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THE SPAEWIFE;

OR,

UNIVERSAL
FORTUNE TELLER,

WHEREIN YOUR
FUTURE WELFARE MAY BE KNOWN

BY

*PHYSIOGNOMY, PALMISTRY, AND
COFFEE GROUNDS;*

ALSO THE

TRUE METHOD OF TELLING
YOUR FORTUNE BY CARDS.



EDINBURGH:
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EDINBURGH

THE SPANWIFE;

BY
FORBES TELLER,

Author of

"THE WIFE OF THE WAGON"

AND

"THE WIFE OF THE WAGON"

AND OTHER STORIES

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THE WIFE OF THE WAGON

AND OTHER STORIES

NEW YORK

1880

THE WIFE OF THE WAGON

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THE Universal Fortune Teller.

SECRET INDICATIONS.

JUDGMENTS TO BE DRAWN FROM THE HAIR.

THE hair is one of the most beautiful and natural ornaments that adorn the head of man or woman. The apostle Paul permits women to wear long hair as an advancement to their beauty, and to be pleasing in the eyes of their husbands.

Hair that is soft and thick denotes a man of much mildness.

When the hair hangs down and is soft, it denotes the body to incline to dryness.

Much hair denotes a hot-headed person, and one who is soon made angry.

Abundance of hair in young children shows that they increase in melancholy.

Curled hair and black denotes heat; the people in the south have it most parts alike.

Hair standing upon end, like the prickles of a hedgehog, signifies a fearful person, and of ill courage.

COLOUR OF THE HAIR.

White hair signifies great frigidity or cold, as may be seen in old men; but many people after much sickness, or trouble of mind, will on a sudden find their hair turn grey or white, as also after a fright or disappointment. A French officer, aged twenty-three, suddenly received sentence of death; the news had such effect upon him, that before morning his hair had changed to milk-white.

Black hair shows a person very amorous, but cruel and ungenerous.

Hair the colour of gold shows a treacherous person, arbitrary and proud.

Dark hair has the same signification. The perspiration of a red-haired person is disagreeable.

Chestnut coloured hair, or dark brown, denotes a fair, just, and liberal person.

THE BEARD.

A thin soft beard shows a person lustful, effeminate, of a tender body, fearful and inconstant.

A red beard denotes the person courteous and friendly, a great flatterer, and very soon angry.

A dark beard is good, it denotes a person to be cordial, sincere, thoughtful and bold.

He that hath a decent beard, handsome and thick of hair, is good natured and reasonable.

THE CHIN.

A long chin denotes the person angry, and impudent in the use of words.

A little chin shows inveteracy and malice.

A round and thin chin is not manly, but womanish, and signifies boldness and much pride.

A square chin is manly, and denotes much courage and strength of body; and such persons are commonly given to words.

A round chin and dimpled, shows good nature, but much addicted to pleasure.

A lean wrinkled chin represents a cold impotent, and malicious person.

THE EYEBROWS AND EYELIDS.

A person having much and long hair on the eye brows, and both join across the nose, is a very simple person, but conceited in his own opinion.

When the eyebrows are short and heavy, it denotes the man good-natured and reasonable.

The eyelids short and small, are thought wise and secret, yet covetous of great matters.

When the eyelids are long, and long hair on the eye-lashes, they signify a person of low sagacity, and false in his dealings.

THE NECK.

He or she that has a long neck, is of a simple nature, not secret, fearfully unlearned, a glutton, and great drinker in general.

He that hath a neck short and small is wise, but deceitful, secret, constant, discreet, yet passionate and ingenious.

He that hath the neck fat and fleshy, is proud, therefore, he is compared to a bull, who is always ready to be angry.

A small neck denotes a weak understanding; if a female, she will be much inclined to sickness, and gnawing of the stomach.

A neck inclined to the right side denotes prudence, generosity, and curious in studies; but inclined to the left side, declares vice and impudence.

THE EYES.

Great eyes denote a slothful, bold, and lying person, of a rustic and coarse mind.

Eyes deep in the head denote a great mind, yet full of doubts, but generous and friendly.

Little eyes, like that of a mole or pig, denote a weak understanding, and easily imposed on

Beware of squint eyes, for out of one hundred you will not find two faithful. It is very unlucky to meet a squint-eyed person.

Eyes that move slowly, or look sleepy, denote an unfaithful and slothful person.

The worst of all eyes are the yellowish or citron; beware of them, for the possessor is a dangerous person, if you are in his power.

Beware of those persons, who, when they speak, twinkle their eyes, for they are double-dealing; if it

be a woman that do so with her left eye, trust her not as to the faithfulness of her love.

You will seldom find deceit when the eye looks with a modest confidence, not staring you out of countenance, nor averting as if detected of a crime ; but when in business, love or friendship, there appears a tender firmness.

THE NOSE.

A long nose denotes a vain mind, unruly disposition, much given to wrangling, and not to be depended on.

A high nose denotes a violent person, a vain liar, and extremely lachrymose, easily believing another, and very inconstant.

He that hath a big nose every way, long and hanging down, is covetous in every thing.

When the nose is crooked it signifies a proud man, and the person who possesses it is never good, but justice overtakes them.

He that hath the nose hairy at, or above the point, is a person altogether simple hearted.

A Roman or acquine nose denotes a haughty, arbitrary, and wranglesome person.

A nose that is round and long, and of a pleasant feature, besides being one of the perfections of beauty, denotes the woman or maid wise, prudent and chaste, particularly if she has blue eyes.

THE MOUTH.

He that hath a great and broad mouth is shameless, a great babler, and liar, proud to an excess, and ever abounding in quarrelsome words.

A little mouth denotes a person peaceable and faithful.

Those that have the lips small and thin are great talkers and railers, and given to deceit and falsehood.

Lips that are a little thick and well coloured, are faithful, and given to virtue ; and those who have the lips pleasantly pouting are sure to be of Venus's greatest beauties.

Those that have one lip thicker than the other are of little understanding, slow to comprehend, and rather guilty of folly than wisdom.

THE EARS.

Great, big, broad ears signify a simple man, of no understanding; sluggish, slothful, and of a bad memory.

Small ears denote good understanding, but very small ears signify nothing but mischief.

Those that have them long and thin, are bold, impudent, unlearned, gluttons, and very proud in general.

Those that have them well proportioned, and neither too small or too large, are persons of good understanding, wise, discreet, honest, shame-faced and courageous.

THE FACE IN GENERAL.

The face that is round, plump, and ruddy, shows the person to be of an agreeable temper, well deserving of friendship, and faithful in love.

A face with very prominent cheek bones, thin and long visage, shows a restless disposition, and rarely satisfied with anything.

A face naturally pale, denotes the person very amorous.

Blue eyes are mostly to be depended on for fidelity, though there is never a rule without an exception, for many who are blue-eyed are capable of bad deeds.

Dark eyes are generally suspicious, artful, and proud to deceit.

A very fair person is in general, indifferent, proud, neglectful to please, and though amorous, is to haughty to let the world believe they would think it worth the trouble.

A countenance tolerably pleasant and well formed, with dark-brown hair, may be depended upon for fidelity.

PALMISTRY.

THE palms of the hands contain a great variety of lines running in different directions, every one of which bears a certain relation to the events of a person's life; and from them, with the utmost infallible certainty, can be told every circumstance that will happen to any one, by observing them properly. It is, therefore, recommended to pay strict attention to this subject, and by doing so, you will undoubtedly gain very excellent knowledge for your trouble.

In the first place the names of the lines are given as they hold their places, and then the particulars concerning them.

There are five particular lines in the hand, viz. :-- The Line of Life, or Life Line; the Line of Death, the Table Line, the Girdle of Venus, and the Line of Fortune. Besides these there are other lines, as the Line of Saturn, the Lever Line, and some others, but these only serve to explain the principal lines.

The chief line on which persons of the profession lay the greatest stress, is the Line of Life, or Life Line as it is here called, which generally takes its rise where the thumb joint plays with the wrist, on the inside, and runs in an oblique direction to the inside of the innermost joint of the fore finger. If the Line of Life is crossed by other lines on or near the wrist, the person will meet with sickness in the beginning of life; you may judge if the person will live long, as the longer the line, the longer the life.

The next line of importance is the Line of Death, which separates the fleshy part of the hand on the little finger side, from the hollow of the hand, running in various directions in different persons. If the line is short, and runs even, without being broken or divided, it shows that the person will enjoy a good length of days, and not be subject to many maladies; but if it is interrupted, it evidently shows that the person's life will be endangered by illness, but by the care of Providence will recover.

The Table Line originates with the Life Line, at the wrist, and runs through the hollow of the hand

towards the middle finger. When the line is broad, strong, and well marked, it shows the person to be of a sound constitution, peaceable, and contented mind; if it is broken it shows for every break, a violent interruption to happiness; if these breaks happen towards the part next the wrist, the person will be crossed in love, and either be disappointed in the person he has fixed his affections on, or be saddled with a person of a disobliging temper, and a most audacious and abusive tongue.

The Girdle of Venus takes its course from the extremity of the innermost joint of the little finger, and forming a curve, terminates between the fore and middle fingers. When it goes on fair and well marked it shows that the person will be prosperous in love, fair in his dealings with the fair sex, and be sincerely beloved; he will obtain a sweet tempered, faithful, and affectionate partner for life, with a fortune equal to his own; but, if it be interrupted at its beginning near the little finger, he will meet with early disappointments in love; if towards the middle of the line, he will ruin his health and injure his fortune by lasciviousness; if near the end, he will be foolishly amorous in his old age, still expecting to gain the heart of a woman, but never obtain it.

The Line of Fortune strikes from behind the ball or mount of the fore finger, across the palm and Line of Life, and loses itself in or near the fleshy part of the hand on the little finger side. By its approach to the girdle of Venus, shows that there is a great kindred between them, and their distance from the extremities clearly point out that love is inconsistent with childhood and old age; yet, in those where the cross lines approach from the one to the other, near the ends, prove that the person was, or will be, susceptible of love in childhood or old age.

If the hollow palm of the hand, which some call the Plain of Mats, is full of cross lines running into each other, the person will be of a humoursome, uneven, and testy temper, jealous and hasty, quarrelsome and fighting, and endeavouring to set others by the ears; he will meet with very frequent misfortunes, and bear them very uneasily; whereas, if the hollow or palm of the hand has none but the unavoidable lines; that

is to say, those that must unavoidably pass through it, he will be of a sweet and amiable disposition, full of sensibility, gratitude, and love, faithful, benevolent and kind, and though subject to losses, crosses, and disappointments, will bear them with an even and agreeable temper; from this party chiefly, it is recommended to persons to choose their companions for life, either for friendship or marriage.

The mount, or ball of the thumb, bears a particular analogy to the event of a person's life with respect to disputes, quarrels, and law-suits; if this mount has many long straight lines, reaching from the thumb to the Line of Life, they show that the person will have several personal encounters, either with hands, clubs, pistols, or swords, but if the lines are curved and crooked, they will indicate law-suits, and according to the degree of crookedness, they will be long or short; but, if these lines end in a straight direction towards the Line of Life, they will end prosperously, whether it be encounters or law-suits; if otherwise, they will be attended with an unfavourable issue; the nearer to the Line of Life these lines begin, the later in a person's life the quarrels or law-suits will take place; and the closer to the Line of Life they end, the later in life will they terminate.

HOW TO TELL FORTUNES BY THE GROUNDS OF A COFFEE CUP.

POUR the grounds of 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 into the saucer so that superfluous parts may be drained, and the figures required for fortune-telling be formed. The person that acts the fortune-teller must bend their thoughts upon the person who wishes 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, and it is quite sufficient if they bear some resemblance to any of the following emblems.

THE ROADS.

The roads or serpentine lines indicate ways; if they are covered with clouds, they are said to be infallible marks of either past or future reverses. If they appear clear and serene, they are a sure token of some fortunate chance near at hand; when encompassed with very many dots, they signify an accidental gain of money, likewise long life.

THE RING.

The ring signifies marriage; if a letter is near it, it denotes to the person the initial letter of the name of the party to be married. Likewise, if the ring is in a clear part, it portends happy and lucrative friendship. When surrounded with clouds, it shows that the person should use caution in the friendship he is about to contract. If the ring appears at the bottom of the cup, it forebodes an entire separation from the beloved object.

THE LEAF OF CLOVER.

The leaf of clover is here, as well as in ordinary life, a lucky sign. Its different position in the cup alone makes the difference; because, if it is on the top it shows that good fortune is not far distant; but it is subject to delay if it is in the middle or at the bottom. Should clouds surround it, it shows that much disagreeableness will attend the good fortune; if it is in a clear part, it prognosticates serene and undisturbed happiness, as bright as the party could wish.

THE ANCHOR.

The anchor of hope and commerce implies successful business carried on by sea and land, if on the bottom of the cup. At the top, and in the clear part, it shows

constant love and unshaken fidelity. In the thick and clouded part it also denotes love, but tinged with the inconstancy of the butterfly.

THE SERPENT.

The serpent is the emblem of falsehood and enmity, and is likewise the 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 attain 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 makes 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; if surrounded with dots, it announces the arrival of a considerable remittance of money; but, hemmed in by clouds is quite the contrary, and forebodes some melancholy or bad tidings of a loss, or some other sinister accident.

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 and turbid part. In the clear it denotes long life.

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; and the brighter they are, the greater will be your happiness.

THE SUN.

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

THE MOON.

If the moon appears in the clear, it denotes high honours ; in the dark or thick part 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 fortunate both by water and land.

MOUNTAINS.

If it represents 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 TREES.

One tree only, be it in the clear or thick part, points out lasting health ; several trees denote that your wish will be accomplished.

THE CHILD.

In the clear it bespeaks innocent intercourse between the consulter and another person ; in the thick part, excesses in love matters attended with great expenses ; at the bottom of the cup, it denotes the consequence of lubiqious amours, and a very destructive end.

THE STAR.

The star denotes happiness if in the clear part, and at the top of the cup ; if in the clouded, or thick part, it signifies long life, though exposed to various vicissi-

tudes and troubles. If dots are above it, it foretells good fortune, wealth and high respectability. Several stars denote so many good and happy children; but if surrounded by dashes, it shows that the 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.

The dog being at all times the emblem of fidelity or envy, has also a two-fold meaning here. At the top, in the clear part, it signifies true and faithful friends; but, if 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 the emblem of the lily 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 of the cup, it denotes quite the reverse. In the clear part, the lily further betokens long life.

THE TRUE METHOD OF TELLING A PERSON'S FORTUNE BY CARDS.

TAKE a pack of cards, and pick six of each sort out, the Eight, Nine, Ten, Knave, King and Queen, these being the most prophetic cards in the pack. Let the person who wishes to have his or her fortune told be blindfolded. This done, let the cards which you have picked out be shuffled, and then dealt out singly on the table, with their faces downwards. The bandage being then taken of the eyes of the blindfolded person; he or she must take up one of the cards, then

by turning to the page containing the name of card taken up, two stanzas will be found under the name; when by applying the following rule, any one's true fortune may be known. The italic capital letter *L* at the beginning of each stanza, stands for Lady, and the *G* for Gentleman.

THE EIGHT OF DIAMONDS.

L.—Dear Miss, you seem mighty uneasy,
 And look on the cards with a frown;
 The conjuror wants not to tease ye,
 But all the bad fortunes you own.
 You are doomed to live an old maid ma'am,
 And never be blest with a man;
 But have courage, and be not afraid ma'am,
 You'll deny it to us if you can.

G.—Cheerful, improve each fleeting hour,
 Alas! they fly full fast;
 Do all the good within your power
 And never dread the last.

THE NINE OF DIAMONDS.

L.—The English girl who draws this card,
 Will have no cause to fret;
 Yet if she thinks her fortune hard,
 She'll struggle for a better:
 But if the same card comes again,
 Old Scotland's curse attend her,
 And she may scratch and scratch again,
 Till grease and brimstone mend her.

G.—Ill fate betide the wretched man,
 To whom this card shall fall;
 His race on earth shall soon be run,
 His happiness but small,
 Disloyalty shall stain his fame,
 His days be marked with strife,
 Newgate shall record his name,
 And Tyburn end his life.

THE TEN OF DIAMONDS.

L.—Peace and plenty will attend you,
 If I happen to befriend you ;
 Children, ten your lot shall be,
 A single one and three times three :
 But, if twins you chance to have,
 You'll surely find an early grave.

G.—Whate'er his endeavours, a man who gets this
 Shall a bachelor be all his life ;
 He never shall taste of the conjugal bliss,
 Nor ever be blessed with a wife.

THE KNAVE OF DIAMONDS.

L.—Madam, your fortune's mighty queer,
 The conjuror discovers ;
 To fools you'll lend a listening ear,
 And knaves will be your lovers.

G.—In Venus' wars, on London plains,
 He'll early spend his youth,
 The knave of diamonds if he gains,
 Nay, never doubt the truth.

THE QUEEN OF DIAMONDS.

L.—If this queen to an amorous widow shall come,
 She who lately interred a goodman,
 For a husband again she will quickly make room,
 And plague him as much as she can ;
 But let her beware how she trifles with him,
 Though she fooled with the sot that departed,
 For in that case, most surely, her hide he will tan,
 Till her ladyship dies broken-hearted.

G.—The married man that draws this card,
 Will soon a cuckold be ;
 Nor let him think his fortune hard
 In so much company.

For out of twenty married pairs,
 Nearly all the country through,
 Nineteen at least, the horns must wear.
 And pray, why should not you.

THE KING OF DIAMONDS.

L.—Alas! poor girl, though I lament your fate,
 I cannot save you from a husband's hate;
 A tyrant lord will rule you through your life,
 And make you curse the wretched name of wife.

G.—To lords and great people frequenting the court,
 This card will most suspicious prove,
 To the closets of princes they'll freely resort,
 And be rich in their sovereign's love.
 Yet to those of low rank no good it portends,
 But oppression and hardship foreruns;
 Unkind will be all their relations and friends,
 Ungrateful, their daughters and sons.

THE EIGHT OF CLUBS.

L.—Little peevish crabbed elf,
 Fond of no one but herself;
 Cross, and still for trifles striving,
 With her, truly there's no living.

G.—Though honest you look, and you may speak fair,
 Yet you know your a rascal in grain;
 For sixpence, your soul to Old Nick you'll swear
 But he'll send such a rogue back again.

THE NINE OF CLUBS.

L.—If this card you should draw, return it again,
 Be quick, ma'am, and take my advice;
 For its only predictions are trouble and pain,
 And I hope you will not draw it twice.

G.—This will prove a mourning card,
 And drown in tears the fairest face,
 But your fate is in no way hard,
 'Tis the lot of human race.

THE TEN OF CLUBS.

L.—'Tis not your fortune, wit or birth,
Can the day of death defer ;
You'll soon return to parent earth,
And mix your lovely dust with her.

G.—Bad luck to a woman, good to a man,
And it happens so often through life ;
Let the man who draws this, deny if he can,
That he quickly shall bury his wife.

THE KNAVE OF CLUBS.

L.—Though such I pity your sad fate,
Yet does my pity come too late,
To ward off fortune's rubs ?
Though you the queen of hearts should prove
A surly brute shall gain your love,
The very knave of clubs.

G.—Whatever you presume to say,
The world will take a different way,
Ere well your words transpire ;
Ask you, good sir, the reason why,
You'll know my answer is no lie,
No one believes a liar.

THE QUEEN OF CLUBS.

L.—Ah ! madam, too well you love kissing, I find,
My reasons I scarcely need tell you ;
For while you draw this by a fortune so kind,
Your looks altogether belie you.

G.—And here comes the hero that's got a bashed hat,
Lord, sir, you your blushes may spare,
For the world well knows what you have been at,
You've been out all night on the beer.

THE KING OF CLUBS.

L.—This, the last, and generous card,
 Will the first of blessings prove ;
 Be but true, nor doubt reward
 In a husband's faithful love.

G.—Of clubs, the king, to you who ill portends,
 Friendly yourself, you'll meet with many friends.

THE EIGHT OF HEARTS.

L.—In the days of your courtship you'll bill like a dove,
 But when age shall advance you'll drink very hard
 Both kissing and tipping you'll show that you love,
 If fortune shall send you this card.

G.—A numerous family falls to the man,
 Whose fortune shall give him this card ;
 So let him maintain them as well as he can,
 Nor grumble or think his case hard.

THE NINE OF HEARTS.

L.—A coach and six horses will fall to the maid
 Whose first chance this card shall obtain,
 But if 'tis her second, I'm greatly afraid,
 She must come of plain walking again.

G.—The man however great or grand,
 Who draws the nine of hearts,
 For aught that I can understand,
 Is one of shallow parts.

THE TEN OF HEARTS.

L.—Decked with every female grace,
 Sweet in person, mind and face,
 Thou a mother soon shall be,
 With thy lovely progeny.

G.—Ten children you will have if this card you get,
 And, I think you will wish for no more ;
 If you try again and this card you still get,
 You cannot have less than a score.

THE KNAVE OF HEARTS.

L.—This rascally knave will your fortune confound,
 Except special care you shall take ;
 While scores of young lovers your steps surround,
 You'll accept of a doating old rake.

G.—Nothing can ever save the man
 Who draws this cursed card ;
 A vixen shall his heart trepan ;
 Alas ! his case is hard.

THE QUEEN OF HEARTS.

L.—The queen of love will favour
 Who draws the queen of hearts,
 And many a blessing will confer,
 The fruit of female hearts.

G.—From girl to girl you'll often range,
 Never with one content ;
 But yet the oftener you shall change,
 The oftener you'll repent.

THE KING OF HEARTS.

L.—If this you draw, condemned through life,
 A peevish maiden, and a vexen wife ;
 Unchaste while married and a widow wanton.

G.—Your fortune can't be mighty good,
 For a vile vixen will please you,
 Who never would do what she should,
 But make your life uneasy.

THE EIGHT OF SPADES.

- L.*—If youthful lassies draw the eight of spades,
They'll toy away their time with amorous blades.
- G.*—If a doctor, lawyer, quaker, or priest,
Should fix on this card but his hand,
The conjuror swears, and he swears 'tis not,
That some rogues will be found in the land.

THE NINE OF SPADES.

- L.*—The lass who gets this unlucky, hated card,
A shrivelled maid shall die, which you think hard,
- G.*—How often does fortune bring opposites ;
What brings bliss to man, to a woman brings woe.

THE TEN OF SPADES.

- L.*—Pretty lady young and fair,
Always bright and debonair,
Life with you will sweetly glide,
And you'll be a happy bride.
- G.*—You the happy man will prove,
Who obtains the lady's love.

THE KNAVE OF SPADES.

- L.*—If this knave you should obtain,
Put him in the pack again,
For the rascal brings all kinds of news,
Such as you would never choose.
- G.*—Of all the cards throughout the pack,
No worse to man can come ;
His wife shall stun him with her clack,
And make him hate his home.

THE QUEEN OF SPADES.

L.—An elegant behaviour makes the lass,
Through whose fair hand this card shall pass.

G.—The rule of contrarities we see,
Of man the most unhappy be,
Who this ill-fated card shall take,
His wife shall be a perfect rake.

THE KING OF SPADES.

L.—The ladies of fashion, this card who obtain,
In vain on the court may attend,
Her majesty's favours they never will gain,
Nor find at St James' a friend.

G.—But a contrary fate on the man will attend,
His queen will some favours bestow ;
The poor and the wretched he'll often befriend,
And cherish the children of woe.



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