

(P) 3

THE
ORIGINAL
NORWOOD GIPSY;

OR, THE
FORTUNE-TELLER'S SURE GUIDE;

CONTAINING
EASY AND SIMPLE RULES

ON
FORTUNE-TELLING BY CARDS;
AND BY LINES ON THE HAND.
CHOOSING A HUSBAND BY THE HAIR.
THE BIRTH OF CHILDREN AND OTHER EVENTS.
EVIL AND PERILOUS DAYS.
THE SIGNS OF A GENEROUS PERSON.
THE SIGNS OF AN ILL-NATURED PERSON.
JUDGMENTS DEDUCED FROM THE NAILS.
PHYSIOGNOMY.
FORTUNE-TELLING BY MEANS OF THE GROUNDS OF
TEA OR COFFEE.
CHARMS AND CEREMONIES.

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QUEEN OF THE GIPSIES AT NORWOOD.

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THE
ORIGINAL
NORWOOD GIPSY.

THE ART OF
FORTUNE-TELLING 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 the 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 connexion 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 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.

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, law-suits, 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 disposition, 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, inconti-

nent, 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, 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 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.

TELLING FORTUNES BY LINES IN THE HAND.

OBSERVE always to choose the left hand, because the heart and brain have more influence over it than the right hand; and observe further, it is better to examine these lines when the body is in good health, for then they appear full.

By this the reader will see that one of the lines, and which indeed is reckoned the principal, is called the line of life; this line incloses the thumb, separating it from the hollow of the hand. The next to it, which is called the natural line, takes its beginning from the rising of the middle finger. The table line, commonly called the line of fortune, begins under the little finger, and ends near the fore finger. The girdle of Venus is another line so called, begins near the joint of the fore finger, and ends in the middle finger. The line of death is a counter line to the line of life, and is by some called the sister line. There are also lines in the fleshy parts, as in the ball of the thumb, which is called the mount of Venus, which are each governed by the several planets, and the hollow of the hand is called the place of Mars.

If the lines which are in the middle of the hand, and are called the table lines, are broad and fair without being broken, it is a sure sign the parties will lead a happy and a comfortable life.

If the line from the wrist goes straight up to the little finger, it is a better sign than if broken, for then it denotes the party will live to a good old age; but, on the

contrary, should the line want continuity, they are in danger of sudden death.

If the line of life, which is that which runs from the wrist by the ball of the thumb, and ends under the fore finger, is clear, and ends with breaks, it denotes possession, prosperity, and happy old age. Round lines, like semicircles, on the inside of the tips of the fingers, promise houses, land, and inheritance. As many lines or crosses as a woman has in her wrist, so many children she may expect to have.

If the middle, or table lines, in the hand, are very narrow and contracted, it is a sign of poverty and crosses in the world. If a crooked line goes through the table line, it is a sign of death by accident or violence ; but if it runs straight even through, it is a good sign.

TO CHOOSE A HUSBAND BY THE HAIR.

Black. Stout and healthy but apt to be cross and surly ; if very black and smooth, and a large quantity, will be fond where he fixes his attachment, not addicted to lewdness, make a good husband, and take care of his family ; but, if short and curly, will be of an unsettled temper, given to drinking, somewhat quarrelsome, will show much fondness at first paying his addresses, but be unsteady and forgetful afterwards.

White, or Fair Hair. Will be of a weak constitution, rather stupid, very fond of music, will cut no great figure in the world, very moderate in his amorous wishes, but get many children.

Yellow. Inclined to jealousy.

Light Brown. Neither very good nor very bad, middling in all respects, rather given to women, but, upon the whole, is a good character.

Auburn, or Pale Brown. Are generally very passionate and hasty, very superstitious, much given to the delights of love, extremely jealous, which unhappy passion is generally the bane of their lives.

Dark Brown. Sensible, good-humoured, careful, and attentive to business, generally makes a good husband.

Very Dark Brown. Of a robust constitution and of a grave disposition, but good-tempered and sensible, very fond of his wife, though he may change now and then and go astray.

Red. Will be artful, cunning, and deceitful, and much

given to wenching; loves a smock so well, that his wife will scarcely keep one to her back; but is generally of a lively temper.

THE BIRTH OF CHILDREN, AND OTHER EVENTS,

With respect to the Moon's Age, and Day of the Week.

To be born on the first day of a new moon, portends their life shall be pleasant, with an increase of riches.

A child born on the second day will grow apace and be inclined to lust, of either sex. It is lucky on this day to send messages of trade by land, and sow seed.

A child born on the third day will be short lived. Never begin any work of moment on this day. Thefts committed on this day will soon be discovered.

The fourth day is bad. Persons falling sick on this day rarely recover, and the dreams will have no effect.

The fifth day is favourable to begin a good work, and the dreams will be tolerably successful; the child born on that day will be deceitful and proud.

The sixth day the dream will not immediately come to pass; and the child born will not live long.

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

The eighth day the dream will come to pass, and is a very prosperous day.

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

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

The eleventh is a day to be married, or commence a journey. A child born at this age of the moon, will be healthy, handsome, and of good constitution, with a particular mole on its head. If a female, will be remarkable for wisdom.

On the twelfth day, the child born will meet every affection, but be of a bad temper. This is a very unlucky day, particularly to those falling sick.

A child born on the thirteenth day will be unfortunate both in temper and estate; though a good day for mar-

riage, or to find things that have been lost. Persons imprisoned this day will soon have their liberty.

A child, whose nativity is on the fourteenth day, will die as a traitor. An excellent day to ask a favour. Take physic this day.

The fifteenth day is very unfortunate. A good day to find any thing that is lost.

The child born on the sixteenth day, will be unmannerly and unfortunate. Buy and sell on this day. Dreams portend luck on this day.

The seventeenth day of the moon, a child born on, shows it will be foolish. You may take physic, let blood, or contract business on this day.

The eighteenth day is fortunate, both for male and female born on it.

A nativity on the nineteenth day, the child will be wise and virtuous, and will arrive at great honours.

Your dreams portend good on the twentieth day of the moon, though a child born on that day will be dishonest.

A child born on the twenty-first day will be of so unhappy a disposition, that let him look to the sword of Justice, perhaps "black with murder, sacrilege, and crimes." An unhappy fatality attends this day.

On the twenty-second day, the child that is born will purchase a good estate, he will be handsome, religious, and well beloved. This is a good day to remove bees.

On the twenty-third day, the child that is born will be of an ungovernable temper, a great traveller, but die miserable. Good day to be married, or commence business.

On the twenty-fourth day, the child born, will achieve many heroic actions, and will be much admired for them.

The child born on the twenty-fifth day, will be very wicked, and meet with many dangers. It is a very unfortunate day, and threatens vexations.

On the twenty-sixth day, the child born, shall be very amiable; a male will meet but an indifferent state in the world; if a female, she will be married to a rich man for her beauty.

On the twenty-seventh day, a child born on this day, will have every engaging quality, but will not rise to any great preferment. This is a very lucky day.

On the twenty-eighth day, the child that is born shall be the delight of his parents, but have much sickness.

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

On Monday. Weak, of an effeminate temper, which seldom brings a man of honour.

On Tuesday. The person born will be subject to violent starts of passion, not easily reconciled; if a man, given to illicit connexions, which cause misfortunes to rise, and he will be in danger of dying by violence from them.

On Wednesday. Shall be given to learning, and profit thereby.

On Thursday. He shall arrive at great honour and riches.

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

On Saturday. This day is a bad day, though the child may come to good. They are of a clogged disposition.

EVIL AND PERILOUS DAYS

In every Month of the Year.

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

In February are three days, 13th, 16th, and 21st.

In March are two days, the 3rd, and 12th.

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

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

In June are two days, the 4th, and 7th.

In July are two days, the 15th, and 20th.

In August are two days, the 15th, and 30th.

In September are two days, the 7th, and 9th.

In October is one day, the 6th.

In November are two days, the 5th, and 19th.

In December are three days, the 6th, 7th, and 11th, and others say, the 15th, and 19th.

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

SIGNS OF A 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 AN 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.

JUDGMENTS DEDUCED FROM THE NAILS.

They who have their nails broad, are of a gentle disposition, bashful and afraid of speaking before their superiors, or indeed to any one, without hesitation and a down-cast air.

If round the nails there is usually an excoriation, or sprouting of the skin, the person is luxurious, fearful, and an epicure, loving enjoyment provided it be obtained without danger.

When there are certain white marks at the end, it testifies that the person is improvident, soon ruining their fortune through negligence.

Narrow Nails. The person with such nails is desirous of attaining knowledge in the sciences, but is never at peace long with his neighbours.

When to narrowness they add some degree of length, the person is led away by ambitious desires, aiming at things which he cannot obtain; one who, having formed notions of grandeur, grasps at the shadow, while he loses the substance,

White Nails. 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.

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, and to cultivate the productions of the earth; he places his 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.

Long Nails. 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. A calm person and idler, loving to sleep, eat, and drink; not delighting in bustle and a busy life; one who prefers a narrow income without industry, to one of opulence to be acquired by activity and diligence.

Little Nails. Little round nails discover a person to be obstinately angry, 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. A melancholy person, one who through choice leads a sedentary life, and would willingly give up all things for the sake of study, and to improve in the learned and metaphysical branches of philosophy.

Red and Spotted Nails. Choleric and martial, delighting in cruelty and war; his chief pleasure being in plundering towns, where every ferocious particle 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.

PHYSIOGNOMY

The Face. The face that is round, plump, and ruddy, tells the person to be of an agreeable temper, deserving of friendship, faithful in love; in a man, it denotes him to be easily led astray.

The face that is smooth, well-proportioned features, denotes a good disposition, but inclined to be suspicious; strongly addicted to the pleasures of love, and agreeable conversation.

A face, with very prominent cheek bones, and thin, shows a very restless disposition, fretful, and always imagining evil, and very rarely satisfied with any thing.

A face naturally pale, denotes the person amorous.

A face of a sickly white, denotes a very malicious disposition, false, often cruel, and very inconstant.

A countenance that is pleasant, with red hair, shows the party (though possessed of many good qualities) very talkative, and at times very quarrelsome and contentious, positive in their own opinions, and very amorous.

A person of downcast eyes, when speaking to you, or usually avoiding your gaze (by some interpreted innocence, though never was a greater mistake), is an enemy, a deceiver, and a designing person—his inward actions of the heart bear no scrutiny—and he that looks you in the face wounds you in the tenderest part.—This fault is very bad in a person of very small face and features, a low forehead, and broad chin turning rather upward; for you may expect to find every evil in them comprised—carefully avoid a person that does not look you in the face when you are speaking to them.

When the eye-brows meet across the nose, and are large, the person is uncommonly harsh, ungenerous, unsettled, and designing, though very proud.

Though the countenance is very pleasing with blue eyes, but light and pale auburn hair, the person is incontinent, loving or desiring every new face, and capable of great deceit.

Chin, &c. A long chin, especially in a female, denotes her to be of a wicked disposition, and in a man very indiscreet and talkative; a little chin shows inveteracy and malice; a broad chin poking forward denotes the possessor to be very wicked, deceitful, and ungrateful, extremely treacherous, and capable of imposing on their best friends, and of a debauched life.

A round chin and dimpled, shows good-nature, but much addicted to pleasure; those who have a valley at the joining of the jaws are capable of any wickedness or treachery, and at variance with every one. If the forehead is well formed and smooth, it is a sign that the possessor is generous, tender, and good-natured, possessing a good share of understanding, faithful in business and sincere in his affections; but if this is accompanied by a long face, is greatly given to debauchery, and though at times fond of his partner and near connexions, yet is very inconstant, suspicious, and miserable.

The forehead flat in the middle shows either sex to be proud and ungenerous, very curious to know the secrets of others, and very violent in love affairs.

If the forehead projects over the eye-brows, running flat up to the hair, the possessor will be insolent, sulky, imperious, and very treacherous, injuring every one, but

never forgiving an injury; very lascivious, and will undergo many changes.

The eyes that are large, full, and clear, denote the possessor to be void of deceit, of an agreeable disposition, modest and bashful, particularly in affairs of love.

Of the Nose. A great nose shows a good man; a little nose, a deceitful person. A sharp nose denotes an angry person and a scold; thick and low, a person of bad manners; the nose stretching to the mouth denotes honesty, strength, and aptness to learning.

Of the Nostrils. The nostrils thick and strong, betoken strength; if round, fair, drawn in length, merry, and courageous. The nostrils narrow and round betoken a foolish person.

Of the Mouth. A very big mouth, with upper lip hanging over, signifies a foolish unsteadfast person, a rash man, a babbler, a glutton, and an ungodly man. An indifferent large mouth sheweth a bold and courageous man.

Of the Lips. Thin lips with a little mouth, show an effeminate person; slender, thin, and fine lips betoken eloquence. Fleishy and great lips a fool. And those whose front teeth project are generally contumelious, slanderous, and unfaithful; also much addicted to the love of strange women.

FORTUNE-TELLING BY THE GROUNDS OF TEA OR COFFEE.

To pour out the Tea or Coffee Grounds. 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 cup; 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 their 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 as accurately represented as they are in the pack, and it is quite sufficient if they bear some resemblance to any of the thirty-two emblems; and the more fertile the fancy shall be of the person inspecting the cup, the more they will discover in it.

In other respects, every one who takes a pleasure in this amusement, must himself be a judge under what circum-

stances he is to make changes in point of time, speaking just as it suits, in the present, the past, or the future ; in the same manner, their ingenuity ought to direct them when to speak more or less pointedly or determinately with regard to sex.

The Roads, or serpentine lines, indicate ways ; if they are covered with clouds, and consequently in the thick, they are said to be infallible marks either of many past or future reverses. But if they appear in the clear and serene, are the surest tokens of 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 who has their fortune told, the initial of the name of the party 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 they should be insidiously deceived ; but is most inauspicious if the ring appears at the bottom of the cup, as it forebodes an entire separation from the beloved object.

The Leaf of Clover is, as well here as in common life, a lucky sign ; its different positions in the cup alone make the difference ; because 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, it shows that many disagreeables will attend the good fortune ; in the clear, it prognosticates serene and undisturbed happiness, as bright as the party wishes.

The Anchor. The emblem of hope and commerce, implies successful business carried on by water and by land, if on the bottom of the cup ; at the top and in the 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 likewise 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 be easily guessed, as it marks the initial of his name.

The Letter. By letters we communicate to our friends

either pleasant or unpleasant news, and 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 or bad tidings, a loss, or some other sinister accident. 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 at least a long and tedious illness, if it be in the thick or turbid. 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, wealth, high respectability, honours, &c.

Several stars denote so many good and happy children; but surrounded by dashes, show that your children will cause you grief and vexation in your old age, and that you ought to prevent it by giving them a good education in time.

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

The Lily. If this emblem be at the top, or in the middle of the cup, it signifies that the consulting party either has or will have a virtuous spouse; if it be at the bottom, it denotes quite the reverse. In the clear the lily further betokens long and happy life; if clouded, or in thick, it portends trouble and vexation, especially on the part of one's relations.

The Rose. Be it one or more it generally predicts adversities. Its position varies, and so do the circumstances. If it be at the top and in the clear, it shows that the misfortunes of the party will soon be at an end, or that he will easily get over them; but if it appears in the middle, or at the bottom in the thick, the party must expect

many severe trials ; if it appears with dots, either in the clear or the thick, it promises a speedy change of one's sorrow.

The Clouds. If they be more light than dark, you may expect a good result from your hopes ; but if they are black, you may give it up. Surrounded with dots they imply success in trade, and in all your undertakings ; but the brighter they are the greater will be your happiness.

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

The Moon. If it appears in the clear it denotes high honours ; if in the dark or thick parts, it implies sadness, which will, however, pass without great prejudice. But if it be at the bottom of the cup, the consulting party will be very fortunate both by water and land.

Mountains. If it presents only one mountain it indicates the favour of people of high rank ; but several of them, especially in the thick, are signs of powerful enemies ; in the clear they signify the contrary, or friends in high life, who are endeavouring to promote the consulting party.

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

The Child. In the clear part bespeaks innocent intercourse between the consulter and another person ; in the thick part, excess in love matters, attended with great expenses ; at the bottom of the cup it denotes the consequences of libidinous amours.

The Woman, signifies much joy in general. If in the clear, this emblem has a more favourable signification than in the thick ; there it shows very great happiness ; here, a great deal of jealousy. If dots surround the image, it explains the lady's fertility or her wealth. The different position in the cup, shows at the top, and in the middle, that you will be in love with a virgin ; but at the bottom, it marks that she is a widow.

The Pedestrian, denotes in general a merchant, good business, pleasant news, and recovery of lost things. It

also signifies 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. He that doubts his fortune is promised a lasting one by this emblem.

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

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

The Rose, or any other Flower. The greatest in any science or art; if the consulting party be married, he may expect good children, and all the fruits to be expected from their good education in his old age.

The Heart. If it be in the clear, it signifies future pleasure. It promises joy at recovering some money, if surrounded with dots. If a ring or two hearts be together, it signifies that 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 in general. In the clear it signifies that the disagreeables and troubles with which you shall have to combat, will soon be over; in the thick it is a sign of good living, and of a speedy, successful voyage or journey, which, if there are dashes, will be directed to a great distance.

Fish in general. They imply lucky events by water if in the clear, which will either happen to the consuler, or improve the state of affairs beyond the water. If they are in the thick, the consuler will fish in troubled water, and rely upon that which others have already lost before him. Surrounded with dots, they signify that his destiny calls him to some distant place.

The Lion, or any other ferocious Beast. At the top, in the clear, it signifies all kinds of prosperity with people of quality. At the bottom, it warns the consuler to shun all

such intercourse, as he will at all events find persons who will envy his fortune, and not see it with indifference.

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

Worms. At the top, or in the middle of the cup, it denotes good luck at playing, and in matrimony; below, it warns you against rivals in your courtship, and against enviers in your trade and profession.

The House, indicates, at the top of the cup, blessing and success in all your enterprises; if your situation be then not the most favourable, you may hope that it will soon change for the better. In the middle, or below, it cautions you to be very vigilant over your servants, as your vigilance alone will prevent your being injured.

The Scythe. If combined with an hour-glass, it denotes imminent dangers of all kinds. Below, it signifies a long and happy life.

CHARMS AND CEREMONIES.

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 first 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

make 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 dreams of music, she will wed him she wishes, and that shortly ; if she dreams of fire, she will be crossed in love ; if of a church, she will die single. If any thing is written, or there is the least spot of ink 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 afterwards filling the glass, will leave it on the table, and, making another bow, retire.

To see a future Husband. On Midsummer eve, just at sun-set, 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 bason 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 12 each one's future husband will take her sprig out of the rose-water, and sprinkle her shift with it.

On St. Agnes's night, 21st of January, take a row of pins, and pull out every one, one after another, saying a pater-noster on sticking a pin in your sleeve, and you will dream of him you shall marry.

A slice of the bride-cake thrice drawn through the wedding-ring, and put under the head of an unmarried woman, will cause her to dream of her future husband. The same is practised in the north with a piece of groaning cheese.

Another way to see a future Spouse in a Dream. The party inquiring must lie in a different county from that in which he commonly resides, and on going to bed must knit the left garter about the right-legged stocking, letting the other garter and stocking alone ; and as you rehearse the following 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.

Another, performed by charming the moon, thus: at the first appearance of the new moon, immediately after the new-year's day, go out in the evening, and standing over the spears of a gate or stile, and looking on the moon repeat the following lines:

All hail to the moon! all hail to thee!
I prithee, good moon, reveal to me,
This night who my husband must be.

The party will then dream of their future husband.

To discover a Theft by the Sieve and Shears. Stick the points of the shears in the wood of the sieve, and two persons support it, balanced upright, with their two fingers; then read a certain chapter in the bible, and afterwards ask St. Peter and St. Paul, if A or B is the thief, naming all the persons you suspect. On naming the real thief, the sieve will suddenly turn about.

To know whether a Woman will have the Man she wishes. Thus, get two lemon peels, and wear them all day, one in each pocket, and 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 what Fortune your future Husband shall have. Take a walnut, a hazel nut, 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 her dreams, so will be the state of the person she 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.

The Dumb Cake. — In order to make the dumb cake to perfection, it is necessary to observe strictly the following instructions: Let any number of young women take a handful of wheaten flower (not a word is to be spoken by any one of them during the rest of the process), and place it on a sheet of white paper; then sprinkle it over with as much salt as can be held between the finger and thumb; then one of the damsels must bestow as much of her own water as will make it into dough; which being done each

of the company must roll it up, and spread it thin and broad, and each person must (at some distance from each other), make the first letters of her christian and surname, with a large new pin, towards the end of the cake, if more christian names than one, the first letter of each must be made; the cake must then be set before the fire, and each person must sit down in a chair, as far distant from the fire as the room will admit, not speaking a single word all the time. This must be done soon after eleven at night; and between that and twelve each person must turn the cake once; and in a few minutes after the clock strikes twelve, the husband of her who is first to be married will appear, and lay his hand on that part of the cake which is marked with her name.

To know if your present Sweetheart will marry you. Let any unmarried woman take the blade-bone of a shoulder of lamb, and borrowing a pen-knife (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 bone, 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 the 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.

Another. On any Friday morning, fasting, write the names of three persons you like best, and also death, on four pieces of paper exactly alike, and folding them up, wear them in your bosom all day, and at night shake them up in the shoe you wore on the left foot; going to bed backwards, take out one with your left hand, and the other with your right, throw three of them out of your shoe, and in the morning whichever name you find in your shoe is the name of the person you will marry; but if death is left, you will not have either of them. This is to be done three Friday nights.

To find out the two first Letters of a future Wife or Husband's name. — Take a small bible, and the key of your front street door, and having opened to Solomon's Songs, chap. viii. verse 6 and 7, place the wards of the key on those two verses, let the bow of the key be about an inch out of the top of the bible; then shut the book, and tie it round with your garter, so as the key will not move, and

the person who wishes to know his or her future husband or wife's signature, must suspend the bible by putting the middle finger of the right hand under the bow of the key, and the other person in like manner on the other side of the bow of the key, who must repeat the following verses, after the other person's saying the alphabet, one letter to each time repeating them. It must be observed, that you mention to the person who repeats the verses, before you begin, which you intend to try first, whether sire or christian name, and take care to hold the bible steady, and when you arrive at the appointed letter, the book will turn round under your finger: and that you will find to be the first letter of your intended's name.

Solomon's Songs, chap. viii. ver. 6 and 7.

"Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

"Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."

