

THE
BOOK OF FATE,

FOUND IN THE CABINET OF

NAPOLEON BUONAPARTE,

Who esteemed it his Greatest Treasure, consulted it on all
Momentous Occasions, and always found its Revela-
tions the truest Insight into Futurity.



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REGISTERED BOOK
OF SCOTLAND
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BOOK OF THE

WALTON BRANCH

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

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

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

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

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

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

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

The Rider denotes good news from abroad, in money matters, a good situation in a foreign country, or good prospects. Who doubts his fortune is promised a lasting one by this emblem.

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

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

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

The Heart, if in the clear, signifies future pleasure; it promises recovery of money, if surrounded by dots. If a ring, or two hearts, the party is about to be married or betrothed; if a letter be perceptible near it, it shows the initial of the

person's name; if the letter be in the clear, the party is a virgin; if in the thick, a widow.

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

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

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

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

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

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

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

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

IV.—BY THE BIRTH OF CHILDREN WITH RESPECT TO THE MOON'S AGE.

To be born the *first* day of the new moon is very fortunate, for to such all things shall succeed well; their sleep will be sweet, and their dreams pleasant; they shall have long life and increase of riches.

A child born the *second* day of the new moon shall grow apace; but it will be much inclined to lust, whether it be male or female. On this day also, all thy dreams shall quickly come to pass, whether they be good or bad. It is also good on this day to open a vein, if there be occasion.

show a person to be credulous, foolish, and apt to be enticed to any thing. Lips of a different size denote a person to be discreet, of a ready wit, but somewhat hasty. To have one lip bigger than the other, denotes the party to be of a dull, sluggish temper, and much addicted to folly.

The lips they so much dote on for a kiss,
Oft tell fond lovers when they do amiss.

Voice.—A great and full voice, in either sex, shows them to be of a great spirit, confident, proud, and wilful. A faint and weak voice shows a person of a good understanding, nimble fancy, a little eater, but weak of body and timorous. A loud and shrill voice denotes one sagacious and ingenious, but capricious, vain-glorious, and too credulous. A weak, trembling voice, denotes one to be envious, suspicious, slow in business, and fearful. A loud, shrill, and unpleasant voice, signifies one bold and valiant, but quarrelsome. A voice beginning low, or in the bass, and ending high in the treble, denotes a person to be violent, angry, bold, secure.

Thus by our voice 'tis to the artist known,
Unto what virtue, or what vice we're prone;
And he that will of a good wife make choice,
May choose her by observing of her voice.

Chin.—A thick and full chin shows a man inclined to peace, honest, but slow of invention. A peaked chin, reasonably full of flesh, shows a good understanding, a high spirit, and laudable of conversation. A double chin shows a man of peaceable disposition, but of dull apprehension, vain, credulous, and secret in his actions.

Ears.—Great and thick ears are certain signs of a foolish person; but small and thin ears show a person to be a good wit, grave, secret, modest, and one willing to serve his friend. He whose ears are no longer than ordinary, is a bold man, uncivil, vain, and foolish.

Whoe'er his praise unwillingly does hear,
Shows a good life as well as a good ear.

Face.—A face apt to sweat on every motion, shows the person to be of a hot constitution. A very fleshy face shows the person to be of a fearful disposition, but a merry heart, and withal, bountiful and discreet. A lean face denotes the person to be of a good understanding, but somewhat capricious.

Nails.—Broad nails show a gentle disposition, bashfulness, and afraid of speaking before superiors. If round the nails there is any excoiation, or sprouting of the skin, the person

is luxurious, fearful, and an epicure, loving enjoyment. When there are certain white marks at the end, they testify that the person is improvident, soon ruining his fortune through negligence. *Narrow* nails indicate a desire to attain knowledge in the sciences. When to narrowness they add some degree of length, the person is led away by ambitious desires, aiming at things he cannot obtain; one who, having formed notions of grandeur, grasps at the shadow, while he loses the substance. If at both ends there is a redness, or mixture of several colours, the person is choleric, and delights in fighting. When the end is black, the man loves agriculture; he places happiness in mediocrity, and from thence avoids the cares attendant on either extreme of fortune. *Round* nails declare a hasty person, yet good-natured, and very forgiving, a lover of knowledge, honest in mind, doing no one any harm, and acting according to his own imagination, being rather too proud of his own abilities. When the nails are *long*, the person is good-natured, but placing confidence in no man, being from his youth conversant in deceit, yet not practising it, from the goodness of his nature and a love of virtue. *Fleshy* nails show a calm person and idler, loving to sleep, eat, and drink; not delighting in bustle and a busy life. *Little round* nails discover a person to be obstinate, seldom pleased, inclining to hate every one, as conceiving himself superior to others, though without any foundation for such conception. *Pale* or *lead-coloured* nails denote a melancholy person, one who through choice leads a sedentary life, and would willingly give up all things for the sake of study. *Red* and *spotted* nails indicate the person choleric and martial, delighting in cruelty and war; his chief pleasure being in plundering of towns, where every ferocious partiele in human nature is glutted to satiety. When upon the nails you find any *black spots*, they always signify evil, as white ones are a token of good. When the nails are *white*, and long, the person is subject to great sickness; he is well-made and comely, but much inclined to women, who deceive him through false pretences, and shortly bring him to ruin. If upon the white there appear pale lead-coloured spots, a short life and addicted to melancholy.

Moles.—These are little marks on the skin, although they appear to be the effect of chance or accident, and might easily pass with the unthinking for things of no moment, are nevertheless of the utmost consequence, since from their colour, situation, size, and figure, may be accurately gathered the temper of, and the events that will happen to, the person bearing them.

A mole on the wrist shows the person to be of an ingenious and industrious turn.

A mole between the elbow and the wrist shows a placid and cheerful disposition.

A mole near either elbow shows a restless and unsteady disposition.

A mole on the right or left arm shows a courageous disposition.

A mole on the left shoulder shows a person of a quarrelsome and unruly disposition.

A mole on the right shoulder shows a person of a prudent and discreet temper.

A mole on the loins shows industry and honesty, an amorous disposition.

A mole on the hip shows that the person will have many children.

A mole on the right thigh shows that the person will become rich, and good luck in marriage.

A mole on the right knee portends that the person will be rash, with an inconsiderate turn.

A mole on each leg shows that the person is indolent, and indifferent as to what happens.

A mole on the right eye-brow announces speedy marriage; and that the person to whom you will be married will possess many amiable qualities, and a fortune.

A mole on either cheek signifies that the person never shall arise above mediocrity in point of fortune, though at the same time he will never sink to real poverty.

A mole on both cheeks denotes the person will know a deal of trouble, losses, and crosses, but at last arrive to be a great tradesman, and will gain great riches, will be a very public character, and also fond of rural scenes.

A mole on the upper or lower lip represents the person to be fond of delicate things, and very much given to the pleasures of love, in which he or she will be successful.

A mole on the side of the neck shows that the person will narrowly escape suffocation, but afterwards rise to great consideration by an unexpected legacy or inheritance.

A mole on the throat denotes that the person will become rich by marriage.

A mole on the bosom portends mediocrity of health and fortune.

A mole under the left breast over the heart, foreshows the man will be of a warm disposition, unsettled in mind, fond of rambling, and light in his conduct; in women, it shows sincerity in love, quick conception, and easy to travel in child-birth.

A mole on the belly denotes the person to be addicted to sloth and gluttony.

A mole situated in the recesses which modesty conceals from view, as not to admit of being discovered but by another; and yet to have a mole so placed is the most fortunate for them.

II.—BY PALMISTRY.

Palmistry is the art of reading the fortune from the lines of the hand, which are as follows:—

The line of life reaches from the wrist almost to the root of the fore finger. The table line is in the middle or table of the hand, and in some hands runs along the four mounts, participating of the influence of the respective planets governing them; the middle running across the hand, and sometimes obliquely, it takes its beginning at the rising of the fore finger, near the line of life, ending at the mount of the moon. The line of the brain usually called the liver line, reaches to the table line, making a triangle thus, Δ . The girdle of *Venus* begins near the joint of the little finger, and ends between the fore finger and middle finger. The line of death or great misfortunes, when it appears plain, and therefore it is called the sister line, ending at its end and the percussion, is between the mount of *Venus* and that of the moon; the wrist lines commonly called *Roseata*, are known by the joints that part the hand.

There are many letters often formed in the hand, called sacred characters, and of these I shall speak, as they relate to good or bad fortune:—An *A* found between the mount of the moon and hollow of the hand, denotes sickness and losses; if it appear toward the mount of *Venus*, it denotes success in love affairs, and prosperity. If a *T* be on the mount of *Venus*, it denotes success in love affairs; but if it come so low as to cut the line of life, then it denotes crosses and misfortunes in love, and much mischief. A *P* on the ball of the thumb denotes honour and preferment, *Q* in the angle or hollow many marriages, and *X* vexation and trouble.

III.—BY THE GROUNDS OF TEA OR COFFEE.

Pour the grounds of tea or coffee into a white cup, shake them well about in it, so that their particles may cover the

surface of the whole enp; then reverse it into the saucer, that all the superfluous parts may be drained, and the figures required for fortune-telling be formed. The person that acts the fortune-teller must always bend his thoughts upon him or her that wish to have thcir fortune told, and upon their rank and profession, in order to give plausibility to their predictions. It is not to be expected upon taking up the cup, that the figures will be accurately represented; but the more fertile the fancy shall be of the person inspecting the cup, the more he will discover in it. In this amusement, each must himself be a judge under what circumstances he is to make changes in point of time, speaking just as it suits, in the present, the past, or the future.

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

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

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

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

The Serpent, always the emblem of falsehood and enmity, is here a general sign of an enemy. On the top, or in the middle of the cup, it promises to the consulting party the triumph which he desires over his enemy: but he will not obtain it so easily if the serpent be in the thick or cloudy

part. By the letter which frequently appears near the emblem, the enemy may easily be guessed, as it marks the initial of his name.

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

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

The Star denotes happiness if in the clear, and at the top of the cup; clouded, or in the thick, it signifies long life, though exposed to various troubles; if dots are about it, it foretells great fortune, honours, &c. Several stars denote so many good and happy children; but surrounded by dots, show that your children will cause you grief and vexation.

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

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

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

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

THE BOOK OF FATE.

HOW TO WORK THE ORACULUM.

MAKE marks in four lines, one under another, in the following manner, making more or less in each line, according to your fancy:—

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Then reckon the number of marks in each line, and if it be *odd*, mark down one dot; if *even*, two dots. If there be more than nine marks, reckon the surplus ones over that number only; *vix.*—

The number of marks in the first line of the foregoing are *odd*; therefore make one mark, thus, *

In the second, *even*, so make two, thus, **

In the third, *odd* again, make one mark only, *

In the fourth, *even* again, two marks, **

TO OBTAIN THE ANSWER,

You must refer to the ORACULUM, at the top of which you will find a row of dots similar to those you have produced, and a column of figures corresponding with those prefixed to the questions; guide your eye down the column at the top of which you find the dots resembling your own, till you come to the letter on a line with the number of the question you are trying; then refer to the page having that letter at the top, and on a line with the dots which are similar to your own, you will find the *answer*.

The following are unlucky days, on which none of the questions should be worked, or any enterprise undertaken:—Jan. 1, 2, 4, 6, 10, 20, 22;—Feb. 6, 17, 28;—March 24, 26;—April 10, 27, 28;—May 7, 8;—June 27;—July 17, 21;—Aug. 20, 22;—Sept. 5, 30;—Oct. 6;—Nov. 3, 29;—Dec. 6, 10, 15.

** It is not right to try a question twice in one day.

He whose hair is of a brownish colour, and curled a little, is a well-disposed man, and a lover of peace.

Forehead.—The forehead that riseth in a round, signifies a man liberally minded, of a good understanding, and generally inclined to virtue. He whose forehead is low and little, is of a good understanding, magnanimous, confident, and a great pretender to love and honour.

Eye-brows.—Those eye-brows that are much arched, whether in a man or woman, shows the person is proud, high-spirited, bold, and threatening, and a lover of beauty. Those, on the other side, whose eye-brows are black, and the hair of them but thin, will do nothing without great consideration, and are bold and confident in the performance of what they undertake.

Eyes.—He whose eyes are hollow in his head, is one that is suspicious, malicious, perverse in his conversation, and of an extraordinary memory. He whose eyes are, as it were, starting out of his head, is a simple foolish person. He who looks studiously and acutely, with his eyes and eye-lids downwards, denotes thereby to be of a malicious nature, very treacherous and false. He who hath a wandering eye, and which is rolling up and down, is for the most part a vain, simple, deceitful man, lustful, treacherous, or high-minded. He whose eyes are twinkling, and which move forward or backward, show the person to be luxurious, unfaithful, and hard to believe. They whose eyes are addicted to be blood-shot, are naturally choleric, proud, cruel without shame, and much inclined to superstition.

Nose.—A long and thin nose denotes a man bold, furious, angry, vain, and credulous. A bottle-nose is what denotes a man to be vain, false, luxurious, weak, and uncertain. A nose broad in the middle, and less toward the end, denotes a vain, talkative person, a liar, and one of a bad fortune. He who hath a long and great nose, is an admirer of the fair sex, addicted to vice, and very ignorant. A nose that turns up, and is long and full on the tip of it, shows a person that has it to be bold, envious, luxurious, a liar, and a deceiver. He whose nose riseth high in the middle, is prudent and polite, and of great courage. A nose big at the end, shows a person to be of a peaceable disposition, industrious, and faithful, and of a good understanding.

Mouth.—A great and wide mouth shows a man to be bold, a great liar, and a great talker and eater. A little mouth shows the person to be of a quiet, pacific temper, secret, modest, and bountiful.

Lips.—The lips, when they are very big and blubbery,

The Ace of Diamonds signifies a letter.

The King of Diamonds shows a man of fiery temper, preserving his anger, and seeking for opportunities of revenge, and obstinate in his resolutions.

The Queen of Diamonds signifies that the woman shall be fond of company, be a coquette, and not over virtuous.

The Knave of Diamonds, however nearly related, will look more after his own interest than yours, he will be tenacious of his own opinion, and fly off if contradicted.

The Ten of Diamonds promises a country husband or wife, with great wealth and many children; the card next to it will tell the number of children; it also signifies a purse of gold.

The Nine of Diamonds declares that the person will be of a roving disposition, never contented with his lot, and for ever meeting with vexations and disappointments.

The Eight of Diamonds shows that the person in their youth will be an enemy to marriage, and thus run the risk of dying unmarried: but if they do marry it will be late in life, and then it will be with a person whose disposition is so ill assorted to theirs, that it will be the cause of misfortune.

The Seven of Diamonds shows that you will be tormented by the infidelity of your conjugal partner or lover, and squandering your substance.

The Six of Diamonds shows an early marriage and premature widowhood, but that your second marriage will probably make you worse.

The Five of Diamonds shows that you will have good children who will keep you from grief.

The Four of Diamonds shows the inconstancy of the person you will be married to, and great vexation to yourself through the whole course of your life.

The Tray of Diamonds shows that you will be engaged in quarrels, lawsuits, and domestic disagreements; your partner for life will be a vixen and of an abusive temper, fail in the performance of the nuptial duties, and make you unhappy.

The Deuce of Diamonds shows that your heart will be engaged in love at an early period; that your parents will not approve your choice; and that if you marry without their consent they will hardly forgive you.

The Ace of Hearts signifies feasting and pleasure; if the ace is attended by spades, it foretells quarrelling; if by hearts, it shows affection and friendship; if by diamonds, you will hear of some absent friend; if by clubs, it denotes merry-making.

The King of Hearts shows a man of a good-natured disposi-

tion, rather hasty and passionate, rash in his undertakings and very amorous.

The Queen of Hearts denotes a woman of fair complexion, faithful and affectionate.

The Knave of Hearts is a person of no particular sex, but always the dearest friend or nearest relation of the consulting party; you must pay great attention to the cards that stand next to the knave, as from them alone can you judge whether the person it represents will favour your inclinations or not.

The Ten of Hearts shows good nature and many children; it is a corrective of the bad tidings of the cards that stand next to it; and if its neighbouring cards are of good import, it ascertains and confirms their value.

The Nine of Hearts promises wealth, grandeur, and high esteem; if cards that are unfavourable stand near it, you must look for disappointments; and a reverse if favourable cards follow these last at a small distance, expect to retrieve your losses, whether of peace or of goods.

The Eight of Hearts is a sign of drinking and feasting.

The Seven of Hearts shows the person to be fickle and of an unfaithful disposition, addicted to vice, incontinent, and subject to the mean art of recrimination to excuse themselves, although without foundation.

The Six of Hearts shows a generous, open, and credulous disposition, easily imposed upon, and ever the dupe of flatterers, but the good-natured friend of the distressed; if this card comes before your king or queen, you will be the dupe if after, you will have the better.

The Five of Hearts shows a wavering and unsteady disposition, never attached to one object, and free from any violent passion or attachment.

The Four of Hearts shows the person will not be married until very late in life, and that this will proceed from too great a delicacy in making a choice.

The Tray of Hearts shows that your own imprudence will greatly contribute to your experiencing the ill-will of others.

The Deuce of Hearts shows that extraordinary success and good fortune will attend the person; though if unfavourable cards attend, this will be a long time delayed.

The Ace of Spades totally relates to the affairs of love, without specifying whether lawful or unlawful; it also denotes death when the card is upside down.

The King of Spades shows a man ambitious and successful at court, or with some great man who will have it in his power to advance him; but let him beware of a reverse.

The Queen of Spades shows a person that will be corrupted

and in the end shall be mistaken. This is a good day to wed a wife; for he that can meet with a good wife ought to marry her while he can have her.

On the *twenty-fourth* day the child then born shall be a prodigy in the world, and make all men admire his surprising and wonderful actions, which shall exceed those of the ordinary sort of men.

On the *five-and-twentieth* day the child then born shall be sickly, he shall encounter with many dangers, and at last will perish by them. This is an unfortunate day to those who begin any enterprise of moment thereon.

On the *six-and-twentieth* day the child that shall be then born shall be very beautiful and amiable; but yet of an indifferent state in the world, if it be a male; but if it be a female, a rich man marries her for her beauty.

The *twenty-seventh* day the child that shall be born shall be of that sweet and affable temper and disposition, that it will contract the love of every one with whom it shall converse: and yet, if a male, shall never rise to any great height in the world; but if a maiden, the sweetness of her disposition may advance her, for such a temper is to be esteemed above riches.

On the *twenty-eighth* day the child that is born shall be the delight of his parents, but yet subject to much sickness and many distempers, which shall take it away before it is at perfect age.

On the *twenty-ninth* day the child that shall be born shall be fortunate and happy, blessed with long life, and attain to an eminent degree of holiness, wisdom, and virtue. To marry a good wife is a good fortune, and such shall be his that shall marry on this day.

On the *thirtieth* day the child that shall be born will be fortunate and happy, and well skilled in arts and sciences.

These, and divers other like things, happen to mankind according to the different ages and courses of the moon, which has a great influence upon all human bodies.

V.—BY THE BIRTH OF CHILDREN WITH RESPECT TO THE DAY OF THE WEEK.

The child born on *Sunday* shall be of a long life and obtain riches.

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

On Tuesday.—Worse, though he may with extraordinary violence 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 precaution.

On Wednesday.—Shall be given to the study of learning and shall profit thereby.

On Thursday.—He shall arrive at great honour and dignity.

On Friday.—He shall be of a strong constitution, and perhaps lecherous.

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

VI.—BY THE EVIL AND PERILOUS DAYS OF EVERY MONTH OF THE YEAR.

There are certain days in the year which it concerns all persons to know, because they are so perilous and dangerous; for on these days if a man or woman let blood, they shall die within twenty-one days following; and whosoever falleth sick on any of these days shall certainly die; and whosoever beginneth any journey on any of these days, he shall be in danger of death before he returns. Also he that marrieth a wife on any of these days, they shall either be quickly parted or else live together with sorrow and discontent. And lastly, whosoever on any of these days beginneth any great business, it will never prosper or come to the desired perfection.

Now, since these days are so unfortunate, it highly concerns every one, both to know and take notice of them; which that the reader may do, I have set down in the following order:—

In January are eight days, that is to say, the 1st, 2d, 4th, 5th, 10th, 15th, 17th, and 19th.

In February are three days, that is, the 8th, 17th, and 21st.

In March are three days, that is, the 13th, 16th, and 21st.

In April are two, the 15th and 21st.

In May three, the 15th, 17th, and 20th.

In June two, the 4th and 5th.

In July two, the 15th and 20th.

In August two, the 10th and 25th.

In September two, the 6th and 7th.

In October one, the 19th.

In November two, the 5th and 7th.

In December three, the 6th, 7th, and 11th.

But besides these, there are also the canicular, or dog-days, which are those of the greatest danger and peril; they begin the 19th day of July, and end the 27th of August, during which time it is very dangerous to fall sick, take physic, or to let blood; but if necessity call for it, it is best to be done before the middle of the day.

VII.—BY SIGNS.

To cut your nails on a Sunday is unlucky, to cut them on a Monday is best; on Wednesday prognosticates a quarrel; every other is a matter of indifference.—Bellows found lying on a table or floor, is a sign of words in the domestic circle; to put them behind the door shows trouble for debt; bellows laid on a chair, denotes the near approach of a welcome stranger to the house.—Burning beef bones brings sorrow through poverty; and to cast those of pork or veal into the fire, inflicts pains in the bones of the person so improvident; burning the bones of fish and poultry engenders scandal on the consumer, especially if a female.—It is not lucky to cut hair on a Sunday, or a Wednesday, and not at all in the Passion Week.—It is very unlucky to stumble when you are on the road to the church to be married; it denotes early separation, or widowhood. To meet a funeral as you go to church on this errand, shows you will have to encounter a life of domestic jars, and a very indifferent partner.—For a fire to burn black and gloomy, is a certain sign of dissension or unpleasant tidings from a distant quarter. For a fire to spit or roar, is a sign of some heavy displeasure from a superior, or a person who has authority over you.

VIII.—BY CHARMS AND CEREMONIES.

To see a Future Husband.—On Midsummer Night, just at sunset, three, five, or seven young women are to go into a garden, in which there is no other person, and each gather a sprig of red sage; and then, going into a room by themselves, set a stool in the middle of the room, and on it a clean basin full of rose water, in which the sprigs of sage are to be put; and tying a line across the room, on one side of the stool, each woman is to hang on it a clean shift, turned the wrong side outwards; then all are to sit down in a row, on the opposite side of the stool, as far distant as the room will admit, not

speaking the whole time, whatever they see, and in a few minutes after twelve, each one's future husband will take her sprig out of the rose-water, and sprinkle her shift with it.

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

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

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

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

'Tis not this bone I mean to stick,
But my lover's heart I mean to prick,
Wishing him neither rest nor sleep
Till he comes to me to speak.

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

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

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

To know whether a new-born child shall live or die.—Write down the proper names of the father and mother, and the day the child was born, and put to each letter its number as before, and to the total sum, being put together, add 25, and divide the whole by 7; and then if it be even, the child will die, but if odd, it shall live.

To know whether a person will be married.—Get a pease-pod,

in which are nine peas, hang the same over the door, and take notice of the person who comes in, (who is not of the family,) and if he be a bachelor, you will certainly be married within the year.

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

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

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

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

All hail to thee, Moon, all hail to thee!
I pry'thee, good Moon, reveal to me
This night who my husband shall be.

IX.—BY CARDS.

Take a pack of cards, shuffle and cut them two or three different times, lay them on a table nine of a row; if a man,

he must choose one of the four kings to represent himself; if a woman, she must select one of the queens; then the queen of the chosen king, or the king of the chosen queen, will stand for husband or wife, mistress or lover, of the party whose fortune is to be told, and the knave of the suit for the most intimate person of their family; remember that every thing is within your circle as far as you can count nine any way from the card that represents the person, his wife or her husband, and their intimate friend; and also that the ninth card every way is of the greatest consequence.

The Ace of Clubs promises great wealth, much prosperity in life, and tranquillity of mind.

The King of Clubs announces a man who is humane, upright, affectionate, and faithful in all his engagements; he will be happy himself, and make every one with whom he has a connection so if he can.

The Queen of Clubs shows a tender, mild, and rather amorous disposition, one who will probably yield her maiden person to a generous lover before the matrimonial knot be tied; but they will be happy, love each other, and be married.

The Knave of Clubs shows a generous, sincere friend, who will exert himself warmly in your interest and welfare.

The Ten of Clubs denotes great riches to come speedily from an unexpected quarter, but it also threatens that you will, at the same time, lose some very dear friend.

The Nine of Clubs shows that you will displease some of your friends, by too steady adherence to your own way of thinking.

The Eight of Clubs shows the person to be covetous and extremely fond of money; that he will obtain it, but that it will rather prove a torment than a comfort to him, as he will not make a proper use of it.

The Seven of Clubs promises the most brilliant fortune, and the most exquisite bliss that this world can afford; but beware of the opposite sex, from these alone you can experience misfortune.

The Six of Clubs shows you will engage in a very lucrative partnership, and that your children will behave well.

The Five of Clubs declares that you will shortly be married to a person who will mend your circumstances.

The Four of Clubs shows inconstancy for the sake of money and change of object.

The Tray of Clubs shows that you will be married three times, and each time to a wealthy person.

The Deuce of Clubs shows that there will be some unfortunate opposition to your favourite inclination, which will disturb you.

A child born on the *third* day of the moon shall die soon, or at least short-lived; on this day to begin any work of moment is unfortunate, for it seldom comes to a good conclusion.

On the *fourth* day of the moon the child that is born shall prosper in the world, and be of good repute. On this day it is good to begin any enterprise, provided it be done with good advice, and with dependence on Heaven for a blessing.

The *fifth* day of the moon is unfortunate; and the child that is born therein shall die in its infancy. He that is in danger, and thinks to escape this day, shall certainly be mistaken. If good counsel be given thee to-day, take it, but execute it to-morrow. This day thou mayest let blood with good success.

The *sixth* day of the moon the child that is born shall be of long life, but very sickly. To send children to school on this day is very fortunate, and denotes they shall increase in learning.

On the *seventh* day the child that is born may live many years; on this day it is good to shave the head, to tame wild beasts, and buy hogs, for he that doth so shall gain much by them; he that takes physic this day is like to recover.

On the *eighth* day a child born shall be in danger of dying young; but if he survives his first sickness, he shall live long and arrive at a great estate. He that dreams a dream shall quickly have it come to pass. Any thing that is lost shall be found.

On the *ninth* day the child that shall be born shall be very fortunate, enjoying long life, and arriving to great riches. What thou undertakest this day shall come to a good issue; he that is pursued shall escape; and he that groans under the burden of oppression shall be opportunely relieved. Do not let blood on this day, for it is dangerous.

On the *tenth* day a child that is born shall be a great traveller, pass through many kingdoms and regions, and at last die at home in his old age. Do nothing on this day but what you would have known, for all secrets shall be brought to light.

On the *eleventh* day of the moon the child that is born shall be of a good constitution, and be mightily devoted to religion, shall be long-lived, and of a lovely countenance; and if it be a female, she shall be endowed with wisdom and learning. On this day it is good to marry, for the married couple shall be happy all their lives, and be blessed with many children.

The *twelfth* day of the moon's age, in allusion to the twelfth sign of the Zodiac, betokeneth nothing but sorrow

and wo: and the child born this day shall be given to wrathfulness, and subject to many afflictions.

On the *thirteenth* day the child that is born shall be of a short life, and by reason of peevish crossness never be pleased. To wed a wife on this day is good, for she shall be both loving and obedient to her husband.

On the *fourteenth* day the child that is born shall be an enemy to his country, and seek the destruction of his prince, which shall bring him to his deserved end. On this day if you give to a sick man physic, it shall restore him to his former health.

On the *fifteenth* day the child that is born shall quickly die. On this day begin to work, for it is fortunate. That which was lost yesterday will be found this day.

On the *sixteenth* day the child born shall be of ill manners, and very unfortunate, insomuch that, though he may live long, yet his life will be a burden to him. It is not good to dream on this day, for they are commonly hurtful, and such as come to pass a long time after.

On the *seventeenth* day the child that shall be born will be foolish to that degree, that it shall be almost a natural, and thereby become a great affliction to its parents; yet to contract matrimony, compound physical preparations, and take physic, is very good; but by no means let blood.

On the *eighteenth* day the child that shall be born, if male, will be violent, courageous, and eloquent; and if female, chaste, industrious, and beautiful, and shall come to honour in her old age.

On the *nineteenth* day the child then born, if a male, shall be renowned for wisdom and virtue, and thereby arrive to great honour; but if a female, she will be of a weak and sickly constitution, yet she will live to be married.

On the *twentieth* day the child that shall be born shall be stubborn, quarrelsome, and a great fighter, yet he shall arrive to riches and a great store of money.

On the *one-and-twentieth* day the child that is born will be unhappy, and though he will be witty and ingenious, yet he shall be addicted to stealing. He that is minded to keep his money, ought on this day to abstain from gaming, else he may chance to lose all. Abstain from bleeding this day.

On the *twenty-second* day the child born shall be fortunate and purchase a good estate; he shall also be of a cheerful countenance, comely, and religious, and shall be well loved.

On the *three-and-twentieth* day the child born shall be of an ungovernable temper, and will give himself up to wandering abroad in the world, and seeking his fortune in foreign parts,

by the great of both sexes; if she is handsome, great attempts will be made on her virtue.

The Knave of Spades shows a person who, although they have your welfare at heart, will be too indolent to pursue it with zeal, unless you take frequent opportunities of rousing their attention.

The Ten of Spades is a card of bad import; it will, in a great measure, counteract the good effects of the cards near you.

The Nine of Spades is the worst card in the whole pack; it portends dangerous sickness, a total loss of fortune, cruel calamities and endless dissension in your family.

The Eight of Spades shows you will experience strong opposition from your friends, or whom you imagine to be such; if this card comes close to you, abandon your enterprise, and adopt another plan.

The Seven of Spades shows the loss of a most valuable friend, whose death will plunge you into very great distress.

The Six of Spades announces a mediocrity of fortune, and very great uncertainty in your undertakings.

The Five of Spades will give very little interpretation of your success; it promises good luck in the choice of a companion for life; that you will meet with one very fond of you, and immoderately attached to the joys of Hymen: but shows your temper rather sullen.

The Four of Spades shows speedy sickness, and that your friends will injure your fortune.

The Tray of Spades shows that you will be fortunate in marriage, but that your partner will be inconstant, and that you will be made unhappy thereby.

The Deuce of Spades always signifies a coffin, but who it is for must depend entirely on the other cards that are near it.

X.—BY THE TEMPER AND DISPOSITION.

The Signs of a Choleric Disposition are,

1. The habit of the body hot in touch, dry, lean, hard, and hairy.
2. The colour of the face yellow.
3. A natural dryness of the mouth and tongue.
4. The thirst great and frequent.
5. Activity and inquietude of the body.
6. The pulse hard, swift, and often beating.
7. The spittle bitter

8. The dreams are most of yellow things, of brawls, of fights, and quarrels.

The Signs of a Sanguine Constitution are,

1. The habit of the body hot in touch, fleshy, soft, and hairy.
2. The colour of the body fresh, sanguine, and lively.
3. A natural and constant blush in the face.
4. The pulse soft, moist, and full.
5. The spittle sweet.
6. Dreams most commonly of red things, of beauty, feasting, dancing, music, and all jovial and pleasing recreations.
7. A continual habit of pleasantness and affability.
8. Often affected with jests, mirth, and laughter.

The Signs of a Phlegmatic Constitution are,

1. The habit of the body cold and moist,—in touch, soft, fat, gross, and not bairy.
2. A constant natural whiteness or wanness in the face.
3. The pulse soft, slow, and rare.
4. The thirst little, and seldom desiring drink.
5. The dreams usually are of white things, floods, inundations, and accidents belonging to water.
6. Sleep, much and frequent.
7. Slowness and dulness of the body to exercise.

The Signs of a Melancholy Constitution are,

1. The body in touch cold, dry, lean, and smooth.
2. The body of a dark, dull, gloomy, leaden colour.
3. The spittle in small quantities, and sour.
4. Pulse little, rare, and hard.
5. The dreams of terrible things, as ghosts, wild beasts, &c.
6. Greatly oppressed with fear.
7. Constancy in the performance of the thing intended.

Signs of a Courteous, Civil, Generous Person.

1. The forehead large, fleshy, plain, and smooth.
2. The eye moist and shining.
3. The countenance expressing joy and content.
4. The voice pleasant.
5. The motion of the body slow, &c.

Signs of a Churlish, Ill-natured Person.

1. The form of the body meagre and lean.
2. The forehead cloudy, sullen, and wrinkled.
3. The eye cast down and malicious.
4. A nimble tongue.
5. Walking a short, quick, uneven pace.
6. A secret murmuring to himself as he walks.