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OR,

THE SCIENCE OF READING

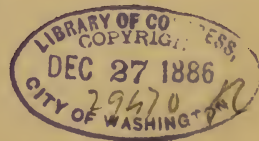
The Past, Present *and* Future,

IN

THE LANGUAGE OF THE HANDS.

George H. Sweet

THIS POPULAR WORK IS MADE SO PLAIN THAT
HE WHO RUNS MAY READ AND
COMPREHEND IT.



"In the hands of all men, God placed some signs that they could thus know their works."—*Book of Job*.

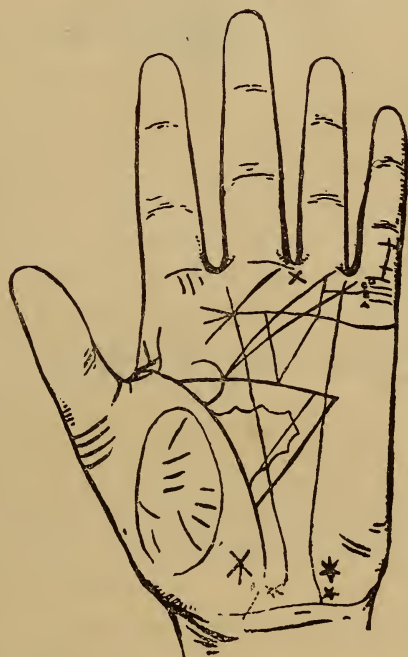
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THE HAND OF ILL-LUCK.

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THE LUCKY HAND.

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PALMISTRY.



THE sign-language of the hand in some form or other, is so ancient that no present historical works fix its date. Homer is said to have written a volume upon it. Plato and Aristotle delivered essays on it. Most people of to-day are aware that the now recognized art or science of PALMISTRY, was practiced to some extent in the remotest times and seems to have traveled from China through India, into Egypt and thence to Europe and America. It may have found its origin in the act of hand-shaking, a symbolical act originally, and agreed upon between the hand-shakers as a sure sign and proof that no concealed weapon was held, or danger of treachery need be apprehended by either of the greeting parties. And how significantly, to-day, the hand-shake reveals the emotions of the heart. There are hand clasps that are magnetic, full of the feeling of confidence, good fellowship, warm welcome, and sweet soul sympathy. The honest hand-shake. Then there are lackadaisical hand-shakes; "a hand like a cold haddock," distrusting its owner and therefore instinctively distrusting everybody else. Hand-shaking may almost be regarded as disclosing a sixth sense. The highly developed *sensitive* person, gets a telegraphic message through the contact, which like a flash of lightning discloses the predominant characteristics of the person whose hand is shaken.

All students of this occult power, or force, who have paid attention to the laws or science of PALMISTRY, are agreed that human history, human nature, inclinations, desires, virtues, faults, weaknesses of character, etc., etc., etc., are all recorded and disclosed to the expert PALMIST in an infallible manner by the lines, swellings, etc., which Divine Providence originally drew and stamped in and upon the hands of all human creatures.

"And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes."—[Exodus xiii, 9.]

If it be true that a man's leading traits of character may be read in his physiognomy, (and few are bold enough now to challenge physiognomy as ranking among the recognized sciences,) then it is equally true that the *past*, *present* and *future* may be told to a very reliable extent in the art or science of PALMISTRY. For the hand, including the thumb and fingers, of course, in its entirety, is emphatically the organ of the mind. And hence one can scarcely speak without making a gesture of some sort—particularly if it be an emphatic remark! Through the nerve forces and centres and the muscular senses, who shall say that it is an unreasonable hypothesis to raise, that, the very thoughts of the mind are flashed to the hands and finger tips and recorded in the lines, curves and swellings there, as absolutely as the history of the earth's creation is written and revealed in its geological formation.

Know Thyself!

TAKING it for granted that the foregoing is true, how important it is that everybody should be read up in the art of PALMISTRY, if not ranked as experts—since a knowledge of PALMISTRY is one of the most ready means by which we can gain an insight into our own characters, our strength and weaknesses, as well as those of our neighbors with whom we have daily to deal.

People who are neither wizards nor impostors, by some practical study of their own hands, combined with careful observation, can soon gain enough data to not only read their own destiny—but if gifted with the power of divination, can “tell a hand” and set forth the character and fortune of its owner in a few well-chosen words after a brief examination of the palms and fingers. This statement we believe is absolutely true. Yet the definite rules employed are neither more nor less definite than those belonging to any other well defined art or science.

After explaining for the benefit of those who have not considered the subject under discussion, that *CHIROGNOMONY* signifies a study of the form of the hand; *CHIROMANCY*, a study of the lines of the palm; and that *CHIROGNOMONY* deals almost entirely with character, embracing seven points of study, viz.

1. *The length of the fingers.*
2. *The knots on the fingers.*
3. *The shape of the fingers.*
4. *The length of phalanges.*
5. *The shape of the nails.*
6. *The thumb, which holds an important place.*

7. *The mounts at the root of the fingers, or side of the hand;* the author omits, for the sake of conciseness, the further use of these words, treating the subject under the broad and comprehensive term of PALMISTRY, and believing that past events so act upon and mould character as to finally become a part of it.

Both hands are to be read, but the left hand first and principally, as the right is affected by more constant use.

Key to the Beginner.

NOW, as a key to the beginner, suppose the author should say, open the left hand; half way between the thumb and fore-finger there begins, on the very edge of the palm, a line which runs in a quarter circle to the middle of the wrist. This is the famous line of life. If it be unbroken and clearly marked it indicates long life and health. From the same point joining it another line runs through the middle of the palm. This is the line of the head or of intellect. Almost parallel with it there is a third line beginning on the other side below the little finger, and leading, when well developed, to the root of the forefinger. This is the line of the heart. If clear, deep, and even it indicates a good capacity for honorable love and warm affections. It is most favorable when this line, as well as that of the head, has a fork or branch at the end. From the line of life at the wrist there ascends a fourth line, known as that of Fate, Saturn or Fortune. When it rises as far as the middle finger it is said to promise excessive good luck or prosperity. From the same point at the wrist there goes towards the middle finger a line, called by some the Hepatic or liver line, and by others the *Via lactea*, also the *Via lasciva*. There is great confusion even in Desbarolles himself as to these lines, whether there are two of them and which is which. When a large triangle is formed by the lines of life, the head and the liver, with one even right angle and two acute angles, it indicates breadth and energy of character. If this triangle be divided into two by the line of fate, the subject will be susceptible of high intellectual culture; if the lesser triangle contain one or two more, there will be genius, and a capacity for knowledge. If the first joint of the thumb be long and round, and the nail in it cushioned in the flesh, it denotes obstinacy, but if the next joint be also very long, reason and reflection will convert the obstinacy to a creditable firmness. A line from the ring finger downward is a sign of a gift for art in one or all branches. Lines on the wrist are called the bracelet of Venus, and are said by some PALMISTS to indicate each thirty years of life. All lines correct and balance one another, and the subject should always be considered collectively, that errors of judgment may not abound in the reading and summing up of the subject's character.

Explanation of Terms used in Palmistry.

MOUNT of Jupiter.—Lump at base of the first finger.

Mount of Saturn.—Lump at base of the second finger.

Mount of Apollo, or the Sun.—Mount at the base of the third finger.

Mount of Mercury.—Lump at base of fourth, or little finger.

Mount of Mars.—Lump on the side of the hand, immediately below the Mount of Mercury.

Mount of the Moon.—Lump between the Mount of Mars and the wrist.

Mount of Venus.—Large lump covering the root of the thumb.

Percussion.—Side of the hand opposite the thumb.

Rascette.—Line dividing the hand from the wrist.

Line of Heart or Mensale. —Line running across the hand, at the base of the Mounts to the Percussion.

Line of Head, or Table Line.—Line running in the same direction as the line of heart, but often taking a more slanting course, and constantly joined to the line of life.

Line of Life, or Vitale.—Line starting between the thumb and first finger, and turning down towards the wrist, forming a semi-circle around the Mount of Venus.

Saturnian, or Line of Fate.—Line running up the hands towards the Mount of Saturn, at the base of the second finger.

Line of the Sun, or of Apollo.—Line running upwards, from the Mount of the Moon, or centre of the hand, towards the third finger, at the root of which the Mount of Apollo is found.

Hepatica, or Line of Liver.—Line running towards the little finger, from the bottom of the hand; sometimes from the Mount of the Moon; sometimes from the line of life.

Ring of Venus.—Semi-circle formed by a line rising between the first and second fingers, and ending between the third and little fingers.

Quadrangle.—Space between the lines of heart and head.

Triangle.—Formed by the lines of head, life, and liver.

Plain of Mars.—Space inclosed by the triangle.

Marriage Lines.—Line running horizontally from the Percussion to the Mount of Mercury.

Long Fingers.

AS a rule the PALMIST agrees that long fingers—that is, fingers long in proportion to the palm of the hand, indicate a love of detail, in everything. Such persons are usually book-keepers, mathematicians and very orderly in all their affairs and arrangements, and wish their friends and acquaintances to be the same. They are inclined to be æsthetical and dudidish. If you wish a favor at their hands, appear before them in your best looks, manner and dress. Excessively long fingers often show a fondness for gambling, deft shuffling of cards and sometimes pocket-picking—especially when the second and third fingers are of equal length, or thereabouts. Still the whole hand and head should be consulted, as there might be other qualities of the person to properly restrain and regulate this grasping disposition, without over-particularity as to the ways and means.

Short fingers point to a person who takes nearly all affairs *en masse*, and don't care to be bothered with details; short-fingered people are generally less impulsive than their long-fingered neighbors, and less able to abstract themselves from their material surroundings, on which they are often dependent. Mental anxiety rarely troubles them. They will wait patiently for long delayed events, and go frantic if dinner is late or the tea or coffee cold.

One of the "Old Fathers of Palmistry" has hung out the following danger-signal to husbands. "Observe the finger of Mercury—that is, the little finger—if the end exceed the joint of the third finger, such a man will rule his house, and his wife will be pleasing and obedient to him; but if it be short, and reach not the joint, he will have a shrew, and she will wear the breeches." The joint meant is the one nearest the nail.

Knots and Finger-Tips.

A KNOT on the first joint, nearest the nail, shows love of philosophy, mechanical forces and kindred subjects. A knot on the second joint, shows love of order—when both knots are found we look for orderly reasonableness—devotion to the useful in life, rather than the imaginative and beautiful. A man with both knots and square finger-tips, is of a mathematical mind, materialistic in his thoughts and disposed to be a slave to rule and symmetry.

Fingers utterly devoid of knots, indicate a person of weak order, although with square tips, they will like the good results of order. Such persons like their rooms to be models of neatness, and expect to have all their properties within reach; but they fairly make hay in their wardrobes and havoc in the hearts of their domestics.

Pointed finger-tips show imagination, tendency to judge by first impressions, impulsiveness, love of literature and the beautiful. To such persons, unless there are other safety-valves, some one must always be "best angel or worst devil." But judgment must only be made up after consulting the other characteristics of the hand and head, physiognomy and general build of the person.

Persons having remarkably supple, pointed fingers, bending back readily, are very imaginative and don't hesitate to exaggerate in order to adorn a tale. As a rule, they are ecstatic one day and in the dumps the next. To sympathize with them, one must provide both musical pipes and sackcloth. If there be pointed fingers, with the philosophic knots upon them, such persons are given to inspiration, with much philosophical caviling, anxiety and disposition to distrust priests and dogmas, but having an absolute belief in the existence of a God. But they are quite apt to have a religion of their own. If to the fingers above described the knot of order be added, these fingers in a measure lose their qualities, the stronger tendencies overpowering the weaker ones—but the mixture is not regarded as a happy combination.

Square fingers indicate a predominance of the reasoning faculties, with a desire to weigh arguments, measure events and arrive at conclusions in a deliberate and steadfast way. When accompanied by philosophic knots, they show independence of character, rather a cold-hearted, unsympathetic person—yet one who loves justice, whether it pertains to life, liberty or the pursuit of happiness.

A writer on PALMISTRY has said: "A woman with square and long fingers will, in ordering dinner, remember every bone in the house, and calculate with much exactness what will be left for luncheon next day; while with pointed, knotless fingers, she will bear in mind the most minute details as to some special person's love for sugarless puddings or curious sauces, yet, probably, will entirely forget the meat." David Copperfield's Dora must have had such fingers.

Spatulous, or splay shaped fingers, indicate one who loves useful occupations, such as farmers, gardeners, mechanics, etc., etc. Persons having these fingers are usually full of physical activity and much energy of character.

The phalanges are those parts of the fingers above each joint. Should the first phalange be short in every finger and the second finger be remarkably square-tipped in comparison with the others, it shows love of animals, especially horses, and when combined with this, the third finger gives promise of art, it further shows special talent for animal painting.

The first phalange of the third finger long, shows artistic perceptions; but whether they take form or not depends on the line which ends at the root of the finger, called Line of the Sun.

In sculptors' hands the second and third fingers are nearly of equal length, the first phalange of both being very broad, thick and long.

The first phalange of the little finger long and square, shows taste and talent for business; if long and pointed, it tells of eloquence, both in speaking and writing. The second phalange shows love of argument, while the third refers to material interests, and speaks of laziness, selfishness, love of comfort, or the reverse of these, according to its length and thickness.

Phalanges are greatly modified by the knots of philosophy and order, and these variations must, of course, always be taken into consideration.

The first finger, dedicated to Jupiter, speaks of inspiration, enthusiasm, love of poetry and all literature, or the absence of all such qualities, and points to fame or mediocrity, according as length and shape decree.

The second finger, dedicated to Saturn, tells of music, melancholy, mathematics or agriculture, according to its shape and length of the phalanges.

The third comes under the rule of Apollo, and tells of love for the beautiful, whether beheld in nature or art.

The fourth is ruled by Mercury and speaks of business, eloquence, chemistry, philosophy, physical, and sometimes the occult sciences, according to its endowments.

The thumb is dedicated to Venus, and of more importance than any one finger, as it summarizes them all; its three joints represent the three powers

which rule the world, to wit: Love, Logic and Will. The first joint, surmounted by the nail phalange, tells of the will, the second of logic, and the third, on which rises the mount of Venus—love.

The thumb, by its shape and the relative lengths between the first and second joints, tells whether there is force of will enough to mould a career, or whether all depends upon the chances of fate marked in the lines crossing the palm; often an indecision shown by want of length between the nail and first joint of the thumb, explains why brilliant opportunities have been missed.

Length between the first and second joints shows logic, or a tendency to reason out carefully to the end. Persons thus gifted are sometimes oppressed with indecision, because they examine and reason upon both sides of all questions to that extent that they are in doubt as to what is the right course to pursue.

This short first phalange is a striking instance of the manner in which very different qualities may be denoted by one formation. In a clever hand, with the line of head well developed, it shows inspiration and creative genius. Alexander Dumas and Napoleon Bonaparte are cited as remarkable examples. In such hands the long second phalange expresses power of seeing things from many standpoints, and of presenting them to the world in a light which convinces and attracts strength.

The first phalange long and broad, especially if at all thick and coarse looking, while the second is short and unimportant, shows obstinacy often amounting to sheer pig-headedness; when, however, the phalanges are of equal length, it is the sign of an all-conquering will, its determinations being wholly based on logic. When turning back, the thumb shows generosity approaching prodigality, and is always indicative of lavish expenditure. Such persons must watch their purse and *will* to save its contents.

The waist-like formation of the thumb, between the first and second joint, is held to indicate tact, and only seen to perfection when combined with medium fingers. In very good hands, these thumbs disclose a tact available at will, to set people at ease and meet emergencies.

In judging of the length or width of the nails only the pink part is to be considered. Nails that are wider than they are long, are signs of a quarrelsome, combative disposition; yet when found upon hands free from all other marks of bad humor, they simply tell of a turn for quizzing, criticism and contradiction. Short nailed people often show great talent for mimicry.

Very thin, brittle nails, point to poor health and timidity of character. Long nails, but not thin, tell of an equable disposition, but strongly pink, it will be disturbed by a brief flash of passion occasionally. Persons with these nails like to see their rooms and homes charmingly arranged, but are slow to do it for

themselves. They are not particularly gifted with the power of analysis, nor are they fond of criticising—they oppose all mockery, badgering and forms of persiflage.

Fluted nails are supposed to indicate a nervous irritation, which by observation of the finger most fluted, will tell what faculty is chiefly developed. Thus, the third finger fluted would point to an artistic career, and the little finger, to one requiring eloquence. But amateur PALMISTS are scarcely expected to go into this phase of the art, as at present discovered.

Lines going up the first finger, speak of energy of character and determination to succeed in all undertakings; if crossed, difficulties will be encountered, but if the lines continue to go upward, the obstacles will ultimately give way to success, for will-power will win when combined with the requisite skill and judgment.

On the second finger a large number of lines show impulsiveness, while their total absence signifies too great deliberation. Lines on the third finger indicate love of art; on the fourth finger, they point to great energy in business, chemistry, politics, acting or whatever the person takes in hand—all of course depending upon the Mount of Mercury and both hands generally.



The Mounts.

THE mounts, like the fingers, are dedicated to the planets, but add three more, Mars, Luna and Venus.

The Mount of Jupiter, at the root of the first finger, tells of ambition, pride, religion, etc., etc. A man ruled by Jupiter, is born to be first in something. It may be religion, politics, state craft, war, commerce, or the fine arts, but it will be prominent.

The Mount of Saturn, under the second finger, in a happy, average hand, gives promise of wisdom, prudence and success, despite all obstacles. Excessive good or ill fortune may attend this mount. The amateur must note counteracting influences.

The Mount of Apollo, under the third finger, may indicate taste, talent for the arts and learning; the acquisition of riches, success, glory, and great renown through a marvelous genius. In excess, its evil propensities are also numerous; extravagant love of money—a grasping, tyrannical disposition; obstinacy, envy, jealousy, and all kindred passions—its total absence shows a monotonous or merely material existence.

The Mount of Mercury, under the little finger, often confirms its indications, and further shows invention, power of organization, readiness of resources, love of activities, etc. In excess it threatens theft, falsehood, bankruptcy and other evils. Its total absence indicates a negative existence.

The Mount of Mars, which rises on the side of the palm, implies courage, both physical and moral; also devotion to one's cause and opportune impetuosity. Developed to excess, this mount signifies anger, injustice, and even violence—while its absence indicates, want of self-command, puerility, and possibly cowardice.

Next to Mars comes the Mount of the Moon, located at the bottom of the hand. It is divided into three parts, the first seeming to touch the line of the heart, or nearly so; it is regarded as being parallel with Mars, and dividing it from that portion of the palm called the "Plain of Mars," which lies between the lines of heart and life.

The Mount of Venus covers the root of the thumb and is bounded by the line of life; when propitious, it promises beauty, love of beauty, gallantry, charity and tenderness and kindness of heart. But should the mount be sunken, all these qualities are wanting: in excess, it tells of coquetry, effrontery, vanity, inconstancy, etc., while its total absence shows coldness, egotism, want of energy and hard-heartedness.

Line of Heart.

TWO lines have to be studied, to wit: the large lines crossing the palm, and the smaller ones, often little more than scratches, found on the mounts.

Of the large lines, three—heart, head and life, are usually regarded as chief; though the line of fate, where it exists in its entirety, is equally important, and affords more detailed interest. They are classified as follows: the Saturnian (line of fate or destiny); line of Apollo (or the Sun); and the Hepatica (or line of liver).

The line of heart should rise on the Mount of Jupiter and proceed more or less straight, at the base of the Mounts Saturn, Apollo and Mercury, to the percussion or side of the hand. The higher it rises on the Mount of Jupiter, the better. Almost reaching the root of the first finger it indicates idealization; but if cutting the root, or starting from the back of the hand, there is excess of feeling, from which jealousy will arise. Should the ring of Venus run parallel with it, this jealousy will be so excessive as to render life with such a partner simply unbearable.

Branches from the heart line towards Jupiter, tell the number of persons who are or will be chiefly loved. Their length, strength, depth, and general appearance showing the degree of love felt for each, and whether joy or sorrow arises from it. It is further discovered that when a branch rising towards Jupiter has the appearance of being suddenly checked and thrown back upon itself, especially when a small, deep, red mark, with a tiny line cutting across it, is found in the heart line, the person most loved and idealized has proved wholly unworthy, and that, with loss of faith in this person, all faith has been destroyed; but when another branch rises opposite this break, it tells that, later, the natural powers of idealization, so rudely checked, will be restored by love for another person, who, should the branch rise straight and clear, will as nearly realize the ideal as a human being can do. Of course the person thus idealized is of the opposite sex—as the author is not speaking of mere friends. In rare cases this power is of extraordinary strength, surviving all failure and disappointment. Cases have occurred where a positive *hole* and break in the heart line showed the utter and hopeless failure of a person immensely loved; yet the line went on again, beyond this gap and break, telling of firm belief that although the seeming Koh-i-noor had been most inferior glass shining in the sun, the jewel itself was no delusion, but might still be found: even after this break, the line was again cut and crossed by little lines, showing disappointments and failures; but nothing destroyed a faith the author afterwards found to be the distinguishing feature in this life.

When the line of heart forms a fork, of which both branches are exactly equal, it is an unfailing sign of trueness of heart. In either man or woman you may place absolute trust if their hands bear this mark. It also tells of one love only. The person loved may die, disappear or prove wholly unworthy, but no one else will ever fill the empty place. Other affections may arise, but nothing will efface the memory of the first and last real love.

Branches rising straight and uncrossed from the heart line show people who bring you pleasure, and who (if the branches run quite on to Jupiter) gratify

much of your ambition for them ; sloping downwards, however, they tell of disappointment in those dear to you ; whether love survives disappointment and failure, these branches, and the *feel* of the hand will tell ; unless the hand is too hard to the touch, when it will not do so. Feelings of love and hate will be so strong that, although fighting for you through thick and thin so long as you are all they wish, once disappoint them and persons with such hands will turn and rend you.

The skin of the hand is very indicative of character, as when thick it shows, selfishness and impenetrable self-esteem.

People with hands altogether soft are usually charming, and appear to sympathize with all your interests, but once gone you are utterly forgotten.

The hand to trust is soft to the touch, yet firm ; such a person will see with absolute clearness all faults and failings, but will love you despite them. The *feel* and back view of the hand should be regarded as well as the palm. The lines of the hand will change according to the growth and unfoldment of the character and fortune of the owner, and six months or a year will sometimes show quite a change—almost a revolution. Especially if the inner-self—feelings, opinions, etc., have undergone the change. We all know how readily the face can be wreathed in smiles or framed in a frown—just so the soul expresses its emotions and powers and fine lines and fibers of the hand. But usually from three to five years are required to express strongly marked phases in one's character in the hand. A person of strong will power will show a quicker change. A man or woman who is constantly holding the heart in check by the head or will power, will gradually lose the heart line. It will not wholly disappear, but will grow faint, weak and broken—while the head line will grow proportionately stronger.

When the heart line rises from Saturn, (the mount under the second finger,) it is an ominous sign, and when formed like a chain, or fretted by little lines following its course, it denotes inconstancy in love ; while broken into fragments, it tells the same tale of friendship. A man possessing such a line, with the line of head and the first phalange of the thumb highly developed, will have immense power of feeling and will guide his actions by his head, even when suffering by so doing. To the one person he loves, however, he will sacrifice every one and every thing ; and should the head line stretch *straight* completely across the palm, he will stick at nothing to obtain what he wants, his constancy being beyond dispute.

For each small line cutting the line of the heart some misfortune must be anticipated, and a red point invariably shows great trouble from some one much beloved.

Union of the life, head and heart lines, between the first finger and the thumb, is usually regarded as ominous, and probably indicative of violent death ; such a man runs into danger blindfolded.

Should the line of heart persistently sink downwards towards the line of head, it is a sign of evil instincts, of which avarice will be the least ; the heart will be led by the head, and there will be a tendency to duplicity and hypocrisy.

Palms are met with in which no line of heart is disclosed—showing that calculation ruled. Such persons are necessarily egotists, but may be companionable to those who please them.

As a rule when the heart line is bare and branchless, it indicates poverty of affection and hardness of heart. Girls should be slow to wed such men, if they wish their husbands to love them. A double line of heart shows double power of love, linked with large benevolence of feelings and acts of regal kindness.

The Line of Head

THE line of head rises between the first finger and the thumb, immediately below the heart line, and is, at its commencement, usually joined to the line of life; once separated, it takes a very different direction, running more or less horizontally across the palm to the percussion, while the line of life runs downwards and encircles the thumb. Long, straight and successfully crossing the Plain of Mars, the head line promises healthy judgment and strong will, for it then finishes on the Mount of Mars which gives courage, dash and enterprise.

This plain is the triangle formed by the junction of the head and life lines with the Hepatica, and when wide and spacious, announces audacity, large and liberal views, generosity; especially when the lines are not very red; if small, it indicates littleness of spirit, fear, avarice and tenacity.

When the head line is so strong and straight as to bar the whole hand, from its commencement to the percussion, it shows extreme economy, if not downright avarice, and is usually found in the hand of an egotist.

In a soft, flexible hand, with the Mount of Jupiter well developed, and the Mount of Mercury altogether absent, it denotes commercial aptitude, and a turn for organization; also for finding some way out of all difficulties. These powers, however, only come into play when necessity has conquered idleness. If a man whose hand bore this mark resolved to attain some special end, he would give up everything else in order to accomplish it, no self-denial appearing too great, and no hardship too severe. Should the line of heart be very short and badly broken, or absent, he would not hesitate to employ any means to compass his desires; but if the line be a good one, conscience will conquer cupidity.

The junction of head and life lines is of great importance; when long and close it denotes a self-distrust very difficult to overcome. A further complication arises from excessive reserve and sensitiveness frequently accompanying this self-distrust, which leads to the concealment of everything felt to be a weakness, often producing, for protection of the vulnerable point, what to all but the closest observers, or most intimate friends, looks like a coat of conceit. People reputed proud, conceited and caring for nobody, are in reality possessed of excessive self-distrust, to the concealment of which they devote every energy. Such persons need to cultivate the intellect and especially the will power.

The head line so distinct from the line of life as to leave an open space between, gives the very converse of all this, as a rule.

The Line of Life.

THIS line encircles the thumb, and when it forms a full semi-circle, surrounding the thumb, it indicates that the person possessing it, barring accidents and actual violations of the laws of health, may reach a hundred years—half the distance is fifty years, and three-quarters, seventy-five. The other ages may be readily calculated.

When the line of life is long, of good color, uncrossed by lines or signs of any description, and free from blots or hollows, it promises a long and happy life—when dividing at the end into two branches, it indicates debility in old age.

Occasionally an inner life line or sister line is disclosed, indicating good health, good fortune and riches and true friends up to the end of one's days.

When the lifeline is very pale, and almost blue in places, it generally denotes weakness of heart, though to decide this, the heart line must necessarily be consulted, also the Hepatica or liver line, which has an important bearing on all questions of health.

When all the lines of the hands are faint, pale and scarcely visible, they often show a tendency towards paralysis. Lines sometimes almost entirely disappear after a paralytic stroke. But they will return after the effects of the seizure have worn off. If the line of life is poorly marked, yet the Hepatica strong and healthy, no danger of illness or a short life need be apprehended—though real robust health may not exist in the subject.

Persons of nervous temperament—highly organized, sensitive persons, should ever seek to cultivate will power, a desire to live and a determination to live right on through sickness and mental and heart afflictions of every character—no matter what their nature, when they come or in whatever form they may terminate. Give care and attention to all the laws of health, and thus you not only defy your ill fortune but turn it into a good one. Never go half way to meet danger, but when it comes upon you defend your citadel to the last by every means in your power.

The Line of Fate.

THE Saturnian, or line of fate, starts either from the line of life, the Plain of Mars, the Mount of the Moon, or the Rascette (or wrist line), the latter being the best starting point; for if from thence to the Mount of Saturn the line rises straight and clear, tracing a deep furrow on the mount, but not cutting the root of the finger, it promises great happiness and good fortune. Should it, however, proceed up the finger, it shows danger; everything will be apt to go too far.

Starting from the Mount of the Moon, it also indicates good fortune, but dependent upon another person's fancy. When beginning in the Plain of Mars, many difficulties will be encountered; but if, after crossing the head line, the Saturnian proceeds straight and clear on to the mount, success is ultimately achieved.

Rising from the line of life, the Saturnian is often a mere reflection of that line, and is usually indicative of commonplace existence; although in conjunction with a good line of Sun and other favorable signs, it may promise success won by personal merit.

Readings of the Saturnian are regarded as of importance, and usually these lines are quite complex. Where there is no Saturnian, life will mean mere existence.

Small lines cutting the line of fate show obstacles, but must not be confused with *crosses*, which indicate change of position, place, or life.

When the Saturnian consists of pieces, varying in size, depth and smoothness, it shows that things come by fits and starts—when one piece commences as the other ends, it promises success. A branch going towards the Mount of Jupiter tells that ambition is likely to be gratified and higher position obtained; but if going to the Mount of the Sun, the success promised must be won in art, literature or politics; while, should the branch take its course between the first and second fingers, it simply shows some post entailing a tranquil and happy life. ✓

Another variation of the Saturnian—when the line of fate loses itself on the heart line, that line going straight on to the Mount of Jupiter, or running up, clear and uncrossed, between the first and second fingers, life is dependent on love, which will be concentrated on one person: in the first instance, happiness and gratified ambition will be combined, but in the second, it will be undistinguished bliss. When a branch turning towards Jupiter is checked by one running up between the fingers, it indicates ambition sacrificed to love.

In people born to great things, the Saturnian, as a rule, is most clearly marked in the left hand, but if opportunities are energetically employed, it will

be equally clear in the right; those who make their own way and create their position, will have the Saturnian most clearly marked in the right hand.

The author has known people whose line of fate seemed all that could be desired, yet they have said they would not live one day of their lives over again. Great trouble marked on the line of heart, and perpetual worry, shown by small lines harrassing the palm, explained this. Money matters, social position, all outward things were perfectly smooth, but life itself was a misery.

The Saturnian seems often to show only the outer shell, all changes and events being clearly defined; but for feeling, one must study the line of heart, which reveals the true inner life.

When the Saturnian starts from the Mount of the Moon, and rises straight and clear to the line of heart, which proceeds towards the Mount of Jupiter, it indicates good fortune arising from caprice or affection. Marriage, conferring higher position or great wealth, for example, might be thus marked. When the commencement of the Saturnian is a mass of zigzags or crosses, it tells of unhappy childhood.

Should the Saturnian start from the line of head only, success will be won by talent, but not until middle age has been attained.

Double Saturnian lines show conflicting interests in life; that is to say—a person may have a desire for literary pursuits; but their lack of means compels them to follow mechanical employments in order to gain a livelihood. It shows that the life of the mind is distinct from the outer life.

The Saturnian does not always terminate on the mount to which it owes its name, but may incline towards Jupiter, Apollo or Mercury. In the first case, it tells of forced distinction. Such a person will have a position made for him, and will, if the Mount of Jupiter is strongly developed, be childishly proud of it. Childishness in many ways is shown by this line. Such people are absurdly ready to take offence, and attach vast importance to trifles. When the line of head is long, clear, and straight, and thumb shows power of making a career, success may be obtained by personal effort, roused by ambition.

When the Saturnian turns towards Apollo, its significance varies according to the type of hand. In the palm of a commonplace person to whom material things seem the highest good, the success obtained will be merely monetary; but in hands more highly endowed it gives good promise of success in art or literature, according to the development of fingers and mounts.

Turning towards Mercury, the Saturnian indicates success in commerce, if the little finger is square; but when the second phalange is very long, and the rest of the hand indicates scientific pursuits, the distinction obtained will be in science, however square the finger may be.

Should the little finger be very pointed, with a long first phalange, it marks a successful orator, and is often seen in the hands of great lawyers and eminent statesmen.

The Line of Sun.

THE line of Sun, which ends on the Mount of Apollo, should rise from the Mount of the Moon or the line of life; but frequently it appears in the Plain of Mars, or after the heart line is passed. In the first instance, it tells of success and fortune; in the second, of success due to personal merit, in some cases aided by influential relations; in the third, fortune may be won, but must be fought for; and in the last, things will improve after middle life.

This line, like the Saturnian, must be measured from wrist to fingers; its indications vary widely according to the class of hand, and it may tell of success in art, literature, politics, or mere money making. It always, however, shows love of the beautiful in some form. One long, clear, branchless line indicates great distinction in some one thing; but if dividing into branches, or accompanied by parallel lines of strength equal to its own, there is danger that multiplicity of aims will strangle success. Combined with great intellect, will, and physical strength, it shows the power to succeed in several things. Such a person might be a success in music, literature, acting, eloquence, diplomacy or as a politician and statesman; or a great editor and leader of the people—especially if one has self-confidence, patience and faith to work.

When the line of Sun is clearly cut, deep and proceeds on its course and traces a furrow on the Mount of the Sun, it shows that success will be achieved only by hard work.

When the line of Sun is inferior to the Saturnian in strength and clearness, it indicates a person of more position in society than wealth. But this line, in common with all other lines, varies greatly in different hands. The line of Sun is a sign of modesty and a calm disposition; even when people know their own value, they frequently omit to seek its recognition at the hands of others—especially if they have independent dispositions. They are usually honest, sincere and frank natures, who enjoy their own approbation and seem to care little or nothing for the opinions of others. But if it be a sensitive hand, then the approval of a valued friend will be an inestimable help, without which, shyness may prevent their doing justice to their own powers.

In a very, very hollow hand, the line of Sun is powerless—everything fails, and helping such people is but pouring water into bottomless vessels.

The Hepatica.

THE Hepatica or line of liver rises from the Rascette, near the line of life, and in some cases from the line itself. In the first instance, when clear and well colored, it shows good health and spirits lasting into old age. In the second it indicates weakness of heart. It varies greatly in duration, sometimes not appearing until in the Plain of Mars, and in others ceasing at the line of head, while in some hands it is altogether absent.

Discolorations and lines cutting the Hepatica point to illness or weakness; it should extend right up the hand finishing on the Mount of Mercury. When the Hepatica forms a triangle with the Saturnian and line of head, it is said to designate a person who has a special forte in PALMISTRY. It promises the instinctive intuition which is a necessity to the expert PALMIST, and sometimes in connection with other remarkable signs, shows second sight. Such persons after a very brief study of PALMISTRY, are frequently able to give prophetic readings with wonderful accuracy.

When the Hepatica, or line of liver, runs in a half circle, resembling a rainbow, from the Mount of the Moon to the Mount of Mercury, it shows second sight, gift of prophecy and a strong tendency and power to delve into and disclose hidden truths and occult sciences. Such a man or woman can soon become great adepts in the art of PALMISTRY.

A strong Hepatica also discloses a person of excellent memory, probity of character and a good conscience. Moreover, it points to a person of a kind heart, a merry, witty turn of mind, and much executive ability in dispatching business matters.

When the Hepatica is tortuous and wavering in its course, it indicates, physically, a bilious temperament and says that the liver organ should always be well watched, if one desires to live a long life. The most unhealthy shade which this line takes on, is a blackish yellow, which shows that a good digestion does not wait on appetite.

Occasionally, the Hepatica is accompanied by a sister line indicative of continued good health and good fortune to the close of one's days.

The Ring of Venus.

THE Ring of Venus is a half circle formed by a line starting between the first and second fingers, and in a good hand, signifies an affectionate disposition and a happy turn of mind. When perfectly formed with no sign of a break, it shows great power of retaining love. Once care for such a person and you will adore him or her to the end of your days.

In the hands of persons who have been jilted, this line will be broken as a rule.

The Marriage Lines.

THE marriage lines, which rise on the percussion and cross the Mount of Mercury, are most interesting to the majority of mankind. They deal with those relations in which nearly every man and woman in the land feel an abiding connection in some form or other.

The long lines are considered as indicative of marriage, the shorter ones showing the number of times it has been seriously contemplated; whether the heart was or was not seriously involved, branches from the heart line will declare. Where no such branch rises towards the would-be marriage line, the heart has had nothing to do with it. A marriage of affection is usually marked by a cross on the Mount of Jupiter, but not always. And sometimes the cross is there when the affection is not—but such is the exception. Inclination to marry sometimes causes a half formed cross. The date of love marriages can be pretty well fixed by this cross—should it be very near the first finger the date will be an early one, if about the centre of the Mount of Jupiter, when the person is between twenty-five and twenty-eight; if lower, then nearer to middle life. But as all marriages are not *unions d' affection*, the cross sign is not regarded as absolute.

If the marriage line joins the ring of Venus, the sister heart line, or the Hepatica, it is regarded as prophetic of riches and happiness, arising from marriage; but in all such cases the husband will be ruled by his wife. When one strong line cuts right through the marriage line, it denotes strife and opposition, even lawsuits, connected with marriage. Persons who find lines rising on the Mount of Mercury and cutting the lines of life, head, heart and marriage, should look well to their proposed marriage engagements.

If the matrimonial line is long, strong and deep, it gives good promise of a happy wedded life. But when sloping down into the line of heart, it denotes widowhood; when broken or suddenly checked by a deep black or red spot, it has the same signification, but points to a violent death.

Both hands should always be consulted as a single sign is rarely ever fatal.

The Rascette.

THE Rascette is the line which marks the junction of hand and wrist. One, or occasionally two, similar lines may be seen below this bracelet, as the Rascette is often called, but only those quite near it have any significance. When there are three of these lines close together, unbroken and distinctly marked, they are known as the magic bracelet, and signify good health, length of years and large wealth. But the triple lines are very seldom found, and a single line on the wrist is recognized as a sure sign of happiness, and when deep and unbroken it indicates calmness of disposition and considerable strength of purpose in the pursuit of all laudable objects. Should the lines of the Rascette be chainified, especially the first, it signifies a life of successful labor, especially if the other features of the hand give a fair reading.

Some Palmists contend that a line starting from the Rascette, crossing the Plain of Mars and finishing on the Mount of the Sun, augurs great riches and many honors: while a line starting from the Rascette close to the Percussion, ascending the Mount of the Moon and turning towards the Hepatica, announces tribulation and adversity—especially when the line is unequal.

Should the Rascette form a *quadruple* bracelet, it indicates a very long life.

The Triangle.

EITHER hand will disclose different Triangles, but the one of greatest importance is that formed by the junction of the line of head with that of the line of life on the one hand, and that of the Hepatica with the line of head on the other.

When the Hepatica fails to join the line of head, a good line of Sun may take its place and preserve the Triangle, which, although narrower, will be none the less perfect.

The Triangle is divided into three angles, called "supreme, right and left." When the lines of life, head and liver are all perfectly formed, the Triangle is also perfect, and it is then significant of good fortune, good health and a long and joyous life. When wide and spacious, it proclaims broad and generous views, nobility of soul and large feeling for one's fellows. When very narrow, it signifies poverty of spirit, cowardice and tenacity.

The supreme angle is marked below the first finger, and is formed by the junction of the line of head with the Vitale.

When the angle is sharp, well-made and clearly traced, it shows a good disposition, dainty, quick wit, and a noble, aspiring nature. When coarse and confused, it denotes lack of refinement, boorish manners, brutal passions and hardly common intelligence.

When the line of head turns downwards, through the Plain of Mars, to join the line of life, it shows an avaricious disposition and a poor miserly and miserable life—and points also to misfortune in love affairs.

The right angle is formed by the junction of the Hepatica with the line of life. When clear, well-defined and strongly colored, it shows a good heart and promises good health; but if too sharp, it indicates avarice and weakness of physique and mentality. If heavy and confused, look out for an evil nature, rudeness, coarseness, idleness and laziness.

The left angle, formed by the Hepatica and the extremity of the head line, is found between the Mount of the Moon and the Mount of Mars, and promises most of the good qualities already mentioned, when well-made, of good color and clearly defined.

If the angle be very sharp, it shows a sharp mischievous tongue, a nervous temperament and a person somewhat given to retailing neighborhood scandal and family gossip. Be careful how you impart your secrets to such persons.

The Quadrangle.

THIS represents the space between the lines of heart and head, and is sometimes called the table of the hand.

When the Quadrangle is wide in the centre, wider at the end nearest the Sun, and widest at the opposite end, which nears the Percussion, it signifies a loyal, loving, faithful and happy nature, and denotes broad and generous views and a sweet, gentle nature. If very narrow in the centre, it shows a disposition to injustice, malignity and deception—a narrow-minded person.

A cross in the Quadrangle, if well-colored indicates a person of a good, easy-going disposition—but if a man, one who might become the sport of the woman he loved and by whom his good nature might be perverted. Nevertheless, he will survive her game—and if he lose his money, he will be independent enough to repair the loss and come out ahead through his own persistent merits.

These crosses are to be carefully considered in their connection with the lines of heart and head, of their bearing upon those of fate, Sun, and life. They all come under the influence “of opposite sex.” Should the cross be connected with the heart line, the influence will be that of a person really loved, but should it touch the head line only, it is mere fascination, the influence of some clever and charming person.

But the influence that lasts *forever* is marked by a cross the branches of which touch both the heart and head lines. The variations shown by these crosses is a matter of extreme interest to study.

The author has seen such a cross, deeply, clearly marked and red in color, gradually fade until only a shadow of it remained, representing an old love. In one case the influence was evidently very strong at the moment, but as the branches of the cross had no foundation on the head line, the author was convinced the love would not last. This opinion was quite in opposition to the one held by the lady whose hand was read. But a later examination of the same hand showed that the influence was still fading—in fact, nearly gone. On remarking this to her, she replied, “Well, it’s all his fault, I try to fan the flame and he tries to blow it out.” “Console yourself,” the author replied, “you will not be in the least unhappy when it is all gone.” The next time the author greeted the lady, the cross was barely visible. “The influence has quite disappeared,” said the writer, “and you don’t miss it.” “No,” she answered; “you were quite right. I am really getting along better without it.”

A cross of this description frequently tallies with one of the inner life lines already described and shows that the interest is more than a mere friendship. Whether the influence is for good or evil, the effect of the cross on the other lines will usually show. Should it check the Saturnian, or line of Sun, it will be unlucky; but should these lines improve at a date corresponding to that given by the cross, it shows that it brings good fortune.

Signification of Smaller Signs.

LINES on the far side of the Mount of Mercury, running from the root of the little finger to the line of heart, show children. When long and straight, sons; if slanting, daughters. Care must be taken not to confuse these lines with those indicating chemistry and taste for scientific studies, which run near the Percussion.

There are numberless small signs in PALMISTRY, which vary in meaning according to their position. Stars, are perhaps the most important—frequently denoting events for which the person in whose hands they are marked, is in no way responsible. Thus, if they signify misfortune, it is not the result of wickedness or stupidity; and should they point to success, it is more likely to be fortuitous than won by real merit.

A star on the Mount of Jupiter, is always indicative of a grand destiny—promising that love and ambition will both be satisfied. Should a cross be joined to such a star, it indicates marriage with some person of great merit, who will attain to fame and fortune.

A star on the Mount of Apollo, tells of riches which are frequently productive of unhappiness, or of celebrity won by chance and often fatal.

A star on the Mount of Mercury, indicates cheating and dishonor. On the Mount of Mars, it is a sign of conflict and possibly murder. On the Mount of Venus, trouble connected with marriage. Stars on the fingers are considered as rather ominous signs; but in connection with a good hand, they may point to a phenomenal success in life.

A cross on the Mount of Saturn shows that an adverse influence is at work to mar fate, but should the Saturnian be strong and clear it will fail to do so.

A cross on the Mount of Apollo is a bar to success in art or money making; on the Mount of Mercury, it shows an indication to theft. On the Mount of the Moon, the sign of the cross indicates self-deception and consequently an untruthful person.

On the Mount of Venus, the cross points to one love only; but of course there are exceptions.

Squares on the mounts give additional force to the qualities already promised by them and speak of justice and good, hard common sense. They often speak of danger and a marvelous preservation from harm.

A Triangle on Jupiter, denotes diplomacy; on the Mount of Apollo, scientific art; on the Mount of Mars, war tactics; on the Mount of Mercury, politics; on the Mount of the Moon, reasoning faculties; on the Mount of Saturn, it is supposed to show a turn for sleight of hand and the dark arts.

As a rule, a single line, rising straight and clear on any mount, is a good sign; while on the Mount of Jupiter, a single line joining a star indicates forced distinction, supported by natural talent.

A strong branch, rising from the line of life and proceeding up the Mount of Jupiter, when uncrossed and unchecked, signifies success in whatever is most desired. But as there are always wheels within wheels, so there are signs within signs, circles and lines, that must never be forgotten or neglected in interpreting PALMISTRY.

Difference Between Right and Left Hands.

IT is an old saying, that "You are born with your left hand, your right hand you make for yourself." As a rule the right hand is more freely used than the left, and this of course to some extent accounts for the difference existing between them.

The lines in the left hand may foreshadow a fate, while those in the right will tell the uses made by the cause.

If in the left hand the Saturnian and line of Apollo are smooth and uncrossed, pointing to prosperity and success, while in the right they are cut, crossed and broken, until they utterly disappear, it shows that wasted opportunities ruining a great career are indicated. But, on the contrary, when the Saturnian and line of Apollo are marred and broken in the left hand, while in the right they rise straight, strong and clear to their respective mounts, they tell how force of will power, talent, industry and an unconquerable perseverance overcomes adverse influences and wins fame and fortune in spite of surrounding obstacles.

In some cases the starting point of the Saturnian is not the same in both hands.

The line of fate starts from the Mount of the Moon in the left hand, while from the Rascette, in the right.

The reader must study all the points in both palms and note carefully how one sign offsets another or supports it, adding even increased power of forces. The whole must be put together like a mathematical problem, the deductions carefully reached and the readings correctly rendered. ✓

Conclusion.

THAT the relations existing between mind and body are closely allied and interwoven, there is not the slightest doubt. Every throb of the heart; every thought of the brain and every movement of the muscles, are more or less directly and indirectly recorded in our being. To know how to correctly interpret these signs and marks of record, constitute the art and science of PALMISTRY. The mind affects the body, and to a certain extent *vice versa*. And while the amateur PALMIST cannot hope to disclose all the full-history of the subject, yet enough can be successfully told to convince even the skeptic, that science dwells in the well attested facts—and the expert will never fail to extract enough truthful knowledge from the reading of any hand, to convince the most obdurate unbeliever that a marvelous power exists in the organism of the reader, if the facts given are not obtained from the record revealed in the palms.

One scientific fact is worth more than any number of vague theories, and the proof is absolute that the mental qualities of the man or woman may be discovered and interpreted in the hands, the head, the face and form; and the enlarged skillful PALMIST will take, not only the hands, but the entire person into consideration; and by so doing, will delineate character and fortune—making very few, if any, mistakes.

People change with ripening years, even as the trees in the orchard, or forests, change in growing, and the author is fully convinced that all the changes of life and character are registered in the hands, and are as clear to the scientific PALMIST as the signs of worry, over-work or feverish pulse are to the family physician.

The possibility of external past events modifying the lines of the hands by modifying the qualities with which such lines may be correlated, the recognized scientist will, perhaps, admit; but he regards any prediction of future events as a statement that the effect precedes the cause. A superficial glance would seem to admit the objection a good one. But when the student of PALMISTRY remembers that the future is and ever has been indissolubly connected with the past, and not by one link alone, but by all the links in the endless chain of existence, he then discovers on how firm a foundation rests this old yet ever new-born science of PALMISTRY.

The ground is as yet fallow and uncultivated; but every year witnesses new phenomena coming to the front, upon which a sound scientific basis is being built up; and the time is not remote when the ablest scientists in all the land will admit that PALMISTRY rests upon purely scientific laws. Investigation and

philosophical research are persistently discovering with ever-increasing certainty, a belief in the solidarity of the universe—an impingement of matter upon matter—throughout all space. It is of no consequence that our present limited knowledge, or senses, fail to take cognizance of these great laws of nature; these grand truths. A truth is no less a truth, because often denied, or yet undiscovered! The law of gravitation was just as much a fact and precisely as potent before Sir Isaac Newton ascertained it, as it is to-day. It is only about four hundred years since scientists, astronomers and geographers, taught that the earth was a great flat plain. To-day, we know it is an immense globe; but it was just as much a globe when they taught that it was a plain, as it is now. Who then shall dare to assert that one phenomenon is not connected with another; and that all seeming multiplicity of the works of nature, in reality reaches back to the great unity of a single Supreme Source—and that a mighty hidden network of nerve and nerve-aura may connect the whole universe of animate and inanimate nature? That which seems mysterious is only so because, for the time being, it is incomprehensible. Once let the torch of knowledge illuminate the question under discussion and reveal to our understanding the laws governing the problem, and its solution is instantaneous—and all the mystery and miracle connected with it disappear like a flash of lightning. Scientists frequently get hold of a theory, and believing in it, no matter how false, they often ignore facts that meet the world's people at every turn, year after year, until at last some grand mind stumbles upon the truth—when immediately the entire army of philosophers ground their arms.

Desbarolles, the great French writer on PALMISTRY, gives us a grand key in this striking sentence: "The influence of the planets is incontestable; but what is still more incontestable is the universal and all-powerful action of a Being supremely pre-eminent, who rules and governs the stars, the heavens, the visible and the invisible worlds, unlimited space, and the immensity of the universe. This Being, whom our dazzled reason cannot conceive; this Being whom our reason adores, but to whom it dares not give a name, has been named by mortals—God."

Thus we catch a glimpse of how vastly more potential are the imponderable than the ponderable forces. The highly organized sensitive fluids which fill all space and which may be likened unto electricity, but which are as much more subtle and powerful than electricity owing to their sensitive, soul essence and nature, as electricity is ahead of steam.

Man will forever be striving to gain this goal of knowledge—to know himself! He will forever be succeeding, yet the goal will be forever receding from his grasp. But from this stimuli alone can come eternal growth and everlasting progression of the immortal spirit.

FINIS.

HAGAN'S MAGNOLIA BALM.

ALL THE WORLD HAS HEARD OF IT !

HOW DID IT HAPPEN ?

BECAUSE.

It contains the pure essence of that lordly flower.

It gives the most marvelous complexion.

It is no dry, dusty powder, filling up the pores.

It is a lovely *Liquid* preparation.

It removes all freckles and sun tan.

It is a strictly pure vegetable compound.

It renders the skin soft, smooth and satin-like.

It overcomes roughened skin and chapped hands.

Its *Liquid* properties give aid to nature.

It supplements pure soap, and overcomes all skin blemishes.

It is the most matchless discovery of the age.

It beautifies the beautiful.

It stimulates a healthy action of the skin.

It excites the circulation in the delicate blood vessels.

It is the toilet bath for face, neck, shoulders, arms and hands.

It is an article no lady can afford to do without.

It is science and art triumphant, to create beauty.

It is no pigment producing powder.

It is a lovely *Liquid* application.

It can be applied in a single moment.

It removes redness, roughness, and irregularities in the skin.

It is like the whiteness of the lily, kissed with the delicate blush of the rose.

It banishes instantly all blotches, yellow tinges and discolorations.

It is no cosmetic to poison the cuticle.

It is as harmless as *liquidly* refreshing.

It renders old age lovely to look upon.

It cannot be told when it is used only through its beautifying effects.

PLANTATION BITTERS.

Oh, how grand a discovery this great remedy was ! Other medicines may come and go—but those cabalistic characters, with the wonderful medical remedy,

S. T.-1860-X-PLANTATION BITTERS, which they represent, glide on forever. Try a bottle. All druggists.

LYON'S KATHAIRON FOR THE HAIR.

"The Glory of the Woman is in Her Hair."

Lyon's Kathairon gives length and strength.

Lyon's Kathairon contains no lead or sulphur.

Lyon's Kathairon contains no rancid glycerine.

Lyon's Kathairon is scientifically compounded.

Lyon's Kathairon was discovered by a great chemist.

Lyon's Kathairon is a 'purely vegetable compound.

Lyon's Kathairon purges away all dandruff.

Lyon's Kathairon soothes and cools the scalp.

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Lyon's Kathairon makes the hair glossy and silky.

Lyon's Kathairon stimulates the growth of the hair.

Lyon's Kathairon makes the tresses soft and wavy.

Lyon's Kathairon is so clean it will not soil your linen.

Lyon's Kathairon is the best and cheapest hair toilet.

Lyon's Kathairon gives vigor and stops grayness.

Lyon's Kathairon keeps the hair from falling out.

"Verbatim Et Literatim" Spelleratim and Punctuatim.

The following genuine certificate speaks for itself in orthography, grammar and truthfulness as a testimonial to the worth and real merits of

LYON'S KATHAIRON FOR THE HAIR :

"Maidsville, Monongalia Co., W. Va.,

December 28, 1885.
Dear Sirs:—I have been entirely bald for several years hereditarily I suppose, as my ancestors was bald so far back as I can remember or have any knowledge I tried all the hair vigors that I could hardly get hold of for several years but all of no use I became discouraged and quit concluded it was hereditary and that my hare would never be restored again. So in April 1885 I was persuaded by Dr. C. C. Conaway to try Lyon's Kathairon and to my great surprise a fine suit of hair was soon perceptible I continued the use of your Kathairon. I know have a fine suit of hare for wich I am very thankful.

Yours truly,

C. C. KINCAID."

Ladies and Gentlemen, give it a Trial !

SKINNY PEOPLE should use **Plantation Bitters**, they tone up the appetite and promote digestion.

THE FATHER OF A FAMILY should use **Plantation Bitters**. They will clear his system of all poisonous malaria. They will make an old man young again. Try 'em !

MEXICAN

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LINIMENT

Is the Wonder of the Nineteenth Century.

It cures all rheumatic afflictions !

It is designed for Man and Beast !

It will stop the pain and heal up immediately

the worst form of scald or burn ever inflicted !

Keep a Bottle always in the House ! For immediate use.

Keep a Bottle always in the Factory ! It will save loss of time and much suffering.

Keep a Bottle in the Stable ! Nothing like it for your lame horse.

No Family can afford to be without this Marvelous

Mexican Mustang Liniment.

It has stood the test of time for nearly half a century.

For every affliction on Man or Beast, where an outward application can be made, it acts like magic !

BUY IT! TRY IT!! and you will **NEVER CONSENT**
to be **WITHOUT IT!!!**

SOLD BY ALL DRUGGISTS.

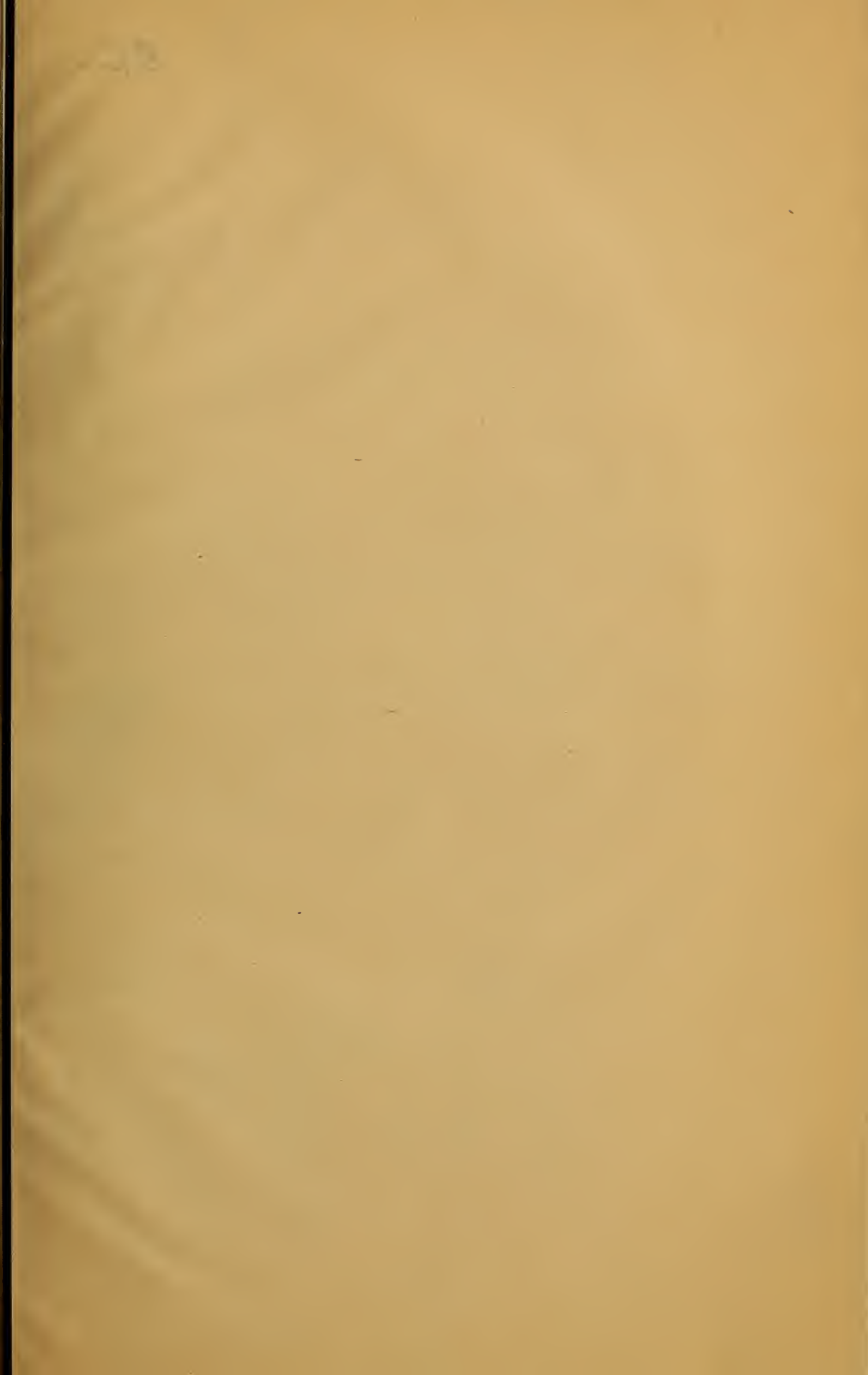




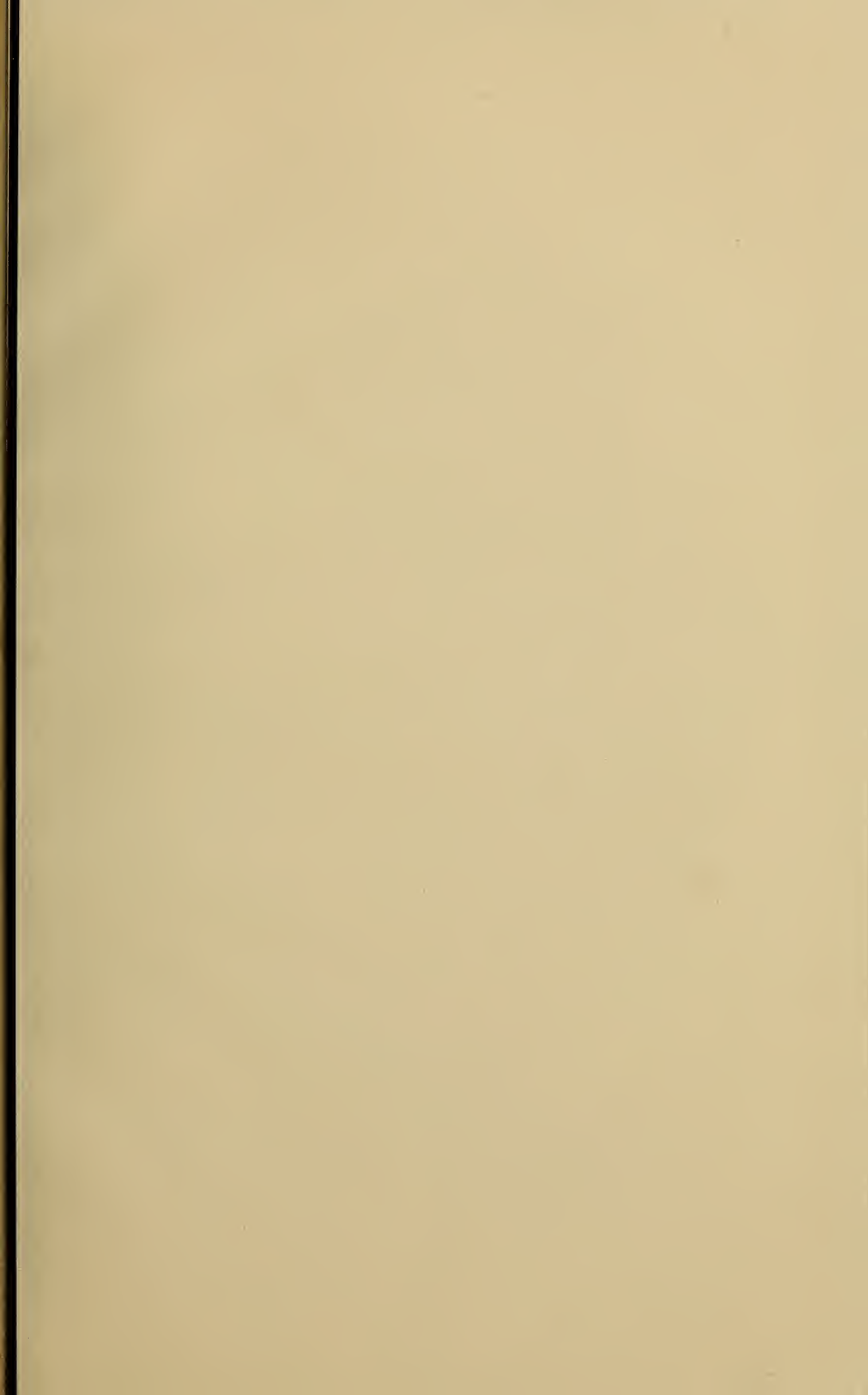


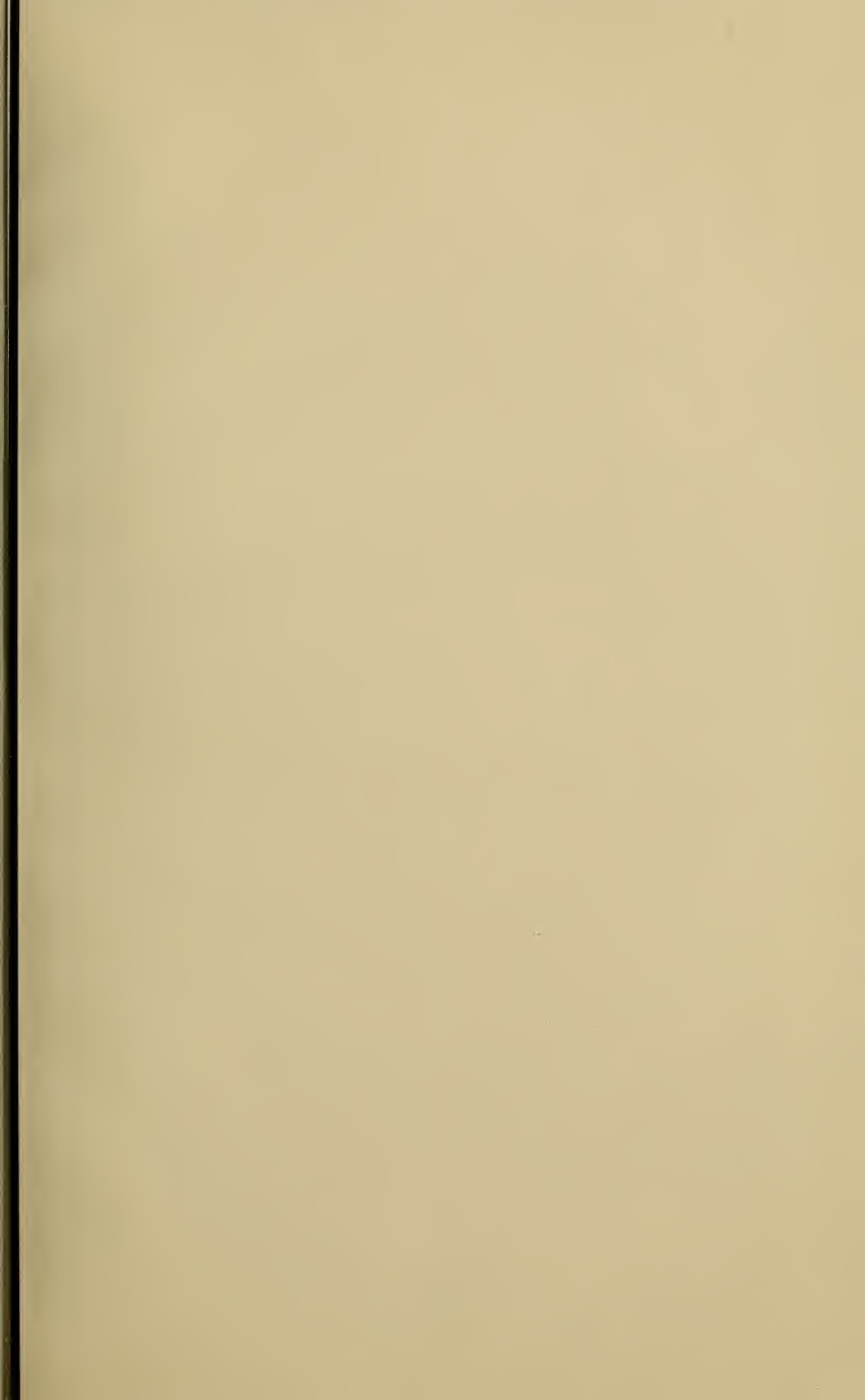


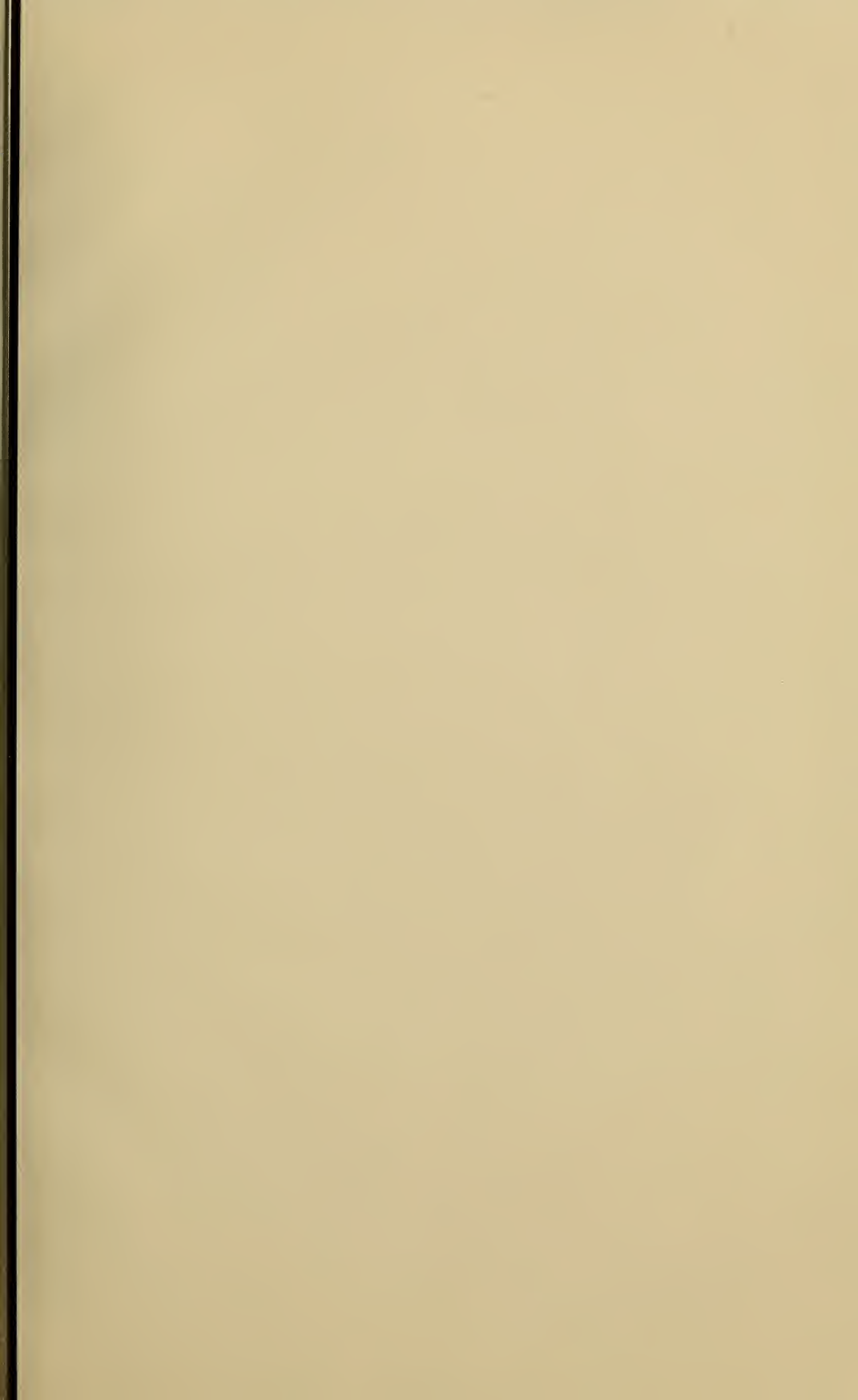


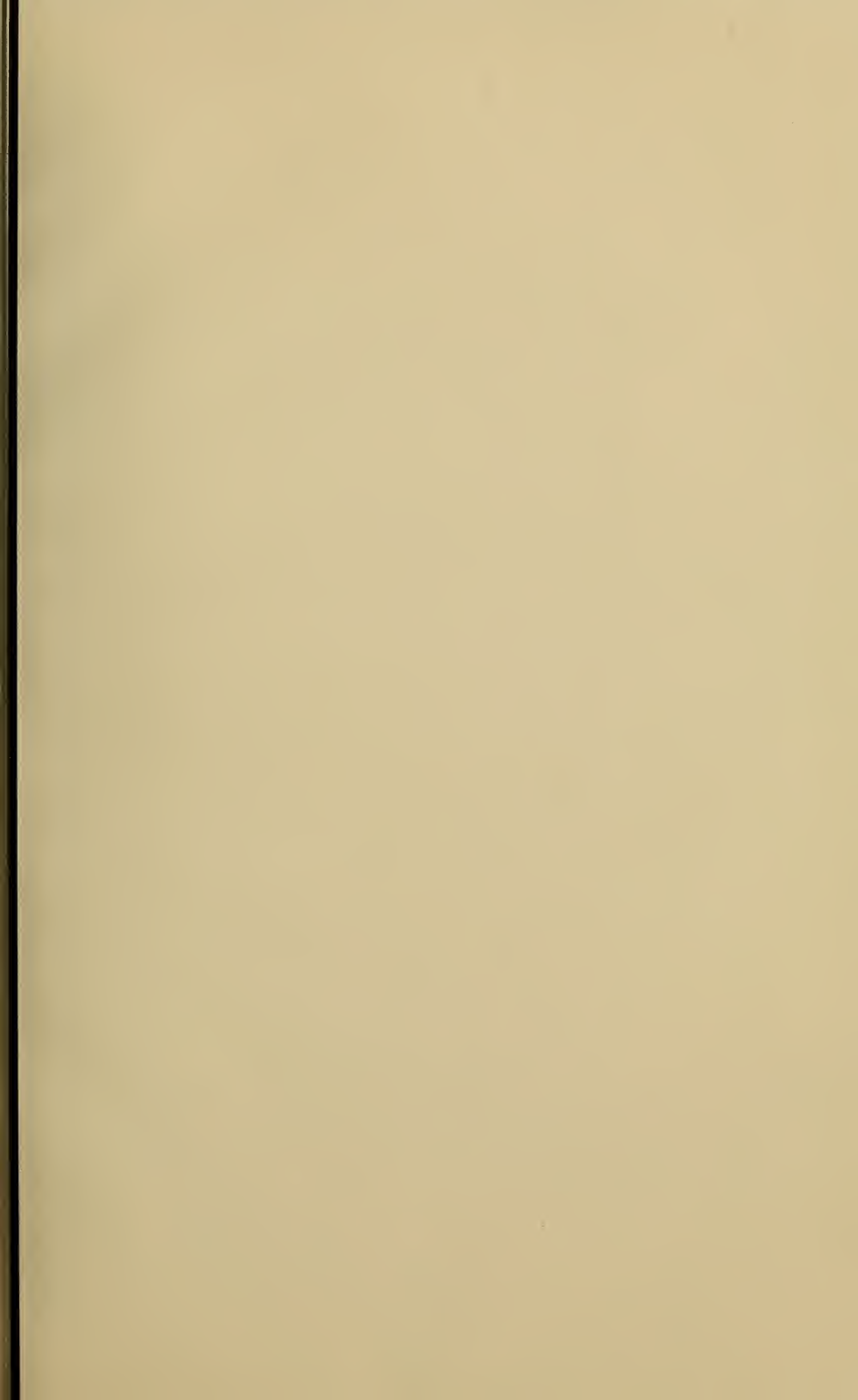


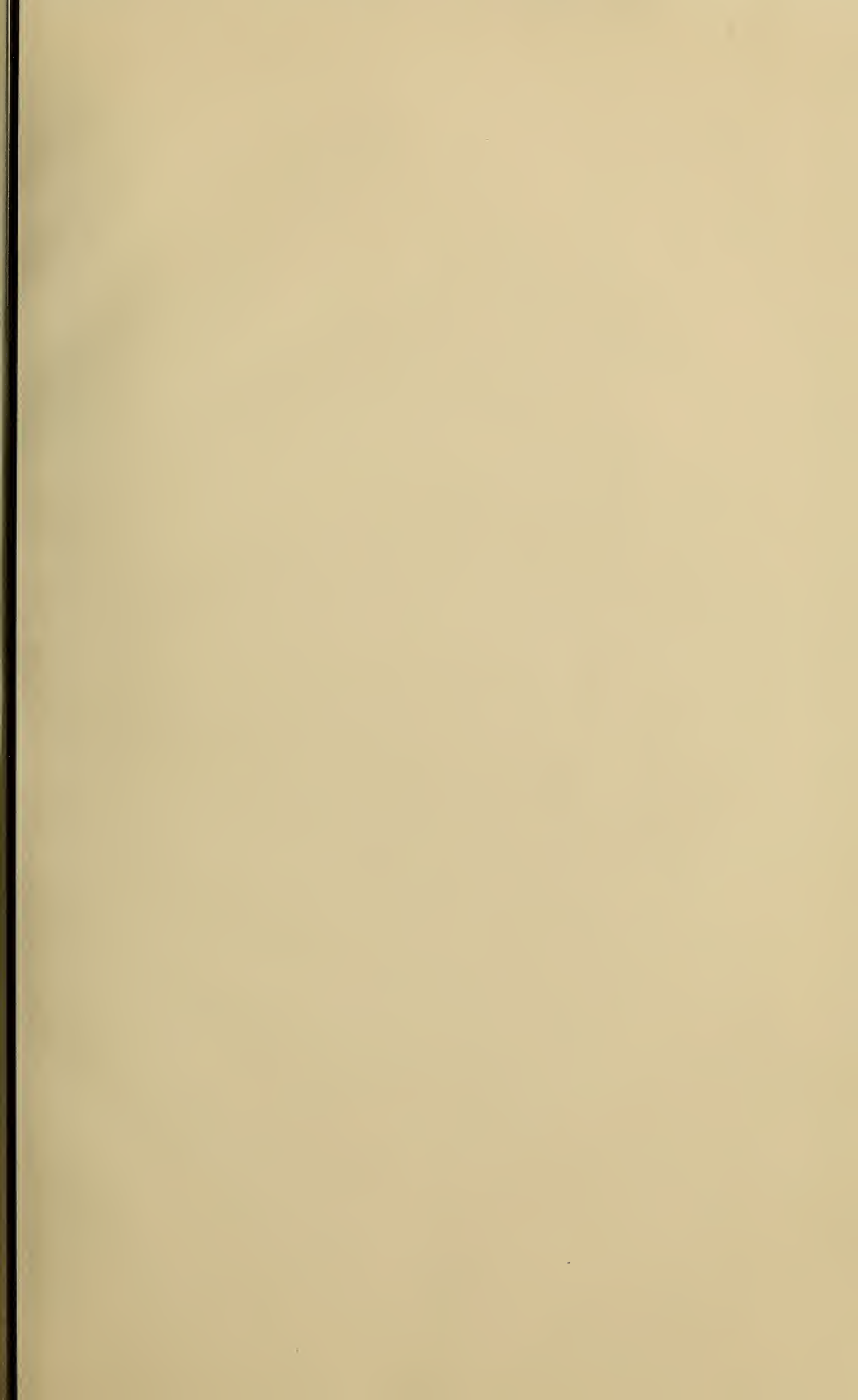
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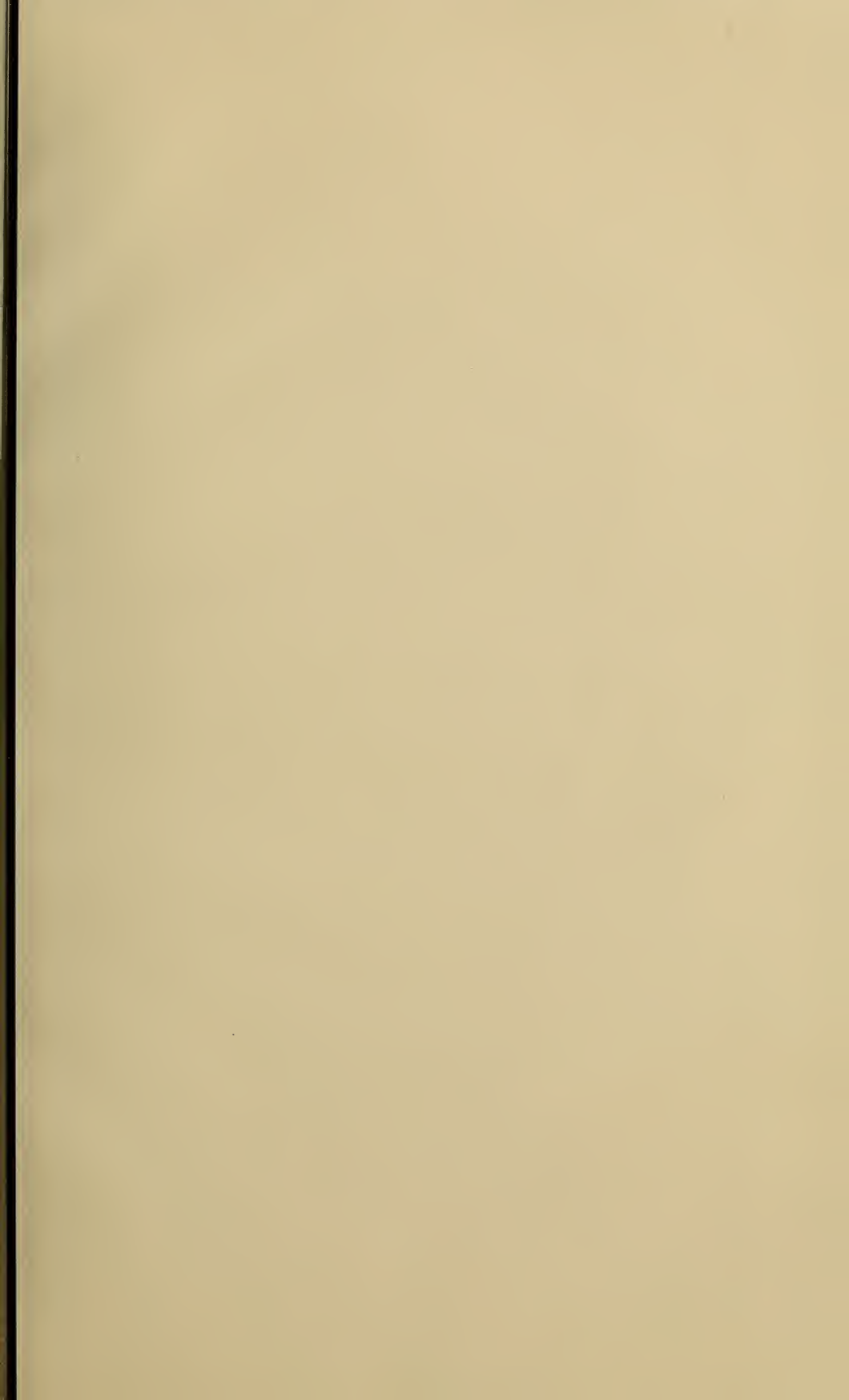


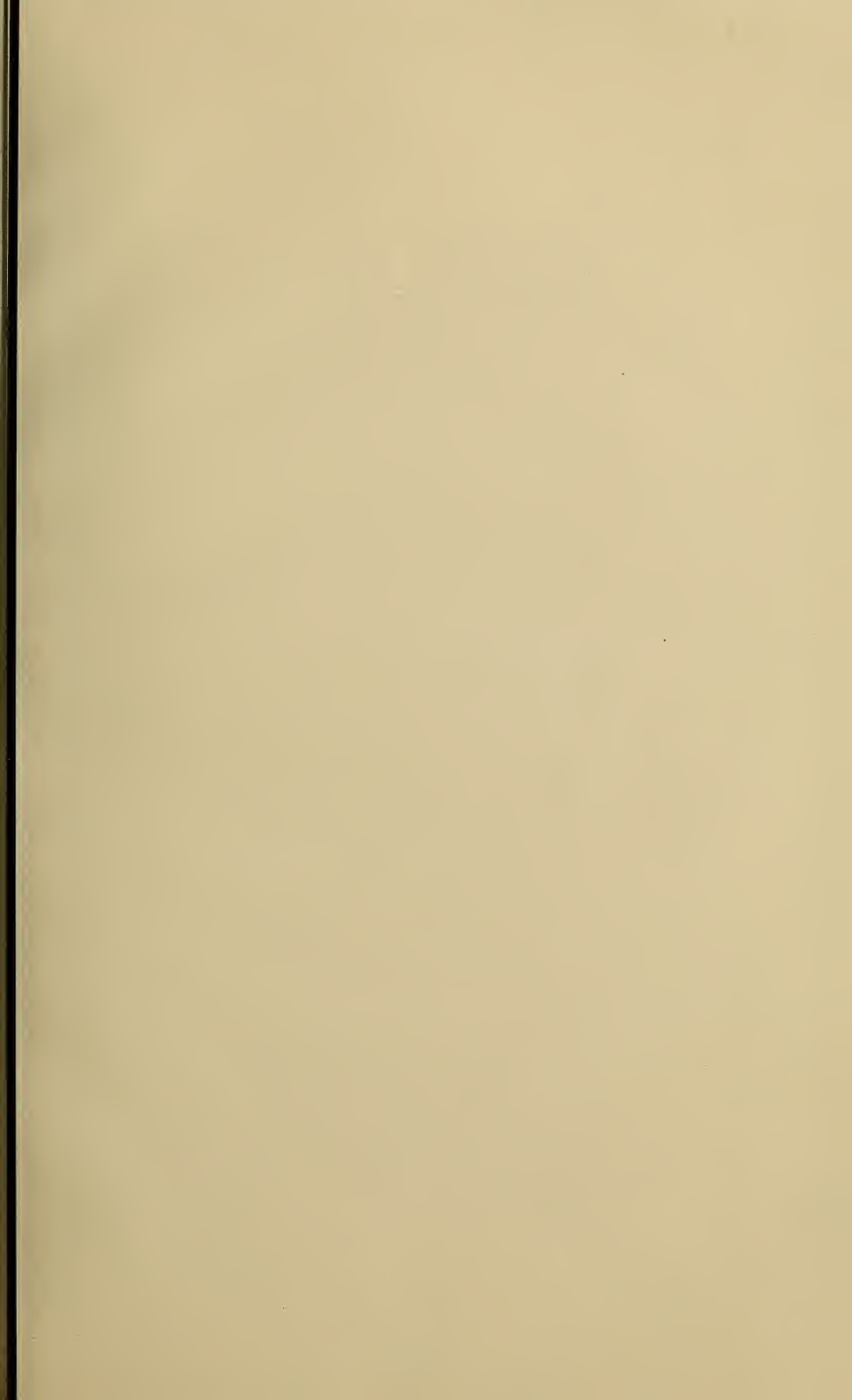


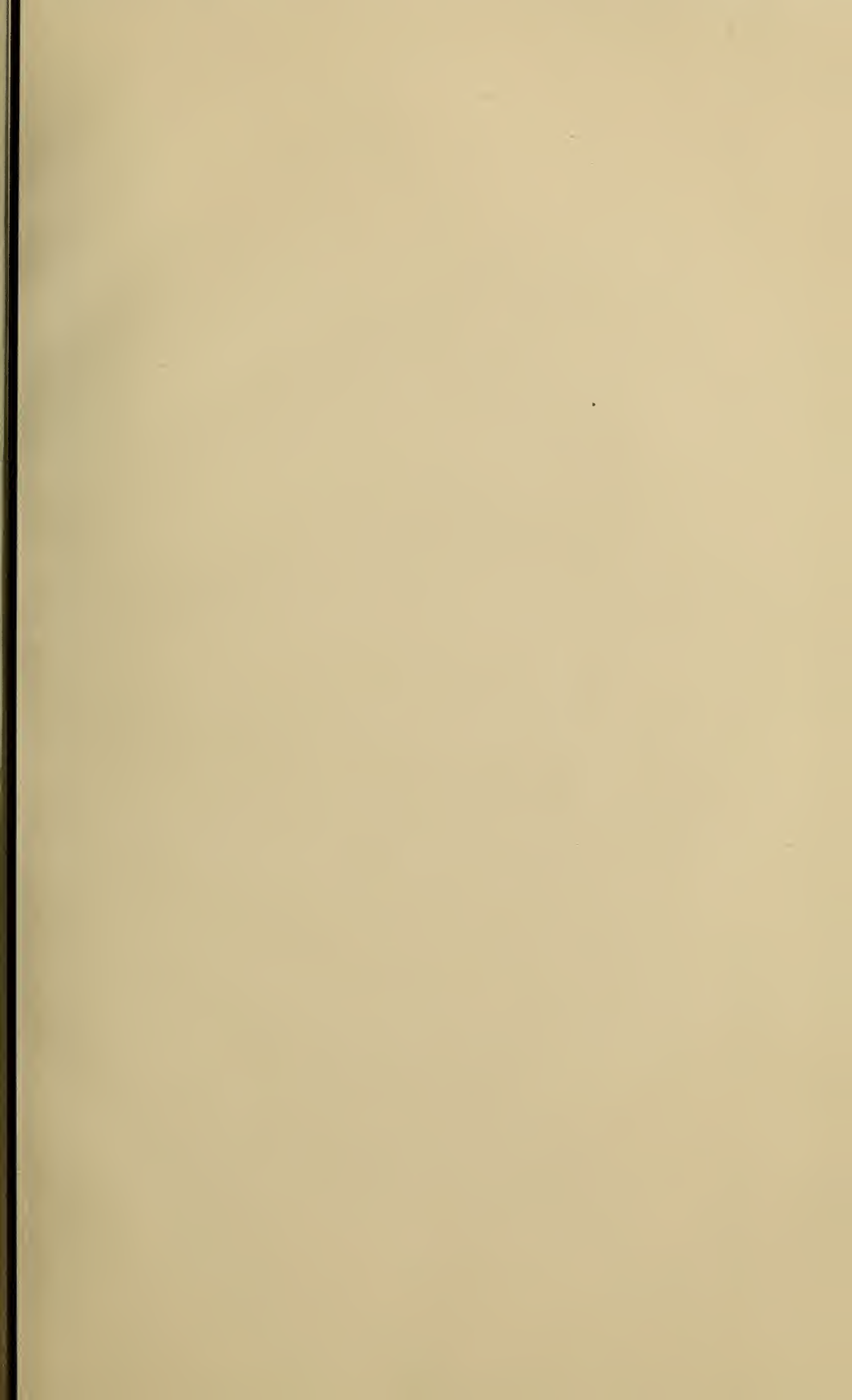


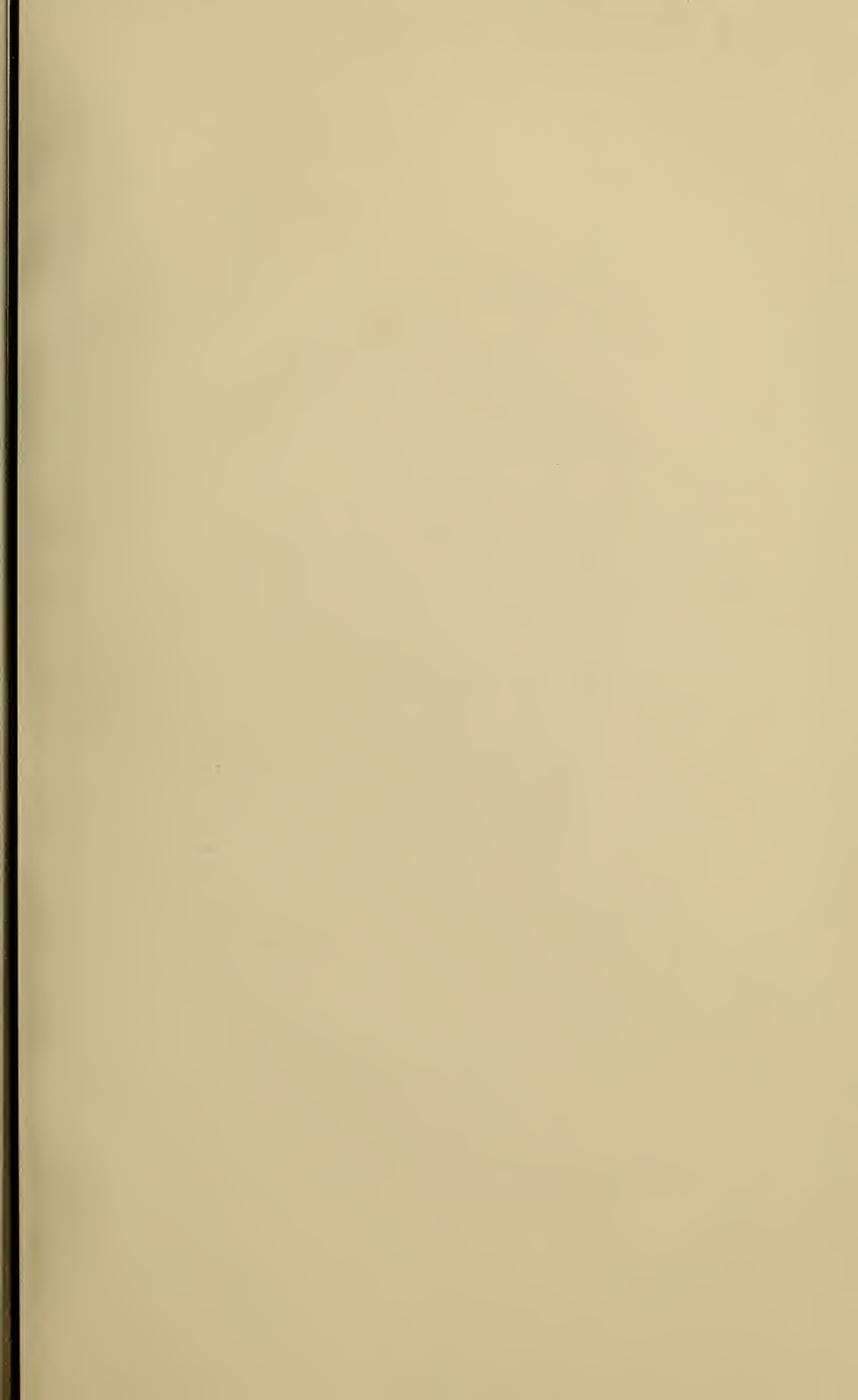


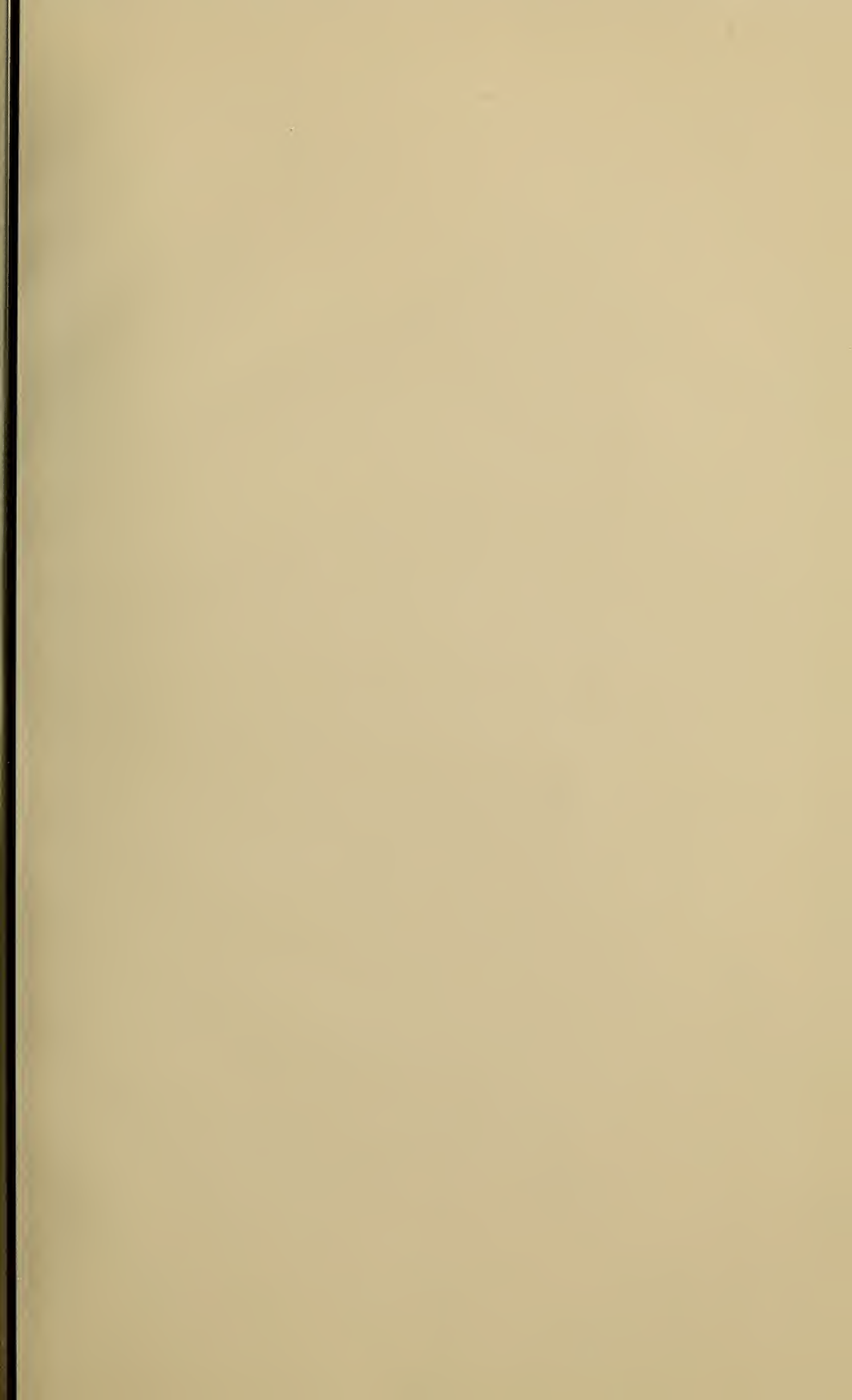


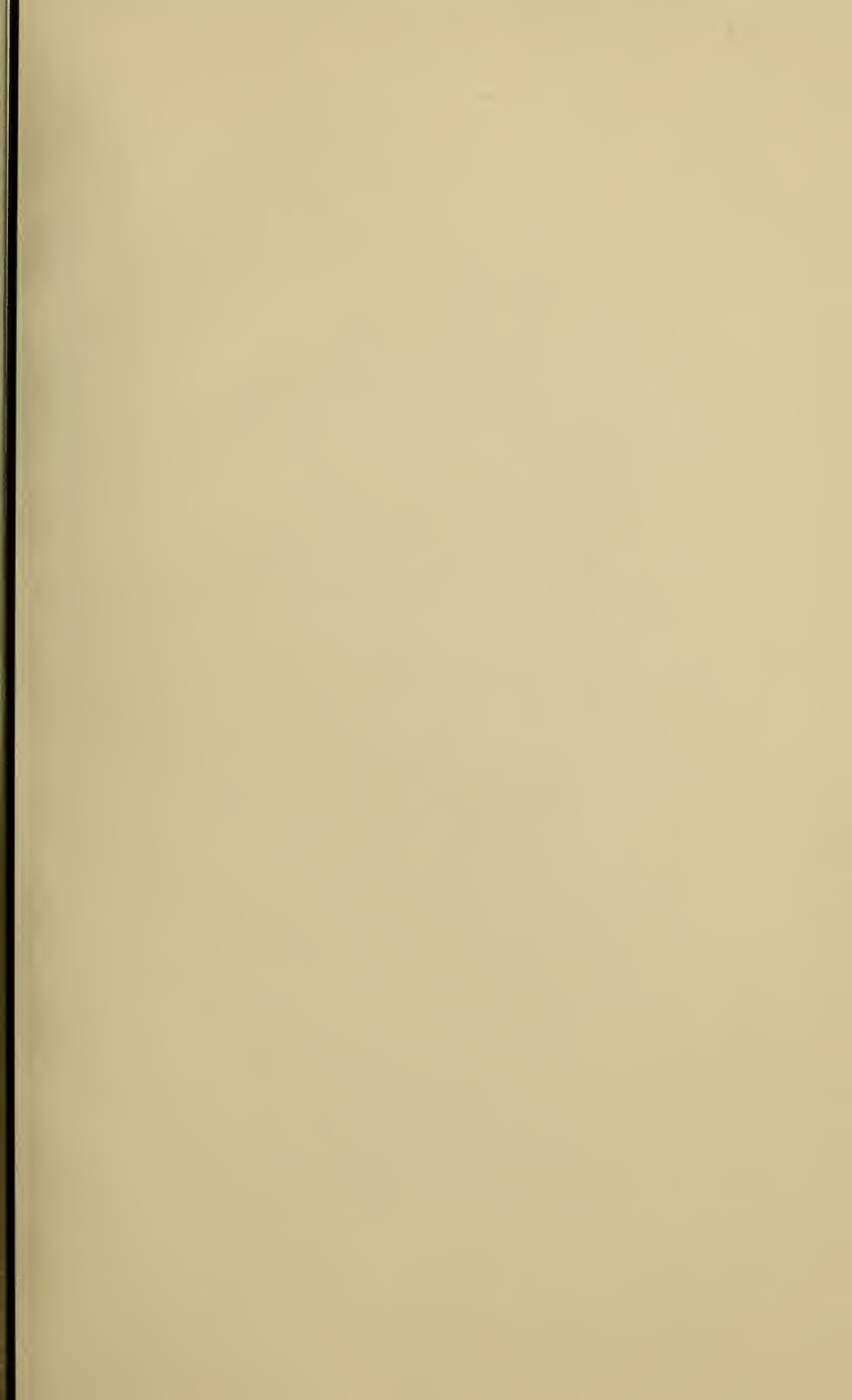


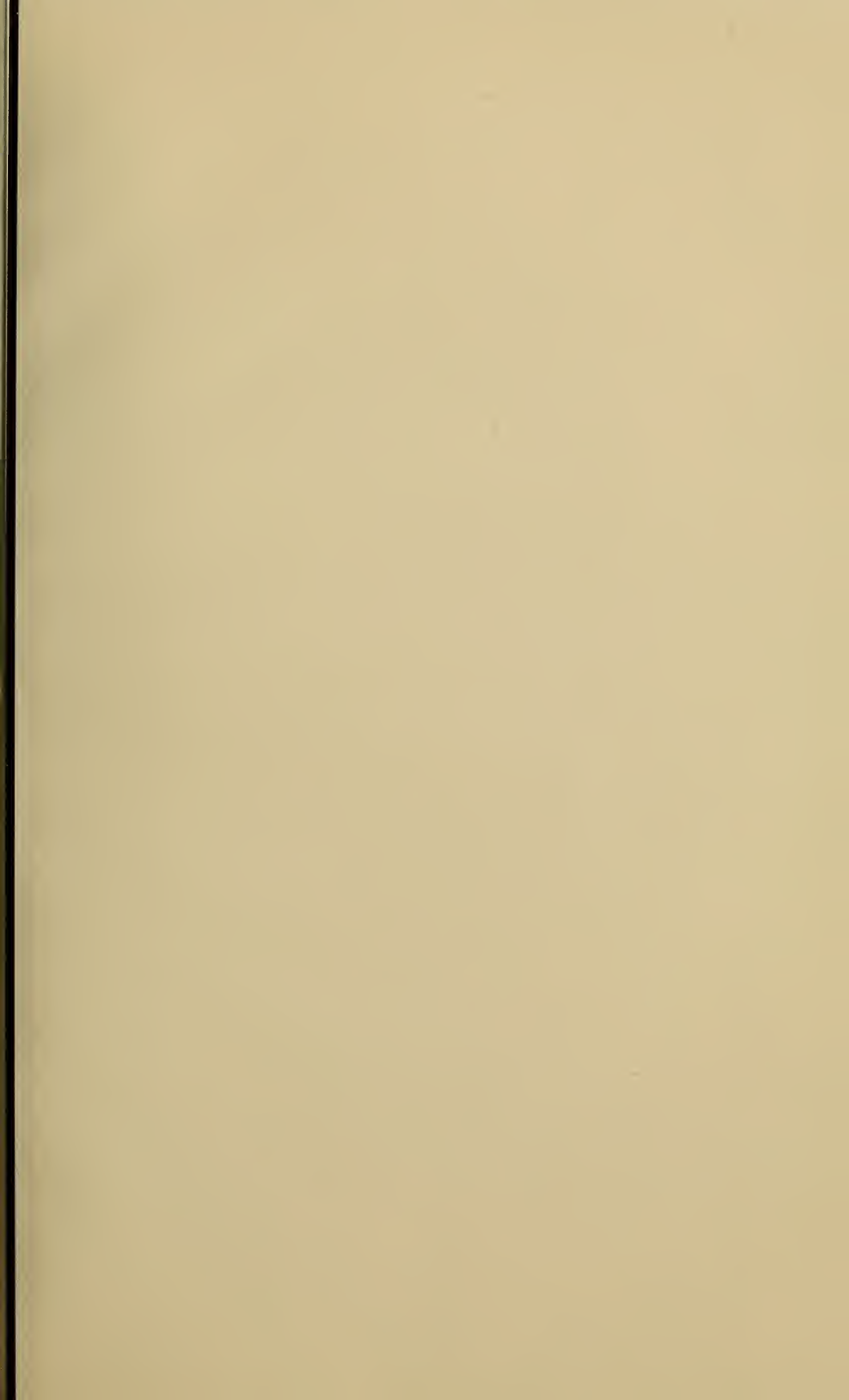


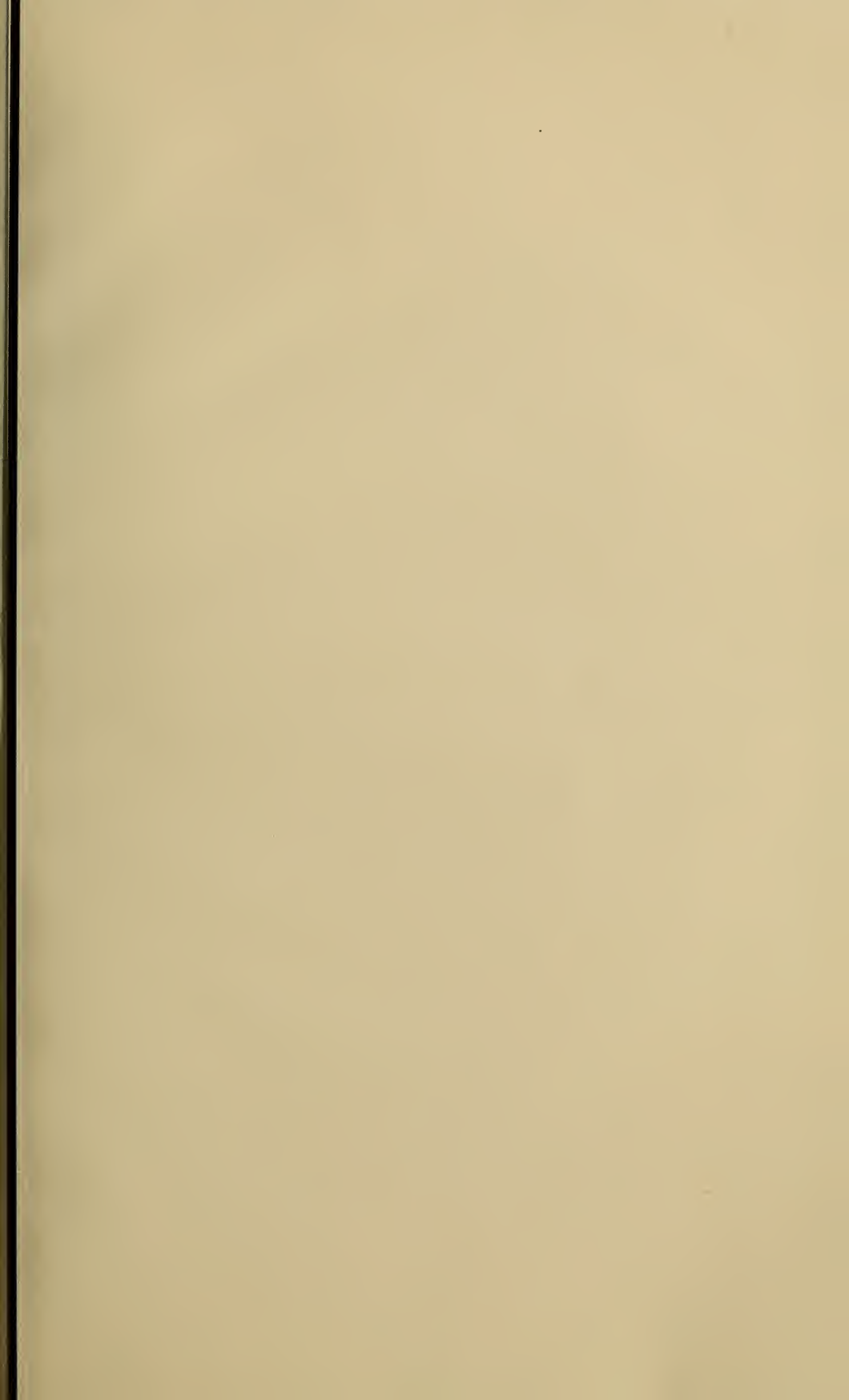


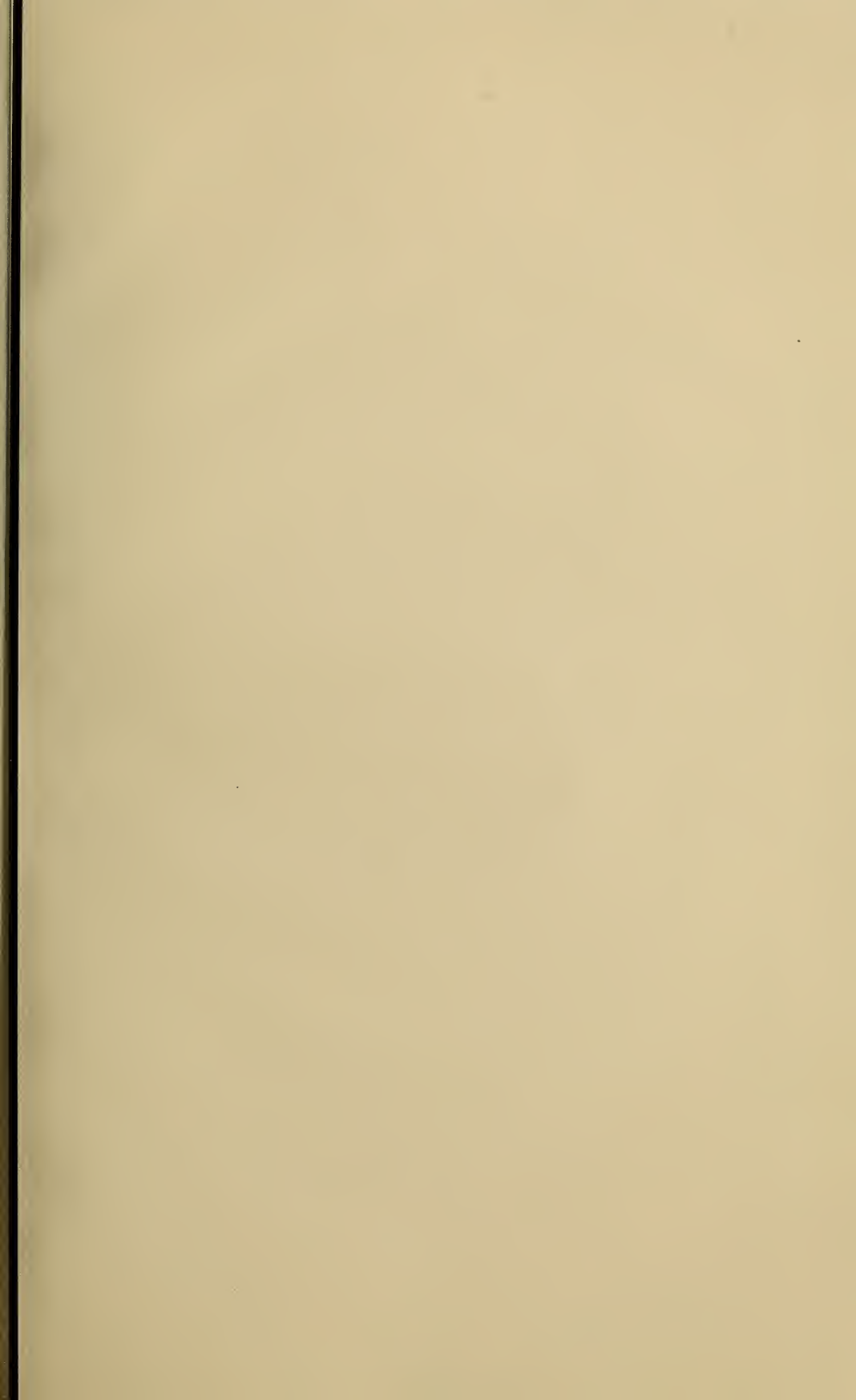


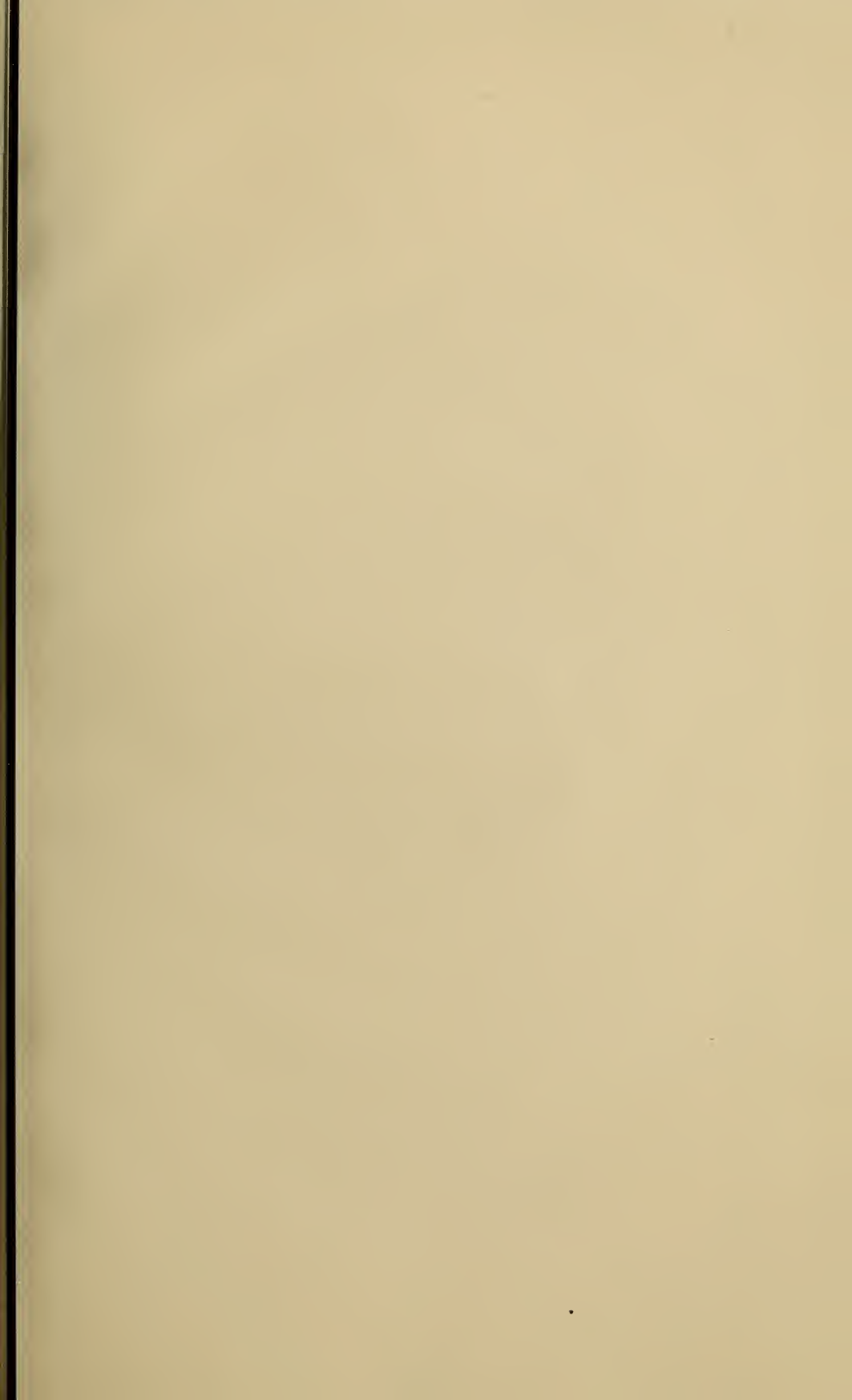


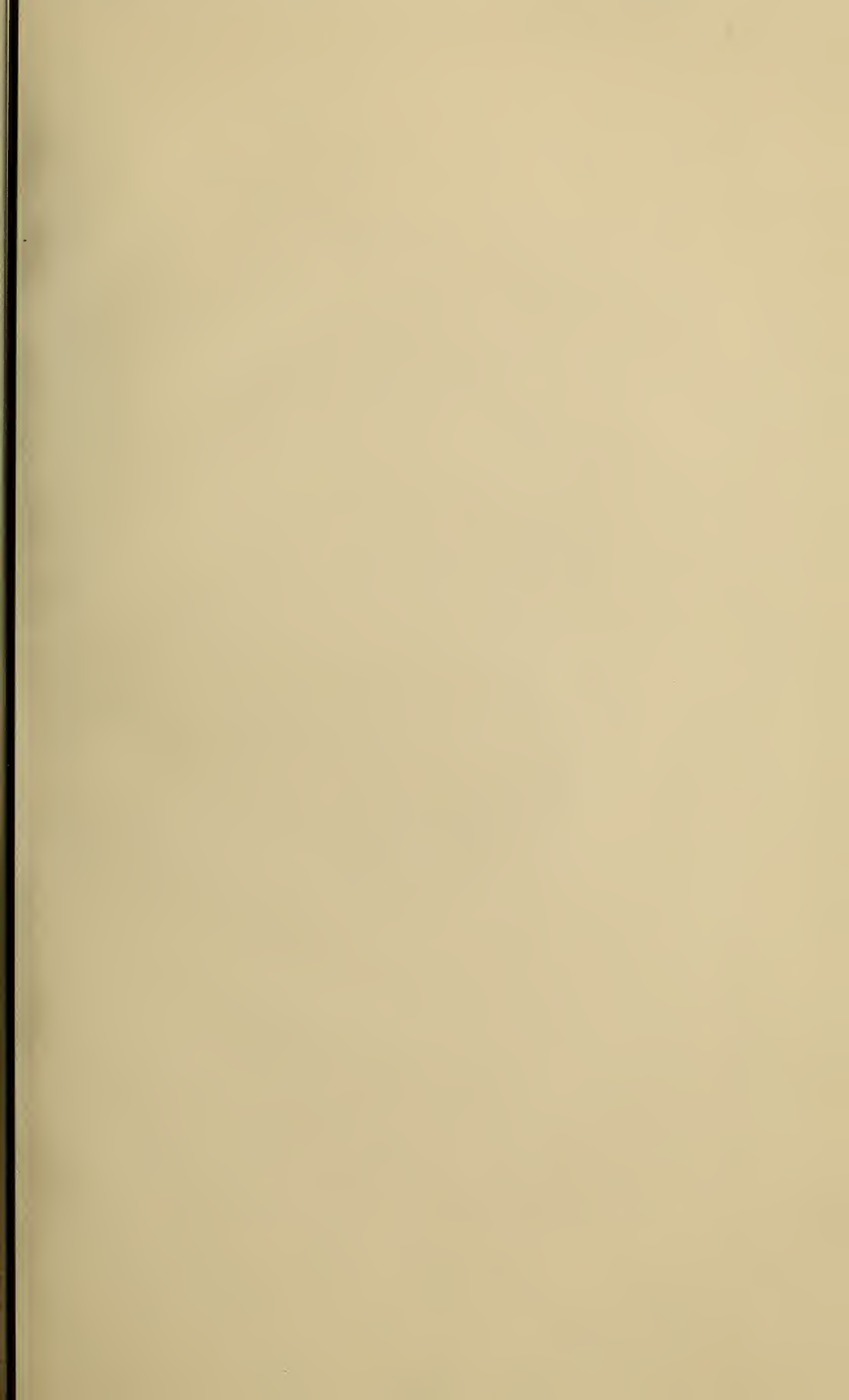


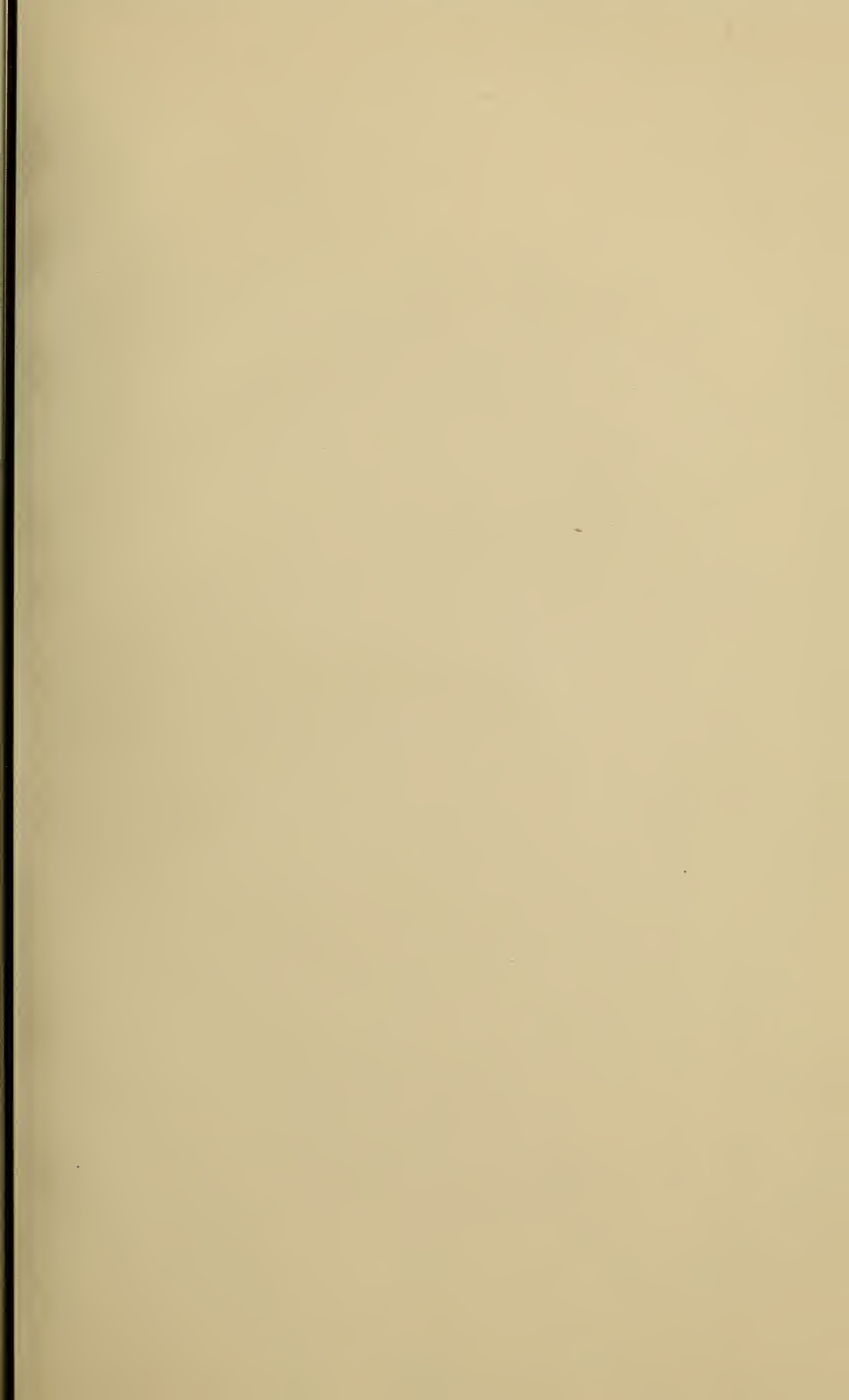


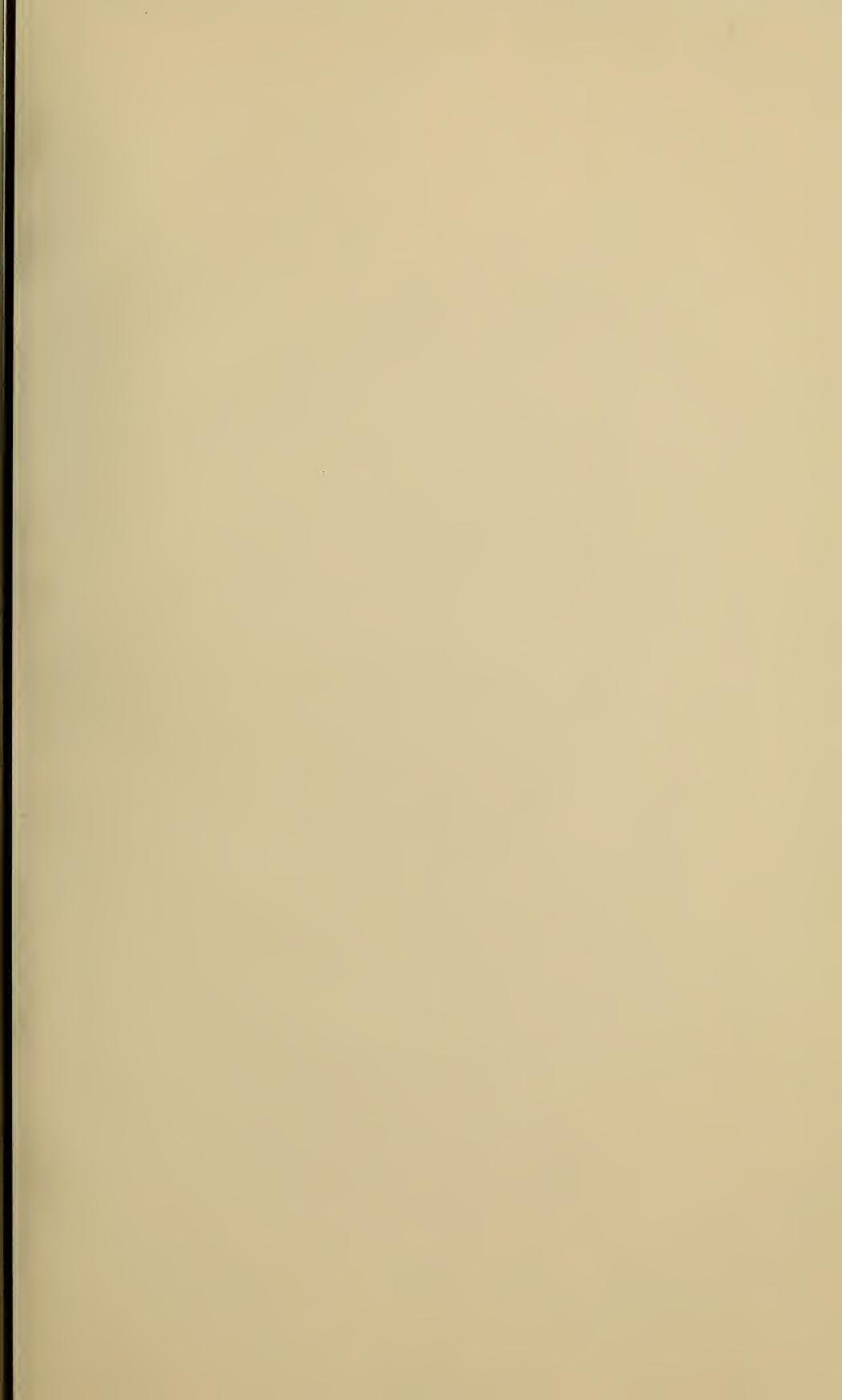


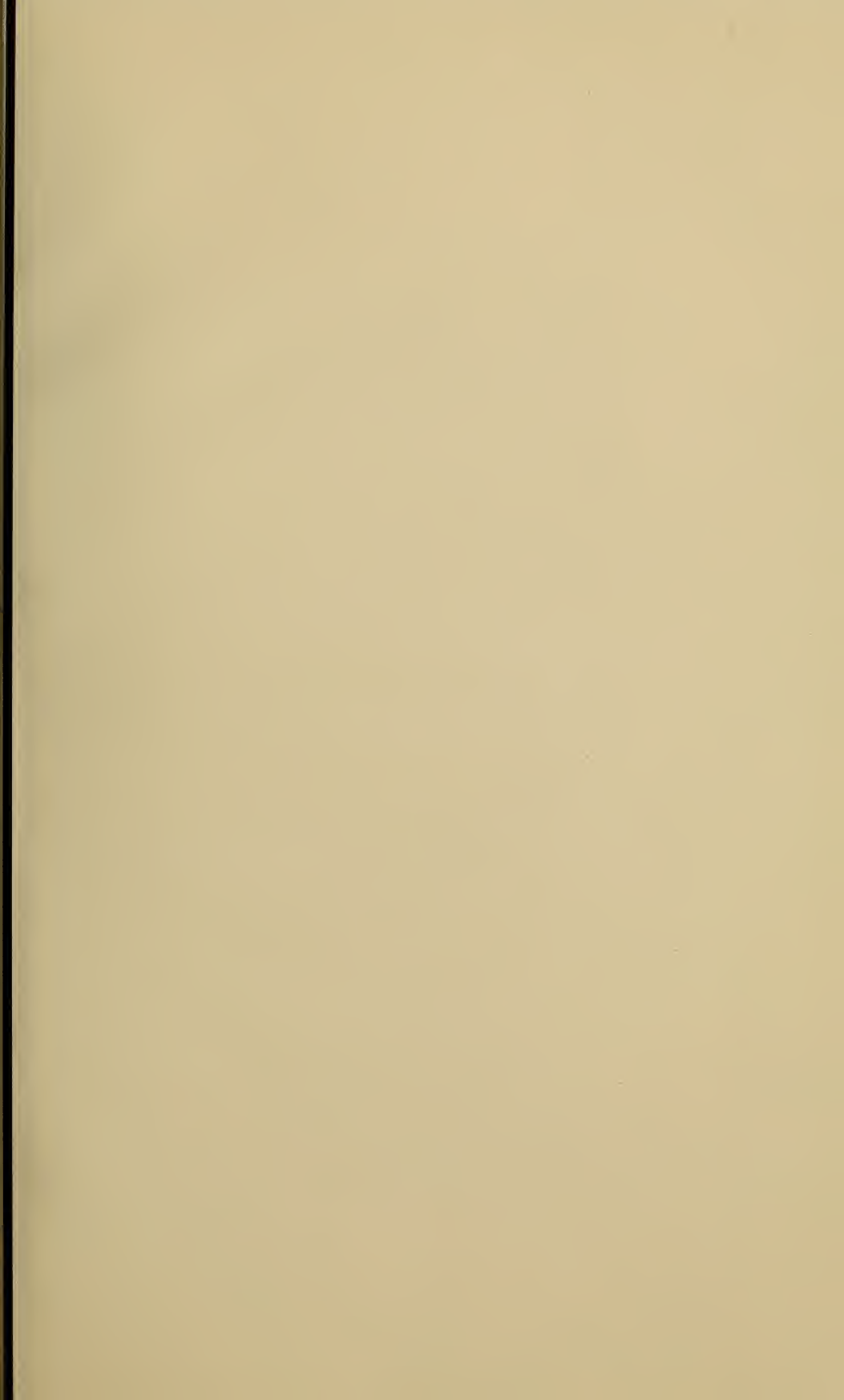


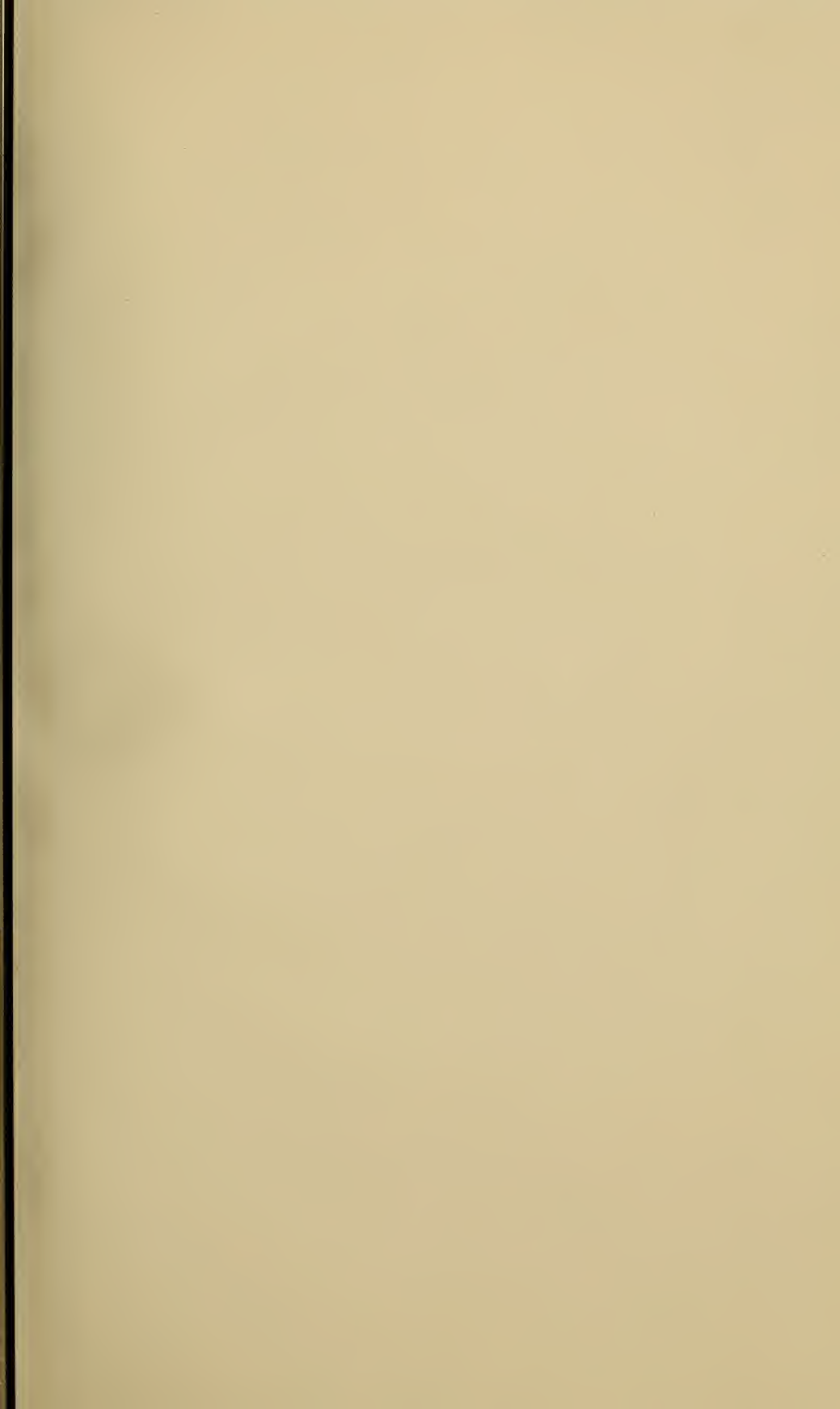


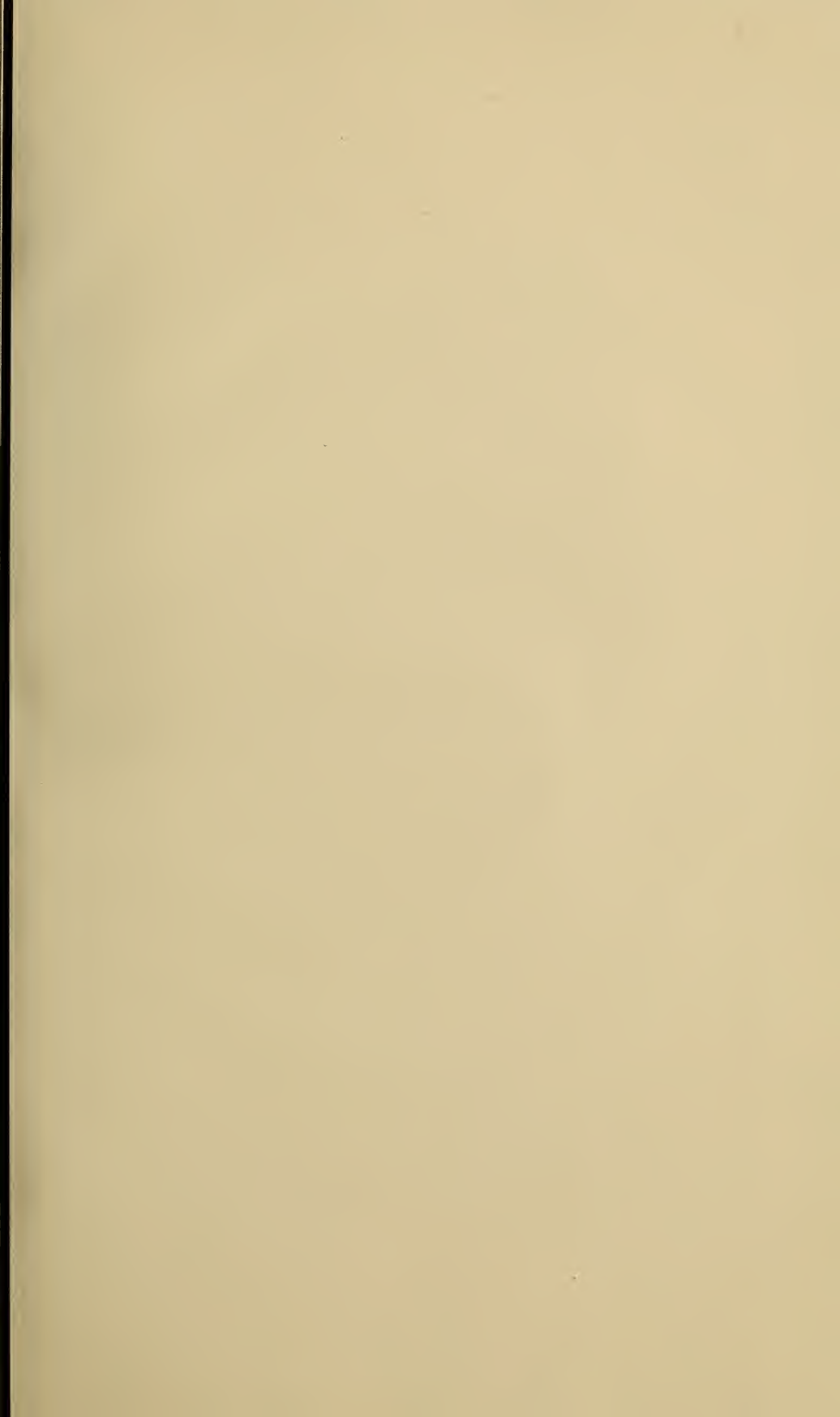


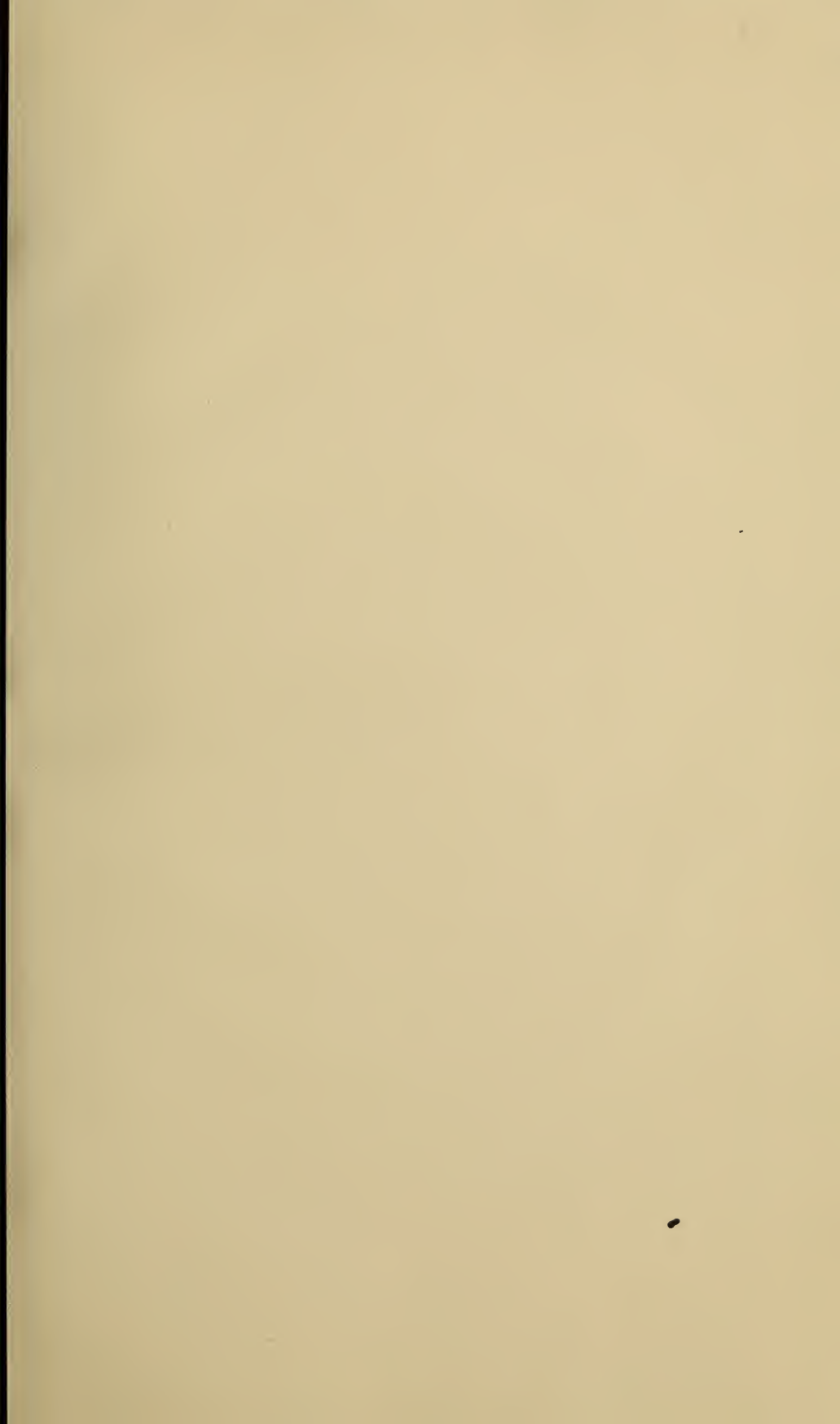




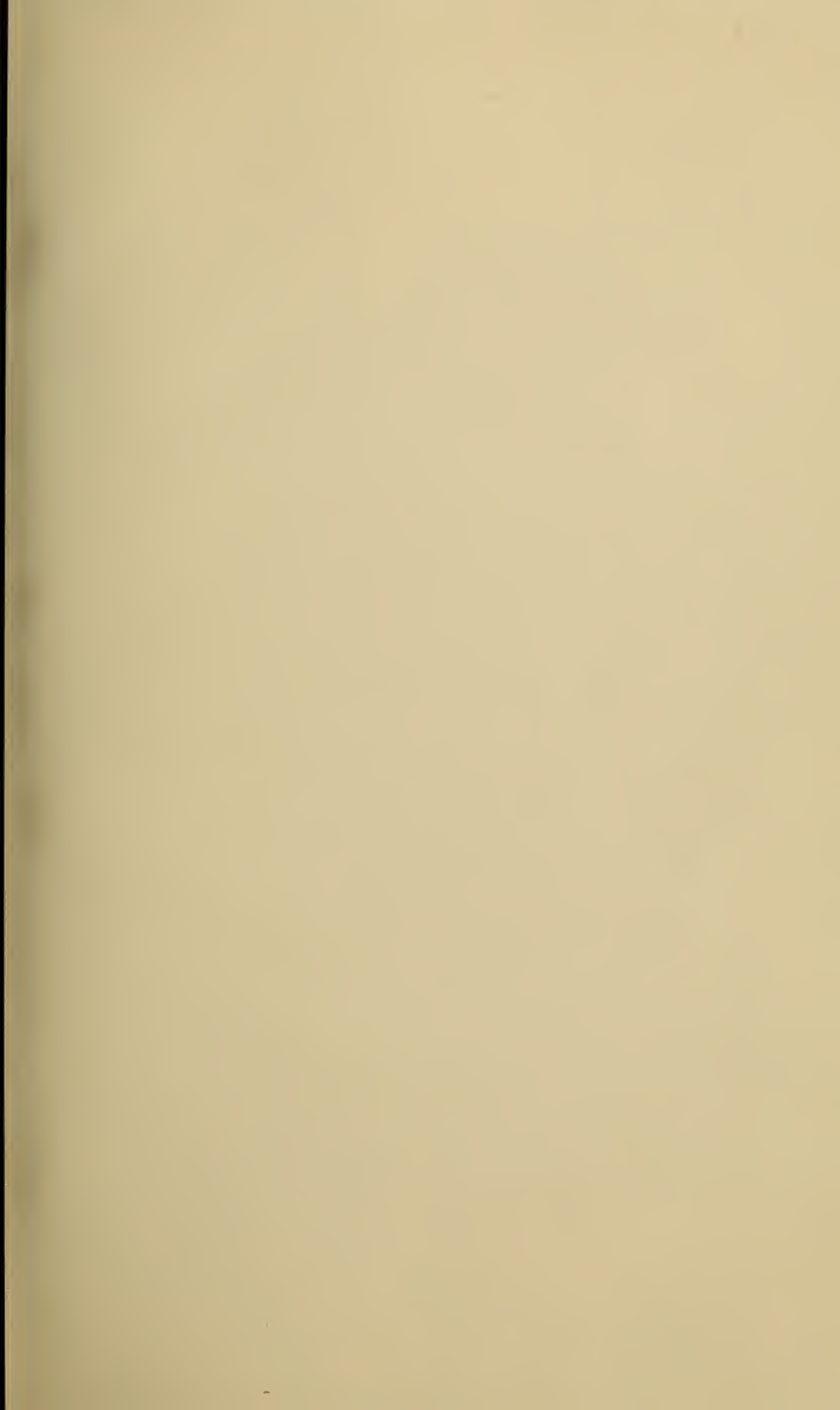














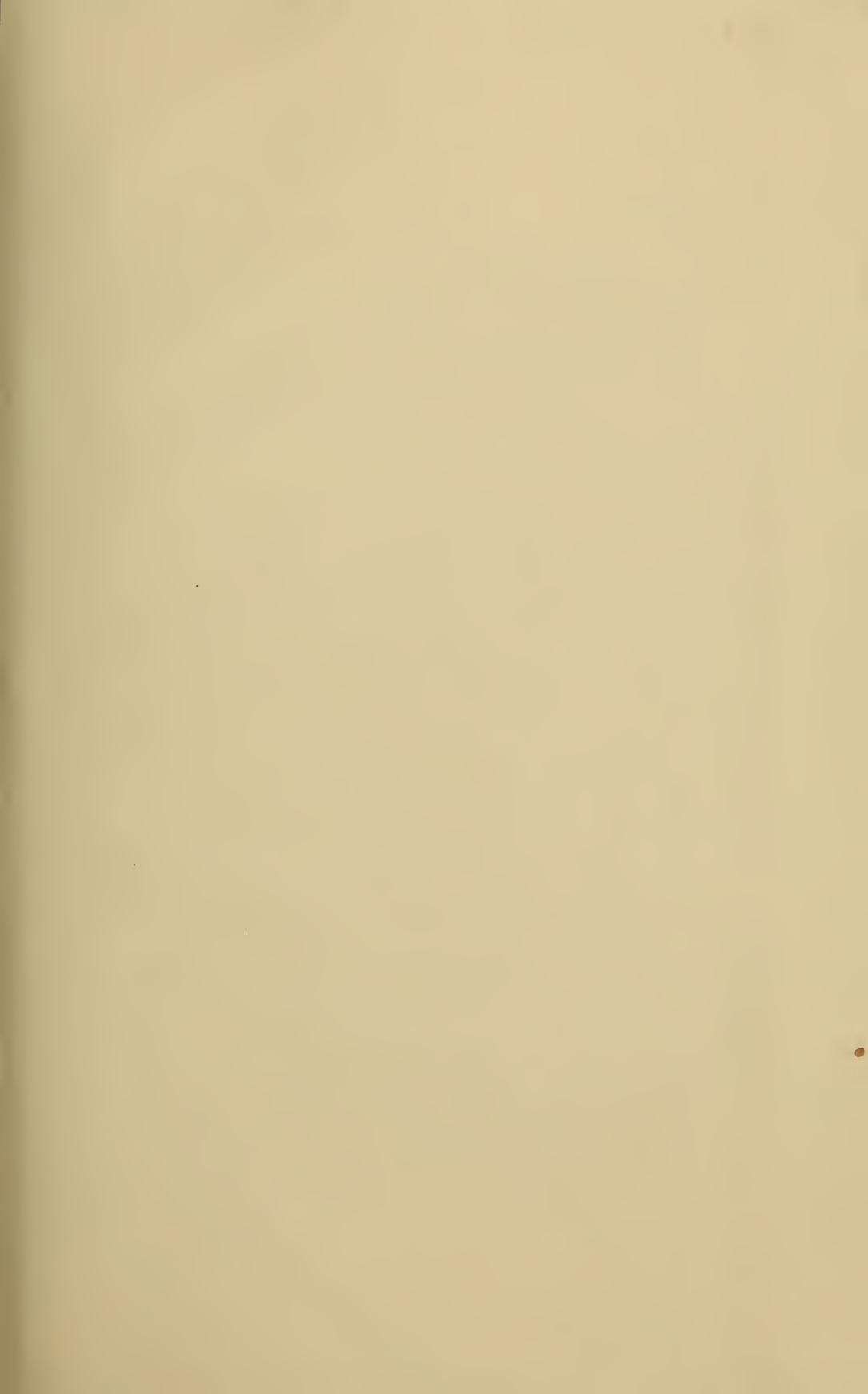


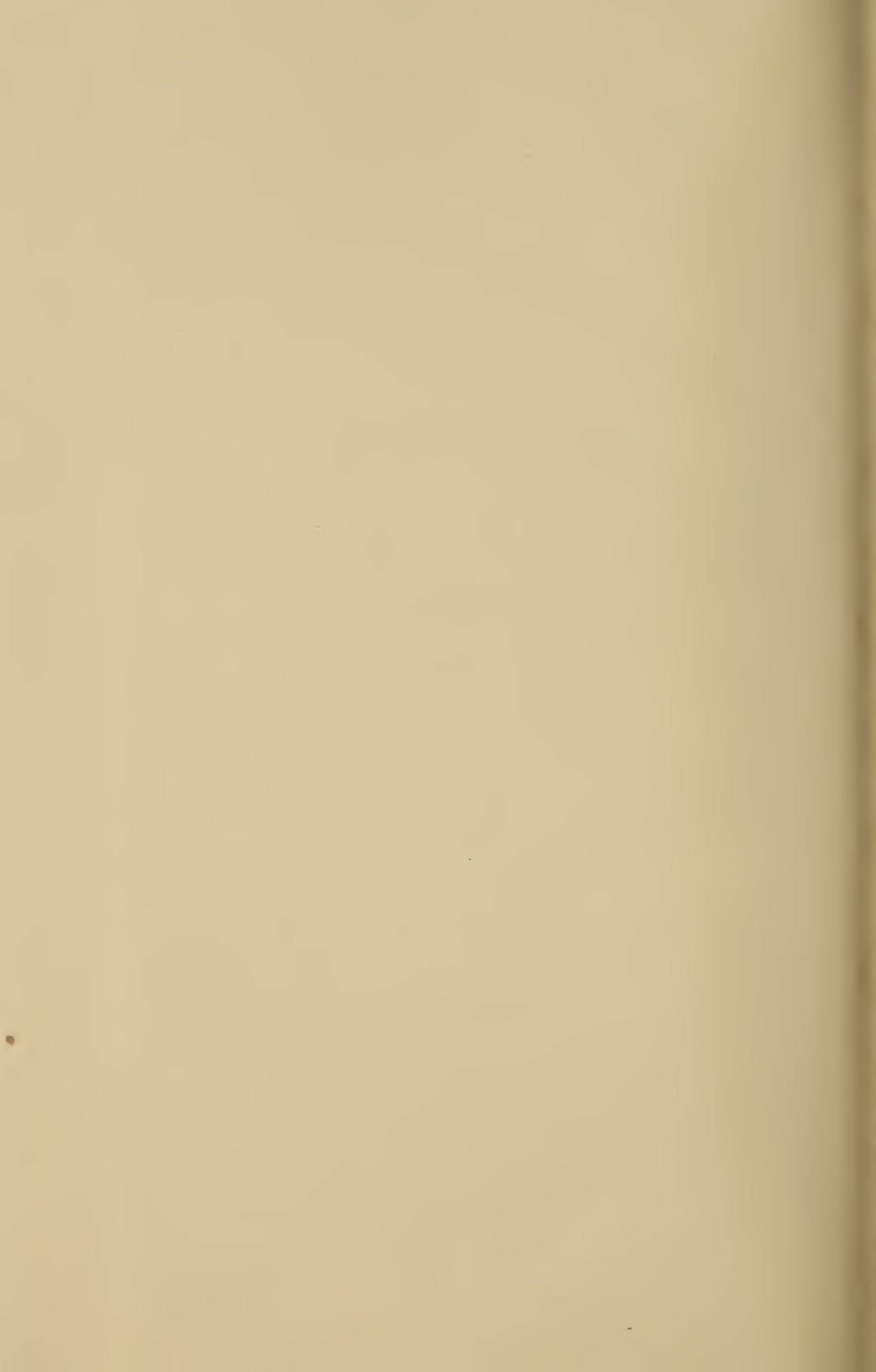


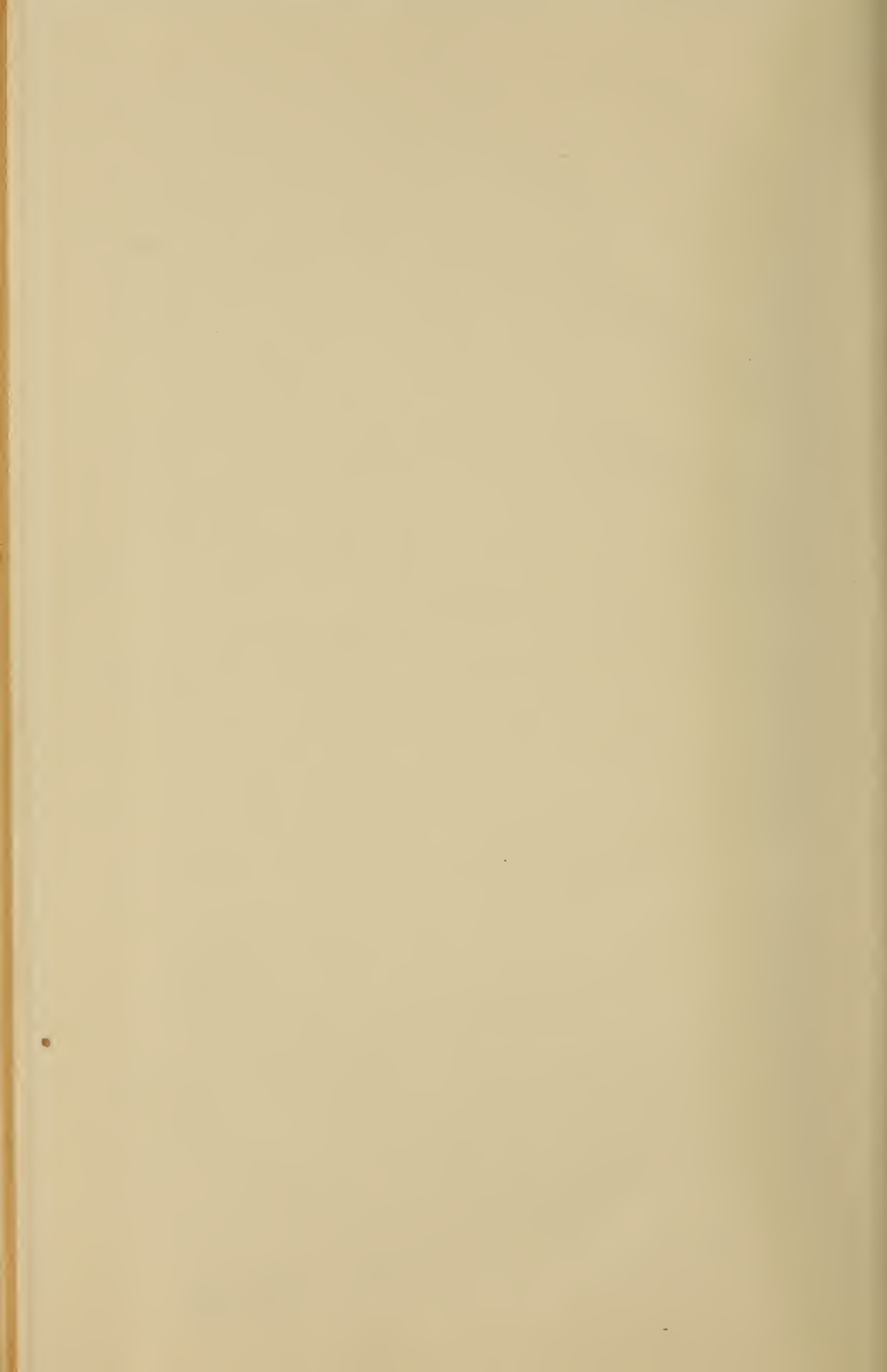


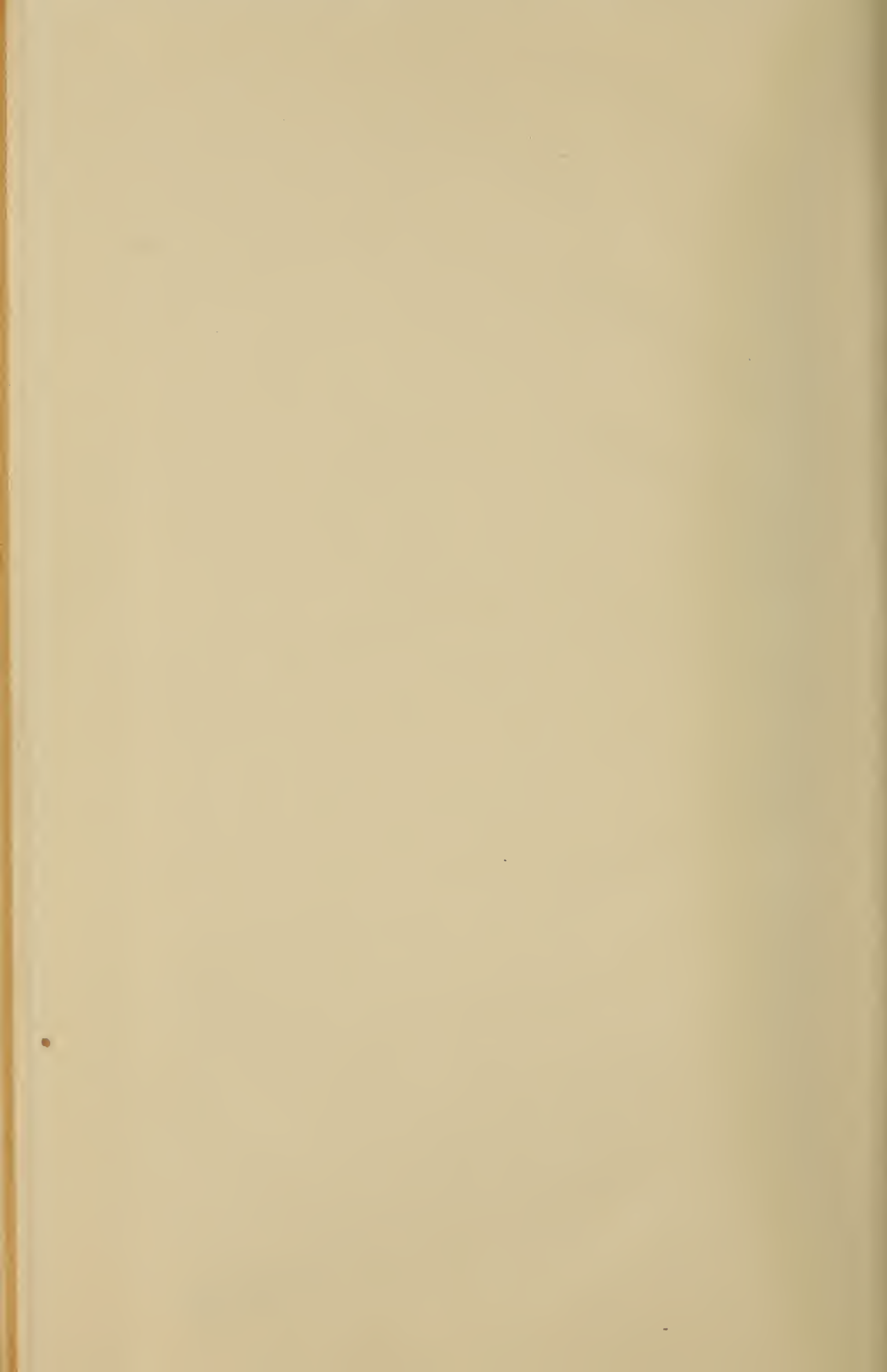


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