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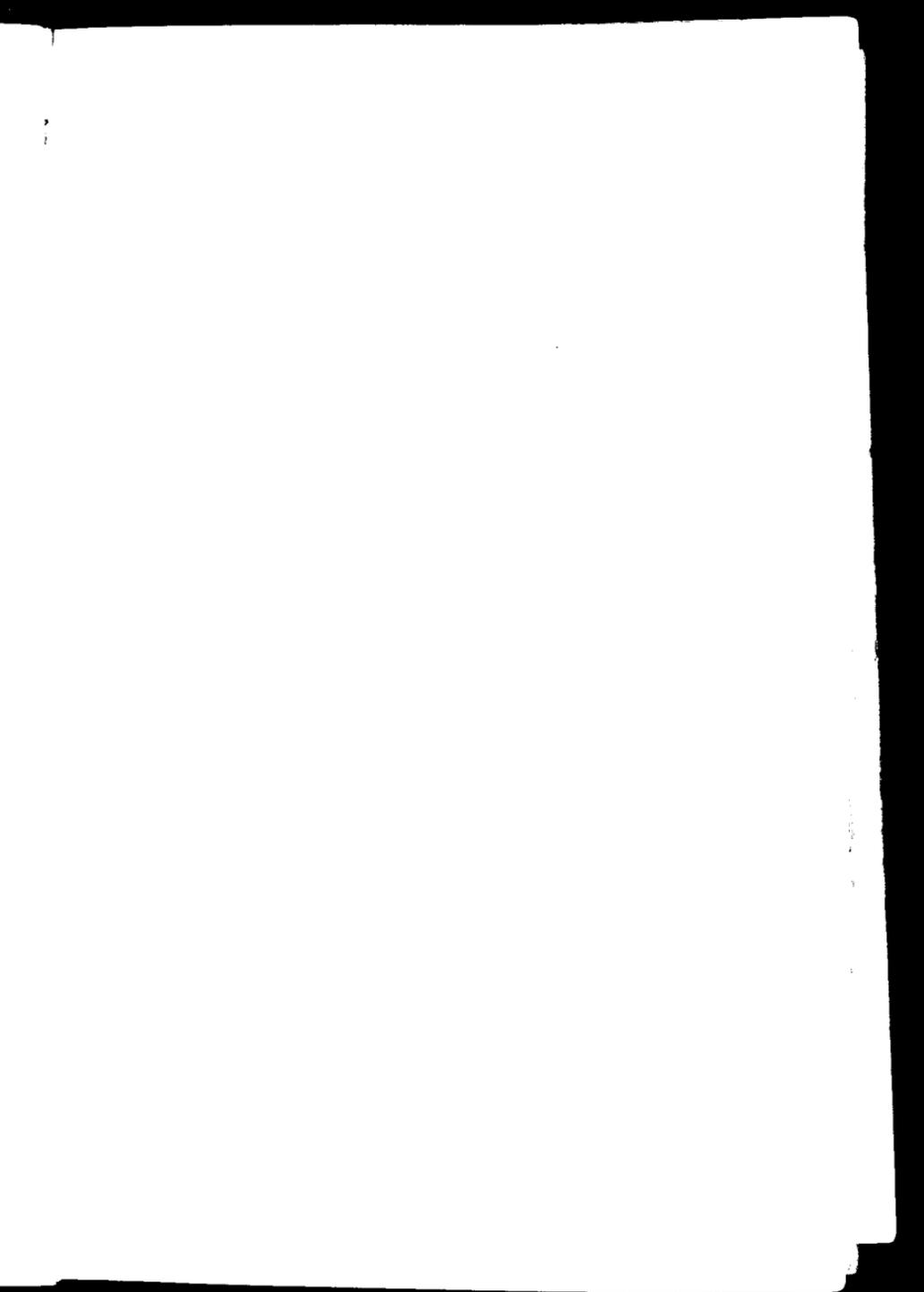


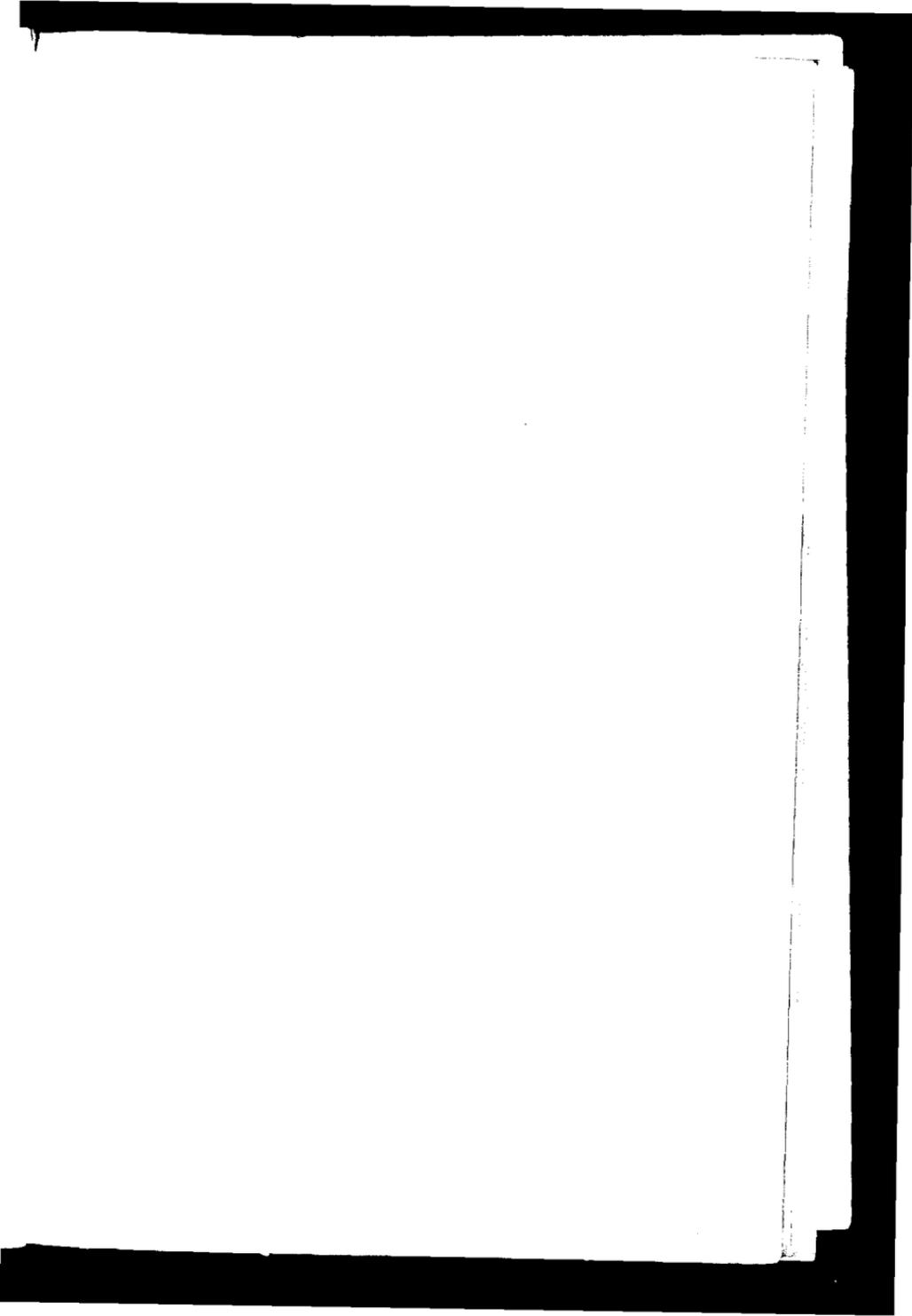
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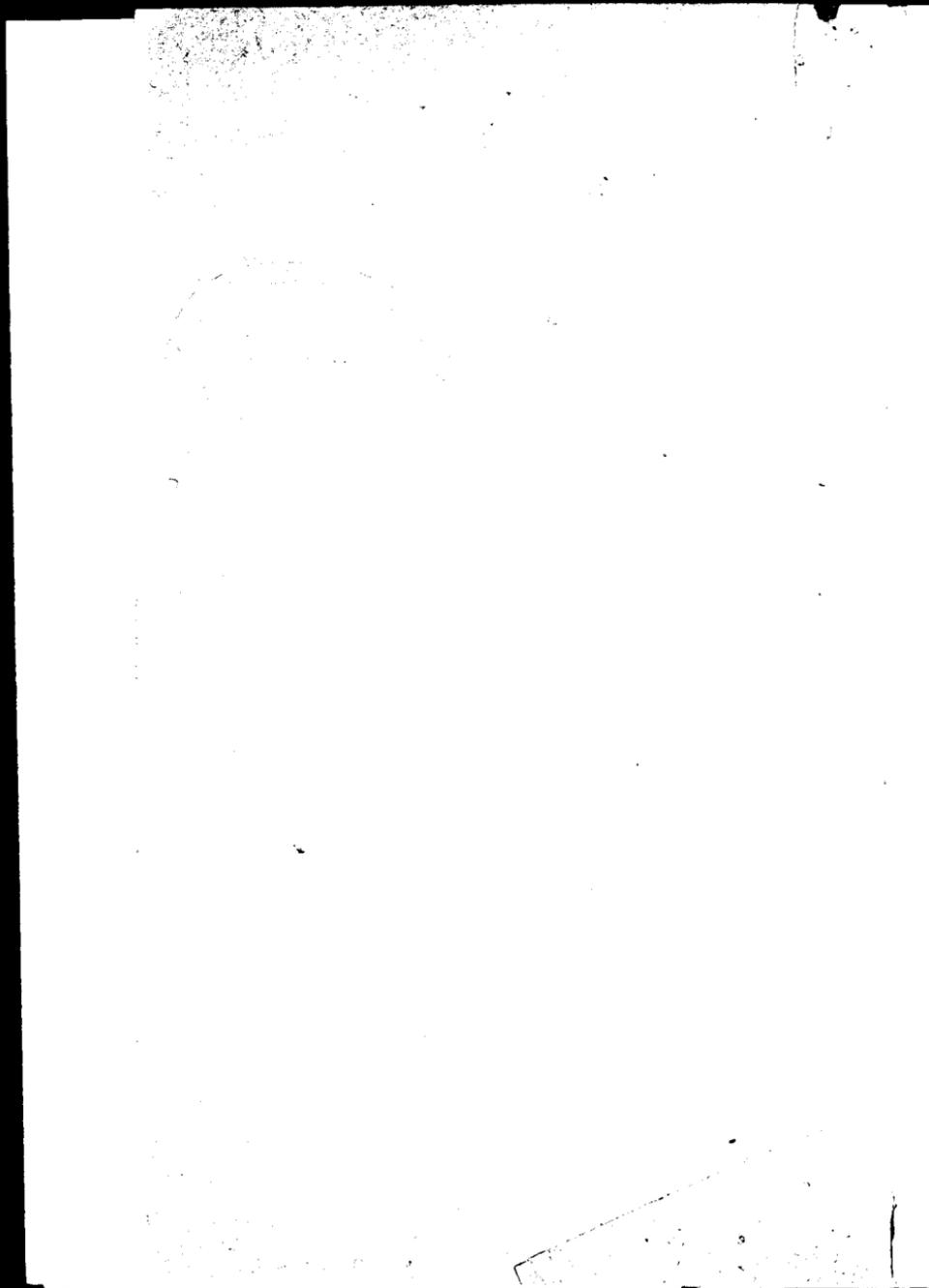
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PALMISTRY
PHYSIOGNOMY
AND
PHRENOLOGY
SCIENTIFIC LIFE READER

True Guide to a Perfect Marriage



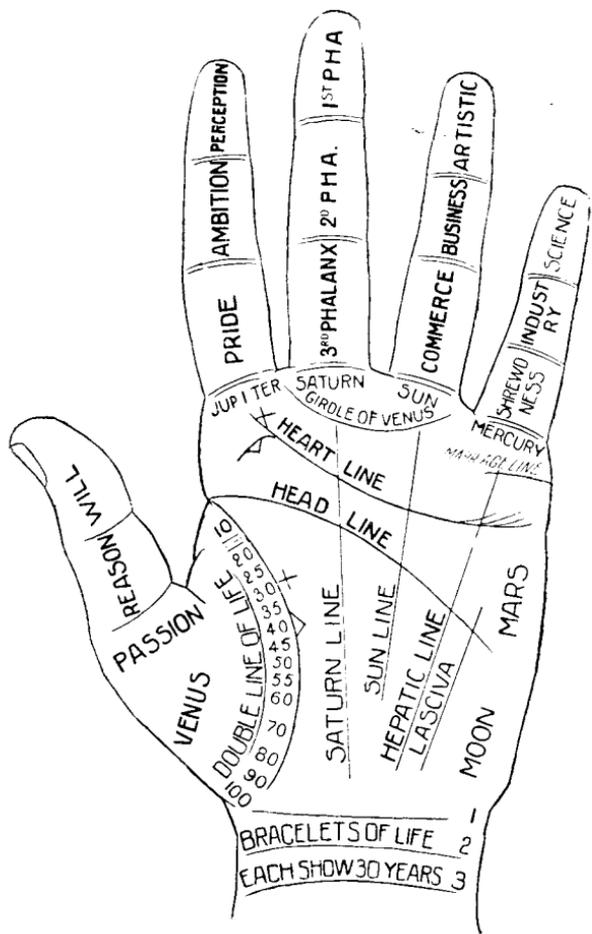
EUGENE HITCHCOCK

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LOS ANGELES, CAL.
ELITE PRINTING COMPANY
199 East Fourth Street

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Sep. 9. 98



HITCHCOCK CHART OF THE HAND



EUGENE HITCHCOCK

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INTRODUCTION



In this book I have combined the three sciences, Palmistry, Physiognomy and Phrenology, for I consider them indispensable to the successful character reader. Whoever is fortunate enough to master this trio, will not only become master of himself and his weaknesses, but will be able to detect almost at a glance the imperfections of others and make allowances for their weaknesses.

All sciences lead to fatalism. The doctrine of men's Free Moral Agency is a fallacy, a theological tenet which all the facts of circumstances refute. It applies only to the man who was counseled before his birth as to where he would be born, how he would be born, or whether he would be born. Where is that man? We were not asked before birth who should be our parents. Whether civilized or savage; or where should be our birthplace—whether on earth or some better developed world where joy, instead of sorrow, reigns. If we had had this opportunity how different our lives would be. We would all be good, wise and beautiful. There can be no

charity meted out to the evil doer as long as he is held to be a Free Moral Agent, and notwithstanding his organization or environments, is capable of doing good or bad, as he may choose.

In regard to Palmistry it is well enough for the student to peruse different authors' works; but as there are numerous lines and marks of which Palmists give no knowledge, he must settle down to hard reasoning and exercise his best judgment.

As the Mount of the Sun, normally developed, represents intelligence, and Venus love, we infer that a line from Venus to that mount shows a marriage with one in high position, and, perhaps, with wealth. Because the Mount of Mars stands for contest, and Venus for love, we infer that a line from Venus to Mars shows trouble with a love affair or marriage; and if it helps form a triangle where it crosses the line of Life, it indicates a separation or divorce.

The Cross, Star, Triangle, Square, etc., I have defined; and wherever found you must use your own judgment in determining their meaning. For instance, the Island shows weakness and disease. On the line of Life it would indicate some sickness; on the Mount of Mercury, weakness in business ability; on the Mount of the Sun, it weakens the intelligence. The Fork is a good sign, except on the Life line. It increases the power of a line or mount.

CHAPTER I.

CLASSIFICATION OF HANDS.

As a matter of fact there are as many different hands as there are individuals, no two being alike; but as their developments are approximately the same, or in the same general direction, science classifies them under distinctive heads.

I have shown in the chapter of phrenology that the various forms of head and body may be arranged in three classes, depending on the preponderance in each of one of the three temperaments which constitute the physical man.

The Motive—Embraces the bones and muscles.

The Vital—Embraces the stomach, bowels, blood vessels and vital parts.

The Mental—Embraces the brain and nerves.

Now, it is a general law that each part corresponds with every other part and with the whole. It follows that hands are subject to the same classification as heads and faces. Accordingly, we have

**The Long, Bony Hand;
The Short, Fleshy Hand, and
The Small, Slender Hand.**

The Long, Bony Hand is indicated by a superior

development of the bony and muscular system; the motive temperament, the oblong face, the long body, large bones and fully developed muscles. It is distinguished for strength rather than for delicacy, and is adapted to outdoor pursuits and vigorous employment. It is the hand of Action and Power. True in its affections, terrible in its enmity.

The Short, Fleishy Hand is distinguished for breadth and fullness rather than length. It is shown by a preponderance of the vital temperament; the round face, large lungs, stomach, and a plump or corpulent figure. It shows a well nourished system, happy, jovial disposition, and general conditions favorable to longevity. This hand cannot be trusted in its love and friendship like the long hand. Its possessors do not like close study or hard work. Merchants and hotel keepers generally have this hand. It is the hand of vivacity and versatility.

The Small, Slender Hand is indicated by a superior development of the brain and nerves; the mental temperament, the large head, oval or pyriform face and a slight frame. It is not adapted to heavy work, but inclined to mental effort and literary work. It is the Literary and Artistic hand.

CHAPTER II.

THUMB AND FINGERS.

The Thumb has two bones and the four fingers each have three. The thumb is placed obliquely with respect to the fingers, and its bones are thicker and stronger than those of the former, which is necessary, as the thumb is intended to counteract all the fingers.

If the first phalange of the thumb is long it shows firmness or tenacity of will. One having strong will power is not easily led into temptation. If this is short he lacks will power and is liable to be constantly the victim of circumstances.

If the second phalange, as shown by reason, is long, the person will be a philosopher: he will have excellent reasoning power and will not be satisfied with a superficial knowledge, but show a desire to go to the bottom of every subject.

First long and second short—One acts without due consideration, or in a hurry, and repents at leisure.

Second long and first short—Shows the great reasoner or planner, but fails in execution. A grille on the side of the thumb, near the nail, shows a woman will be in danger of death by her husband.

A large thumbed woman is more faithful in

love, and, as a rule, she is never a flirt or coquette.

A small thumbed woman is claimed to be more fascinating.

Long Fingers show love of details, a desire to know the why and wherefore of things.

Short Fingers, neglect of details: fail to examine things closely; make up their minds rather hastily and express themselves without proper reflection.

Fingers standing apart show liberality and openness of disposition; if they stick close together it indicates avarice and deception.

Twisted fingers --cruelty.

Long first or index finger shows pride, ambition, and a tendency to rule; if as long as the second, life ruled by ambition.

Long first phalange shows perception.

Long second phalange shows ambition.

Long third phalange shows domineering pride.

Long second finger shows a very melancholy disposition.

Long first phalange shows sadness and superstition; if very long, tendency to suicide.

Long second phalange shows love of agriculture and mechanical occupations.

Long and broad third phalange shows a rather avaricious disposition.

Long Third finger shows speculative talent, a

disposition to take great risks in business especially if it equals, or nearly reaches the end of the second finger. Gamblers have it very long.

Long first phalange shows a talent for the arts.

Long second phalange shows business in the arts.

Long third phalange shows a practicing of the arts solely for money.

Long fourth finger shows practical sagacity and the power of influencing others. If very short, it indicates quick perception of things and the power of reasoning them out with great rapidity.

Long first phalange indicates love of science and eloquence.

Long second phalange shows commercial capacity.

Long third phalange shows shrewdness.

Many horizontal lines on the first phalange of the fingers show worry or poor health.

CHAPTER III.

THE MOUNTS.

The Mounts are the fleshy pads found at the base of the thumb, the fingers and the palm of the hand.

Mount Venus is found at the base of the thumb. Its normal predominance gives tenderness, politeness, benevolence, charity, pure affections, fondness for music and a desire to please and be loved.

Excess—Coquetry, sensuality and inconstancy.

Absent—Coldness of heart, lack of tenderness and sympathy.

Mount Jupiter is found at the base of the index finger. If well placed it indicates intelligence, pride and ambition. Its possessors are generally well built and good looking. They marry early.

Excess—Overbearing pride and domineering spirit.

Absent—Lack of pride and ambition.

Mount Saturn is under the second finger. Normally developed, indicates prudence, sensitiveness, love of solitude and musical talent. They seldom marry and make few friends.

Excess, or much crossed by lines—Melancholy.

doubts, unnecessary worry and danger of insanity.

Absent--Insignificant life.

Mount of the Sun is under the third finger. Normally developed, shows much intelligence, clearness of ideas, inventive genius and love of poetry and painting. The love is more affectionate than sensual. They are unlucky in their marital relations. If this mount is much crossed by lines it shows obstacles to success.

Excess--Haughty pride, boasting, extravagance, and sophistry.

Absent--Dull intellect; monotonous life.

Mount Mercury, under little finger, indicates intelligence, quick perception, eloquence, and love of science. It shows a capacity for commerce and speculation, and combined with the Sun it gives a practical intuition which foretells of success. This mount is found well developed in the lawyer, physician and scientist. Its possessors generally marry early and are fond of the society of children.

Excess - Deception and theft.

Absent--Lack of the qualities enumerated.

Mount Mars is between Mercury and the Moon at the side of the hand. If well placed it shows courage, bravery, strength of resistance, and capacity for command.

Excess, or much crossed by lines—Violence, cruelty and insolence.

Absent—Cowardice.

Between the Head and Life line is the Triangle, or Plain of Mars, and if much crossed by lines indicates a life of struggles and turmoil.

Between the Heart and Head line is the Quadrangle. If narrow, on account of the lowering of the Line of Heart, it shows selfishness. If narrow, on account of the Head line rising toward the Heart line, it shows timidity.

Mount of the Moon is at the base of the hand, near the percussion. Normally developed, indicates meditation, healthy imagination, chastity, fondness for music and travel.

Excess, or much crossed by lines—Restlessness, discontent, changeableness, sadness, superstitiousness, and danger of insanity.

Absent—Deficiency of thought, lack of ideas, and too practical a disposition.

CHAPTER IV.

THE LIFE LINE

The Life Line surrounds the mount of the thumb; and when strong, clear, long, and without cross lines or breaks, indicates long life, good health and good disposition. If pale and broad it signifies poor health.

A break in the line—An illness.

Broken in one hand and continued in the other—Severe illness.

Broken in both hands—Stepped over the grave or barely escaped death.

If a broken end of the line joins the line of Fate—Lucky escape from death.

Thin and meager in the center—Poor health in middle life. A spot terminating this thinness—Sudden death.

Little lines near the Life line, as shown in the chart of the hand, near its commencement, are illnesses. The time they will supervene may be predicted by the scale of years.

When the Life and Head lines continue for a long time united at the beginning, and fail to separate under the index finger—Late development of the mental faculties.

Life line commencing from the base of the

mount of Jupiter instead of the side of the hand
—Great ambition.

Life Line coming far out into the palm of the hand—Longevity and physical strength.

Lines running upward toward Jupiter from the life line—Riches, or efforts to better one's condition.

A fork going to the line of Head—Faithfulness.

Forked at the end—Overwork in old age, resulting in poverty.

Forks widely separated—Life will end in poverty a long distance from one's birthplace.

Black spots on the life line—Disease: if very deep, violent or sudden death.

Black spots and a prominent or ragged Mount of the Moon—Nervous troubles.

A cross at the commencement of the Life line, especially if a point be found at the same place
Accident in early life.

An island at the very beginning of the line of Life—Mystery at birth or some hereditary disease.

An island on the line with the Hepatic line wavy—Biliousness or indigestion.

A branch rising from a black spot on the Life line—Nervous complaint left by some disease.

A branch descending to the mount of the Moon from the Life line—A restless desire for travel.

Circles on the Life or Head line Blindness.

If the lines of Life, Head and Heart are joined together at their commencement---Violent death.

If the Life line is chained: Sickness.

Chained under Jupiter Poor health in early life.

A line going to the line of Head from the Life line-- Mental worry.

A break in the line of Life, enclosed by a square--Recovery from an illness.

A line going to the mount of the Sun from the Life line-- Celebrity.

A line going to the mount of Mercury-- Success in business or science.

Rays across the hand from the mount of Venus-- Trouble generally caused by others.

Ray cutting the line of Life only-- Interference of relatives in the home life.

Ray cutting the line of life and Fate line- People will oppose us in business or worldly interests.

Ray cutting the line of Life and Sun line-- Interference of others, spoiling our position in life, and the injury will be caused by scandal or disgrace.

A line crossing the hand and cutting the Marriage line-- Divorce.

CHAPTER V.

THE HEART LINE.

The Heart Line should begin at the mount of Jupiter and go to the percussion of the hand. The strength of a person's affection may be measured by this line; for instance, if it commence under mount Saturn, the love will be more of a physical type. If it passes over mount Jupiter and runs up to, or around the Index finger, it shows a very affectionate disposition.

Starting from under mount Saturn, without forks—Sudden death.

Double Heart line—Deep affection.

Broken Heart line—Broken engagement with one we love. The cause may be ascertained by the place of the break. If under Saturn, fate; the Sun, folly; Mercury, avarice or ignorance.

Heart line broken in many fragments—Inconstancy in love and friendship. Such persons are liable to become women haters.

Very long, with a prominent and much-lined mount of the Moon—Jealousy.

The line of Heart low down on the hand—The heart will interfere with the affairs of the head.

Lying so low that it droops down to the Head line—An unfavorable attachment in early life.

Sinking toward the line of Head with a poorly traced Hepatic line--Asthma.

Chained Heart line --Flirt or coquette. Schemer in love.

An island on the Heart line--Illicit love, particularly so if found in a bad hand.

Heart line livid or yellow--Liver troubles.

Connecting lines between the line and the line of Life--Worry due to disappointed love or heart trouble.

Lines falling from Heart line toward the line of Head- Life greatly influenced by the opposite sex.

Short lines ascending to the line from the line of Fate--Love not ending in marriage.

If the Heart line falls to the Head line--Troubles in love or marriage.

Cut under Mercury by one of the branches of a cross on that mount--Business failure.

A line from the line of Heart to the line of Fate, the latter being broken in its course--Death of spouse.

The line, as well as the lines of Life, of Head and of Marriage, cut by a line starting from the mount of Venus--Marriage troubles or disappointed love affairs.

If a branch from the Heart line descends to the Head line--Unhappy marriage, especially if it contains a cross.

The line starting with a fork from the line of Head and reaching down to the mount of Venus Separation, resulting in marriage.

Red spots on the Heart line--Wounds.

White spots--Success in love affairs.

Heart line lying right across the hand from side to side--A strong tendency toward jealousy.

Chained, and beginning at the mount of Saturn--Contempt for the opposite sex.

Sinking, and with a prominent mount of the Moon--Duplicity.

Commencing with a small fork on the mount of Jupiter--Sincere in affection.

Commencing between the first and second fingers--A deep nature in matters of love.

Absence of Heart line--Lack of affection; cruelty. If the Heart line or any of the principal lines are absent in the hand, it shows some imperfection in the nature, and often means an incurable disease or a fatal accident.

CHAPTER VI.

THE HEAD LINE.

The Head Line is generally united with the Life line at its beginning.

When straight, strong and clear—Good judgment and self-mastery.

If it goes to the percussion of the hand—Avarice or economy.

A short Head line—Extravagance; material nature.

A short line with a low mount of Jupiter and Venus and the Moon excessive—Laziness.

Long, slender and little seen—Faithlessness.

Long and straight, with hands and fingers long—Love of details.

Long and straight, with good mounts of Saturn and the Sun—Love of reading.

Long and straight, with the Hepatic line long and straight—Good memory.

Long and sloping, with a line of the Sun in both hands, and the second and third fingers nearly the same length—Love of gambling; disposition to take great risks in business.

If there are branches on the Head line and they extend toward Jupiter, the person will be easily wounded in his self-love. Toward Saturn,

they mean legacies or future possessions; toward Mercury, commercial success; and toward Venus, the head will be easily influenced by love.

A well developed line, with good mounts of Jupiter and Mercury--Power of concentrating the mind.

A tortuous line, with a narrow quadrangle and a mount of Mercury excessive--Dishonesty.

Short, with narrow quadrangle--Narrow ideas and smallness of thought.

If forked at the end--The facility for seeing all sides of a question.

If the Head line descends to the mount of the Moon--Danger of death by drowning or insanity.

After partly crossing the hand, then turning back and starting toward the mount of Venus--Fatal love.

If it rises at its termination toward the mount of Mercury--Shrewdness in the management of affairs.

Broken--Poor memory.

Broken under Saturn--Sad idea and early death.

A double Head line--An inheritance; double nature. Such people are at one time kind and gentle, and at another time they are cold and exclusive.

If the Head and Heart line join--Great danger will follow mental strain.

If it is much chained, or has an island thereon
- Mental worry.

Head line sloping to the mount of the Moon,
and ending in a star - Death by drowning.

Head line separated at its departure from the
Life line - Great self confidence.

Sloping and ending in a fork on the mount of
the Moon - Crafty disposition.

Curved or broken lines on a sloping line of
Head - Danger of insanity.

A line from the head line to the mount of Ju-
piter - Intense pride.

Head line starting from inside the line of Life
- A sulky, fretful nature

Starting from the mount of Jupiter and still
touching the line of life - Power and determina-
tion. Such a person will have great control over
others

Head line abnormally short - Early death.

First half straight, then sloping - A balance
between the imaginative and practical.

Head line high on the hand - Head will rule
the heart, especially if it is the strongest.

The turning up of this line on any of the
mounts is bad, showing the head is too much
influenced by the particular qualities of the
mount.

CHAPTER VII.

THE SATURN LINE.

The Saturn Line generally commences near the wrist and terminates on the mount of Saturn. If strong, clear, exempt from breaks, and the other principal lines being long and well formed, it promises much success through life.

Starting from the mount of the Moon—Good fortune through woman.

Starting from the Plain of Mars, or passing broken over it—A hard struggle for existence.

Starting from the mount of Venus in the left hand—A loving or amorous nature.

Starting from the mount of Venus in the right hand—Sensuality.

Starting from the mount of the Moon, with many horizontal lines crossing the percussion of this mount—Continual travels.

If at the end certain other lines meet or cut it—Good luck followed by bad.

Saturn line stopping at the head line—A good chance in life, but miscalculated

Stopping at the Heart line—Happiness destroyed through a love affair or marriage.

Broken—Misfortune and loss. If the second

part of the line begins before the other leaves off
--Entire change in life.

A star or cross at the beginning of the line--
Early death of parents or loss of money by them.

Ending in a star or cross --Great trouble will
end the union of love or marriage. It generally
signifies death.

Commencing faintly and then becoming more
clear--A better ending of life than its beginning.
The reverse is also true.

Very faint in the middle of the hand --Poor
luck in middle life.

Starting zig-zag, or with a series of crosses--
Unlucky childhood.

Double line--Shows two careers the person
will follow.

A cross on the line--A great change to take
place at that period.

Saturn line double and winding---Disease or
weakness, arising from the abuse of material
pleasure.

Broken, and a branch sloping toward a promi-
nent and much-lined mount of the Moon--Dan-
ger of insanity.

Saturn line tending toward Mercury--Com-
mercial success.

Saturn line tending toward the Sun--Success
in attaining wealth.

Saturn line penetrating into the third phal-

ange of the middle finger—Misfortune. Excess is an evil.

The line chained where it crosses the Heart line—Love troubles.

If it, or the line of Life is crossed by many lines—That many sorrows.

Absence of Saturn line—Insignificant life.

A branch to the line from the mount of the Moon—Long journeys, or the desire for them.

The indications of age on the line are approximate rather than exact. From the base to the Head line counts to thirty-five years; from this to the Heart line, fifty; and from this to the top or mount of Saturn, counts to eighty or ninety years.

Persons having the Saturn line in both hands will surely succeed by their own efforts.

Crosses or chains on the line, except at the junction with the Heart line—Pecuniary troubles.

If the Saturn line starts from the line of Life it indicates that success in life depends upon our own personal effort.

If the line commences near the wrist and runs very close to the line of life, it signifies that the early part of the person's life will be sacrificed for parents or relatives.

Square on the line—Protection from business or pecuniary loss.

Square near or touching Fate line in the plain

of Mars—Danger from an accident in the home life.

On the other side of the line next to the Moon
—Danger from an accident in travel.

CHAPTER VIII.

THE HEPATIC LINE.

The presence of this line shows some weak part of the system to be guarded. If it rises from the line of Heart and runs to or passes through the Life line, it indicates some weakness and trouble with the heart.

The Hepatic, Saturn and Head line forming a triangle—The study of nature.

The Hepatic line becoming broken when it reaches the Head line—Great danger will follow mental strain.

A cross on the line—A warning of an illness.

Absence of the Hepatic line—Strong, robust constitution.

If it runs to, or along the mount of the Moon—Many voyages.

Wavy, and with a poor Head line—Biliousness or indigestion.

An island on the line, and the Sun line being absent or poorly traced—Bankruptcy or poor luck in business.

Red at the start—Palpitation of the heart.

Red near the line of Head—Headaches.

If of a yellowish color—Internal complaints.

Forming a cross with the Head line on the mount of the Moon—A very imaginative nature.

Broken—Stomach trouble; poor digestion.
Formed into little islands, with long, fluted nails—Danger of lung or throat trouble.

THE LASCIVA LINE.

If the Lasciva line accompanies the Hepatic line, it shows great ardor in love.

Clearly traced in both hands—Sensuality.

United to the Sun line by a line—Wealth.

CHAPTER IX

THE SUN LINE.

The Sun Line rises either from the line of Life, Triangle, or Mount of the Moon. Its presence signifies celebrity, distinction, and success in labors. It is best when well formed and straight, and terminates upon the mount of the Sun in a single line, or three-branches.

Long, and crossed, and ascending to the mount of the Sun—Riches.

If the line helps form a star on the mount—Financial aid from friends.

Deeply traced in both hands, with a star on the mount of the Sun—Riches and celebrity due to labor and talent.

Cut by the Marriage line—Loss of social position due to an unsuitable marriage.

A branch from the Head line to the Sun line—Pecuniary success.

Horizontal lines across the mount of the Sun—Obstacles to success.

The Sun line rising from the Life line—Success in art.

A square on the line—Protection against loss of reputation and position.

Island on the line--Loss of reputation and social standing as long as the island lasts.

Absent--One will not rise to fame, or seldom succeed in business.

THE BRACELETS OF LIFE.

Well formed--Strong health and longevity.

Poorly formed--Extravagance and dissipation.

First Bracelet chained--A life of hard work, but final success.

A line running from the wrist to Venus and extending as far as Jupiter--A rich marriage.

If it terminates on the mount of Mercury--Marriage with a rich merchant.

If on Saturn--Marriage with an old person.

Lines from the Bracelets to the mount of the Moon--Voyages; as many lines, as many travels.

Travel lines ending at the line of Life--Death on a journey.

A cross at the center of the first Bracelet--Unlucky changes through life.

An angle at the center of the first Bracelet--Wealth by inheritance and a position of honor in old age.

The first Bracelet high on the wrist--Trouble with genitive organs, especially in child-bearing.

THE GIRDLE OF VENUS.

Well formed--Love and talent for the fine arts.

Broken--A very sensitive nature.

Broken and touching the Marriage line--Jeal-

ously. The wisest measures could not reconcile such persons to be happy in wedlock.

Cut by a deep bar beneath the mount of the Sun—Unlucky changes, due to women.

CHAPTER X.

THE MARRIAGE LINE.

The Marriage Line is the horizontal line found on the percussion between the mount of Mercury and the Heart line. It is shown in the Chart of the Hand.

Terminating in a fork—Unhappy marriage or attachment.

If the fork inclines toward the Heart line—Divorce.

Marriage line inclining toward the Heart line—Death of conjugal partner.

A cross where the incline begins—Sudden death of mate, unless there is a long, gradual curve.

Broken—Separation or divorce.

Terminating in an island—Misplaced affection.

A line coming from the root of the little finger and cutting the Marriage line—An opposition to your marriage.

The line of Marriage cut by many perpendicular lines—Marriage troubles.

An island on the line—Marital troubles, and

perhaps separation to last as long as the island does.

A fine line running very close and parallel with the line -Deep affection for another after marriage.

Full of little islands or downward branches
The person should not marry.

A branch upward to the mount of the Sun - A mis-alliance.

Branches of the Heart line also indicate marriages. If on one of these branches we find a cross or triangle, then we examine the line of Life closely for a similar mark. This will give us the date of the marriage.

Notice in the chart of the Hand, across on the upper branch has a corresponding mark and date at thirty on the line of Life. A triangle on the lower branch has a corresponding mark and date at forty.

In the first the branch ascends, which shows a happy marriage.

In the second, it descends, which indicates an unhappy marriage.

If you find a cross on the line of Life and fail to find a corresponding one on a branch of the Heart line, it either indicates a marriage or a great change to take place in your life at that period.

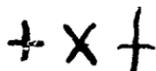
The Number of Children is shown by upright lines from the end of the marriage line.

Wide lines — Males. Fine lines — Females.
Clearly marked — Strong children. Very faint —
The reverse. One line longer and superior to
the rest — That child will be of more importance
to the parents.

Branches at the end of the Heart line some-
times show the number of children.



SIGNS IN THE HAND.



The Cross—A change; trouble; on branch of Heart line, marriage.



The Star—Distinction; success; generally very fortunate.



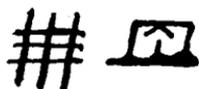
The Square—Protection; good sense; coolness in danger; a plan.



The Triangle—Aptitude for science; diplomacy.



The Circle—On Apollo, success; on a line, misfortune.



The Grille—Confusion. generally gives the defects of the mounts.



The Island—Disease; weakness.



The Chain—Obstacles; opposition of all kinds.



The Spot—Red, wound; black, disease; white, very good sign.



The Branch—Exuberance in whatever quality the lines upon which they are placed indicate.



Broken Line—Trouble; illness.



The Fork—Increased power.

CHAPTER XI.

PHYSIOGNOMY.

Physiognomy is the science of external appearances. In its most general term, it signifies a knowledge of nature derived from observation. We may speak of the physiognomy of a plant, of a country, or of an individual, and by that we name the external appearance, that which conveys a knowledge of the character of the object to the eye. It is mainly applied to the human being, and comprises the form and size of the body, the texture of the skin, the temperament, contour of the head, and the expression of the face.

Any one of reasonable intelligence knows that all who are angry, happy, etc., have one general or similar expression; that is, one look expresses anger, another happiness, another love, etc. This is effected by magnetic centers, called poles. Every physical and mental organ has its pole stationed in a given part of the face, so that when such organ acts, it influences such poles, and contracts those facial muscles which express this action.

The Pointed or Narrow Round Chin—



Fig. 1.

This shape of a chin signifies congenial love and an abundance of affection which it is anxious to bestow on somebody. It is claimed that a person with this kind of a chin is less liable than others to marry, and it is often the cause of celibacy. My observations have not demonstrated this.

The Indented Chin.—



Fig. 2.

A depression in the center of the chin (fig. 2) indicates a strong Desire to be Loved. Such persons long for affection, and are very unhappy without some one of the opposite sex to love them. Such chins are more common among men than among women. If this sign is very large in woman, she may sometimes overstep the bounds of etiquette, and make love to some one whom she fancies.

The Narrow, Square Chin.—



Fig. 3.

This shape of chin (fig. 3) indicates a strong Desire to Love, which harmonizes excellently with man's stronger Desire to be Loved. This faculty co-operates with Benevolence, and inclines one to bestow love as a favor. It is often through this that many

handsome women marry poor, plain, and unattractive men. The narrow square chin is more common among women.

The Broad Square Chin.—A person with the broad square chin has a very strong affection, literally idealizing the object of its regard; love almost to insanity, and treat them with the utmost consideration.



Fig. 4.

The Broad Round Chin.—When the chin is broad and full under and back of the first two molar teeth, (as in fig. 5) we may expect duality and exclusiveness of love. Such persons have an ardent affection and their love is inclined to constancy. They are less liable than others to be drawn away from their conjugal partners, by new faces, however attractive.



Fig. 5.

LOVE IN THE LIPS.

Love, in its most ardent form, has its sign in the red part of the lips, and its strength depends upon the size and fullness of that part (fig. 6.) Large, full, red lips are fond of kissing and of being kissed, and go with warm hearts and loving dispositions. One who wishes to be warmly loved should beware of tight, thin, pale



Fig. 6.

lips, especially in women. When the lips



Fig. 7.
Jealousy.

are coarse, thick and pendent, (as in fig. 8,) the love is generally more of a physical type, inclined to sensuousness and passion. Love, ardent and devoted, is sometimes accompanied by jealousy and distrust;



Fig. 8.
Sensuality.

which is indicated by an oblique fullness below the lips, as in fig. 7.

FRIENDSHIP.



Fig. 9.

Friendship is shown (in fig. 9) by creases in the red part of the lips, sometimes extending into the white part. Perfectly smooth lips can hardly be trusted in friendship, for when a person is actually in need, they are liable to be found wanting.

HOSPITALITY.

Hospitality is represented (in fig. 9) by perpendicular or slightly curved wrinkles or furrows in the cheeks, outwardly from the corners of the mouth. People with this sign large are charitable; and if a stranger happens along he is welcomed to their house and table, without re-

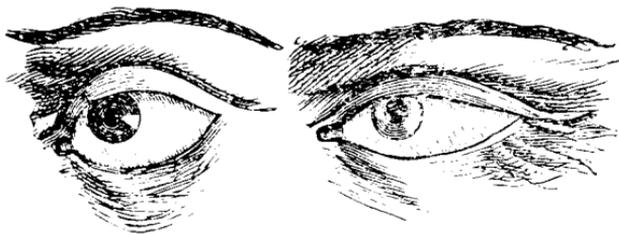
gard to his profession, political interest, etc. The sign of Hospitality is observed more frequently in the country than in the city.

THE EYE.

Physiologically, the size of the eye indicates the capacity of vision. It is large in the antelope, deer, hare, etc., while in the rhinoceros and hog, it is small, showing a very moderate power of vision.

LANGUAGE.

A large development of the organ of Language is indicated by prominent eyes. Sometimes the eyes not only project, but are also depressed, when the under eyelid appears to be swollen. People with prominent eyes are found to have great command of words, and to be ready speakers and writers.



BEAUTIFUL EYES.

The most beautiful eyes have a long rather than a wide opening. Eyelids which are widely

expanded, so as to give a round form to the eye, like those of the cat and the owl, for instance, indicate ability to see much with little light.

MIRTHFULNESS.

The wrinkles observed in some faces running outward and downward from the corners of the eyes, indicate mirthfulness.

PROBITY.

The wrinkles running outward and upward from the corners of the eyes show probity or personal truthfulness. Such persons are noted for keeping their promises.

CONSCIENTIOUSNESS.

Perpendicular wrinkles between the eyebrows indicate conscientiousness.

THE NOSE.

The Roman Nose. — This is the executive, the energetic, the aggressive, and the nose of the conqueror. Such persons are not turned aside from any purpose they desire to accomplish, by fear or hardship.



Roman
Nose.



Greek Nose.

The Greek Nose.—This form of nose indicates good taste, refinement, and a strong love of the beautiful. Poets and artists generally have this shape of nose, or closely approaching it.

The Jewish Nose.—Commercialism, acquisitiveness, shrewdness, and great business ability are indicated by this nose.



Jewish
Nose.

The Snub Nose.—This is the nose of weakness and undevelopment. Its possessors very seldom become famous or accomplish much. They lack executive ability.



Snub Nose.

The Celestial or Turned-up Nose —This form of nose indicates inquisitiveness. Persons with this sign large can ask more questions in ten minutes than can be answered in a week. They take great pains to draw people out and get possession of their secrets.



Celestial
Nose.

The Melancholy Nose.—Persons with this shape of nose are liable to worry a great deal over unnecessary trifles, and indulge in the blues.



Melancholy
Nose.

The Secretive Nose.—Breadth of the wings of the nose, next to the face, indicates the faculty of secretiveness or concealment. This is in accordance with the physiological action of this faculty, which tends to shut the mouth and expand the nostrils. This sign is



Secretive Nose.

large in the Negro and Chinese. It disposes one to seek concealment, to hide things etc. Successful actors generally have it large.

Large noses indicate a long head and a strong mind.

Sharp noses indicate a quick, penetrating, searching mind, and also a scold.

CHAPTER XII

PHRENOLOGY.

Phrenology is the science of the mind. It is derived from two Greek words—Phren, "mind," and Logos, "discourse," or science. The mind is a term used to express the intelligent force which operates to a greater or less degree in every living human being. It is composed of many faculties, and the brain has a corresponding organ for each faculty. If it were a single organ it could do but one thing at a time; would have to stop walking to talk, meditate, etc., and could not love a person and express that love at the same time.

The Brain is the organ of the mind or the instrument upon which the mind plays. It first consists of a mere ganglion of nervous matter, formed at the top of the spinal column. From this it is developed through infancy and childhood to manhood, measuring from twenty-one to twenty-four inches. It is composed of two substances, a white fibrous, which forms its internal, and a grey gelatinous, which forms its external portion. It lays in folds or convolutions, and the strength of the intelligence depends upon

the number and depth of these convolutions. In idiots they are few and shallow.

The first things to be considered in a phrenological examination are:

- 1st. The State of the Health;
- 2nd. The Quality of the Organization;
- 3rd. The Temperament of the Constitution.

HEALTH.

Health consists in the normal and vigorous exercise of all the physical functions, and disease in their abnormal action. Even the talents of men depend mainly on health. Then to originate great thoughts, to conceive pure and exalted sentiments, must not the brain be in a vigorous state? And in order to acquire cerebral vigor, must not all the bodily functions be equally vigorous? To this end must not those health laws which cause this vigor be observed? People must live right, must learn to act right, and sleep, exercise, bathe, breathe, etc., in accordance with nature's requisitions.

QUALITY.

Quality is determined by the fineness of the skin, hair, and the brightness of the eyes.

THE TEMPERAMENTS.

Man is composed physically of three great classes of organs, the predominance or deficiency of each of which is called a predominant or deficient temperament.

ment is indicated by large bones and strong, fully developed muscles. The figure is generally tall, face long, the cheek bones high, and the

The Motive Temperament.—This tempera-



Motive Temperament.

nose prominent. The complexion is generally dark, the hair dark, strong, and rather abundant; and the disposition inclined to great activity, constant exertion, and the exercise of strong will and powerful impulses. Such persons are

strong, active, and capable of great endurance. Large Firmness, Combativeness, and Destructiveness, and strongly developed perceptive organs are characteristic of this temperament.

The Vital Temperament—This embraces the



heart, lungs, stomach, liver, bowels, and that entire system of internal organs which creates life for e. Its decided predominance is accompanied by a round head, well developed at the base, large Amativeness, Acquisitiveness, Aliment-

Vital Temperament. iveness, Benevolence and Language. The side head is well filled out, and the organs are broad rather than long.

Those having the Vital temperament large, are broad, fleshy, and generally short; good liver; fond of meats, condiments, stimulants, and animal pleasures; of a happy, jovial disposition; fond of lively company and exciting debate; are great lovers of fresh air and out-door exercise, but disinclined to hard or protracted labor.

The Mental Temperament.—This temperament is indicated by a light frame, small bones and muscles, delicate features, and a large brain as compared with the body. The body is not adapted to hard labor, and there is not enough

vigor in the vital system to nourish the brain, if heavy demands are made upon it. Such persons are inclined to some profession or light mental occupation, such as teacher, clerk, merchant, etc. They should avoid all stimulants, keep regular hours, take plenty of sleep, fresh air, and out-of-door exercise, or they will ultimately collapse.



Mental Temperament.



Inhabitiveness.—The Patriot: love of home and country.

Continuity.—The Finisher: connectedness; a patient dwelling upon one thing until completed.

Selfish Propensities.—These provide for man's wants which relate more especially to his physical necessities.

Vitativeness.—The Doctor: love and tenacity of life; resistance to disease and death.

Combativeness.—The Defender: defense; courage; force of character. Adapted to man's requisition for overcoming obstacles, contending for one's rights, etc.

Destructiveness.—The Exterminator: executive; severity. Adapted to man's need for performing surgical operations, undergoing pain.

Alimentiveness.—The Feeder: appetite; relish for food.

Acquisitiveness.—The Merchant: the acquiring instinct; economy; desire to possess and own; industry; sense of value.

Secretiveness.—The Concealer: reserve; concealment; ability to restrain feelings; policy; conservatism.

Selfish Sentiments.—These give prudence, desire to excel, dignity, and stability.

Cautiousness.—The Sentinel: prudence; pro-

vision against want and danger; foreseeing and avoiding, timidity.

Approbativeness.—The Aristocrat: regard for character, appearances, etc.; desire to excel, please and be admired.

Self-Esteem.—The Emperor: dignity; self-confidence; love of liberty and power; desire for elevation.

Firmness. The Pillar: stability; perseverance; tenacity of will, and aversion to change.

Moral Sentiments.—These render men moral, harmonize and elevate his nature, and beget aspiration after goodness, virtue and purity.

Conscientiousness.—The Jurist: integrity; love of justice and truth; disposition to fulfill promises.

Hope.—The Promiser: belief in future joy; anticipation of future success and happiness.

Spirituality.—The Prophet: faith, trust and belief in the immortal and invisible.

Veneration.—The Reverencer: reverence for the Deity; deference for superiors, and respect for whatever is honorable.

Benevolence.—The Good Samaritan: kindness, sympathy; desire to make others happy; a self-sacrificing disposition.

Self-Perfecting Group.—Love of and talent for the fine arts, and for improvement in self per-

fection, and obtaining and acquiring whatever is beautiful and perfect.

Constructiveness.—The Mechanic: dexterity and ingenuity in mechanical work and tool using; ability in the construction of garments, houses, schemes, etc.

Ideality.—The Poet: love of the beautiful, good taste and refinement; desire for perfection in everything.

Sublimity.—The Infinitude: love of grandeur and the stupendous in nature and art; sense of the terrific.

Imitation.—The Mimic: the copying instinct. Adapted to men's requisition for doing, talking, acting, etc., like others.

Mirthfulness.—The Laugher: facetiousness; ridicule; love of fun; disposition and ability to joke and make fun.

The Perceptive Faculties.—These bring a person in direct intercourse with the physical world, and give a practical cast of mind.

Individuality.—The Observer: desire to see and examine; scrutiny; examination.

Form.—The Draughtsman: the memory of countenances and the looks of persons and things seen. Essential to drawing, engraving, modeling, etc.

Size.—The Architect: ability to measure dis-

tances and quantities by the eye, and to remember sizes.

Weight.—The Climber: ability to balance in walking, riding, climbing, etc., and to judge of the weight of things.

Color.—The Painter: perception, recollection and application of colors.

Order.—The Regulator: system; having places for things, and everything in its place; neatness.

Calculation.—The Mental Arithmetician: ability to reckon figures in the head; mental arithmetic.

Locality.—The Traveler: love of travel; recollection of the looks of places, scenery, and location of objects.

Literary Faculties. These recollect information and anecdotes, and have what is called a good memory.

Eventuality.—The Historian: memory of facts and circumstances.

Time.—The Innate Time-Keeper: cognizance and recollection of duration; ability to carry the time of day in the head.

Tune.—The Musician: sense; music; ability to distinguish and remember musical tones.

Language.—The Talker: power of expression and ability to talk; the communicative faculty.

Reflective or Reasoning Faculties—These give a philosophizing, penetrating, inves-

gating, originating cast of mind; ascertain causes and abstract relations.

Causality.—The Reasoner and Planner: depth of thought; ability to comprehend the why and wherefore of things.

Comparison.—The Critic: ability and disposition to analyze, classify, compare, draw inferences, etc.

Human Nature.—The Physiognomist: the power to discern motives character, peculiarities and qualities in strangers.

Agreeableness.—The Courtier: suavity; tendency to speak and act in a pleasant manner.

RULES FOR FINDING THE ORGANS.

The Brain is double. It is divided into two two hemispheres or halves by the falx cerebri, a channel which follows the middle line of the skull. The organs are double, one being situated in each hemisphere of the brain, and corresponding in position to each other.

An imaginary line drawn from the opening of the ear to the top of the head, will be found to rest on the front part of Firmness.

Self Esteem is about an inch and a half back of Firmness, Veneration an inch forward of it, while Benevolence is about an inch forward of Veneration.

In the middle of the lower part of the back head will be found a sharp, bony point, called

the occipital spine. Just above this Parental Love will be found, and below the same point Amativeness is located, and it widens from the center almost around to the ears.

A perpendicular line, drawn from the extreme back part of the ear, straight up the sides of the head, and just where it begins to round off to form the top, Cautiousness is located. Sublimity is about an inch forward of Cautiousness, and Ideality is about an inch forward of Sublimity.

The organs of Cautiousness, Sublimity, Ideality and Mirthfulness fill up the upper, outer corner of the head, so to speak, and give it width on the top, and squareness.

A line drawn upward from the opening of the ear, crosses Destructiveness and Secretiveness. Destructiveness, Secretiveness and Cautiousness are indicated by wideness of the head from side to side, yet the true way to study the line of development of the organs is to draw an imaginary line from the opening of one ear to that of the other, through the head and half way between the opening of the ears, the head of the spinal column would be found, which is called the medulla oblongata.

Do not look for bumps or depressions; measure the length of brain fibre from the medulla oblongata to the location of the organ, in a manner analogous to the estimation of the size of a wagon

wheel by the length of the spokes; the best heads are smooth, and if the organs are equally developed there is no occasion for hills and hollows.

Development of brain fibre laterally gives a wide head, longitudinally, a long head, and development upward from the medulla oblongata raises the crown.

BUSINESS ADAPTATIONS.

With Large Form, Size, Color, Individuality, Locality, Ideality, Imitation, Comparison, and full Constructiveness, are well adapted to the artistic.

With large Acquisitiveness, Causality, Comparison and Perceptives; full Cautiousness and Self-Esteem; are adapted to commercial pursuits.

With large Language, Eventuality, Reflectives and Perceptives; full Cautiousness and Self-Esteem; are well adapted to a professional life.

With large Constructiveness, Imitation, Perceptives, and good reasoning talent, are well adapted to the mechanical.

With large Individuality, Eventuality, Casuality, Comparison and Perceptives; are well adapted to the scientific.

With the Domestic and Animal groups large, and the Reflectives small; are best adapted to some laborious occupation.

In regard to choice of pursuits, my advice is to exercise your own judgment; for instance, one with large Parental Love, Benevolence and Cautiousness: are well adapted for a nurse. Benevolence, indicating kindness; Parental Love, fondness for children; and Cautiousness, enabling them to be careful lest the children meet with an accident.



CHAPTER XIII

HOW TO MARRY SCIENTIFICALLY.

Marriage is a natural law. It is in accordance with Nature's requisitions; therefore, it should be carefully studied and people should learn to form marriages in conformity with natural law. Young men and women reach maturity, and, in most cases, marry without the slightest knowledge of all the great physiological facts pertaining to conjugal selection, and improvement of offspring. The result is—what might be expected—an abundance of misery, disease, pauperism and crime. Occasionally circumstances produce a happy combination, but they are so exceptional that they are like oases in the desert. The most casual observer notes that unhappiness is generally the rule in married life, and conjugal felicity the exception.

The great mistake physiologists have made, who have experimented with this question, is the fact that one should seek in matrimony a consort as near like himself as possible. We will test this theory and see how it will work.

We will take a man with large Acquisitiveness and Destructiveness, moderate Caution, small

Vitativeness, Hope and Self-Esteem. Such a combination gives a strong tendency to suicide in case of financial loss. We will marry him to a woman like himself, and one day he comes home and informs her that he has speculated in stocks and, unfortunately, lost their fortune and he has resolved upon suicide. She, being a person exactly like himself, offers no objection. "All right, George, you take laudanum and I'll take morphine," and they both go to perdition together. There is not enough strength in such a marriage to carry them over one disaster.

Of course, if people were of perfect development, we would in all cases mate them with those alike perfect. But such a rule would assign more than nine-tenths of the men and women to celibacy.

To constitute a perfect marriage three great objects must be attained. The absence of any one of these from the marriage will prove its most lamentable failure.

First.—Such physiological conditions as will insure the improvement of offspring.

Second.—Amiable association.

Third.—Financial success

The parents may surround themselves with beautiful children, but if they are unable to educate them, or give them the accomplishments required to fill a laudable position, life will be deprived of most of its pleasures.

Now, as men and women will marry, and most of people have faults and deficiencies, are they willing to be told how, or will they continue to rush ahead blindly, marry without any knowledge of the physiological facts pertaining to conjugal selection and improvement of offspring, and in most cases with little or no regard as to the importance of the relation.

The Tempermental or Constitutional conditions best adapted:

A person having a strongly marked Motive Temperament should seek, in marriage, one having more of the Mental and Vital.

One having an excess of vitality should choose a companion with more of the Mental and Motive Temperament.

Those having a predominance of the Mental Temperament, with a large head, small bones and muscles, and lacking nutritive power, should mate with those having more of the Vital and Motive, with less expansion of brain, a larger neck, stronger limbs, and more brawny organization.

If persons with a strong predominance of the Mental Temperament were to marry those of similar Temperament, their children would be precocious, nervous, brilliant, but liable to brain trouble and consumption.

Where tall, bony, dark-haired people marry, their children are apt to be coarse, rough, mau-

datory and disagreeable, and bilious diseases would be likely to prevail, including rheumatism.

Those having an excess of Vitality, their children will be apt to be extra fat and plump, and are liable to be inclined to sensuousness. If such marriages were long continued, if the children were to marry those of similar temperament a scrofulous condition would be reached in a few generations.

The man who marries in ignorance of these physiological facts is as foolish as he who jumps from the edge of a cliff, without calculating the distance to the ground beneath.

MENTAL ASPECTS OF MARRIAGE.

People are not harmoniously developed mentally, as they are not harmoniously developed physically. Some have strong faculties in one direction and some in another, and it should be the purpose to mate with a person who has less in this particular direction.

We will take a man with large Acquisitiveness or love of gain, and marry him to a woman like himself. We could hardly expect to find happiness in such a union, where their whole life was spent in one long scramble for riches. Besides, they would breed a race of misers.

Where two people marry who are spendthrifts, they would no doubt become disgusted with one

another, for if the husband was out of work a few days they would suffer the pangs of hunger. Besides, their children would be constitutional paupers.

Still, we would not advise a man who has large love of gain to marry a woman who is a spendthrift, who would spend every dollar he earned. What he needs is a wife who will have enough appreciation of wealth not to squander it.

Neither would we advise a man who is a spendthrift to marry a woman who is avaricious; still he may live very happily with one who has the sense of value, for I am sure he would have no objection to his wife laying away a dollar now and then, sufficient to keep them out of the poorhouse.

The serious mistake made by innumerable people is the fact that they marry a person directly their opposite in everything. Many a person of an affectionate disposition is often brought to grief, or, as I may say, rendered miserable, because they unite in wedlock with one who is cold and exclusive. Many a good, Christian woman is often distracted because she married a man who proved to be a thief and an imposter.

Still, there can be excess here, as elsewhere, We would not advise a woman who was extra religious to marry a man similarly constituted.

who would keep step with her in her religious fervor. She might become fanatical. At any rate, the children would in all probability be fit subjects for an insane asylum. What is needed is a man who will accompany her to church occasionally and still have a tendency to hold her in check.

Wide headed people, with excessive fullness around and above the ears, should marry those with moderate width of head.

Those having retiring foreheads should select those with prominent upper foreheads.

Tall, slim persons should marry those of more brawny organization.

Blondes should marry brunettes. They will look better together and like one another's magnetism better than if both were blonde or brunette.

Persons having large noses, chins, mouths, lips, etc., should mate with those having smaller ones. Then their children will be no larger than the fathers, or smaller than the mothers, and the chances are they would inherit an equal amount from each, which would result in a moderate development in the posterity.

Excessive development in any faculty is to be deplored, and it should be the purpose to mate it with a person who has less, but who is not absolutely deficient.

We do not want contrasts if the factors are perfect. Therefore, a man of perfect development should marry a woman similarly constituted, but in so far as he falls short of perfection will he need as a mate one who can bring to the union qualities lacking in him, so that the two organizations when added together will form a perfect type of humanity, conducive to the highest matrimonial felicity, financial success and perfection of offspring.

The proper age for the consummation of marriage is maturity. The female should be about three years younger than the male. This rule applies at all stages of life. Because the female matures three years younger than the male, as a rule, and this allows both to marry at the same stage of maturity.

Nature has implanted within the minds of each and all a sexual desire. You cannot erase it. You can no more escape its action than death. Then guide, do not starve or crucify it. The only proper means for the fulfillment of this desire is proper cohabitation with a conjugal mate whom you can love- who can love you, and to whom you are adapted. This means marriage, and is Nature's greatest and most infallible remedy for nearly all sexual impairments and weaknesses. Health consists in normal action, disease in abnormal. Eating just right cures dyspepsia. Light rightly administered restores impaired vision and living in accordance with nature's requisitions, nor going beyond, nor aside, restores normal action to any, to all organs.

SECRET OF BEAUTY.

Beauty is power. We all recognize this fact.

It opens the doors to many precious hearts where wealth has been forbidden. It makes the miser lay down his gold and yield readily to its magnetic influence. It is worshipped by all nations. A great many people are incompetent to judge beauty. They simply admire a doll-like face when, perhaps, a face with character in it, they would simply pronounce good looking. Such people cannot appreciate true beauty.

HOW TO BECOME BEAUTIFUL.

First. --You must, if you do not already possess it, acquire good health.

Second. --There must be intellectual culture. No face which does not show active intelligence can, in any strict sense, claim to be beautiful; and none but persons of a low order of development can be permanently satisfied with it.

Third. --The moral nature must be awakened, and wherever it has been harmoniously developed there will be found a higher tone of organization and a purer type of face.

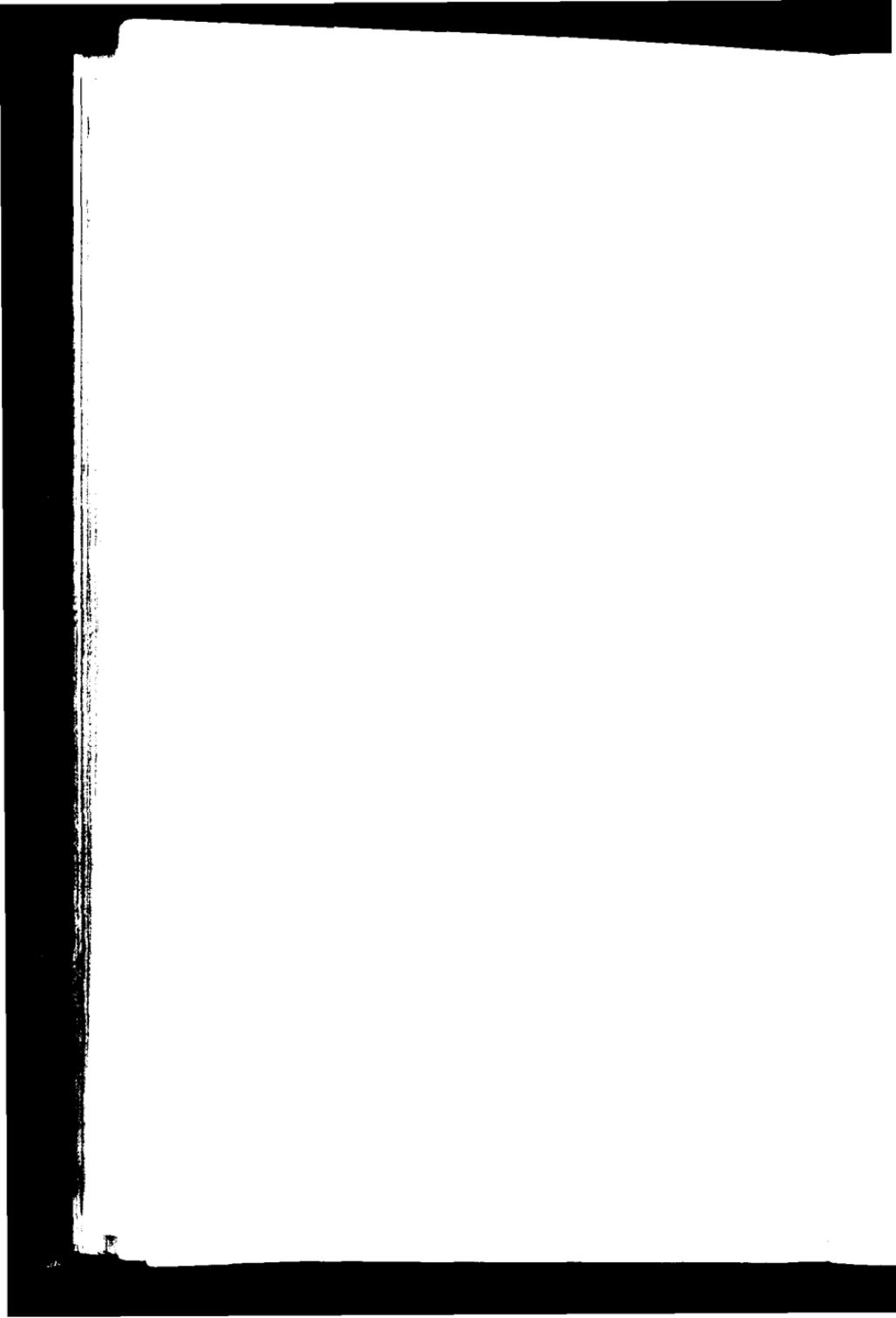
Fourth. --The affections must be cultivated. A sweet temper and loving moods are in the highest degree favorable to health and beauty.

HOW TO IMPROVE THE COMPLEXION.

Ladies, if you desire a good, healthy and clear complexion, expand the chest by deep, full breathing, keep the pores of the skin open by bathing, avoid all very greasy or highly seasoned food, dissipation and late hours. Use no cosmetics, as they deceive no one and ultimately ruin the skin.

TYPOGRAPHICAL ERRORS.

- Index, line 9; for lascive, read lasciva.
Index, line 16; for berutiful, read beautiful.
Page 1, line 11; for men's, read man's.
Page 7, line 20; for horinontal, read horizontal.
Page 11, line 20; for continne, read continue.
Page 20, line 7; for woman, read women.
Page 25, line 7; for crossed, read uncrossed.
Page 28, line 9; for mis-alliance, read brilliant alliance.
Page 31, line 6; for name, read mean.
Page 31, line 16, for enger, read anger.
Page 39, line 9; for orgau, read organ.
Page 46, line 11; for men, read man.
Page 47, line 14; for men's read man's.
Page 55, second line from bottom; for dark-naired, read dark-haired.
Page 57, fourth line from bottom; for imposter, read impostor.
Page 58, twelfth line from bottom; for brunette, read brunette.



the 1990s, the number of people in the UK who are aged 65 and over has increased from 10.5 million to 13.5 million, and the number of people aged 75 and over has increased from 4.5 million to 6.5 million (Office for National Statistics 2000).

There is a growing awareness of the need to address the needs of older people, and the need to ensure that the health care system is able to meet the needs of older people. The Department of Health (2000) has identified the need to address the needs of older people as one of the key priorities for the health care system in the UK. The Department of Health (2000) has also identified the need to address the needs of older people as one of the key priorities for the health care system in the UK.

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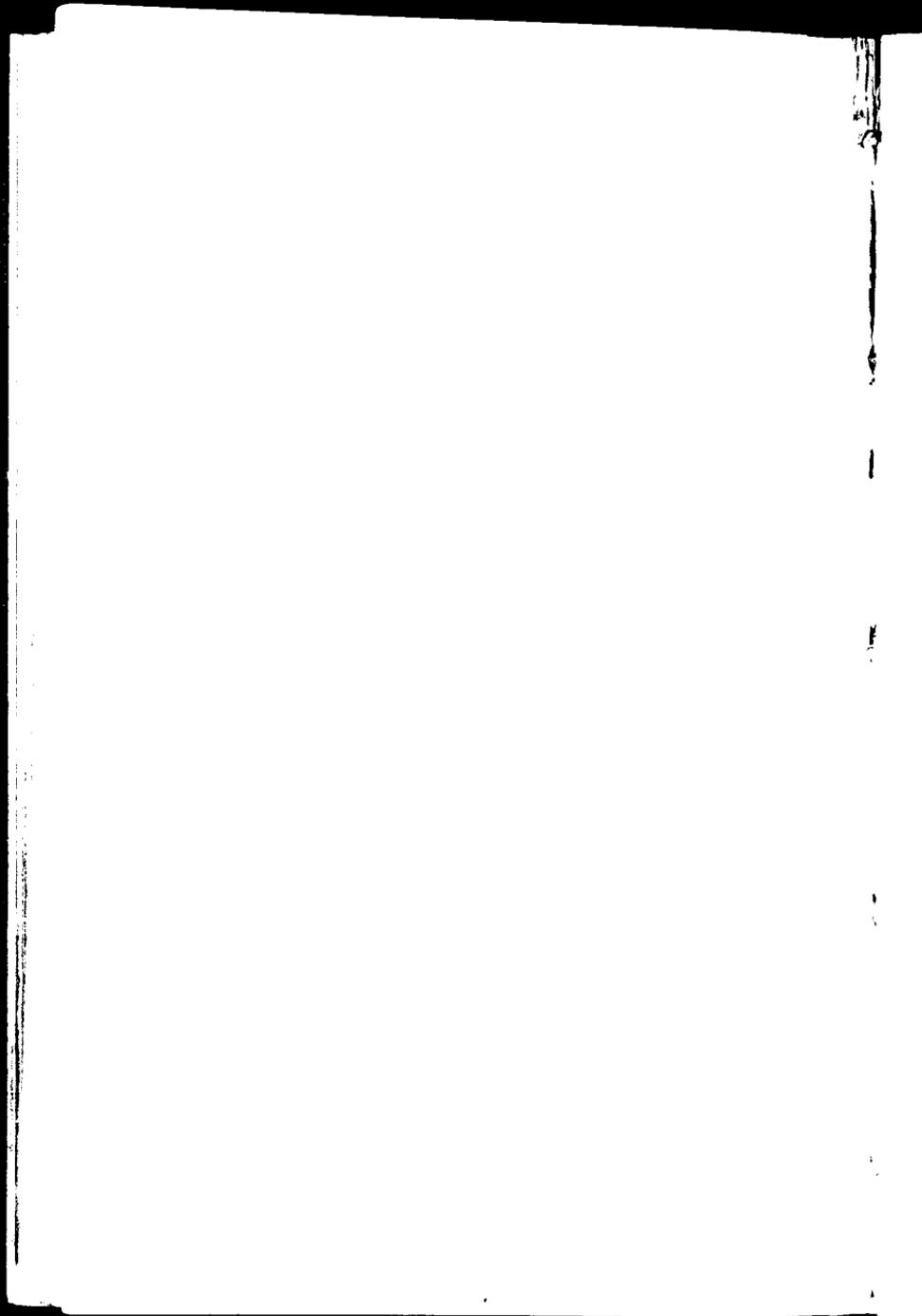
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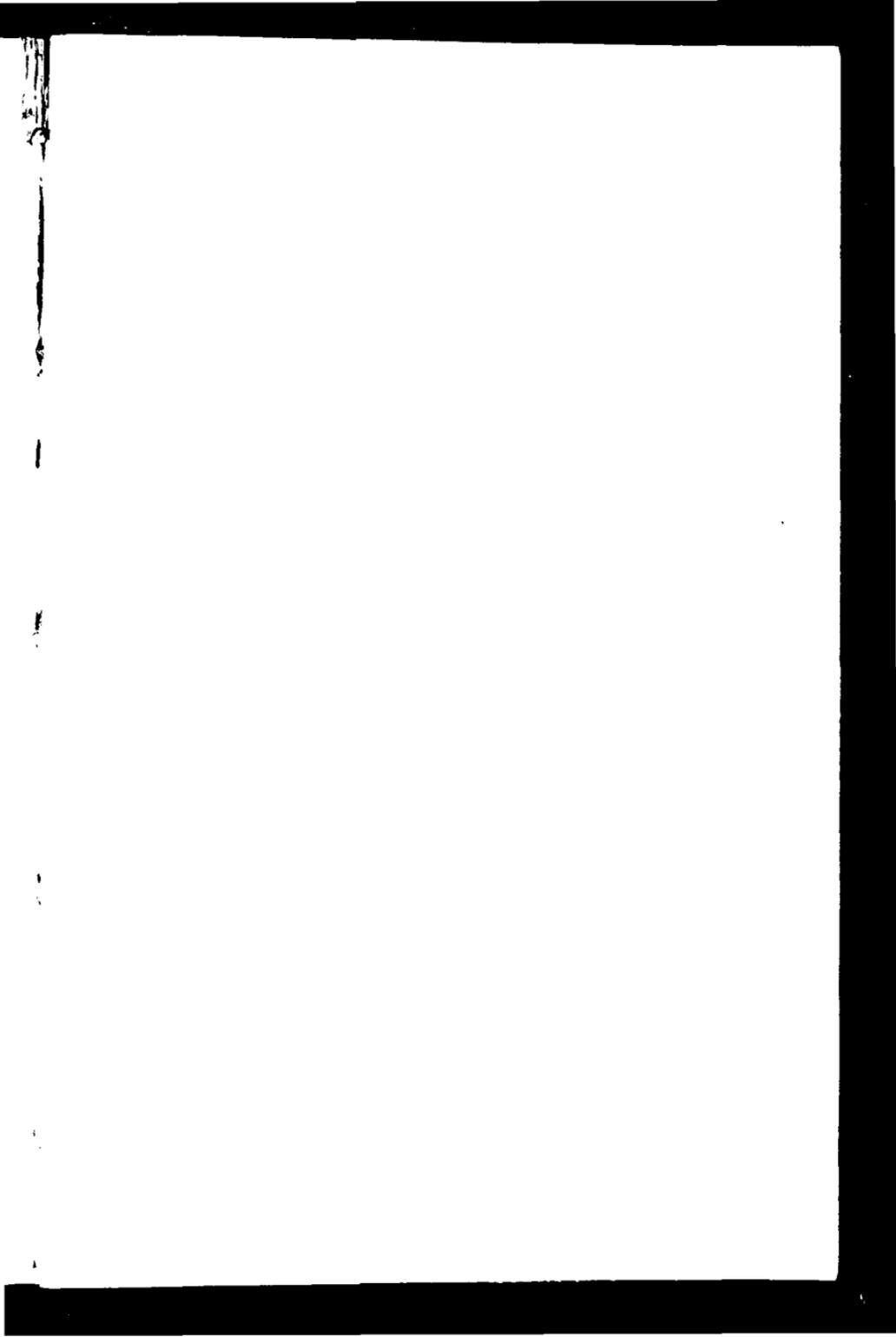
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