of the bay-tree, signifies a rich and fair wife. Beach and myrtle-trees, signify wanton women.

BEANS. To dream you are eating beans, always signifies trouble and dissensions.

BEAR. To dream you have seen a bear, it signifies you have a rich, puissant, and inexpert, but cruel and audacious enemy.

BEES. To dream of bees is good, if they sting not, but bad if they sting the party dreaming. To dream that bees fly about your ears, shows your being beset with many enemies, but if you beat them off without being stung by them, it is a sign of victory, and of your overcoming them. To take bees signifies profit and gain, by reason of their honey and wax.

BEETS. To dream of eating beets signifies freedom from trouble, and expedition of business.

BEGGARS. To dream of poor folks or beggars entering a house and carrying away any thing, whether it be given them, or they steal it, denotes very great adversity.

BELLS. To dream that one hears ringing of bells, if of a sanguine complexion, brings him good news ; but to others it shows alarm, murmurings, disgrace and trouble.

BEARD. To dream you have a very little beard, signifies suits at law—for a lawyer to dream he has a long thick beard, is a good dream—for a young maiden to dream she has a beard, it is a sign she will soon marry a kind husband—for a married woman, that she will lose her husband—for a person to dream of his beard falling out, he will lose some dear relative, or he come to disgrace.

BELLY. To dream one's belly is bigger and fuller than ordinary, shows his family and estate will increase. If one dreams his belly is grown lean and shrunk up, he will be joyfully delivered of some bad accident. If any one dreams that his belly is swelled, and yet notwithstanding be empty, he will become poor, though he be rich in the esteem of many people in the world.

BELLY-ACHE. If any one dreams his belly aches, he will be afflicted in his family, and have many cares upon him.

BIRDS. To dream you see many birds, signifies assemblies and suits at law. To dream of catching birds by lime twigs, or with nets, shows the entrapping or ensnaring of enemies by deceitful means. To dream of great birds is better for the rich than the poor. To dream of little birds, the contrary. To dream that you hear birds chirp is a good sign. To see birds fighting, signifies adversity. To see birds fly over your head, signifies prejudice by enemies. To see black birds, signifies trouble. To hear birds sing is joy and delight.

BIRDS' NESTS. To dream that you find one is a good sign. To dream that you find one without either eggs or birds, shows you will meet with great disappointment.

BIRDING. To dream you catch birds signifies profit and pleasure.

BLEEDING. To dream of bleeding at the nose signifies loss of goods, and decay of riches, to those that are plegmatic and melancholy; but to the choleric and sanguine, it signifies health and joy.

BLIND. To dream of being blind shows a man shall be admonished to foresee his errors and avoid them, especially in love affairs. This dream also threatens the dreamer with want of money, when a man at noonday cannot see a penny in his purse, which is a common kind of blindness.

BLOOD. To dream you vomit blood of a good colour, is good for him that is poor, for he shall get store of money. It is also very good for him that has no children, and whose kindred are in a strange country; the first shall see a child of his own; the other his kindred returning home. To dream you vomit corrupt blood is sickness to all.

BLOSSOMING OF TREES. To dream you see all sorts of trees blossoming, is a sign of joy, comfort and recreation.

BLOWING THE FIRE. To dream of blowing the fire signifies to the rich, servitude; to the poor, profit. To dream of stirring up and blowing fire, denotes also the stirring up of wrath, and that old quarrels, which have long laid dormant, shall be revived.

BOAR. To dream of a wild boar signifies rain and tempest to those that travel; and to bachelors a scolding wife; to ploughmen fertility, and to him who marrieth, a rude and angry wife. In land journeys, the way uneasy, or hard to find.

BOAT. To dream you are in a boat, upon a river, lake or pond of clear water, is very good, and denotes joy, prosperity, and good success in affairs. For a man to dream that he is recreating himself in a boat without fear, he will have comfort and success in his affairs; but if the water be rough and tempestuous, it falleth out contrary.

BOWS. To dream of shooting with a bow, signifies honor.

BREAD. To dream of eating such bread as the person is accustomed to, is good; but to dream of eating an unusual kind of bread, is bad.

BROWS. For a woman to dream she has a graceful and hairy brow is good—but if the brow be naked, it signifies poverty.

BREWING AND BAKING. A married woman in the day time, to dream of brewing and baking is a sign of an ill housewife—if at night, the contrary.

BRIERS. To dream of being pricked with briers shows that the person dreaming has an ardent desire to something; and shows that young folks dreaming thus are in love, who prick themselves in striving to gather the rose.

BRIDGE. For one to dream that he goes over a broken bridge, signifies fear; and to dream you fall upon a bridge, signifies obstruction in business.

BROTH. To dream of eating broth is a good sign and signifies profit and gain.

BROTHERS. To dream that you see your deceased brothers and sisters, signifies long life; to dream that you discourse with your brother signifies vexations; and to dream of the death of a brother signifies not only the loss of our enemies, but also deliverance from some loss or hurt whereof we stood in fear.

BULL. To dream that you have been gored or received some hurt by a bull, shows you shall come to some harm. But if you dream you receive any good by a bull, it is the reverse.

BURIED ALIVE. For a man to dream he is buried alive, signifies he shall have much wealth.

BURNED. for a man to dream he shall be burned to death, signifies he shall be rich, honored and respected; but if he imagines he was burned by fire that did not quite consume him, he will inevitably perish in the end. To dream that you feel a burning, signifies some great danger.

BUSINESS. To dream you manage business of great concernment, shows you will meet with obstructions.

BUTCHER. To dream of butchers, who knock down, kill, cut and divide beasts, and afterwards sell them, signifies danger and hurt, and death to the sick; for it is their trade to divide and sell that which is dead. To captives and bondsmen it denotes the end of their misfortunes.

BUY. To dream you buy all sorts of things which one useth is good. To buy that which is only for victuals and relief is good for the poor; but to the rich and wealthy, it signifies expenses and great charge.

CAGE. For a maid to dream that she lets a bird out of a cage is a sign her chastity is in danger.

CAKES. To dream that one makes cakes signifies joy and profit. To dream of cakes without cheese is good.

CANDLES. To dream one sees a candle extinguished signifies sadness, sickness, and poverty. When one dreams he sees a clear shining lighted candle, it is a good sign to the sick, denoting recovery and health; and if he that dreams be unmarried, it shows he will speedily marry, have success and prosper in his undertakings, to dream that you make candles, signifies a bargain. To dream that you see candles not lighted, signifies you shall have a reward for something you have done.

CARDS. Play at cards, tables, or any other game in a dream, shows the party shall be very fortunate.

CARROTS. To dream of carrots, signifies profit and strength to them who are at law for an inheritance.

CATERPILLARS. To dream you see caterpillars, signifies ill luck, and misfortunes by secret enemies.

CATTLE. To dream of keeping cattle, portends disgrace and loss to the rich, and profit to the poor. Also to dream of fat cattle, shows a fruitful year; but lean cattle are a sign of scarcity.

CHAINS. Ornaments, pearls and precious stones, and all adornings upon the necks and heads of women, are good dreams for their sex: to widows and maids they signify marriage; to those that have no children, that they shall have them.

CHEEKS. To dream one hath cheeks plump, fat and full, and of a vermillion tincture, is good to all, especially to women; but to dream that they are poor, lean, and pale, and full of wrinkles, signifies grief and heaviness.

CHEESE. To dream you eat cheese, signifies profit and gain.

CHERRIES. To dream one eats ripe cherries, signifies deceitful pleasures; but being out of season they signify travail and labor in vain.

CHILD. If a woman dreams she is delivered of a child, and yet is not big with child, it is a sign she will happily accomplish her designs. If she be a maid that hath this dream, she must be upon her guard, or she will quickly loose her virtue. When a man dreams he sees a woman brought to bed, that denotes to him joy and prosperity; if a man dreams that his wife is with child, and it really proves so, it is a sign the child will live.

CHILDREN. To dream a man sees two or three children born, shows he shall have cause of joy, and meet with good success in his business. When one dreams that he hath many small children, and notwithstanding he hath none, it signifies that it will be very difficult for him to have any; besides which, he that so dreams, will have many cares and obstructions in his affairs.

CHURCH. To dream that you build a church or erect an altar, signifies that some one of your kindred or family will be made a priest. To dream you see yourself sitting or lying in church, or near one, signifies change of apparel. To dream one is at church and prays to God devoutly there, signifies joy and comfort. To dream of the church and that you see the sacrament administered there, is a good dream; and shows the dreamer inclined to piety.

CLIMB. To dream that a man climbs a great tree, shows he shall be promoted to honor and dignity.

CLOTHES. If any man dreams he has a new suit of clothes, it signifies honor. To dream you see your clothes burned, signifies loss and damage. To dream you see yourself in black clothes signifies joy. To dream you take your clothes to put them on signifies loss. If a man or woman dream they are meanly clothed, it signifies trouble and sadness. If one dreams that his clothes are dirty, or that he hath bad clothes tattered and much worn, it signifies shame. To dream your clothes are embroidered all over with gold, or any other kind of embroidery, signifies joy and honor. To dream of getting on another's clothes signifies the getting of a sure and certain friend.

CLOCK. If you dream the clock falls or breaks, it denotes danger, especially to the sick. It is always better to dream of counting the hours before noon than after.

CLOUDS. To dream of white clouds, signifies prosperity; clouds mounting high from the earth, denotes voyages, the return of the absent, and revealing secrets. Clouds red and inflamed, shows an ill issue; to dream of smoky, dark, or obscure clouds, shows an ill time or anger.

COACH. To dream of riding in a coach, signifies that the party so dreaming shall love idleness, is given to pride, and shall die a beggar. To dream of coming out of a coach, signifies being degraded from great honor, and coming into disgrace upon a criminal account.

COALS. To dream you see dead coals, signifies expedition in business; and to dream you see burning coals, threatens you with shame and reproach.

COAL-PIT. To dream of being in the bottom of coal-pits, signifies marrying with a widow; for he that marries her shall never sound the depth of her policies. As Mr. Weller very pathetically said to his son—"One vidder, Samivel, is more cunning than, I b'leeve they say, five-and-twenty common wimmen, and I won't be right certain it ain't thirty."

COCK. To dream you see a cock in a house is a good sign to those who would marry. To hear a cock crow denotes great prosperity.

COFFIN. To dream of one denotes the death of a friend or some near relation.

COMEDY. To dream you see a comedy, farce, or some other recreation, signifies good success in business.

COMETS. To dream you see a comet, or several hairy comets, or other stars with streaming tails, signifies future evil, commotion, trouble, &c.

COMFORT. To dream you have comforts of any one, betokens to the rich and happy, injury and mishap; but to the poor and afflicted, aid and comfort.

COMPLEXION. To dream one sees an unknown person of a brown complexion, is a sign of glory, honor, success, and despatch of business. If one dreams he sees a woman of a very brown complexion, it signifies a very dangerous disease. If you see a woman unknown in your dream with long and comely hair, with clear complexion, it is a very good sign.

CORN. To dream that you see corn eared, and gather it, signifies profit and riches. To dream that you see stacks of corn, signifies profit and abundance to the dreamer; and on the contrary to see a small quantity, signifies famine and necessity.

CORNS. For a man to dream his flesh is full of corns, shows he will grow rich proportionably to his corns.

COWS. To dream you see or have many cows, signifies wealth and plenty.

CROCODILE. To dream of a crocodile, signifies pirates or robbers by sea, or murderers and wicked persons, in any sort like a crocodile.

CROWN. To dream you carry a crown of gold in your hand, signifies honor and dignity.

CROW. To dream you see a crow, signifies expedition of business. Artimedorus says, the crow may signify the adulteress and the thief. Cardan says, that to dream you see a crow flying, is ill luck, and if you hear them croaking unpleasantly, the dream is so much the worse. If you dream the crow flies on the head of a child, that will be in great danger of some misfortune.

CRUTCHES. To dream of walking upon crutches, is to a malefactor, prisons, chains and stocks; to others sickness, or that they shall live vagabonds.

CUCUMBERS. To dream of eating cucumbers, denotes vain hopes; but to the sick, it is prognostical of recovery.

DARK. To dream of being in the dark, and that one cannot find his way out of the room, or that he loses his way in riding, or going up a steeple, or a high set of stairs, signifies the party so dreaming shall be blindfolded with some passion, and much troubled.

DEAD. To dream of talking with dead folks, is a good auspicious dream, and signifies a boldness of courage, and a very clear conscience. To dream a man is dead, that is alive and in health, signifies great trouble, and being overthrown at law. For one to dream himself dead, he shall grow rich and live long—to dream your friend dead is a good sign.

DEER. To dream you see deer in a park, foretells some very unpleasant dispute with your sweetheart; to the tradesman it bodes trouble and a prison, through a quarrel with your creditors; to the seaman it denotes bad success and a stormy voyage;—expect after such a dream to quarrel with your friends, and be much injured by it.

DEVIL. To dream of the devil denotes much gain.

DICE. To dream you have won at dice, is a sign that some inheritance will fall to you by the death of some of your relations or friends.

DIGGING. To dream you are digging, is very good; but to dream that your spade or digging tools are lost, portends loss of labor, dearth of corn, and ill harvest weather.

DIRT. To dream of dirt, signifies sickness and dishonor. To dream you fall in the dirt, signifies that you shall be treacherously dealt with.

DISEASE. To dream you have any disease, promises prompt and speedy employment.

DITCH. To dream you see great ditches or precipices, and that you fall into them, signifies that he that dreams will suffer much injury and hazard in his person, and his goods be in danger by fire. To dream you go over a ditch by a small plank, signifies deceit by lawyers.

DOGS. To dream that a dog barks and tears your clothes, signifies some enemy slanders us, or endeavors to deprive us of our livelihood. Another man's dog fawning on us, denotes craft and deceit against us, signifies injuries and adversities. To dream that dogs bark at you, and likewise pursue you, shows that your enemies shall prevail over you ; but if you dream that you fight the dogs and overcome them, then shall thy enemies have the like doom. To dream of lap-dogs is a good sign.

DOLPHIN. To dream of a dolphin, shows to seafaring men a wind from the quarter he cometh. But to dream you see the dolphin out of water, signifies the death of friends.

DRAGON. To dream you see a dragon, signifies riches and gain of great treasure.

DRINK. To dream you drink cold water, is good, but hot signifies sickness and hindrance of affairs. To dream you drink wine with moderation is good ; and to drink sweet wine, or to see a fair woman, or sleep under a shady tree, to him that would take a wife, betokeneth good success in love. To dream you are thirsty and find no water, neither in wells, fountains, or rivers, is a sign a man shall not finish his business ; but the contrary is good. Vessels of glass are evil to mariners. If a man dreams he is drunk with sack, or some sweet and pleasant drink, it is a sign he will be loved by some lady and grow rich thereby.

EAGLE. To dream that you see an eagle in some high place, is a good sign to those that undertake some weighty business, and especially to soldiers. If one dreams that an eagle lights on his head, it signifies death to the dreamer. To dream you see an eagle fly, denotes honor.

EAR. If a man dreams his ears be fair and well shaped, it shows he shall come to great renown ; but if he dreams his ears are ill-favored and deformed, it shows the contrary. To dream one picks or cleans his ears, betokens that good news shall come forth one side or other. But to dream that the ears have been

beaten or chafed, signifies we shall hear ill news. If any one dreams his ear is hurt or slit, he will be offended by some one that belongs to him; or by some friend. If he dreams that his ear is quite off, he shall be utterly deprived of their friendship.

EARTH. To dream that a man hath good land or earth well enclosed, bestowed upon him, with pleasant pastures, he will have a handsome wife. If you dream the earth is black, it signifies sorrow, melancholy, and the weakness of the brain.

EARTHQUAKES. To dream the earth is trembling or quakes, signifies change of estate or affairs. But the earth opening, also deep pits, and turning of the earth upside down, signifies injuries, death and loss of goods. If you dream that the earth shakes by reason of an earthquake, it imports loss of goods and suits at law. To dream that the walls, doors, and top of the house fall, by reason of an earthquake, denotes destruction and death to the chief person in the house.

EARTHWORMS. To dream of earthworms, signifies secret enemies that endeavor to ruin and destroy us.

ECLIPSE. For one to dream he sees the sun in eclipse, signifies the loss of his father; if he sees the moon eclipsed, it denotes the death of his mother; but if the person dreaming hath neither father nor mother, then the death of a relation.

EGGS. To dream of eggs, signifies gain and profit, especially to physicians and painters, and those who sell and trade with them. To others, if plenty of them, signifies care, pain, noise, and law suits. To dream you see broken eggs is a very ill sign, and signifies loss to the dreamer.

ELEPHANT. To dream one sees an elephant denotes riches.

ENEMY. To dream you talk to an enemy, is a caution to have a care of him.

EVIL SPIRITS. To dream evil spirits obstruct thy doing good under a show of devotion, denotes obstruction in your affairs by a hypocrite; and if thou dreamest that thou seest hideous physiognomies, things more than vulgar shall be revealed to thee.

EXECUTION. To dream of the execution of offenders, and those dismal places where some are ready to be executed, shows that you will suddenly be sought to for relief, by some that are in very great want and extremity.

EYES. If one dreams he hath lost his eyes, it shows that he will violate his word, or else he or some of his children are in danger of death, or that he will never see his friends again. To dream that one is grown clear-eyed, portends that he will commit some heinous crime, and will afterwards repent of it; he is also in danger of losing his estate. To dream you have a good,

sharp, quick eye, is an extraordinary dream, and the dreamer shall succeed in his enterprizes. To dream of sore eyes denotes sickness.

EYE-BROWS. To dream the eye-brows are hairy and of a good grace, is good especially to women. But if either men or women dream their eye-brows are more large and comely than they used to be, is a sign they will succeed in the matrimonial way.

FACE. To dream you see a fresh, smiling face and countenance, is a sign of friendship and joy. To dream you see a meagre pale face, is a sign of trouble, poverty and death. To dream one washes his face, signifies repentance for sin.

FALL. If a person dreams that he has had a fall from his seat, and would fain rise again but cannot, it denotes that such a one shall loose the favor of some person who shall in vain seek to regain it. But if he dreams that he got into his seat again, it betokens he shall be restored to favor as formerly. Falling from a high tower in your dream, doth intimate either a dejection of your spirits, or some loss or cross suddenly to happen.

FAIRS. To dream of going to fairs threatens the person so dreaming with having his pockets picked or robbed in some other way.

FEASTING. To dream that one is at a tavern feasting with his companions, is a good and prosperous dream, and promises great preferment

FEET. To dream you are so near a river or fountain, and that you wash your feet, signifies molestation and trouble. To dream of one scratching the soles of your feet, signifies loss by flattery. To dream of dirty feet, denotes tribulation.

FIELDS. To dream of fields and pleasant places, shows to a man that he will marry a discreet, chaste and beautiful wife and that she will bear him handsome children. And to women, betokens a loving and prudent husband.

FIGS. To dream you see figs in season, is a good dream, and signifies much joy and pleasure; but out of season the contrary.

FIGHTING. To dream of fighting signifies opposition and contention; and if the person dreams of being wounded in fighting, signifies loss of reputation and disgrace.

FINGERS. To dream you cut your fingers, or see them cut by another, signifies damage. To dream you lose some or all of your fingers, signifies either the hurt or loss of servants. To dream one has more fingers than ordinary, signifies a willingness to owe and not to pay.

FIRE. When a man dreams of fire, or that he sees fire, it signifies the issue of his choler; and commonly they that dream of fire, are active, choleric and furious; a man that dreams he is burnt by fire, a violent fever is prognosticated thereby.

FIRE-BRANDS. To dream you hold fire-brands and torches by night, is good especially to young folks; but to see another hold one is ill to those that would be secret.

FISH. If any one dreams he sees or catches large fish, it denotes profit. To dream you see fish of divers colors, denotes to the sick, poison; and to those in health, injuries, contention and grief. To dream you eat great fish denotes melancholy. To dream you find dead fish in the sea denotes vain hopes. A woman with child, that dreams she is delivered of a fish instead of a child, will be delivered of a dead child. To dream of catching small living fish, is a most pernicious dream, and denotes ill to the dreamer. To dream of red fish, denotes to servants and malefactors, torments; to the sick, fevers and inflammation.

FISHING. To dream of fishing, shows we shall meet with much trouble and affliction in seeking for something which we desire to gain.

FLEAS. Dreaming of fleas denotes disquiet.

FLESH. If any one dreams he is increased in flesh, he will gain wealth. On the contrary, if he dream he is grown lean and thin, if he be rich, he will grow poor, or at least conceal his wealth, and he will be in a mean condition. To dream of eating all sorts of meat, whether flesh, or fish, signifies either neglect of business, or anger and sickness.

FLIES. To dream you see a swarm of flies, signifies enemies, and unreasonable persons that will scandalize you.

TO FLY. For one to dream to fly a little height from the earth, upright, is good. To fly with wings is generally good for all. To servants, it is liberty; to the poor, riches; to the rich, office and dignity. To fly very high from the earth, and without wings, is fear and danger. As also to fly over the houses and through the streets and forlorn ways, is trouble and sedition.

FLOODS. To dream of great floods, signifies rigorous judges, angry master, throngs of people, assemblies and noise, by reason of the violence and murmuring thereof; it is good to dream of passing them either on foot or swimming.

FLOWERS. To dream of holding or smelling odoriferous flowers in their season, signifies joy, pleasure and consolation. On the contrary, to dream that you see or smell flowers out of season, if they be white, it signifies obstruction in business.

if yellow, the impediment will not be so considerable, but if they be red, the difficulty will be extreme, and for the most part it signifies death. To dream one is adorned with flowers and posies, signifies a short-lived joy and content. To gather flowers signifies mirth and jollity.

FLUTE. To dream you play or hear playing on a flute, signifies trouble and contention.

FOLLY. For a woman to dream she is become foolish, and is publicly guilty of folly, it is a sign she will have a boy, who in time will grow great; if a maid, she will be speedily married, and that to an honest man.

FOOL. For a man to dream he is a fool is good for those who would govern and teach children.

FORGE. To dream of working a smith's forge denotes a brain full of projects; the blowing with the bellows signifies the getting of a wife; and the hammering on the anvil, her scolding tongue.

FOREST. To dream that you are walking in a forest signifies trouble and vexation.

FORTUNE. If any man having become poor, after he hath been rich, dream he hath the same lands and possessions he had before, signifies that his good fortune will return.

FOUNTAIN. To dream you are at a fountain, is a very favorable omen; if the waters are clear it denotes riches and honors; and in love, it foretells great happiness in the marriage state, and that your sweetheart is of an amiable disposition, and true to you: but if the water appear muddy, then it denotes vexation and trouble, disappointment in business, inconstancy in your sweetheart, and misery in the marriage state.

FOX. To dream that a man fights with a fox shows he shall be engaged with a wary, crafty adversary. If one dreams that he hath a tame fox at home, he shall love some ill-natured and shrewish woman.

FRIEND. To dream that a friend is dead, signifies he has grown forgetful of his friends; but if it be a sweetheart it denotes her to be grown inconstant and dead in affection. To dream of the arrival of friends denotes deliverance from trouble.

FROGS. To dream of frogs is good.

FRUIT. To dream of gathering fruit where you see abundance hang upon the trees, is a very good dream, for it signifies great profit and gain; but if you dream you set your teeth on edge by eating of the fruit, your profit will be much abated.

FUNERAL. To dream one goes to the funeral and interment

of any of his relations or friends, is a good sign to the dreamer who is betokened thereby to get an estate by means of his relation, or else marry a fortune to his own content.

GAMES. To dream one plays at ball or top signifies travail and pains, and to gain wealth by contention and injury. To leap, run or dance, signifies prosperity in affairs: but to dance without music, foretells want of money.

GARDEN. To dream of seeing fair gardens shows a man will marry a chaste and beautiful wife.

GEESE. To dream you hear the cackling of geese signifies profit, assurance, and despatch of business.

GIANT. To dream you see a giant or a large sized person, is a good sign.

GIBBET. To dream you see a person hanging on a gibbet, is a sign of damage and great affliction.

GIFT. To dream you give away a ring or any such thing, is a sign of loss and damage especially to the sanguine; but to dream you receive a gift, denotes matter of joy and gladness.

GLASS. If one dreams that he hath a glass given him full of water, it shows he shall be married speedily, and that he will have children by his wife; and water signifies abundance and fruitfulness. For a man to dream of seeing himself in a glass, not as he is, denotes he will be a cuckold.

GLOVES. To dream you have gloves on your hands signifies honor and safety.

GOATS. To dream of goats, is a sign of wealth and plenty.

GOLD. To dream your clothes are embroidered with gold, signifies joy and honor. If a man dreams that he gathers up gold and silver, it signifies deceit. To handle or show gold, signifies gain, profit and joy. To dream you part with gold, is a sign you shall hear some unpleasant news; but to dream you receive it, is a sign of auspicious fortune and good luck. To dream one has found gold, and is afraid to be taken with it, his wife will probably take away his money when he is asleep. To dream of gold rings on your fingers, denotes dignity and good fortune.

GRAIN. To dream one sees any kind of grain, and that one gathers it, signifies profit and advantage.

GRAPES. To dream of eating grapes at any time signifies cheerfulness and profit. To gather white grapes, signifies gain; but to dream you gather black grapes, signifies damage.

GROVES. If one dreams that he hath good land well en-

closed with pleasant groves adjoining thereunto, it signifies **he** will marry a virtuous and an agreeable wife, that will bear him comely and beautiful children.

GROUND. To dream that a man falls upon the ground signifies dishonor, shame and scandal.

HAIL. To dream of hail, signifies sorrow and trouble; and that the most hidden secrets shall be revealed and made known.

HAIR. For a man to dream his hair is long like a woman's signifies cowardice and effeminacy, and that the person dreaming will be deceived by a woman. To dream one sees a woman without hair, signifies famine, poverty and sickness. To see a man bald, and without hair, signifies the contrary. To dream you have no hair denotes shame.

HANDS. If any one dreams that his hands are comelier and stronger than ordinary, he will be employed in some important affairs, which he will bring to a happy issue. If one dreams his hand is cut off, or that it is grown lean and dry, or hath been burnt, he will grow poor. If a woman dreams thus, she will loose her husband, or her eldest son, or fall into a decay. To dream the hand is hairy, signifies trouble and imprisonment.

HANGING OR HANGED. If one dreams that he be condemned to be hanged denotes joy and contentment. To dream you are hanged, or imprisoned by sentence of the law you shall be rich and respected. But if any one dreams that being to be hanged he was delivered, that person will lose his estate and dignity. If any one dreams that he has eaten the flesh of a man hanged, he will be enriched by some person; but it will be by foul practice, and some secret crime.

HARPIES. To dream you see harpies which are infernal creatures, half women and half serpents, or else furies, such as the poets feign them to be; that signifies tribulation and pains, occasioned by envious persons, such as seek our ruin, shame or death, by mischief and treachery.

HAT. To dream your hat is torn or dirty, signifies damage and dishonor; but to dream you have a hat on that pleases you, signifies joy, profit and good success in business.

HATRED. To dream of hatred or being hated, whether of friends or enemies, is ill.

HEAD. To dream you have a great head or a head bigger than ordinary, and very highly raised, that signifies dignity, or at least some charge or office, where you shall be obeyed and esteemed. If one dreams his head is cut off by robbers and murderers, that signifies loss of children, relations, estate, or wife; and to the wife so dreaming, the loss of her husband.

To dream that one cuts off another's head, signifies assurance of effecting business, or revenge upon your enemies. To dream that you cut off the head of a pullet, or a green goose, signifies joy and recreation. If one dreams that he is careful to comb and trim his head, it is a sign he shall dispose well of his business. To dream you wash your head, signifies deliverance from danger.

HEAVEN. To dream of Heaven, and that you ascend up thither, signifies grandeur and glory.

HEN. To dream that you hear hens cackle, or that you catch them, signifies joy, profit, and assurance of the despatch of business. To dream that you are turned into a hen, signifies disquiet. To dream that you see a hen lay eggs, signifies gain. To see a hen with her chickens, signifies loss and damage. To dream that a hen crows, signifies sadness and trouble.

HILLS. To dream you are travelling over high hills, and wading through great difficulties, having lost your way, shows you shall meet with assistance, and have good counsel in your difficulties.

HOG'S BRISTLES. To dream that you have hog's bristles, signifies great and violent dangers.

HORNETS. To dream of hornets, shows you will have to do with people who will assault and discredit you.

HORSES. To dream of horses is a good sign; insomuch that if any one dreams that he saw, took, or mounted a horse, is a happy omen to the dreamer. If any one dreams he is mounted on a stately horse, full of mettle, nimble and well harnessed, he will have a handsome, noble and rich wife, provided the horse be his own. To dream one sees a horse running, signifies prosperity and the accomplishment of one's desires. To dream of riding on a tired horse, shows one shall fall desperately in love. To dream you see a horse dead, is a sign a stagnation will take place in your business with some losses, but these may be overcome if the horse be well in flesh and has not died a natural death, and the contrary.

HOUSE. To dream one builds a house, signifies comfort. To dream that you burn a house, and see it burning, signifies scandal will be thrown upon you, and loss of estate. To dream that you see the top of your house burn, signifies the death of your wife, or friend's wife. To dream of building houses, is a sign that the party so dreaming shall suddenly marry.

HUNGER. To dream one is unusually hungry, and that his appetite craves sustenance, shows he will be ingenious, laborious and eager in getting an estate, and will grow rich.

HUNTING. To dream that you are hunting a fox, and that he is killed, shows much trouble through the pretensions of false friends, but that you will discover them and overcome all their machinations : if you are hunting a hare, it is indicative of bad success, you will be disappointed in your favorite object, be it what it may : hunting a stag, if he is caught alive, denotes good to the dreamer, and that he will be successful in all his present undertakings.

HUSBANDMAN. To see yourself become a husbandman in your dream, shows you shall meet with great toil.

HUSBANDRY. There is also good judgment to be made of dreams of the utensils used in husbandry. Thus to dream of a plough, is good for marriages, procreations, and affairs ; but requireth time. To dream of the yoke is good, but not to servants. To dream of the scythe is hurt. The saw signifies the woman and her profit. The coulter of the plough, the wood, the fan and the sythe, is hurt, departure, and loss. The cart is the loss of him that dreams it. To dream you cut vines, or reap out of time, signifies that your business shall be slackened, until such time as men use to cut vines and mow. Sheaves of corn, or such like grain are also a hindrance ; for this is not ready meat. Holes in the earth, where grain is sowed, signify the wife, the life, and the goods of him who has it. Hedges, pales, ditches, are ill ; yet to such as are in fear, they signify surety ; they hinder travelling, but in other affairs signify aid, friends, and support in necessity.

HYMN. To dream you sing a hymn or psalm, signifies hindrance of business.

ICE. Denotes a good harvest to husbandmen ; and that the earth will abound in all things ; to merchants, and other men of employment, it signifies hindrance in their negotiations and voyages ; and to soldiers, that their designs will be frustrated.

INFERNAL THINGS. If any one dream that he sees the devil, or any other infernal spirits or representations, it is a very bad dream, bringing along with it, to them that are sick, death ; and to the healthful, melancholy, anger, tumults, and violent sickness.

JOLLITY. To dream of jollity, feasts and merry-making, is a good and prosperous dream, and promiseth to the dreamer great preferment.

JOY. To dream of joy and festivals by night is good for such as would marry, or make marriages, and for such as seek company ; to the poor it is a sign of good ; to the sad and fearful, an end of heaviness and fear.

IRON. For one to dream that he is hurt with iron, signifies that he shall receive some damage : to dream that one trades with a stranger in iron, signifies losses and misfortune.

KEYS. To dream you lose your keys, signifies anger. To dream you have a bunch of keys, and that you give them to those that desire them of you, shows great good to poor captives, for it implies that shortly they shall gain their liberty. A key seen in a dream, to him that would marry, signifieth a handsome wife, and a maid. It is cross to a traveller.

KILL. To dream you kill a man, signifies assuredness of business. To dream you kill your father is a bad sign. To dream you are killed, denotes loss to him whom you dreamed has killed you.

KISSING. For a man to dream of kissing a young maid, and that she vanishes away before he can accomplish his desire, denotes that the next day he shall see great store of good cheer. To dream you kiss a person deceased, signifies long life. To dream of kisses and embraces, denotes strife.

KITE. To dream of your seeing a kite, sheweth you shall be in danger of thieves and robbers.

KNIVES. For a man to dream that he sees knives, shows he shall be engaged with some of his friends and acquaintances in very hot contest and quarrel ; but that after a few hot words all shall be pacified.

LADDER. To dream that you ascend a ladder, signifies honor ; but to dream that you descend a ladder, betokeneth much damage.

LAMB. To dream that you feed or bring a lamb to the slaughter, signifies torment. To dream you see a lamb, or young kid, signifieth extraordinary comfort.

LAND. If a man dreams he hath good lands well enclosed, with pleasant pastures, bestowed upon him, he will have a handsome wife. But if the land seem spacious, and not enclosed, that denotes pleasure, joy and riches. If he dreamed that the said unenclosed lands had fair gardens, fountains, fields, pleasant groves and orchards adjoining thereto, that signifies he will marry a discreet, chaste, and beautiful wife, and that she will bear him handsome children. If he dreamed the land was sown with wheat, that signifies money and profit, with care and industry. But if he dreamed it was sown with any kind of pulse, that denotes affliction and trouble.

LANTHORN. He that dreams he sees a lanthorn with a light

in it, extinguished, that signifies unto him sadness, sickness and great poverty.

LAUREL. To dream you see a laurel tree is a token of victory and pleasure; and if you be married, it denotes the inheritance of possession by your wife. To dream one sees or smells laurel, if she be a woman, she shall bear children; if a maid, she will be suddenly married.

LAW. As to matters of law, to dream of places of pleading, judges, attornies, &c. signifies trouble, expense, and revealing of secrets. If a sick man dreameth he obtains his suit, he shall come to a better estate.

LEAN. If one dreams he is grown lean and wasted, he will be disturbed, and have suits at law, or some other ill business, that will occasion the loss of his estate, or else he is in danger of falling sick. Nevertheless, if a woman dreams her tongue grows less, it signifies unto her honor, wisdom, prudence and discretion.

LEGS. To dream your legs are scabby or itchy, signifies fruitless perplexity and care. To dream your legs are in good case, and perfectly well, signifies good fortune, and that you will be prosperous in your voyage, journey, and business. To dream one hath a wooden leg, signifies the alteration of your condition, from good to bad, and from bad to worse.

LEOPARD. To dream of leopards signifies honor.

LETTERS. If a man dreams he writes to his friends, or that they write letters to him, it always betokeneth good news to the dreamer.

LETTUCE. To dream that one eats salads made of lettuce, and other herbs that may be eaten raw, it signifies trouble and difficulty in the management of affairs.

LICE. To dream that one has a small number of lice, and to find them upon one's body or clothes, and kill them, signifies that the party so dreaming shall be delivered from care and heaviness. But to have a quantity signifies long sickness and poverty, or captivity. And if one dreams they cast them all away, it shows one hopes to be delivered from all his evil. For a man to dream he is lousy, and is much troubled with killing and destroying them, it is a sign of getting much money and great riches.

LIGHT. He that dreams he is in a ship, and sees clear light afar off, shall be assured of a fair wind and receive no damage by tempests, but arrive happily at his desired haven. When one dreams that he holds a burning light in his hand, in the night, it is a good sign; and chiefly to those who are young;

for it signifies that they shall enjoy their loves, and accomplish their designs. To dream you see a burning light in the hands of another, it signifies that the mischief done will be discovered, and the party punished. When the light is put out or extinguished, it signifies quite the contrary.

LIGHTNING. To dream of lightning without tempest, and falling near, without touching the body, signifies change of place. If a man dreams he saw lightning fall before him, it will hinder his travelling. Marriage is also hereby signified to the unmarried, be they rich or poor: lightning also breaketh marriages made, and maketh friends become enemies: for lightning looseneth, but untieth not. Those that have children, upon this dream shall lose them: for the tree touched with lightning, withers, and loseth both fruit, flower, and bud. But if you dream that you are all burned and consumed with lightning, it is death to the dreamer.

LILIES. To dream that one sees, holds, or smells lilies out of season, it signifies that the hope of the thing desired will be frustrated. But the same dream of lilies in their season is good.

LION. If any one dreams that he combats with a lion, it signifies a quarrel, and that he shall engage with some resolute adversary: and if he dreamed he came off victorious, he shall certainly be so.

LIPS. To dream that one hath red handsome lips, is a sign your friends enjoy their health; and to have them dry and chapt, the contrary.

LIZARD. To dream that one sees a lizard, signifies ill luck and misfortune, by secret enemies.

LOGS. To dream that one is cleaving logs, is a sign that strangers shall come to the house of the party dreaming.

LOST OR LOOSING. For a woman to dream she has lost her wedding ring, signifies, she has but little love for her husband. But if she dreams she has found it again, it is a sign her love is not wholly lost.

LYING. To tell a lie in a dream is not good, except by players and jesters, who practice it.

MAID. To dream you obtain a young maid signifies joy. To dream you take away a maid by force, signifies sorrow. If a maid dreams that she has let a bird out of cage, she ought to be very watchful over herself, for it is a sign her virtue is in great danger.

MARKETS. To dream of markets filled with goods and folks, is a good dream for those that traffic; but an empty market the contrary. To dream you are riding to market, denotes a

and recreating himself without fear, he will have comfort and success in his affairs; but if the water be tempestuous, it falleth out contrarily. To dream of being in a ship or boat, and in danger of oversetting or shipwreck, it is a sign of danger, unless the party be a prisoner, or captive; and in that case it denotes liberty and freedom.

NIGHT-BIRDS. To dream of any sort of night-birds, as the owl, bittern, and bat, is ominous; and those who have such dreams should undertake no business on the day following. One that travels, by sea or land, and sees in his dream any of these birds, will fall into a great tempest or the hands of thieves.

NIGHT-MARE. To dream of being ridden by the night-mare, is a sign that a woman so dreaming shall be domineered over by a fool.

NIGHT-WALK. To dream of walking in the night signifies trouble and melancholy.

NOSE. To dream one has a fair and great nose, is good to all; for it denotes prosperity in affairs, and acquaintance with rich persons.

NOSEGAYS. To dream of gathering and making nosegays, is unlucky; showing that our hopes shall wither as fresh flowers do in a nosegay.

NUT-TREE. To dream that you see nut-trees, and that you crack and eat their fruit, signifies riches and content gained with labor and pain. To dream that you find nuts that have been hid, signifies that you will find treasure.

OLD WOMAN. To dream that you are courted by an old woman, and that you marry her, shows good luck in prosecuting your affairs.

OFFICES. To dream that one is deposed and put out of his office, estate, place or dignity, is ill to the dreamer.

OIL. To dream you are anointed with oil, is good for women; but for men it signifies shame.

ONIONS. For a man to dream that he eats or smells onions, garlic, leeks, &c., shows the discovery of hidden secrets, and threatens quarrels and contentions in domestic affairs.

ORANGES. To dream that one sees and eats oranges, signifies wounds, grief and vexation, whether they be ripe or not.

ORCHARDS. To dream of orchards, gardens and flowery places, are emblems of pleasure. If they abound with good fruit, it signifies riches and plenty. If you dream you see an orchard with all sorts of trees, very great and blossoming, it is

a sign of joy, comfort and recreation; but if they are dry, with out leaves, it denotes vexation.

ORGAN. To dream that you hear the rich musical sound of an organ, signifies joy.

OVEN. To dream that you see an oven burning hot, signifies change of place.

OWLS. To dream of owls, howlets, barns, church-yards, &c., betokens melancholy, imprisonment, keeping one's chamber, and sickness.

OXEN. To dream of fat oxen, denotes a year of plenty and fruitfulness; but if they appear poor and lean, it threatens a year of scarcity and famine. To dream that you feed oxen is a good sign, but to see oxen go to water is a bad sign.

OYSTERS. To dream of opening and eating oysters, shows great hunger which the party dreaming shall sustain; or he shall take great pains for his living.

PALM. If one dreams that he sees or smells the palm, it signifies prosperity. If it be a woman that dreams so, she shall bear children: if it be a maid, she will be suddenly married.

PAPER. To dream you read or write on paper signifies news. If you blot or tear your paper, it signifies the well ordering of your business.

PAIL. To dream of milking in a dirty pail, is not a good sign.

PARTRIDGES. To dream of partridges is a sign that a man shall have to do with women that are malicious, ungrateful, and void of conscience.

PEACHES. To dream of peaches in season, denotes content, health and pleasure.

PEACOCK. To dream you see a peacock, is a sign you will marry a handsome wife, and will grow rich, be in great honor, and be beloved. If a woman has such a dream, it shows her husband shall be a pretty man but a great spooney.

PEARS. To dream of pears, denotes great success and expedition in business.

PICTURES. To dream one draws pictures, signifies joy without profit; of seeing one's own picture drawn, signifies long life.

PIES. To dream you make pies, is joy and profit.

PIGEONS. To dream you see pigeons, is good.

PINE-TREE. To dream you see a pine-tree, denotes idleness and remissness.

PLANT. To dream that any plant cometh out of your body, is

death. To dream of plants quick in growth, as the vine and the peach-tree, denotes that the good and evil portended shall quickly happen; but trees that are slow of growing, as the oak, olive, &c., shows that the good or evil that shall happen to us shall be long in coming.

PLAYS. To dream you see a comedy, farce, or other recreation, signifies success in business. To see a tragedy acted, signifies labor, loss of estate, grief and affliction.

PLOUGH. To dream of a plough is good for marriage, procreation, and such like affairs; but it requireth some time to bring it to perfection.

PLOUGHING. To dream of ploughing is good; but if the horse seems to sink into the ground, it portends loss of labor, dearth of corn, and ill-harvest weather.

POLE-CAT. To dream a man catches a pole-cat, or skunk, shows he shall have some ill-natured woman.

POND. To dream of a little pond, signifies the love of a beautiful woman: if a woman have that dream, she shall have her desires accomplished. To dream that your pond is dried up, signifies poverty or death. To dream that you are in a boat upon a pond of clear water, is very good, and signifies joy, and success in affairs.

POT-HERBS. To dream of pot-herbs, especially such as have a strong smell, signifies a discovery of hidden secrets in your domestic concerns.

PORTRAIT. If a man dreams he sees a portrait or statue of a handsome naked woman, it signifies good luck.

POVERTY. To dream of being in poverty signifies good to some; but cross fortune to those that make commodity of their tongue and fair speech.

PRAYERS. To dream you put up prayers and supplications to God, signifies happiness.

PRECIPICES. To dream that one sees great precipices, signifies much injury to person and goods, and danger by fire.

PREDECESSORS. To dream of predecessors, as grandfathers, and other ancestors, signifies care.

PRISONERS. To dream of seeing prisoners executed, is a good dream, and signifies a boldness of courage, and a very clear conscience.

PURSE. To dream that one hath lost his purse, is good and auspicious, if it be old and empty; for then thereby it signifies that the party dreaming shall either have a new one, or one that is full. But if he dreamed he found it again, he is like to have no other.

QUAGMIRE. To dream one is falling into a quagmire, shows obstructions and difficulty in business.

QUAILS. To dream of quails signifies bad news at sea, debates, quarrels and treachery.

QUARRELS. If a man dreams of quarrels and fighting, he shall hear some unlooked-for news, or embrace some joy he thought of.

QUINCES. To dream one sees quinces, signifies they shall meet with some change in affairs that shall be for the better.

RACE. To dream one runs a race, is certainly good to all except sick persons.

RADISHES. To dream of radishes, signifies a discovery of secrets or domestic jars.

RAIN. To dream of a soft shower of rain, without storm or tempest, signifies to laborers gain and profit. To dream of a long continuing rain, with hail, tempest and thunder, signifies affliction, trouble, losses and peril.

RAINBOW. To dream you see a rainbow in the sky, betokens the changing of your present estate and manner of life. To dream you see a rainbow in the east, is a good omen to the poor and sick; for the former will get an estate, and the latter their health. If you see it in the west, to the rich it is good, to the poor, a bad sign. To dream you see the rainbow directly over your head, or near you, signifies a change of fortune: note also, that in your dream the rainbow on the right hand is good, on the left ill; and you must judge the right or left, according to and facing the sun.

RICE. To dream of eating rice, denotes great abundance of instruction.

RIDE. To dream you ride with a company of men, is very lucky and profitable; but with women it signifies misfortune and deceit.

RIDING. To dream one is riding in a coach, and that he sits at ease, and is much pleased therewith, denotes the party so dreaming to be proud, and one that will spare no expence to gratify his vanity.

RING. To dream you bestow a ring upon any one, signifies damages. To dream of rings betokeneth weddings.

RINGING. To dream of ringing of bells, to the party dreaming signifies going to law, contention, or scolding of wives.

RIVER. To dream that you see a river of water clear, pre-
sageth good to all persons. To dream one sees a river of water

troubled, signifies that one shall be out of his master's favor. To dream of being in a tempestuous river, and you are not able to escape, and of swimming in a great river, signifies future peril and danger.

ROAST MEAT. To dream you eat roast meat, signifies that you are fallen into sin and gluttony.

ROOTS. Roots which have a strong smell in eating, signify the revealing of secret danger. Roots having a head, and being nourishing, denote profit.

ROSEMARY. To dream you smell of rosemary, signifies labor, trouble, sadness and weakness; physicians only excepted, to whom such dreams are propitious.

ROSES. To dream of seeing and smelling roses in the season of the year, is a good sign to all persons. If the dream be when roses are out of season, it signifies the contrary.

ROTTEN FRUIT. If a man dreams he hath gathered rotten fruit, it signifies adversity and loss of children.

RUN. For a man to dream that he would run and yet cannot lift up his feet, shows he hath an earnest desire to accomplish somewhat, which he will find very difficult. When a sick person dreams he runs, it is a good sign.

SCORPIONS. To dream you see scorpions, signifies ill luck and misfortunes.

SCRATCHED. To dream of being scratched, betokens to him that is in debt, that he shall speedily acquit himself; to others it foretells hurt.

SEA. To dream of walking upon the sea, is good to him that would travel; as also to a servant and to him who would take a wife, or who hath a lawsuit. To a young man, this dream is love of a delightful woman. To a woman, it signifies she lives a dissolute life; for the sea is like a harlot, because it hath a fair appearance and show, but in the end brings many to evil. To dream you walk in the sea, near the shore, or catch sea-fish, is a bad dream.

SEAT. To dream one has fallen from his seat, and would fain get into it again, signifies that whatever office or employment he is in, he shall be displaced from it, and not be able to recover it again.

SERPENT. To dream you see a serpent turning and winding himself, signifies danger and imprisonment: it denotes also sickness and hatred. To dream that you kill a serpent, is a sign that you will overcome your enemies. To dream of beating serpents is very good, and if a serpent be approaching near

to do you hurt, but does it not, it is a sign that some ill woman shall be disappointed of her designs.

SHEARING OF SHEEP. To dream of shearing sheep, gathering nops, setting of hens, breeding of ducks, serving of cattle, and farrowing of a sow, are all auspicious and good, and signify thriving. Also to dream of sheep or cows, signifies wealth and great plenty.

SHIP. To dream of seeing ships freighted with goods, denotes prosperity. If you dream of seeing ships endangered by a tempest, it signifies peril.

SHIPWRECK. To dream you suffer shipwreck, the ship being overwhelmed, is dangerous to all, except those detained by force; to them it signifies liberty.

SHOES. To dream of loosing one's shoes and walking bare-foot, signifies pain in the feet and sickness. It also denotes loss and reproaches, to those of a sanguine complexion, and more especially if this dream should come to you in the first days of the moon.

SHOOTING. To dream you are out a shooting, is very favorable if you kill much game: to the lover, it shows a mistress kind and good humored, who will make him an excellent and notable wife: to the tradesmen and farmer, success and riches: to the sailor, wealth acquired in a distant country: but if you dream you kill little or no game, then it presages bad luck, and disappointment in love.

SHOOTING WITH A BOW. To dream you shoot with a bow, signifies comfort and success.

SHOWER. To dream of a shower without tempest of wind, signifies gain.

SICKNESS. To dream one is sick, signifies idleness and want of work. To dream one comforts the sick, and prescribes them medicine, denotes profit and felicity.

SILVER. If one dreams he gathers up quantities of silver, it signifies deceit and loss.

SINGING. If any one dreams he sings, it signifies he will be affected and weep. To dream you hear singing or playing upon instruments, signifies consolation in adversity, recovery of health to those that are sick. To hear birds sing, signifies love, joy and delight.

SISTERS. To dream you see your deceased brothers and sisters, signifies long life.

SON. To dream that a man talks with his son, signifies some damage that will suddenly accrue to him.

SNOW. To dream of snow, denotes a good harvest to the husbandman. To merchants it signifieth hindrance in their negotiations and voyages; and to soldiers, that their designs will be frustrated.

SOLDIERS. To dream you see soldiers, to those of a sanguine complexion, may prove literally true; but to the phlegmatic, it bids them look for sudden dissolution.

SPINNING. To dream of spinning is good, and shows a person to be diligent and industrious.

SPIRIT. To dream that you see a spirit before you of a comely aspect, and attired in white, denotes joy and consolation; but if it be deformed and black, it signifies deceit and temptation to sin.

SQUIRREL. If one dreams that he keeps a squirrel at home, it denotes that he shall love some ill-natured woman, by whom he will be decoyed; or else some domestic, who will have the ascendancy over him.

STAFF. To dream you have a staff in your hand, signifies sickness; but to dream you throw it away, denotes recovery.

STARCHING. To dream that one is starching of linen, signifies advantage to the poor; but to the rich, decay and loss.

STARS. To dream you see stars clear and fair, is good for a traveller, for it shows prosperity and advantage in a voyage or journey; also good news. But on the contrary, to see them dusky and pale-colored, signifies all sorts of mischief. Seeing the stars vanish and disappear, signifies poverty, vexation, and disturbing cares to those that are rich,—and death to those that are poor.

STATUES. To dream of seeing brazen statues moving, signifies riches. But to dream you see great statues moving like monsters, denotes terrors and perils.

STINGS. To dream you are stung, signifies grief and care. To many they have signified love, and likewise great injuries by wicked persons.

STRANGE. For a man to dream he is in some strange place, and doth not know how he came thither, signifies either imprisonment, or that some living shall fall to him.

STRIPES. It is a good thing for a man to dream that he gives stripes to those that are under him, except it be to his wife. But to be beaten with leather, reeds, or cudgels, is not good.

SUN. To dream of the sun, is good fortune, and signifies advancement to honor; for the sun signifies felicity; but the moon, instability of fortune. To see the sun clear, signifies

assuredness among great persons, who will accomplish their designs. To see the sun in a cloud signifies danger. To dream you see the sun and moon together, is an ill sign. To see the sun come out of the sea, or rise in the horizon, signifies good news, and success; to see the sun set, signifies the contrary.

SWALLOW. To dream of a swallow, signifies no evil, if she makes no attempt to fly away; but if she fly away, it denoteth much evil.

SWAN. To see a swan in your dream, signifies joy, revealing of secrets, and health to the dreamer; but if it sings, it foretells death.

SWEETHEARTS. If a man dreams of his sweetheart that is absent, and she seems to be more fair than usual, it is a sign she is chaste or constant: but if she looks black, or sickly, you may be assured she hath broken her faith, and is become altogether inconstant.

SWELLING. If one dreams he hath swellings, warts or pustules on the body, it signifies he will become rich.

SWIMMING. To dream of swimming or wading in the water, is good, so the head be kept above water; but to dream the head is sunk under, is a dangerous dream; for it imports to merchants, loss of ships; to women, loss of husbands; and to others, some capital cross.

SWINE. In dreams, swine denote lazy persons, who think of nothing but how to prey upon other people's goods. They signify also covetous persons, who live, to advance their heirs after their decease. To dream you trade in swine, signifies sickness. To dream you see a sow with a litter of pigs, denotes distress, and a large family, without the proper means of providing for them.

SWORD. To dream of naked swords, signifies some debate, or hot contest in words, which will soon be appeased when the heat is over.

TARTS. To dream one makes tarts signifies joy and delight.

TEETH. To dream you loose your teeth, signifies loss of friends. - To dream you have false teeth, denotes sudden death.

TETTERS. If one dreams he is full of tetters, it signifies he shall grow rich.

THIRST. If any one dreams that his thirst is quenched and that he has drank his fill of water, if the water did appear clear and acceptable to him, he will live joyfully and become very wealthy; if the water be troubled, lukewarm, stinking and dirty he will end his days in affliction.

THIGHS. For a maid to dream her thighs are broken, foretelleth she will marry a stranger—for a married woman, the death of her husband. To dream your thighs are grown bigger and stronger denotes plenty and advancement; if a woman dreams so she will have comfort by her children.

THORNS. To dream you walk upon thorns signifies destruction to your enemies.

THROAT. If any one dreams his throat is cut, he will be injured by some person or other. If he dreams he cuts the throat of another, he will do himself some great injury.

THUNDER. To dream of thunder, signifies affliction to the rich but to the poor, repose.

TOADS. To dream that you destroy toads, signifies victory over your enemies.

TOMBS. To dream you are erecting a tomb, signifies marriages, weddings, and birth of children; but if the tomb fall to ruin, it signifies sickness and destruction. To have a sepulchre or tomb, is a good dream in general.

TOP. To dream you play with a top, is pains and travail, yet in the end may produce something that is good.

TORCH. To dream of holding a burning torch in the hand, is a good sign to those that are young, for it signifies they shall enjoy their loves, accomplish their designs, overcome their enemies, and gain honor and good will from all persons. To dream you see a torch extinguished, or darkened, signifies sadness, sickness and poverty.

TRAVELLING. If one dreams he is travelling through a wood, and that he sticketh in the briers and bushes, it betokeneth many troubles and hindrances. To travel over high hills and mountains, and rocky places, signifieth advancement, but with much difficulty obtained.

TREASURE. To dream you find treasure hid in earth, whether it be little or great, is evil.

TREES. To dream that you fell trees signifies loss. To dream you are climbing them signifies future honor. To see withered trees, deceit. To see trees bearing fruit signifies gain: to see them with blossoms, signifies much expedition in business. To dream you are changed into a tree, signifies joy and profit.

VICTUALS. To dream of victuals, and that you eat a great variety of it, signifies loss.

VINE. To dream you see a vine, denotes abundance, riches fertility, and a large family.

VINEGAR. To dream that you drink or bathe in vinegar, signifies sickness.

VIRGIN. For a maid to dream she has lost her virginity, signifies great danger.

VIOLIN. To dream one plays or sees another play upon a violin, or other musical instrument, signifies affection and concord between man and wife, master and servants, &c.

WALKING. To dream one is walking in the dirt, or among thorns, signifies sickness. To dream one is walking in the water, or some torrent, signifies adversity and grief. To dream you walk in the night, signifies trouble and melancholy.

WALNUTS. To dream one sees or eats walnuts or hazelnuts, signifies difficulty and trouble.

WAR. To dream of war, and affairs of war, signifies trouble and danger to all except captains and soldiers, and such as live by it, for to such it is gain.

WASHING. For a man to dream he washes or bathes himself in baths or hot-houses, signifies riches and prosperity, and health to the sick. But to dream he washes or bathes himself contrary to the common custom or use, in his clothes, is evil, and betokeneth sickness and great danger. To dream that you wash in fountains, ponds, or current water, and in fair and clear floods, is good, but not that you swim, for that is a sign of danger and severe sickness.

WATER. See *Glass*.

WATER-MILL. To dream of being in a water-mill, signifies that the party shall have a great store of business to do; and the mill-dam holding back the water, shows he shall be much troubled.

WEDDINGS. For a man that is sick, to dream that he is wedded to a maid, shows he shall die quickly. If any one dream he is wedded to a deformed woman, it signifies discontent; if to a handsome woman, it denotes joy.

WEeping. To dream one weeps and grieves for a friend departed, or any other cause, is joy and mirth.

WELL. If a young man dreams he draws water out of a clear well, it signifies he will speedily be married to a fair maid who will bring him a portion; if the water be troubled, he will be disturbed by her, and suddenly fall sick.

WHEAT. To dream of eating white bread made of wheat, signifies gain to the rich, and damage to the poor. But to dream of eating coarse bread, though made of wheat, denotes to the poor profit and gain, and to the rich, losses.

WIFE. If a man dreams he sees his wife married to another, it denotes change of affairs or condition. If a woman dreams she is married to any other man than her husband, the same.

WINE. To dream of drinking sweet wine, denotes good success in law suits.

WOUNDS. To dream you are wounded in the stomach, betokens glad tidings.

DREAMS IN VERSE.

A maid to dream of verdant groves,
 She'll surely have the man she loves :
 But if the groves are nipt with frost,
 She'll be as sure in marriage cross't ;
 A peacock tells 'twill be her lot,
 To have a fine man, and a cot.
 To dream of lambs, or sheep astray,
 Her sweetheart soon will run away.
 To dream of letters, far, or near,
 She soon will from her sweetheart hear.
 To dream of bad fruit, her sweetheart
 A fair face has, but false at heart.
 To dream her sweetheart's at church zealous,
 If she has him, he will be jealous.
 A maid to dream of cats, by strife
 She'll lead but an unhappy life.
 To dream her sweetheart will not treat her,
 'Tis well, if she has him, he don't beat her.
 To dream her sweetheart gives a kiss,
 Instead of blows she will have bliss.
 If she dreams of bees, or honey,
 When wife, he'll let her keep the money,
 And be mistress of his riches,—
 Nay, if she will, may wear the breeches :
 And sometimes, life is not the worse,
 Where grey mare is the better horse,
 To keep things right in stormy weather,
 Thong and buckle, both together.
 To dream of timber, she'll be wed,
 To one who'll be a log in bed :
 But she'll be wed, who dreams of flies,
 To one that will be otherwise.

BOOK THIRD.

THE SYBIL'S BOOK OF FATE.

A NEW SPECIES OF DIVINATION, BY MEANS OF WHICH ANY PERSON MAY, WITHOUT THE AID OF ASTROLOGY, PROCURE CORRECT ANSWERS TO QUESTIONS TOUCHING FUTURE EVENTS.

To obtain true answers for any of the following classes of questions touching future events, the reader must consult the Key on page 55, in this wise: Write four lines on a slate, or piece of paper, the subject of which should always relate to the question asked; or you may write your own name in full for one line, the month, and day of the month, for the second line, &c. After having written these four lines, you must count the letters in each line, and if the number is odd, put one dot at the end, thus (•); and if it is even, put two dots (••) at the end. You must compare the position of these dots exactly with a column of dots at the head of the Key, on page 55, and finding a column agreeing, pass your finger down that column to the letter opposite the number of the question asked, (all the numbers being ranged on the left margin of the Key.) Having thus found the letter, turn to the same letter in the pages of the book, and under that letter again match your column of dots with similar dots on the left margin of the answers, and opposite you have the correct answer.

Those who consult this book should observe, however, that where questions are asked relative to individuals or law suits, the best way is to insert the proper names of the parties. We give some examples to illustrate:—

-Is John Smith honest and candid?	Shall I gain my suit at law?	Have I any enemies?
Abram •	Plain- { John Thomas ••	I certainly ••
Jones •	tiff } Smith ••	hope not ••
John ••	Defen- { Alexander Coe ••	John ••
Smith •	dant } Jones •	Brown •

In cases where an indefinite answer to a question is given, and the person asking wishes to consult the oracle again, the month and day of the month should always be included in the four lines written, on the second occasion. It is also proper to observe that any answer may be obtained to any question, whether it be in the page of questions or not, if such question be classified under the right number.

QUESTIONS WHICH MAY BE ASKED.

- 25.—Can I rely upon ——'s (naming the person) promises?
- 31.—Shall I acquire much property?
- 19.—Will she have a son or a daughter?
- 29.—What does my dream signify?
- 17.—What sort of a husband is ordained for me?
- 23.—Shall I obtain what I wish for?
- 27.—Shall I gain my suit at law?
- 31.—Shall I make anything by this speculation?
- 15.—What sort of a wife, (if any,) shall I marry?
- 21.—Shall I meet with good success in life?
- 25.—Will my friend be true to his word?
- 1.—Have I any enemies?
- 29.—What will be my luck if I marry?
- 23.—Will I succeed in my desire?
- 27.—Will I be fortunate this year?
- 21.—Shall I live to be very old?
- 25.—May I expect favorable news?
- 13.—Will —— (naming the person) be released from prison?
- 3.—Who has got my (lost or stolen) property?
- 31.—Shall I ever inherit much property?
- 23.—Shall I prosper in what I now undertake?
- 25.—Is —— (naming the person) honest and candid?
- 11.—Is my lover sincerely true and constant?
- 29.—What will be my success in business?
- 9.—Is my sweetheart honest and true to me?
- 21.—Shall I ever be married?
- 31.—Will my business yield much this year?
- 23.—Will this bargain be in my favor?
- 27.—Shall I recover my property?
- 5.—How many children (if any) shall I have?
- 25.—Shall I marry the person I wish to?
- 29.—What will be my destiny?
- 7.—Will the patient recover from illness?
- 21.—Shall I live happily in the married state?
- 27.—Shall I overcome my enemies?

QUESTION	●●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●	●●●
1	N	P	R	S	T	V	W	Z	L	K	H	G	F	B	C	D	
3	L	K	H	G	F	D	C	B	N	P	R	S	T	V	W	Z	
5	Z	W	V	T	S	R	P	N	B	C	D	F	G	H	K	L	
7	B	C	D	P	G	H	K	L	Z	W	V	T	S	R	F	N	
9	F	D	C	B	K	W	V	T	S	R	P	N	L	Z	G	H	
11	T	V	W	Z	B	C	D	F	G	H	K	L	N	P	R	S	
13	S	R	P	N	L	K	H	G	F	D	C	B	Z	W	V	T	
15	G	H	K	L	N	P	R	S	T	V	W	Z	B	C	D	F	
17	W	Z	T	V	R	S	N	P	K	L	G	H	D	F	B	C	
19	C	B	F	D	H	G	L	K	P	N	S	W	V	T	Z	R	
21	D	F	B	W	C	Z	G	H	R	T	L	V	K	N	S	P	
23	H	L	G	R	D	T	S	C	V	F	Z	P	W	K	N	B	
25	K	G	S	H	Z	N	F	D	W	B	T	R	C	L	P	V	
27	P	N	L	K	V	F	Z	R	C	G	B	D	H	S	T	W	
29	R	T	Z	F	W	L	B	V	D	S	N	C	P	G	H	K	
31	V	S	N	C	P	B	T	W	H	Z	F	K	R	D	L	G	

B

•• Only one living one — a daughter.	•• A fidgety old maid of 36, but very loving.
•• Partially—but will be short lived.	•• He is a gay deceiver; but he truly loves you.
•• Possibly so, but somewhat doubtful.	•• Two or three, who cannot injure you.
•• A fine boy.	•• Probably a large amount.
•• The chances are favorable.	•• A young and handsome rich fellow.
•• It is quite probable.	•• Good fortune.
•• Yes, after a long time.	•• Be assured the chances are favorable.
•• She is an angel.	•• A pretty, but very naughty Miss.

C

•• •• A beautiful boy.	•• •• A methodist preacher of •• excellent parts.
•• •• Happily and speedily.	•• •• You think well of a person •• who speaks ill of you.
•• •• Foolish man—she is too •• good for you.	•• •• An heiress of great beauty •• and accomplishments.
•• •• Yes, considerable.	•• •• All right, yes.
•• •• The chances are favorable.	•• •• Much prosperity.
•• •• He is weak and fickle, but •• you have his heart.	•• •• Fate wills it otherwise.
•• •• It has been sold, and you •• will stand little chance •• of getting it.	•• •• One every fifteen months •• —number uncertain.
•• •• You will realise all your •• expectations.	•• •• You will not.

D

•• •• A flirt, who will run away •• from you.	•• •• Yes, you will. ••
•• You have very few real •• friends—and no decided •• enemies.	•• •• How can you have a doubt? ••
•• •• Not so much as you expect.	•• •• Yes—but with great diffi- •• culty.
•• •• A barber, disguised as a •• gentleman.	•• •• A sickly daughter. ••
•• •• It is quite probable.	•• •• It is very uncertain. ••
•• •• You will never have child- •• ren.	•• •• A married woman has it •• now.
•• •• Deliverance from prison is •• sure.	•• •• He thinks you may have •• money.
•• •• Fortune will attend thee.	•• •• Without doubt. ••

F

<p>•• A young girl, you will probably suspect who—do not expose her—she will perhaps return it, and be very sorry.</p>	<p>•• Some; but less than most people.</p>
<p>•• There can be nothing more sure.</p>	<p>•• A minister, who will be distinguished</p>
<p>•• It is but barely possible.</p>	<p>•• Not for some time to come.</p>
<p>•• He merely wants a wife to black his boots, and wait upon him.</p>	<p>•• A widow, with nine small children, and one at the breast.</p>
<p>•• She is heavenly true.</p>	<p>•• A large number, possibly twenty or more.</p>
<p>•• It is very uncertain.</p>	<p>•• An immense sum.</p>
<p>•• A black eye'd boy.</p>	<p>•• You may be sure of it.</p>
<p>•• Bad luck, unless you are wary.</p>	<p>•• The chances, at present, are excellent.</p>

G

•• A big negro, as black as
• your hat—he will keep
• it in spite of you.

•• There are several who hate
• you cordially.

•• By no means.

•• A devoutly pious man, but
• remarkably silly.

•• Never.

•• Yes.

•• One who is lovely and
• amiable.

•• As the fixed stars in the
• heavens.

•• It is quite improbable.

•• Seven healthy sons—one
• of which will be very
• distinguished.

•• Don't calculate upon it.

•• Good luck, and nine small
• children.

•• A fine healthy daughter.

•• You must be stupid, if you
• think otherwise.

•• I fear not,—but it is quite
• possible.

•• Yes, but with considerable
• difficulty.

H

•• You do her injustice by
•• even a doubt upon the
•• subject.

•• It is quite doubtful if you
•• have any.

•• Yes,—but you will have
•• after troubles.

•• You will be greatly fa-
•• vored.

•• You may not.

•• Fear not,—freedom will
•• soon be realized.

•• I am afraid not,—watch
•• warily.

•• You may count upon it.

•• You are not without ene-
•• mies—but it is no fault
•• of yours.

•• A boy, who will be a
•• great man.

•• More than you anticipate.

•• Yes.

•• A gay deceiver, who has
•• plenty of money.

•• A very young girl, who
•• will prove a scold.

•• You must not expect it.

•• A tall, slim, shabbily dress-
•• ed man—he is very poor,
•• and needs it more than
•• you do.

K

•• •• Three fine daughters. ••	•• A little dumpy woman, •• with sharp black eyes— •• you will not be able to •• get it again.
•• Unhappily, you will be very •• unfortunate ••	•• It is uncertain now,—try •• to-morrow. ••
•• That will depend upon •• your own prudence. ••	•• Yes,—but with trouble. ••
•• There is no doubt of it. ••	•• A blushing and red-haired •• maiden, remarkably mo- •• dest;—too much so to •• escape suspicion.
•• He is merely proud of •• your beauty. ••	•• Not for a long time. ••
•• Some,—but less than you •• hope for. ••	•• How can you ask such a •• silly question? ••
•• A widower, with nine lit- •• tle children. ••	•• A girl, of extraordinary •• beauty. ••
•• A very easy, good-natured •• person rather excites •• contempt than hatred— •• there are those who do •• not esteem you as you •• deserve.	•• The case is very dangerous •• —prepare for the worst. ••

I.

••• One high in office, and rich.	••• Yes.
••• You "love your enemy"— the only one you have —solve this!	••• A cunning rogue, who will never return it.
••• Yes, you will have good luck in that respect.	••• Yes—after much suffering.
••• Two only—a son and a daughter.	••• A boy.
••• As heaven itself.	••• One pious, devoted and affectionate.
••• If you avoid one accident, yes.	••• No, you are not prompt enough.
••• Don't be too sure, but I think so.	••• Escape in this instance is certain.
••• She is a pattern of purity, and a true lover.	••• You will gain a great deal of property.

N

•• •• Very doubtful indeed.	•• •• A fine gentleman, without •• cash.
•• •• You stand a good chance.	•• •• Most certainly.
•• •• I am afraid he is not honest.	•• •• You will never marry,— •• being too diffident.
•• •• More so than you are to her.	•• •• It will be a long time first.
•• •• You will be poor as a rat.	•• •• It is very doubtful.
•• •• A daughter.	•• •• With great exertion, you •• may.
•• •• A colored woman—you •• will see her yourself •• within two weeks.	•• •• Evil reports against you •• have been circulated by •• persons beneath your •• notice.
•• •• Do not borrow trouble—all •• will yet be well.	•• •• Five sons, all of them very •• smart.

P

•• Chaste as the icicle, from
•• purest snow, on Dian's
•• temple—and true as the
•• fixed stars of heaven.

•• One only,—and he *seems*
•• your friend.

•• Riches and honor.

•• It is very doubtful.

•• I think so,—but can't be
•• positive to-day.

•• A good natured, good look-
•• ing, sluttish person, who
•• delights in gay company.

•• A promising son,—but be
•• careful of him.

•• A shoemaker,—but he will
•• turn politician afterward.

•• You will have more than
•• you want.

•• It has been taken off a great
•• distance by two men,—
•• and hidden.

•• You must not expect it.

•• Yes, it is so ordained.

•• There will soon be cause
•• to rejoice.

•• Fear not; he is all right.

•• It's very doubtful—you are
•• too slack.

•• It is very doubtful indeed

R

•• I doubt it now,—try again •• to-morrow.	•• Yes,—as speedily as the •• law allows. †
•• A neighbor—it is not eighty •• yards from you now.	•• Vast wealth.
•• Doubt it not.	•• You are unfortunate in this •• respect.
•• The fates have ordained •• otherwise.	•• The fates will it otherwise.
•• A most interesting girl,— •• but sickly.	•• A rusty and crusty old •• bachelor.
•• Consult the Sibyl's book •• to-morrow.	•• You certainly will have •• none in wedlock.
•• He isn't nothing else.	•• You may, possibly,—ask •• two days hence.
•• Yes—you will be remarka- •• bly fortunate.	•• A shrew ; but smart, pretty •• and kind hearted.

S

•• Being truly a very good-natured person,—no one disputes the fact.

•• You will live in splendor and plenty.

•• Three pairs of twin daughters, and two sons.

•• You should have your ears boxed, if you doubt her.

•• A little, good-natured fat fellow, who will get lots of money.

•• He only admires you—be cautious.

•• There is nothing in the world surer.

•• You may be sure of it.

•• You are too bashful to pop the question.

•• The fates are against you.

•• With proper caution, the case will terminate favorably.

•• That depends upon one circumstance.

•• You have a false friend, who knows where it is.

•• There can be nothing more certain.

•• A lovely daughter.

•• Not at present,—but perhaps eventually.

T

•• •• Bad luck this time. ••	•• •• An extraordinary fine boy. ••
•• •• Yes, with prudence. ••	•• •• That depends upon one act •• of yours.
•• It is quite uncertain—you •• may, perhaps, learn to- •• morrow.	•• Freedom will soon come— •• borrow not trouble.
•• •• Positively, No. ••	•• •• You excite much gossip, but •• have no real enemies.
•• •• One who will deceive you. ••	•• •• An only son, who will die •• young.
•• •• She is somewhat coquettish, •• but she loves you truly.	•• •• A tall light complexioned •• man, but not very smart.
•• •• There is no need to appre- •• hend danger.	•• •• You will have poor success.
•• •• A middle sized, light com- •• plexioned man, with red •• hair—unless you have re- •• markable luck you will •• never recover it.	•• •• As the sun.

V

•• •• Yes; in a very short time.	•• •• It is very uncertain—above •• a dozen, however.
•• •• If you are temperate and •• industrious, yes.	•• •• A young spooney, but rich.
•• •• A son, but sickly.	•• •• Yes indeed; she never had •• an impure thought.
•• •• A female you little think •• would keep it—but she •• will.	•• •• It is uncertain now—next •• week you may learn.
•• •• Yes, with the exercise of •• common prudence.	•• •• Be careful—there are those •• who envy and watch you •• closely.
•• •• Do not doubt it.	•• •• Yes, if you yourself are •• honest.
•• •• There are many chances in •• favor of it.	•• •• Yes, go ahead with confi- •• dence.
•• •• Doubt him not.	•• •• A very pretty girl, but ex- •• travagant and coquettish.

W

•• A fine noble woman, older •• than yourself.	•• You will be rich and re- •• spected.
•• That depends upon your •• habits.	•• A fine looking man with •• black whiskers.
•• No, but do not despair, for •• you will be happy.	•• Nine small ones—eight of •• them daughters.
•• The doctor knows it to be •• otherwise.	•• A daughter.
•• He is a rake at heart, but •• adores you.	•• No.
•• You stand in danger of an •• enemy—be prudent.	•• You may be certain of it.
•• You may depend upon it.	•• A young man whom you •• have seen, and have par- •• tial knowledge of.
•• You deserve your walking •• paper for asking that.	•• Never fear but that you •• will

Z

•• •• No, indeed.	•• •• He worships you, and is •• true.
•• •• A daughter of great pro- •• mise.	•• •• Yes, you'll be lucky.
•• •• Probably not for a consider- •• able time.	•• •• A most ingenious fellow— •• you will not get it again.
•• •• Yes, impudence.	•• •• There is little doubt of it.
•• •• Yes, but with some trouble.	•• •• A very small amount.
•• •• Six—four sons, and two •• daughters.	•• •• None whatever.
•• •• You will meet with great •• difficulties.	•• •• Most probably.
•• •• You will die an old maid.	•• •• A lovely and noble girl, and •• rich, withal.

BOOK FOURTH.

SIGNIFICATION OF MOLES

ON MAN OR WOMAN, &C.

If either man or woman shall have a mole on the place right against the heart, it doth denote them undoubtedly to be very wicked.

If a mole be seen on a man or woman's belly, it doth demonstrate he or she shall be a great feeder or glutton.

If either man or woman shall have a mole on the bottom of the belly, it doth argue much debility, and to be often sick.

If a man shall have a mole on the knee, he shall then certainly obtain a comely and wealthy wife.

And if a woman shall have a mole on the right knee, it signifieth her to be honest and virtuous; if on the left, then she shall have many children.

If a man shall have a mole overthwart the nose, it doth denote he shall wander hither and thither, through many remote countries and cities.

A mole the like standing on a woman's nose, doth portend that she shall travel on foot through sundry countries.

If a man hath a mole on the gullet or throat, it doth demonstrate that he shall become very rich.

If a woman hath a mole on the nether jaw, it doth indicate that she shall lead her life in sorrow and pain of body, because she hath that within her body which shall hinder her from attaining and bearing of children.

If a man shall have the form of a mole on his tongue, it doth demonstrate that he shall marry with a rich and beautiful woman of great celebrity.

If either man or woman shall have a mole on any part of the lip, it doth portend that he or she be a great feeder or glutton; and to be much beloved, and very amorous.

If a man shall have a mole on the chin, it doth argue that he shall be rich both in the substance of money and possession.

Also a woman having a mole on the same place, it doth foretell that she shall come to the like wealth as the man.

If a man shall have a mole in either of the ears, it doth argue that he shall be rich, and much revered and spoken of.

If a woman hath a mole in the like place, it doth denote the same good-hap and fortune to her; and that besides she hath the like placed on the thighs or hams.

If either man or woman have a mole on the neck, it doth promise that they shall become very rich.

If a man shall have a mole in a manuer behind the neck, it doth demonstrate that he shall be beheaded, except God (through earnest prayer) prevents the same.

If as well the man as the woman shall have a mole on the loins, it doth demonstrate a weak and poor kindred, and to be always needy.

If a man shall have a mole on the throat, it doth promise that he shall marry both with a beautiful and rich woman.

If a woman shall have a mole on the same place, it doth signify that she shall also marry both with a wealthy, and very fair or comely man.

If either in the man or woman's hand a mole appear, it doth denote prosperity, good luck, and enjoyment of children.

If either the man or woman shall have a mole on the breast, it doth threaten that he or she shall be much harmed by miserable poverty.

A mole on the left side of the stomach, denotes a luxurious person, fond of high living.

A mole on the left shoulder, denotes trouble and affliction

A mole on the left shoulder, near the arm, denotes the person given to quarrels, strife, and hatred.

A mole in the middle of the stomach, denotes one subject to dangerous disease.

A mole on the right side of the forehead, promises riches and prosperity, and a mole on the right temple, signifies the like.

A mole on the left corner of the eyes, denotes the party subject to melancholy, and the diseases that proceed therefrom.

A mole on the left cheek, denotes poverty and affliction.

A mole on the lower part of the tip of the right ear, threatens the party with drowning.

A mole near the bottom of the nostrils, predicts a man or woman fortunate or lucky.

A mole on the middle of the right breast, denotes the person ingenious, and given to industry.

A mole on the left side of the belly, denotes affliction and great crosses.

A mole on the right foot, denotes the party to be endowed with wisdom and eloquence.

A mole on the left foot, denotes rash actions, whereby the party shall be endangered.

A mole on the knuckle-bone, promises good fortune.

A mole on the groin, or the right side, denotes good fortune, and on the left, the contrary.

A mole on the eye-brow, signifies speedy marriage, and a good husband.

A mole on the left breast, upon the beating of the heart, exactly in one place, denotes the parties, if of different sex, will not come together in matrimony.

A mole on the left shoulder, denotes labor, travail and sorrow.

A mole on the right thigh, foretells riches and much advantage by marriage.

A mole on the right cheek, denotes a timely marriage, and such a one as shall be prosperous.

A mole on the right knee of a woman, denotes easy labor, and a loving husband.

Moles on the arms and shoulders, if on the right side, portend wisdom and prudence. On the left, they signify proneness to debate and contention. But moles near the arm-holes and the region of the breast, signify beauty, riches, benevolence and high respect.

Moles on the thighs or loins of men or women, are signs of want; especially being found on the left side of the body, or the left side of the thigh; and let such take heed of venereal misfortunes.

A mole on the upper part of the breast, on either side, especially the left, signifies a man liable to poverty.

A mole on the left side of the heart, denotes wicked qualities; for persons thus marked, are rash, hasty, and head-strong in their actions.

A mole or moles on the belly of men or women, denote them ravenous, and great eaters.

BOOK FIFTH.

PROGNOSTICATIONS

CONCERNING THE BIRTH OF CHILDREN, FROM THE MOON'S AGE—CONCERNING THE DAY OF THE MONTH ONE MAY BE TAKEN SICK—TOGETHER WITH SOME IMPORTANT MATTERS RELATIVE TO LOVE-CHARMS AND SIGNS.

1. A child born within twenty-four hours after the new moon, will be fortunate, and live to a good old age. Whatever is dreamt on that day will be fortunate and pleasing to the dreamer.

2. The second day is very lucky for discovering things lost, or hidden treasure ; the child born on this day shall thrive.

3. The child born on the third day, will be fortunate through persons in power, and whatever is dreamed will prove true.

4. The fourth day is bad ; persons falling sick on this day, rarely recover.

5. The fifth day is favorable to begin a good work, and the dreams will be tolerably successful ; the child born on this day will be vain and deceitful.

6. The sixth day, the dreams will not immediately come to pass, and the child born will not live long.

7. On the seventh day do not tell your dreams, for much depends on concealing them ; if sickness befalls you on this day, you will soon recover ; the child born will live long, but have many troubles.

8. On the eighth day, the dreams will come to pass ; whatever business a person undertakes on this day will prosper.

9. The ninth day differs very little from the former ; the child born on this day will arrive at great riches and honor.

10. The tenth day is likely to be fatal ; those who fall sick will rarely recover ; but the child born on this day will live long and be a great traveller.

11. The child that is born on the eleventh day will be much addicted to religion, of an engaging form and manners.

12. On the twelfth day the dreams are rather fortunate, and the child born shall live long.

13. On the thirteenth day the dream will prove true in a very short time.

14. If you ask a favor of any one on the fourteenth day, it will be granted.

15. The sickness that befalls a person on the fifteenth day, is likely to prove fatal.

16. The child that is born on the sixteenth day, will be of very ill manners, and unfortunate; it is nevertheless a good day for the buying and selling of all kinds of merchandise.

17. The child born on the seventeenth day will be very foolish: it is a very unfortunate day to transact any kind of business, or contract marriage.

18. The child born on the eighteenth day will be valiant, but will suffer considerable hardships; if a female, she will be chaste and industrious, and live highly respected to a good old age.

19. The nineteenth day is dangerous; the child born will be very ill disposed and malicious.

20. On the twentieth day the dreams are true; but the child born will be dishonest.

21. The child born on the twenty-first day will grow up healthy and strong, but be of a selfish, ungentle turn of mind.

22. The child born on the twenty-second day will be fortunate; he or she will be of a cheerful countenance, religious, and much beloved.

23. The child that is born on the twenty-third day will be of an ungovernable temper, will forsake his friends, and choose to wander about in a foreign country, and be very unhappy through life.

24. The child born on the twenty-fourth day will achieve many heroic actions, and will be much admired for his extraordinary abilities.

25. The child born on the twenty-fifth day will be very wicked; he will meet with many dangers, and he is likely to come to an ill end.

26. On the twenty-sixth day, the dreams are certain; and the child then born will be rich, and greatly esteemed.

27. The twenty-seventh day is very favorable for dreams, and the child then born will be of a sweet and amiable and kind disposition.

28. The child born on the twenty-eighth day will be the delight of his parents, but will not live to any great age.

29. Children born on the twenty-ninth day will experience many hardships, though in the end they may turn out happily. It is good to marry on this day; and business begun on this day, will be prosperous.

30. The child that is born on the thirtieth day, will be fortunate and happy, and well skilled in arts and sciences.

CONCERNING CHILDREN BORN ANY DAY OF THE WEEK.

Sunday—The child shall be of long life, and obtain riches.

Monday—Weak, and of an effeminate temper, which seldom brings a man to honor.

Tuesday—Worse: though he may, with extraordinary vigilance, conquer the inordinate desires to which he will be subject, still he will be in danger of dying by violence, if he has not great procreation.

Wednesday—He shall be given to the study of learning, and shall profit thereby.

Thursday—He shall arrive to great honor and dignity.

Friday—He shall be of a strong constitution, yet perhaps remarkably lecherous.

Saturday—Is another bad day, but notwithstanding, the child may come to good, though it be seldom; but most children born on this day, are of a heavy, dull, and very dogged disposition.

LUCKY AND UNLUCKY DAYS FOR THOSE WHO FALL SICK.

Whoever, in the first day of any month, falleth sick, or in any infirmity, the third day ensuing is to be feared, which, if he pass, he shall certainly escape.

Those falling ill on the second day of any month, though they be long confined, yet shall they recover.

Any illness commencing on the third day, shall certainly terminate favorably.

Those falling sick on the fourth day, will probably linger until the twenty-eighth, which, if they pass, may possibly recover.

Those taken ill on the fifth day, may become very low, but will recover.

Persons falling sick on the sixth day, may recover, if they pass the fifth day of the ensuing month, but they will stand a poor chance of recovery.

The seventh is a lucky day, and one falling sick on this day may recover, even though having to endure great suffering.

The eighth day is an unfortunate one, and those falling ill on it will not be likely to survive.

Illness commencing on the ninth day shall not usually prove fatal, though sometimes

On the tenth day, the contrary.

The eleventh day is remarkably fortunate for those falling sick; they shall recover speedily.

It is a bad omen to be taken sick on the twelfth of any month, for unless you recover within two or three days, you will most certainly die within the year.

Those falling sick on the thirteenth day, if they pass five days, they shall quite likely recover.

The fourteenth is a lucky day, and those taken sick on it, will recover in 48 hours.

On the contrary, those falling ill on the fifteenth day may experience long and lingering illness, which will probably prove fatal.

Those taken on the sixteenth day, may escape, after some weeks of illness.

Persons falling ill on the seventeenth day are almost sure to die within three weeks.

The eighteenth is a lucky day, and those falling sick on that day will undoubtedly recover.

The nineteenth the same,—though the sickness may last much longer.

The twentieth is an uncertain day, and sickness commencing on this day frequently terminates fatally, if it continue more than five days.

The twenty-first day perils one's life for ten days,—that time passed, and you will recover.

Those falling sick on the twenty-second, will die within forty-eight hours, or after that time will certainly recover.

Those taken sick on the twenty-third will stand a chance of lingering illness, which will probably terminate favorably.

The twenty-fourth is another unlucky day, and those falling ill on that day, though they be partially restored, will probably die within three months.

On the contrary, the twenty-fifth is a very favorable day, and those falling sick will get well speedily.

The twenty-sixth portends a protracted illness, which will terminate favorably.

The twenty-seventh threatens death, though the chances of recovery are fair.

Those falling ill on the twenty-eighth, menace death.

Persons who are taken sick on the twenty-ninth day will have a very protracted illness, and recover slowly.

The thirtieth and thirty-first are uncertain days, and persons falling sick on either of these days, it cannot be known whether they will recover or not.

CHARMS TO KNOW WHO YOUR HUSBAND SHALL BE.

1. **ON ST. AGNES' DAY.** This is to be attempted on the 21st of January, St. Agnes' day. You must prepare yourself by a twenty-four hours' fast, touching nothing but pure spring water, beginning at midnight on the 20th, to the same again on the 21st; then go to bed, and mind you sleep by yourself; and do not mention what you are trying to any one, or it will break the spell; go to rest on your left side, and repeat these lines three times:—

St. Agnes, be a friend to me,
In the gift I ask of thee;
Let me this night my husband see—

and you will dream of your future spouse; if you see more men than one in your dream, you will wed two or three times, but if you sleep and dream not, you will never marry.

2. **BY BRIDE CAKE.** A slice of the bride-cake thrice drawn through the wedding ring, and laid under the head of an unmarried woman, will make her dream of her future husband.

3. **BY THE GARTER AND STOCKING.** The party inquiring must lie in a different county from that in which she commonly resides, and on going to bed, must knit the left garter about the right-legged stocking, letting the other garter and stocking alone; and as you rehearse the following verse, at every comma knit a knot:—

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

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

4. **CHRISTMAS SPELL.** During Christmas week, steep misletoe berries, to the number of nine, in a mixture of wine, vinegar and honey; take them on going to bed, and you will dream of your future lot; a storm in this dream is very bad; it is most likely you will then marry a sailor, who will suffer shipwreck at sea; but to see either sun, moon or stars, it is an

excellent presage ; so are flowers ; but a coffin is an index of a disappointment in love.

5. LENT CHARM. To be tried on any Friday in Lent, Good Friday excepted, when it is improper to try anything of the kind, and the mind ought to be more seriously disposed. Write twelve letters of the common alphabet on separate pieces of card, also twelve figures, and the same number of blank cards, then put them in a bag and shake them well, and let each present draw one ; a blank shows a single life ; a figure, in trigue ; and a letter, a happy marriage.

6. THE LOVE-LETTER CHARM. On receiving a love-letter that has any particular declaration in it, lay it wide open ; then fold it in nine folds, pin it next to your heart, and thus wear it till bed-time ; then place it in your left hand glove, and lay it under your head. If you dream of gold, diamonds, or any other costly gem, your lover is true, and means what he says ; if of white linen, you will lose him by death ; and if of flowers, he will prove false. If you dream of his saluting you, he means not what he professes, and will draw you into a snare. If you dream of castles, or a clear sky, there is no deceit, and you will prosper ; trees in blossom, show children ; washing, or graves, shows you will lose your lover by death ; and water shows that your lover is faithful, but that you will go through severe poverty with the party for some time, though all may end well.

SIGNS TO CHOOSE GOOD HUSBANDS AND WIVES.

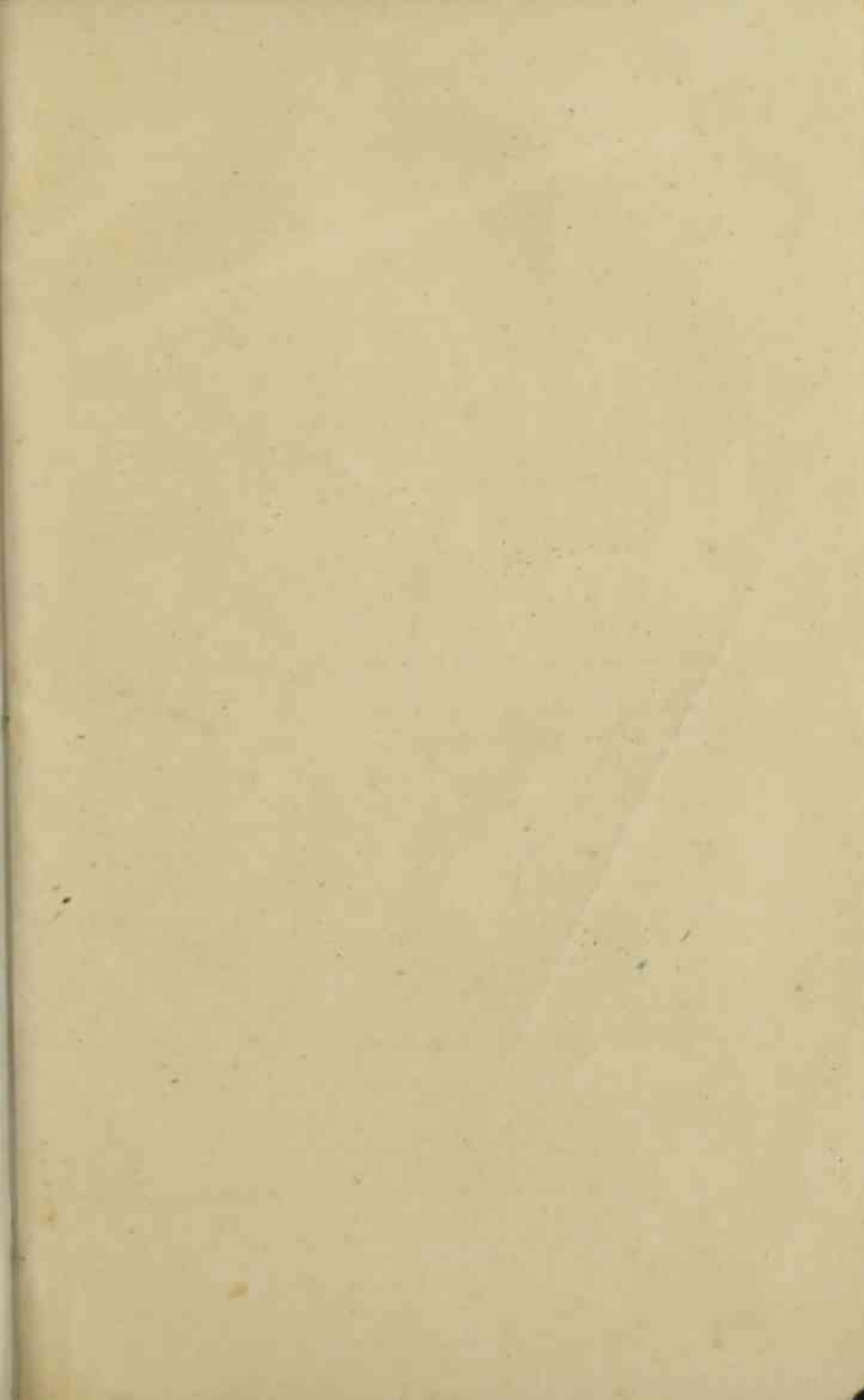
1. If the party be of a ruddy complexion, high and full nosed, his eyebrows bending archwise, his eyes standing full, of a black and lively color, it denotes him good natured, ingenious, and born to good fortune, and the like in woman, if born under the planet Jupiter.

2. If the party be phlegmatic, lean, and of a dusky complexion, given much to musing and melancholy, beware of such a one, of what sex soever.

3. An indifferent wide mouth, and full cheeks, smooth forehead, little ears, dark brown hair, and a chin proportionable to the face, is very promising.

4. An extraordinary long chin, with the under lip larger than the upper, signifies a cross-grained person, little fit for business, and given to folly.

5. A well set broad chin in a man, his face being round and not too great, and a dimple or dent in a woman's cheek, or chin, denotes that they will come together and live happily.



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