

MOTHER HUBBARD'S FORTUNE TELLER.

CONTENTS.

- How to see a future Wife or Husband.
- To know if your present Sweetheart will marry you.
- To know whether a Man or Woman will have the person they love.
- To know whether one shall enjoy their love or not.
- To know whether a person shall be married.
- To know what your future Husband shall have.
- How to make the Dumb Cake.
- Birth of Children, &c.
- Secrets of Nature displayed.
- Art of telling Fortunes by the Grounds of Tea or Coffee.
- Important Sigus, &c.



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MOTHER HUBBARD'S

FORTUNE-TELLER.

THE ART OF TELLING FORTUNES 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 the 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 accurately represented; but the more fertile the fancy shall be of the person inspecting the cup, the more he will discover in it. In this amusement, each must himself be a judge under what circumstances he is to make changes in point of time, speaking just as it suits, in the present, the past, and the future.

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

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

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

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

The Serpent, always the emblem of falsehood and enmity, is here a general sign of an enemy.

On the top, or in the middle of the cup, promises to the consulting party the triumph which he desires over his enemy: but he will not obtain it so easily if the serpent be in the thick or cloudy part. By the letter which frequently appears near the emblem, the enemy may easily be guessed, as it marks the initials of his name.

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

The Coffin, the emblem of death, prognosticates the same thing here, or long illness if it be in the thick. In the clear, it denotes long life; in the thick, at the top of the cup, 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 nearly related to the consulting party.

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

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

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

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

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

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

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

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

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

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

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

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

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

The Mouse, living by stealth, is here an emblem of theft or robbery; if it be in the clear,

it shows that you will get again in a wonderful manner what you have lost : but if in the thick, you may renounce the hope.

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

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

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

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

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

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

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

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

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

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

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

Charms and Ceremonies.

To see a Future Husband.—On Midsummer night, just at sunset, three, five, or seven young women are to go into a garden, in which there is no other person, and each gather a sprig of red sage; and then going into a room by themselves set a stool in the middle of the room, and on it a clean 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 twelve, each one's

future husband will take her sprig out of the rose-water, and sprinkle her shift with it.

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

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

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

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

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

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

To know whether a Woman will have the Man she wishes.—Get two lemon peels, wear them all day, one in each pocket, at night rub the four posts of the bedstead with them; if she is to

succeed, the person will appear in her sleep and present her with a couple of lemons, if not there is no hope.

To know whether one shall enjoy their love or not.—Take the number of the first letter of your names, the number of the planet, and of the day of the week; put all these together, and divide them by 40: if it be above, it will come to your mind, and if below to the contrary; be particular in minding the number which is under 36.

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

On any Friday throughout the year, take rose-mary flowers, bay leaves, thyme and sweet marjoram, of each a handful; dry these and make them into fine powder; then take a teaspoonful of each sort, mix the whole together, then take twice the quantity of barley-flour, and mix the whole into a cake, with the milk of a red cow: this cake is not to be baked, but wrapped in clear writing paper, and laid under your head any Friday night. If the person dream of music, she will shortly wed him she wishes; if she dream of fire, she will be crossed

in love; if of a church, she will die single. If anything be written, or there be the least spot on the paper, it will not do.

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

To know what fortune your future Husband shall have.—Take a walnut, a 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 your dreams so will be the state of the person you will marry. If a gentleman, of riches; if a clergyman, of white linen; if a lawyer, of darkness; if a tradesman, of odd noises and tumults; if a soldier or sailor, of thunder and lightning; if a servant, of rain.

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

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

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 whcaten flour, (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 a 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.

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 the 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. It is lucky on this day to send messages of trade by land, and to sow seed.

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

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

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

The sixth day, dreams will not immediately come to pass—the child born on this day will not live long.

The seventh. Do not tell your dreams on this day, for much depends on concealing them—if sickness befall you on this day, you will soon recover—the child born will live long but have much trouble.

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 honours.

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 day 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 a good constitution, with a particular mole on

its forehead. 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 marriage, 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.

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

A child born on the seventeenth day of the moon, shows it will be foolish. You may take physic, let blood, or transact 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; but a child then born will be dishonest.

A child born 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 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 will die miserable. Good day to be married on, 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, & threatens vexation.

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, the child born will have every engaging quality; but will not rise to any great preferment. This is a very ucky 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 on 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 passions, 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 giving 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 dogged disposition.

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 without hesitation and a downcast eye.

If around the nails there is usually an excoriation, or sprouting of the skin, the person is luxurious, fearful, and an epicure, loving enjoyment, provided it is to 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 neighbour.

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

If at both ends there is a redness, or mixture of several colours, the person is choleric, and delights in fighting.

When the end is black, the man loves agriculture; he places happiness in mediocrity, and

from thence avoids the cares attendant on either extreme of fortune.

Round nails declare a hasty person, yet good natured, very forgiving, a lover of knowledge, honest in mind, doing no one any harm, and acting according to his own imaginations, 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 a sleep, eat, and drink; not delighting in bustle and a busy life.

Little nails.—Little round nails discover a person to be obstinate, seldom pleased, inclining to hate every one, as conceiving himself superior to others, though without any foundation for such conception.

Pale, or lead-coloured nails—A melancholy person, one who, through choice, leads a sedentary life, and would willingly give up all things for the sake of study.

Red and spotted nails.—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.

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.

Secrets of Nature Displayed.

PHYSIOGNOMY is an ingenious science, or knowledge of nature, by which the inclinations and dispositions of every creature are understood. And because some of the members are uncompounded, and entire of themselves, as the tongue, the heart, &c., and some are of a mixed nature, as the eyes, the nose, and others; we therefore say, that there are many things which agree and live together, that inform a wise man how to make his judgment before he be too rash to deliver it to the world.

Hair.—Hair that hangs down without curling, if it be of a fair complexion, thin, and soft withal, signifies a man to be naturally faint-hearted, and of a weak body, but of a quiet, harmless disposition. Hair that is big and thick, and short withal, denotes a man to be of a strong constitution, secure, bold, deceitful, and for the most part unquiet and vain, lusting after beauty, and more foolish than wise, though fortune may favour him. He whose hair not only curls much but busheth out, and stands on end, if the hair be white, or of a yellowish colour, he is by nature proud and bold, dull of apprehension, soon angry, a lover of venery, giving to lying, malicious, and ready to do any mischief. He whose hair rises in the corner of his temples, and is gross and rough withal, is most highly conceited of himself, inclined to malice, but cunningly conceals it, is very courtly, and a lover of new fashions. He whose hair is of a reddish complexion, is for the most part, if not always, proud, deceitful, detracting, venous, and full of envy. Hair of a yellowish colour, shows a man to be good conditioned, and willing to do any thing, fearful, shamefaced, and weak in body, but strong in the abilities of the mind, and more apt to revenge an injury. He whose hair is of a brownish colour, and curled a little, is a well-disposed man, and a lover of peace.

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

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

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

Thus from the eyes we several things may see.

By nature's art of physiognomy ;

And thus may teach us goodness more to prize,

For where one's good, twenty are less wise.

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

is prudent and polite, and of great courage. A nose big at the end, shows a person to be of a peaceable disposition, industrious, and faithful, and of a good understanding.

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

Lips.—The lips, when they are very big and blubbery, show a person to be credulous, foolish, and apt to be enticed to any thing. Lips of a different size denotes a person to be discreet, of a ready wit but some what hasty. To have one lip bigger than the other, denotes the party to be of a dull, sluggish temper, and much addicted to folly.

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

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

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

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

Ears.—Great and thick ears are certain signs of a foolish person; but small and thin ears show a person

to be of a good wit, grave, secret, modest, and one willing to serve his friends. He whose ears are no longer than ordinary, is a bold man, uncivil, vain, and foolish.

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

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

Signs.

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

have to encounter a life of domestic jars, and a very indifferent partner.—For a fire to burn black and gloomy is a certain sign of dissension or unpleasant tidings from a distant quarter.—For a fire to spit or roar, is a sign of some heavy displeasure from a superior, or a person who has authority over you.

Moles.

A mole against the heart, denotes undoubtedly wickedness.

A mole on the belly, signifies a glutton.

A mole on the bottom of the belly, signifies weakness.

A mole on the knee; signifies obtaining a comely wealthy wife.

If a woman have a mole on the right knee, she will be honest and virtuous; if on the left, she will have many children.

If a man have a mole athwart the nose, he will be a traveller.

A mole on a woman's nose, signifies she will travel on foot through divers countries.

A mole on a man's throat, shows that he will become rich.

If a woman have a mole on the lower jaw, it signifies she shall lead her life in sorrow and pain of body.

A mole in the midst of the forehead, near the hair, denotes a discourteous, cruel mind, and of unpleasant discourse; if it is of a honey colour, will be beloved; if red, sullen and furious; if black, inexpert and wavering; if raised

more like a wart, very fortunate. But if a woman, shows her to be a slut; and if in her forehead black, treacherous, consents to evil and murder.

A mole on the right side, about the middle of the forehead, declares a man to abound in benefits by friendship of great men; will be loaded with command, esteemed and honoured; the paler the colour the greater the honour; if red, he is loved by the clergy; if black, let him beware resentment of great men—if warty, it increaseth good fortune. A woman having this shall be fortunate in all her actions—but if black beware of her tongue.

A mole on the left side of the forehead, near the hair, predicts misery, and abundance of tribulations to a man by means of his own misconduct—if honey-coloured or red, his sorrows are lessened—but if black, in danger of imprisonment—if a wart, those ill fortunes are moderated. To a woman, it indicates her needy—if black, unfortunate in every undertaking.

A mole on the left side of the forehead about the midway, threatens a man with persecutions from his superiors—if of a honey colour, he prodigally wastes his estate—if red, will become poor—if black, let him beware the wrath or malice of great men—if a woman, it threatens sorrow by the perfidy of some man—if black, she will partake of the extreme of misery.

A mole on the left side of the forehead, a little above the temple, if it appears red, he has excellent wit and understanding—if black, in danger of being branded for his falsehoods—if as a wart, his fate is mitigated. To a woman

it signifies justification of innocence, though not deserved—if black, malignity, and represent every evil.

A mole appearing on the right temple above the eye, near the head, denotes a long life and good fortune—if pale or red, he is studious—to a woman it signifies good and happy fortune and marriage, as she will be of careful conduct.

THE END.