THE

SPAEWIFE;

OR UNIVERSAL

FORTUNE-TELLER,

WHEREIN YOUR

FUTURE WELFARE MAY BE KNOWN,

BY

Physiognomy, Cards, Palmistry, and Coffee Grounds.

ALSO,

A Distinct Treatise on Moles.

PRINTED FOR THE BOOKSELLERS.

THE FORTUNE-TELLER.

SECRET INDICATIONS.

Judgments to be drawn from the Hair, according to the substance and colour.

The hair is one of the most beautiful 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.

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

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

3. Much hair denotes a hot person, and that he is soon angry.

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

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

6. Hair standing upon end, like the prickles of a hedge-hog, signifies a fearful person, and of ill courage.

Colour of the Hair.

1. 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 23, on a sudden received sentence of death: the news had such an effect on him, that before morning his hair was changed to milk white.

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

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

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

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

The Beard.

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

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

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

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

The Chin.

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

2. A little chin shows inveteracy and malice.

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

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

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

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

The Eye-brows and Eye-lids.

1. 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.

eye-brows are short and
otes the man good natured and reasonable.

3. The eye lids short and small, who thought ise and secret, yet covetous of great matters.

4. When the eye-lids are long, and long hair the eye-lashes, they signify a person of low acity, and false in his dealings.

The Neck.

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

2. He that hath a neck short and small is wise, but deceitful, secret, constant, discreet, yet passion- ate and ingenious.

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

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

5. A neck inclined to the right side, denotes rudence, generosity, and curious in studies: but nclined to left side, declares vico and impudence.

The Eyes.

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

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

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

4. Beware of squint eyes, for out of one hun- dred you will not find two faithful. It is very ill luck to meet a squint person.

5. Eyes that move slowly, or look sleepy, de- note an unfaithful and slothful person.

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

7. Beware also of them, who when they speak twinkle their eyes, for they are double minded, if it is a woman that do so with her left eye, trust ner not as to the faithfulness of her love.

But you will seldom find deceit where 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 firmess.

The Nose.

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

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

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

4. When the nose is crooked, signifies a proud man, and him or her is never good, but justice overtakes them.

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

6. A Roman or acquiline nose denotes a haugh- ty, arbitrary, and wranglesome person.

7. A nose that is round and long, 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.

1. 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.

2. A little mouth denotes a person peaceable and faithful.

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

4. Lips that are a little thick and well coloured, are faithful and given to virtue; and those who

of Venus's greatest beauties.

5. 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.

1. Great big broad ears, signify a simple man, of no understanding: sluggish, slothful, and of an ill memory.

2. Small ears denote a good understanding; bu very small signify nothing but mischief.

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

4. Those that have them well proportioned and neither too small nor 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 any thing.

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 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 too haughty to let the world believe they would think it worth the trouble

A countenance tolerabl
formed, with dark brown
pended on for fidelity.

These are little marks on the skin, although they appear to be the effect of chance or accident, and might easily pass with the unthinking for things of no moment, are nevertheless of the utmost consequence, since from their colour, situation, size, and figure, may be accurately gathered, the temper of, and the events that will happen to the person bearing them.

A Mole on the wrist, or between that and the finger ends, shows the person to be of an ingenious and industrious turn, faithful in his engagements amorous and constant in his affections, rather of saving disposition, and with a degree of sobriety and regularity in his dealings.

A Mole between the elbow and the wrist, shows a placid and cheerful disposition, industry, and a love of reading, particularly books of science.

A Mole near either elbow shows a restless and unsteady disposition, with a great desire of travelling—much discontented in the marriage state, and of an idle turn.

A Mole on the right or left arm, shows a courageous disposition, great fortitude, resolution, industry, and conjugal felicity.

A Mole on the left shoulder, shows a person of a quarrelsome and unruly disposition, always inclined to dispute for trifles, rather indolent, but much inclined to the pleasures of love, and faithful to the conjugal vows.

A Mole on the right shoulder, shows a person of a prudent and discreet temper, one possessed of much wisdom, given to great secrecy, very industrious, but not very amorous, yet faithful to the conjugal ties.

A Mole on the loins, shows industry and honesty, an amorous disposition, with great vigour courage and fidelity.

A Mole on the lip, shows that the person will have many children.

A Mole on the right thigh, shows that the person will become rich, and good luck in marriage.

A Mole on the left thigh, denotes that the person suffers much by poverty and want of friends, as also by the enmity and injustice of others.

A Mole on the right knee, portends that the person will be rash, with an inconsiderate turn.

A Mole on the left knee, shows a hasty and passionate disposition, with an inconsiderate turn.

A Mole en either leg, shows that the person is indolent and indifferent as to what happens.

A Mole on either ankle, denotes a man to be inclined to effeminacy and elegance in dress; a woman, to be courageous, active and industrious.

A Mole on either foot, forbodes sudden illness, or unexpected misfortune.

A Mole that stands on the right side of the forehead or right temple, signifies that the person will arrive to sudden wealth and honour.

A Mole on the right eye-brow announces speedy marriage; and that the person to whom you will be married will possess money, amiable qualities, and a fortune.

A Mole on the outside corner of either eye denotes the person to be of a steady, sober, and sedate disposition, but will be liable to a violent death.

A Mole on either cheek, signifies that the person never shall arise above mediocrity in point of fortune, though at the same time he will never sink to real poverty.

A Mole on both cheeks denotes the person will know a deal of trouble, losses, and crosses, but at last arrive to be a great tradesman, and will gain great riches, will be a ve y public character; and also fond of rural scenes.

A Mole on the upper or lower lip, presents the person to be fond of delicate things, and very much given to the pleasures of love, in which he she will be successful.

A Mole on the side of the neck, shows that the person will narrowly escape suffocation, but afterwards rise to great consideration by an unexpected legacy or inheritance.

A Mole on the throat, denotes that the person shall become rich by marriage.

A Mole on the bosom portends mediocrity of health and fortune.

A Mole under the left breast over the heart, foreshows the man will be of a warm disposition, unsettled in mind, fond of rambling, and light in his conduct; in women, it shows sincerity in love, quick conception, and easy to travel in child-birth.

A Mole on the belly denotes the person to be addicted to sloth and gluttony; selfish in almost all articles, and seldom inclined to be nice or careful in points of dress

A Mole situated in the recesses which modesty conceals from view, is not to admit of being discovered but by another; and yet to have a mole so placed is the most fortunate for them.

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 a strict attention to this object, as by that means you will undoubtedly gain very excellent knowledge for your pains.

And first is given the name of the several lines, as they hold their places, and then particularize their qualities.

There are five principal lines in the hand, viz.

The Line of Life, or Life Line as it is here called.

The Line of Death.

The Table Line.

The Girdle of Venus.

The Line of Fortune.

And 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 Lines on which persons of the profession lay the greatest stress, is the Line of Life, or the 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.

The next 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 people.

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

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.

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.

If the Line of Life is crossed by other Lines at or near the wrist, the person will meet with sickness in the beginning of life, and the degree of sickness will be proportioned to the size, length and breadth of the intervening lines. If the Life Line runs fair and uninterrupted, the person will enjoy good health: and according to its length towards the outside of the fore finger, you may judge if the person will live long, as the longer the Line the longer the Life.

If the Line of Death 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.

When the table Line is broad, strong, and well marked, it shows the person to be of a sound constitution, and peaceable 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, he 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, when it goes on fair and well marked, 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 partner for life of a fortune equal to his own, sweet tempered, faithful, and affectionate; but if it is 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 with lewd prostitutes; 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 by its approach to the Girdle of Venus, shows that there is a strong kindred between them, and their distance at their two 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 Mars 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 strait 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 encounter 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 the line of life they end, the later in life erminate.

TO TELL FORTUNES BY THE GROUNDS OF A COFFEE CUP.

Directions to pour out the Coffee Grounds.

Pour the grounds of coffee in 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, 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 that 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 as they are in the pack, and it is quite sufficient if they bear some resemblance to any of the following emblems.

The Roads,

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

The Ring

Signifies marriage; if a letter is near it, it denotes to the person that has his fortune told, the initial of the name of the party to be married. Likewise if the ring is in the clear, it portends happy and lucrative friendship. Surrounded with clouds, designs that the person is to use precaution in 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

Is as well here as in common life a lucky sign. Its different position in the cup alone makes the difference; because it is on the top, it shows that

the good fortune is not far distant; but it is subject to delay, if it is in the middle, or at the bottom. Should clouds surround it, it shows that many disagreeables will attend the good fortune; in the clear, prognosticates serene and undisturbed happiness as bright as the party wishes.

The Anchor.

This emblem of hope and commerce implies successful business carried on by sea and by land if on the bottom of the cup; at the top, and in the clear part, it shows constant love, and an unshaken fidelity. In the thick and clouded part it also denotes love, but tinctured with the inconstancy of the butterfly.

The Serpent,

Always the emblem of falsehood and enmity, is likewise here a general sign of an enemy. On the top, or in the middle of the cup, it promises to the consulting party the triumph which he desires over his enemy; but he will not 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 easily be guessed, 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 parts it denotes the speedy arrival of welcome news; surrounded with dots, it announces the arrival of a considerable remittance of money; but hemmed in by clouds it is quite the contrary, and 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 or turbid. In the clear it denotes long life. In the thick, at the top of the cup

The Star

Denotes happiness if in the clear, and at the top of the cup; clouded, or in the thick, it signifies long life, though exposed to various vicissitudes and troubles. If dots are above it, it foretells good fortune, wealth, high respectability, &c. Several stars denotes so many good and happy children; but surrounded with dashes, shows that children will cause you grief and vexation in your old age, and that you ought to prevent it by giving them a good education in time.

The Dog

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

The Lily.

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

The Cross.

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

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

The Clouds.

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

The Sun.

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

The Moon.

If it 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.

Mountain.

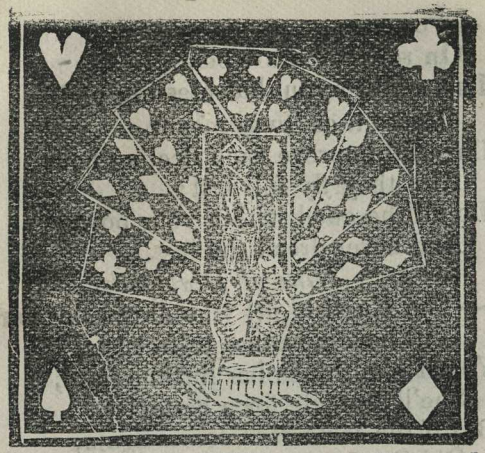
If it represents only one mountain, it indicates the favour of people of high rank, but several of them, especially in the thick, are signs of powerful enemies; in the clear they signify the contrary, or friends in high life, who are endeavouring to promote the consulting party.

The Tree.

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

The Child.

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



The true method of Telling your Fortune by

CARDS.

TAKE a Pack of Cards, and pick six out of each sort, viz., the 8, 9, 10, Knave, King and Queen, these being the most prophetic cards in the pack. Let the person whose fortune is to be learned, be blindfolded. This done, let the cards be shuffled, and the whole dealt out singly on the table with their faces downwards. The bandage being then taken off the eyes of the blinded person; he or she must take up any one of the cards; when, by examining the following rules, the true fortune may be known. ☞ The *W.* at the beginning of each stanza, stands for woman, and *M.* for man.

Eight of Diamonds.

W.—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 your own.
You are doom'd for to live an old maid ma'am,
And never be lest with your man;
But have courag and be not afraid ma'am
You'll give us the lie if you can.

—To wander through y
On rural pleasure bent,
This card to you that blessing yields,
O take it as 'twas meant.
Cheerful improve each fleeting hour
Alas they fly full fast;
Do all the good within your power
And never dread the last.

Nine of Diamonds.

—The English girl who draws this card,
Will have no cause to fret her;
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.

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

Ten of Diamonds.

W.—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'll chance to have,
You'll surely find an early grave.

M.—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 curs'd with a wife.

The Knave of Diamonds.

W.—Madam your fortunes mighty queer,
The conjuror discovers.

And knaves will be your lovers.

M.—In venus wars, on London plains,
He'll spend his early youth;
The knave of diamonds if he gains;
Nay never doubt the truth,
To prove this bold assertion just,
Your surgeon's bill produce;
Expose your nose, and own you must,
That nose unfit for use.

Queen of Diamonds.

W.—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,
Tho' she fooled with the sot that's departed;
For in that case, most surely her hide he will tan
Till her ladyship dies broken-hearted,

M.—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,
Scarce all the country through,
Nineteen at least the horns must wear,
And, pray, why should not you?

King of Diamonds.

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

M.—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.

But oppression and hardship forerunns;
Unkind will be all their relations and friends,
Ungrateful their daughters and sons.

Eight of Clubs.

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

M.—Tho' honest you look & you speak a man fair
Yet you know you're a rascal in grain;
For sixpence your soul to the devil you'll swear,
But he'll send such a thief back again.

Nine of Clubs.

W.—If this card you should draw, return it again,
Be quick, ma'am, to take my advice;
For its only productions are trouble and pain,
And I hope you will not draw it twice.
But such your misfortunes, I've nothing to say,
To assist you is out of my power.
The stars are enacted the devil to pay,
And the play-house is open at four.

M.—Full well I oversaw that the devil to pay,
Would harass each young man like myself,
And see my dear Ladies to help on the play,
That here comes the devil himself.

Ten of Clubs.

W.—'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.
This will prove a mourning card,
And drown in tears the fairest face,
But her fate is no ways hard,
The lot of all the human race.

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

Knave of Clubs.

W.—Though much I pity your sad fate,
Yet does my pity come too late
To ward off fortunes rubs;
Though you the queen of hearts should prove,
A surly brute shall gain your love,
A very knave of clubs.

M.—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 man believes a liar.

Queen of Clubs.

W.—Ah, madam, too well you love kissing I find,
My reason I scarcely need tell ye;
For while you draw this, by a fortune unkind,
Your neighbours regard your big belly.

M.—And here comes the hero that got the grey brat,
Lord, sir, you your blushes may spare,
For the world too well knows what you have been at,
But dispel the poor lass's despair.

King of Clubs.

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

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

Eight of Hearts.

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

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.

Nine of Hearts.

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

Ten of Hearts.

W.—Deck'd with every female grace,
Sweet in person, mind and face,
Thou a mother soon shall be,
With thy lovely progeny.
M.—Ten childern you'll have, if this card you get,
And I think you will wish for no more;
If you try again, 'tis your fate,
You cannot have less than a score.

Knave of Hearts.

W.—This rascally Knave will your fortune confound,
Except special care you shall take;
For while scores of young lovers your steps shall surround,
You'll accept of a doating old rake
M.—Nothing can ever save the man
Who draws this cursed card;
A vixen will his heart trepan:
Alas! his case is hard.

Queen of Hearts.

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

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

King of Hearts.

W.—If this you draw, condemned through your life,
A peevish maiden, and a vexing wife;
Unchaste while married and a widow wanton
M.—Your fortune can't be mighty good,
For a vile whore will please you,
Who never would do what she should,
But make your life uneasy.

Eight of Spades.

W.—If youthful lasses draw the eight of spades,
They'll toy away their time with amorous blades.
M.—If a doctor, lawyer, quaker, 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.

Nine of Spades.

W.—The lass who gets this unlucky hated card,
A shrivell'd maid shall die, which you think is hard.
M.—How often our fortunes by opposites,
What brings bliss to a man, to a woman brings woe.

Ten of Spades.

W.—Pretty ladies young and fair,
Always young and debonair,
Life with you will sweetly glide,
And you will be a happy bride.
M.—You the happy man will prove,
Who obtains the lady's love.

Knave of Spades

W. -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.

M.—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.

Queen of Spades.

W —An elegant behaviour makes the lass,
Thro' whose fair hand this card shall pass.

M.—The rule of contrarieties we see,
Of man the most unhappy he,
Who this ill fated card shall take,
His Wife shall be a perfect rake.

King of Spades.

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

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

FINIS.