

A HANDY
GUIDE
TO
PALMISTRY

BY
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A HANDY GUIDE TO PALMISTRY.



INTRODUCTION.

PALMISTRY, or the art of reading the hand, is that by which we discover the temperament or character, as well as the past, the present, or the future, for time and aptitudes, of an individual.

Chiromancy or *Palmistry* deals with the palm of the hand, whilst *Chirognomy* concerns the form and character of the hand as a whole. To the entire science is given the name of *Chirosophy*.

The lines of the hand, being formed by nature, show conclusively and physiologically the temperament and nature of the possessor. A weak, effeminate hand shows a weak, effeminate nature, and a strong, nervous hand shows power, will, and energy. A writer in the *Daily Telegraph* says: "Almost more than the face, is a good hand creditable and elevating, for in this member is to be seen the utmost of nature's evolution and development, and almost the surest sign of a refined (or otherwise) disposition. There is hardly any occupation which of necessity fatally defaces this most characteristic member of the human body." Just as much as the head (Phrenology), or the face (Physiognomy), or the nerves, affect the human frame, and con-

ently its actions, so does the show the temperament and character of mankind. It is a sure sign, which every man carries about with him, of what he is fitted for, what he ought to do, what he ought to cherish, what he ought to reject. It indexes the mind, the intelligence, the feelings, the aspirations, the characteristics of the whole being. In our lives, we are apt to follow other people's examples, and become children of habit, but often our own good qualities are hidden; if, then, by reading the lives of others, we find some aptitude, unknown to us, that we possess, surely the Providence is doing some good in pointing it out. Many a man has little faith in himself and wants leading; had the hand, and cherish or reject the good or bad tendencies it displays.

It will not do to be discouraged because any particular quality is not displayed. There will sure to be some redeeming point. Take the reading as a whole, for all the lines and mounts correct and establish each other. No two hands agree with all its lines, any more than two faces are alike, or two temperaments. Education and training greatly affect men's lives ; the hand shows the particular training required ; whilst on the contrary it shows what characteristic should be avoided. Much of the dislike for the science has arisen from its false using by charlatans (such as gipsies, etc.) for their own greed. It can tell no man or woman whether their future partner in life will be either fair or dark, but it *will* tell whether or no married life will be happy or otherwise.

if the hand indicates trouble in the future, it is better to be forewarned, forearmed." Whatever your hand findeth (good), do it with all your might."

I wish to add here a note, which is not of the strict nature of palmistry, but shows that the hand is in sympathy with the whole body. An experienced writer in a well-known weekly journal, says : "That the entire form or build of the body can be judged by the hands. There is a proportion between the different parts of the body, so that you can tell from one part a good deal of what the rest of the body is like. Certain kinds of hands always go with certain kinds of figures. Where the hand is short, and goes in at the wrist, and tapers off slightly to the finger-tips, and where the fingers are pretty well

covered with flesh, there is the hand which denotes the perfect female figure. When the fingers are long, but well covered with flesh, it indicates a good figure, but a slender one. Short fingers, moderately well covered with flesh, indicate a good figure, but not particularly well rounded. Thin, bony fingers, show a thin, bony figure."

The art of divining by inspection of the hand is of great antiquity, having been practised by the people of the East from very ancient times. The Brahmins and other sects of India were adepts in its culture. Dr. Denny, in his "Folk Lore of China," says the art has many votaries in China, and that the lines, as marked out at the present day, bear similar names and interpretations with them. There was a wandering tribe in

who used to divine by palm-
Possibly from this very tribe
our gipsies. (They were not
in England till A.D. 1500.)
people so misused the art that
ifold qualities were weakened
outed.

ong the Greeks palmistry was
believed in, and even such
ophers as Aristotle and Pliny
among its disciples. The
ns, too, were among its de-
s, whilst the Middle Ages pro-
l hosts of writers on the subject.
nong the modern and most
ritative writers are Desbarrolles
hiromancy, and Arpentigny on
ognomy. Upon their researches
method of this work is based.

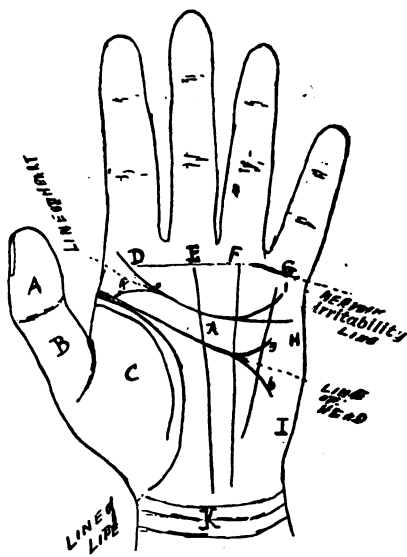


FIG. I.

LINES OF THE HAND.

(See FIG. I.)

lines if well marked, deep, regular, show that the characteristics, qualities, or tendencies, are strong and well developed. If, however, the lines are broken, then it is as if those qualities are uncertain and unreliable; and further, if the lines are faint, then, that the qualities are weak and feeble. All lines are not discoverable in any hand.

The Line of Life.—This line runs from the wrist to about the middle of the side of the palm between the

thumb, and the base of the first finger. If well marked, unbroken, clear, deep, it shows good health, length of life and robustness. If perfect in its continuity, it betokens a long life of 70 years or more. Of course less in proportion. A second line (within) shows that there will be a renewing of life, repairing the defects of the former.

The Line of the Heart runs across the centre of the palm from side to side. If clear, deep, and even, it denotes tenderness, affection, goodness of disposition, and good capacity for honourable love. If, however, broken, it signifies misfortunes to happen, and that attachments are soon formed and as soon broken. Crosses in the line intimate that worries will occur. When the line bends to the little finger (1), it

indicates that the person will possess influence, but if bent downwards to the thumb (4), then imagination will control.

The Line of the Head or Intellect runs from its conjunction with the Line of Life, near the thumb, across the palm to the other side of the hand. A good line of head, clear, long, unbroken, shows the possessor has superior intellectual qualities, and denotes reason, intelligence, administrative power, command, etc. If, however, broken, it shows that one or the other of these qualities will receive some injurious check. If the line stretches upwards towards the little finger (5), then the person will possess good common sense. If bent downwards to the mount of Moon (6) it partakes of the quality of that mount,

i.e., imagination and impulse will hold sway. A winding head line shows folly and indecision of character. A linked line (like a chain) shows want of concentration.

The Line of Fate, Fortune, Destiny, or Saturn.—This line (E to K), which is of great significance and importance, runs from the junction of the first and second fingers, right down the middle of the palm to the wrist. When marked deep and true, it is indicative of good luck. When it rises as far as the middle finger, it promises excessive good luck, and a happy and prosperous life; but if it has breaks, so accordingly there will be failures and alterations in such fortunes. If it has crossings of short lines, that foretells that obstacles and difficulties will arise. This line is never found in the lowest

classes of mankind or those made to suffer, or in nations in a state of bondage, etc., such as the Esquimaux, Laplanders, etc. When not marked, it indicates resignation or indifference.

The Epatic, Hepatic, Liver or Temper Line.—This line (G to K) runs from the mount of the little finger to the wrist. If clear and distinct, it denotes a calm, not easily ruffled temper, but if broken, then it indicates a hasty, impulsive, sullen, uncertain temper. It is strongly indicative of intelligence and business capacity, and shows the general harmony of the constitution.

The Nervous Irritability Line runs along the base of the mounts of the fingers. It is always seen in aged persons over 80 years of age, and in the hands of mediums,

somnambulists, etc., and, in fact, all persons of strong nervous tendencies.

The Line of Ability, or Talent, or Art. This line (F to K) starts from the mount of the ring finger, and joins the line of fate near the wrist. It indicates a taste for the Fine Arts, Noble Tendencies, Justice of Mind, Dignity of Character. If the line is long, then much talent may be looked for, and if there are two or three parallel lines, then it shows very great success. If it ascends to the mount of the third finger, then the possessor will have great ability for Art and Science, in one or all of their branches. It is found amongst persons of the highest caste, or those with noble aspirations.

THE SPACES.

THERE are two important spaces in the palm; the one in the form of a quadrangle is to be found between the lines of the head and the heart. If it is a good open space, then it indicates a generous and noble disposition; whilst a narrow space shows avarice and egotism (A, Fig. 1.).

The other is a triangle formed by the lines of the head, the life and the temper lines. If the triangle is large, it will indicate that the person possesses breadth and energy of character. If the line of fate divides, then the person will be susceptible

of high intellectual culture, with much genius and capacity for knowledge, with every wish to desire to attain to a high intellectual standard.

THE RASCETTE, MAGIC
BRACELET, OR BRACE-
LET OF VENUS.

THE Rascette, or Magic Bracelet (K, Fig. I.) is to be found at the base of the hand, and forms the line or lines which make the junction of the hand and the wrist. If well marked they strengthen the effect of the line of life, each bracelet indicating thirty years of life. Some chiromancers give the qualities of these lines, and happiness to these other lines, in connection with the other lines, it will easily be seen how with long life, and the wisdom gained by

adhering to the lessons taught by the science of Palmistry, those three desirabilities may be reached. *One* such line, if unbroken, deep, and strongly marked, foretells a happy life, and indicates calmness of disposition. If the line is chained, that is, crossed and recrossed by numerous lines, the indication is a life of labour. *Two* such lines indicate happiness and long life, whilst *three* form the magic bracelet, adding great riches to the other blessings. According to the depth of the markings so those qualities will be determined, either for strength or weakness.

THE MOUNTS OF THE HAND.

THE Mounts (see Fig. I.) are the elevations or fleshy protuberances at the base of the fingers and thumb, and in the percussion (so-called from being used in striking) of the hand, the side of the palm running from the base of the little finger to the wrist.

When the mounts are well developed, they indicate the possession of the quality attributed to the respective planets, which are seven in number. The qualities are :—

(c) ♀ Venus—Love and Melody.

(D) ♃ Jupiter—Pride and Ambition.

- (E) ♄ Saturn—Fatality.
 (F) ☉ Apollo—Art or Riches.
 (G) ☿ Mercury—Science or Wit.
 (H) ♂ Mars—Courage or Cruelty
 (I) ☾ The Moon — Folly or Imagination.

Mounts *excessively* developed indicate energetic aptitudes.

Disproportionately developed show excessiveness of folly.

Slightly developed indicate feebleness of aptitude.

Depressed mounts show inaptitudes.

Of course if a mount is greatly developed, it may be modified by the lines of the hands, as all lines and mounts correct and support each other.

The mounts indicate as follows :—

The Little Finger (G, Mercury) indicates a love for Science, Exactitude, Method, Love of Discovery,

Business Capacity, Order, Punctuality, Preciseness, Composure.

The Ring Finger (F, Apollo) indicates a love for Art, the Beautiful, Taste, Refinement, Calmness, Idealism, Colour and Form, Persuasiveness.

The Middle Finger (E, Saturn) indicates a love for Sadness, Religion, Despondency, Meekness, Unobtrusiveness, Retiring Disposition.

The Index Finger (D, Jupiter) indicates a love for Pride, Haughtiness, Austerity, Arrogance, Selfishness, Power of Domineering, Malig-

The Thumb (C, Venus) indicates a love for Logic, Reasoning, Disputation, Correctness, Idea of Numbers, Unravelling, Intricacies, Argument, Fondness for Power, Command.

A, will; B, Logic; C, Mount of

Venus; D, Mount of Jupiter; E, Mount of Saturn; F, Mount of Apollo; G, Mount of Mercury; H, Mount of Mars; I, Mount of the Moon; K, the Rascette.

♀ Mount of Venus.

♃ Mount of Jupiter.

♄ Mount of Saturn.

☉ Mount of Apollo.

☿ Mount of Mercury.

♂ Mount of Mars.

☾ Mount of the Moon.

THE PALMS.

SOFT Palms betoken Laziness, Pride,
Love of Self.

Hard Palms betoken Activity,
Love of Work, Energy.

Very Hard Palms betoken Rest-
lessness, Wish for Change, Passion.

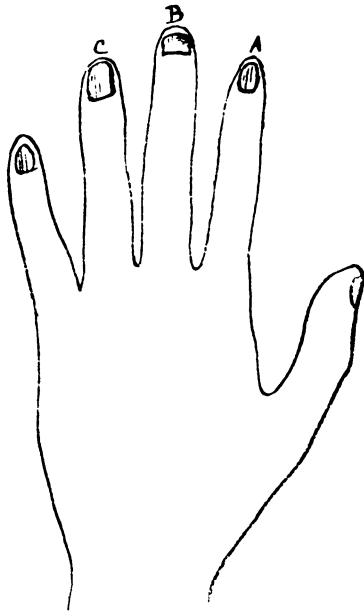


FIG. II.

THE NAILS.

(See FIG. II.)

AN expert states of the nails, that if a white spot shows on the nail it denotes that the possessor is fond of the opposite sex; yet fickle in attachments.

Those neat, well-rounded nails at the tip show pride (A). Short nails betoken patience, good nature, and resignation under severe trials (B).

Nails, which (after being cut) remain long level with the finger ends, are a sign of generosity (C).

Transparent nails suffused with a light red mark show a cheerful and amiable disposition.



C



B



A

FIG. III.

THE THUMB.

(See FIG. III.)

THE thumb is the most important part of the hand, and the possession of it is one of the most marked distinctions between man and the rest of the animal kingdom, as man alone has a thumb. The loss of it amounts to the loss of the hand, and if both are missing, then man has lost his independence, as the fingers are practically useless without the thumb. If the first or upper joint of the thumb be long and round, and the nail in it cushioned in the flesh, it

denotes obstinacy, pride, self-conceit, a domineering spirit, a resistance to command ; but if the next joint is also very long, reason and reflection will convert the obstinacy to a creditable firmness (A).

If, however, the first joint is short, then a want of will is displayed, with much hesitancy of manner. But should it be very long, then it indicates a tyrannous disposition. The second joint here again tones the character of the first, as according to its length so reason is displayed (B).

Those possessing very broad thumbs at the tips have no control of the passions, they have excessive self-will, which if not controlled by the possession of other good qualities, might, and often does, lead the possessor to murderous actions (C).

English ladies at one time wore the wedding-ring on the thumb, and even now many Jewish maidens have the wedding-ring placed first on the thumb, and afterwards removed to the third finger.

The Chinese identify criminals by taking wax impressions of their thumbs, as the markings are so varied and so unlike.

Biting the thumb was an insulting gesture, and used for the commencement of a quarrel (as, for instance, that between the servants of Capulet and Montague, in *Romeo and Juliet*). Licking the thumb is a most ancient form of giving a solemn pledge or promise, and has remained to a late period in Scotland as a legalised form of undertaking or promise. (Chambers's *Encyclopædia*.)

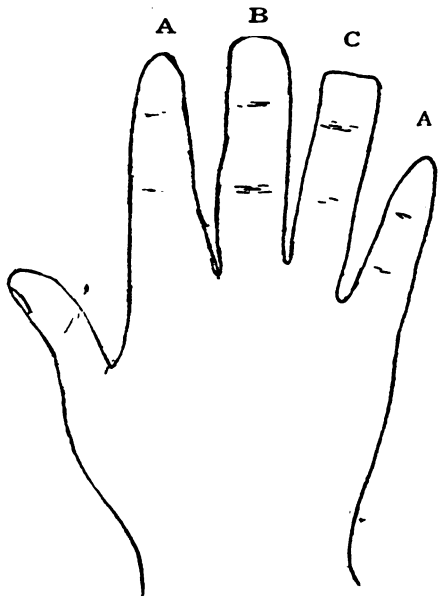


FIG. IV.

THE FINGERS.

(See FIG. IV.)

THE Fingers are of three kinds—viz., the pointed, the square, and the extra broad. The fingers (as mentioned in the mounts) are dedicated to the planets—the little finger to Mercury, the ring finger to Apollo, the middle finger to Saturn, and the index finger to Jupiter. Of the kinds of fingers, those that are *pointed* (A) show taste for the arts and sciences, enthusiasm, religion, and very often exactness and method.

The *square* (B) show order of ideas,

reason, love of truth, sense of duty, rule, exactness, and self-denial.

The *extra broad* (C) show activity of body, or of imagination, need of physical or moral movement, taste for horses, dogs, the chase, agriculture, navigation; above all, independence.

The knots on the fingers have their significance—the first (or nail) knot denoting wisdom, patience, reason, whilst the second (or joint) knot shows order, persuasion.

According to Mrs. St. Hill, “no man can be great without the *little finger* (the finger of Mercury) is long and straight,” at least she says “there is no instance of any man attaining to greatness without such.” So “to turn people round your little finger,” is a proverb justified by science. The little finger is a thing of beauty to most people.

The *third finger* of the left hand (consecrated to the wedding-ring) was believed by the Ancients to have a nerve that went direct to the heart. So completely was this confided in by the Greeks and Romans, that their physicians termed this the medicine or healing finger, and used it to stir their mixtures, from a notion that nothing noxious could communicate with it without it giving immediate warning by a palpitation of the heart. This idea is retained in full force in some country places in England, particularly in Somersetshire, where all the fingers of the hand are thought to be injurious, except the ring finger, which is believed to have the power of curing any sore or wound which is stroked by it. (Chambers's *Book of Days*.)

It was said that women wear

the wedding-ring on the left hand to signify the subjection of the wife to the husband. The right hand signifies power, independence, authority, the left signifies dependence or subjection. (Wm. Jones's *Finger Ring Lore.*)

THE SMALL LINES, CROSS LINES, AND MARKINGS.

THESE have their significance. If they cross and re-cross any of the chief lines, they weaken the power of those lines. Sometimes these small lines will be found in the form of a chain or links, running along a chief line; when this is the case, it will show that trouble will arise in that particular attribute of the hand, or that some obstacle will intervene in the working out of its characteristic even to a reversal of its qualification.

If small lines run from one chief

line to another chief line, then the actions of those two lines will affect each other. Thus, if a small line runs from the line of head to the line of heart, then the head will affect or control the heart, or *vice versa*. Wherever the deepness of the small line lies (*i.e.*, near the head or near the heart), the power of the chief line next to which it lies will prevail. This applies in the same way to all the other chief lines.

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