Theomagia, OR THE TEMPLE OF WISDOME. In Three Parts, Spiritual, Celestial, and Elemental: Containing the Occult Powers of the angels of astromancy in The Jelesmatical Scul-plure of the Persians & acquiptions. The mysterious vertices of the Characters of The stars with the Scilii, I dea's & Figures of Geomancy, upon the Gamahes, Sc. To which is added the resolution of all manned of Ruestions, Past, Prescut & to Come. The Knowledge of the Rosie ancian Physick and the milachelous secrets in nature, which have performed incredible, extract dinaly this gs; all verified by a practical Examination of Thinciples in the great World & fitted to mean capalities By John Heydon Sent. \$ 120 vopios, a servant of God and decretary of nature. מצ. ar. אים אליה הלסטחר אלי i.e. Let no man touch this Book, but he that is Holy. andi Ignis vocem. Zo Orac. Understand this & be happy. Fondow thinked & T.M. For Henry Arome at the Sum in Wie-lane, & for the Addes at the Sambe at the East End of St. Paulo Church , THE GET 664.

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neomagia

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20 The Highborn Prince, The Hight Honorrable, most noble and Valiant, Geolge Villiers, Duke, marquesse and Earle of Buck. mighan, Earle of Coventing, Barrow Whaddon of Whaddon, and Lord Ross of Hunlake; Knight of the most noble Order of the Farter, one of this majesties most honolable thing form. sel, and Lord Leiobenant of the West - Hiding of the County of york and of the city and County of the aly and ainsty of yorke. may it please your Grace, HE Wisdome and Learning of the Rosie anciano hat been much recommended unto no by ancient Writers, and not without good cause; consider. nig that they have delivered arts, INTERNET ARCHIVE A3 THE GETTY RECENTION

The Epiftle Dedicatory.

man may gather by the testimony of The Wisemen of the East, and all the Philosophers that ever were : But time which consumet all things, hat be. reft us of the Knowledge of such wis. dome; and there is but the fraquents and scattered pieces of these arts, which the underwits of astrologi-cal Taylers Friding, pretend to; guessing by them comething to come. now the Rosie ancians men, carefull to preserve all goodly and great things, have by the means of This discourse touching Beala Pulchia and Engenins Theodidactus, repaired, maintained and Kept entire the first Part of The Temple of Wisdome, which they are not content to set down to. trally, and there end; but have ad-Joyned thereto two Parts more, beau. tipied with practical interpretation and rare Experiments; One whereof was verified in your self, which you have can to Remember, for it preserved your Life when abr. Goodman endeacoured you

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The Epifile Dedicatory. death. and some since to your Know. ledg and the honor of art you have found time. The theface may seem fabre. tons to common Readers, but there the Rosie ancians have discovered an infinite number of secreto Spiritual Caclestial and Elemental. In the fish they have showed the Reason why they have thus darkly covered the Sem. ple, and enfolded their Divinity which done, they teach the Knowledge of God and his angels, will the vanity of Dae. monographers. and then in the second they decypher the particulars relating It according to the bare letter which is in the second part of this temple. In the third is made plain, the Rosie an. cion mysteries to practise ga cost of Lelesmatical Figures, I dea's, Genii and the Rules of the World, of their Jem. ples, Sepulchers and Jacripices; after. wards they speak of augels, Reala Pulchra, Engenius Theodidactus and Ayle in the number of them; after this A4

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The Einiftle Dedicatory.

Theomagical exposition; by Eugenius Theodisactio they mean all the power of moisture whatsoever; by Hyle, the Spirit of the cold & dry Earth; and by neara Pulchra that nature which preserveth and governeth the world; then they fit the Sould the world to the Course of the Moon, as she groweth, and decreasest, to the eb. ing and flowing of the sea make. sing a mixture and Harmony of all things, and first they dispute as touching the thinciples & beginnings of all things; and alledge the authori. ties of the ancient magitians and Phi. topphers, which done, they enter noto the paths of Engenius, Beata, & Style, referring & reducing all noto the Knowledge of the Scall ver. tues of the angels of astromancy upon the Selesmatical Sculpture of the Persians & Egyptians; the secret power of Geomancy with the cha-tacters of the Stars upon Gamake's with

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The Epistle Dedicatory.

The Knowledge of Physick, i.e. matter Joune, the Idea of Generation & Col. ruption. and now lastly they have discovered their Wisdome and hidden mysteries, with the consideration of Tilino Solio & Filia Innae Caelestio, They condemn athersme and vaine Keligions, and follow the blightness and hight of Eods words, in the real thinitive truth thereof ; & to conclude, for your sake this Book was published, and soce esteem our self doubly happy, having been already long since so, in being called yuil 24 € ¥ 8 h A.M.

You most Humble, and Obedient Seroant,

John Heydon.

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1 OD Governing all above & Below; It came Is passehis power was resisted & Ophio-news with his party, gathered themselves together to make ware against the Immate. rial Acing; that the plot was soon discor. ered, X they were cast down from light nito the thism of darkness, as you may read in the Idea of the Law, & their bodies became a Chaos neither finitfull not profitable; how Eod being mercipell, beheld this rude darkness s their light discovered itself upon the moisture X save quital sall to the Ballsamick part of these rugets which was by divine connocle made and called man, with whose bodies the spirits of these angels ( which was the bread the of life) we to incorporate or inhabit during the time appointed by God, which is untill they have hassed the afflictions of humane nature, S then we way all exposed to enjoy God in his Alisse; of these things we have discoursed largely in our first second Books of The Harmony of the World & therefore we shall say no more in this place of these matters, because men that are use, of have any wit in them, ought by prayer to crave all good things at the hand of God : but that which we

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most wish for & desire to obtain & this means, is the very Knowledg of things, so fare forth, as it is lawfull for men to have : for that there is no gift either greater for men to receive or more magnifical & beseening God to give, than the Knowledg of the truth: For God bestoweth upon men all things cle where of they stand in need but this he reserve the to himself, & Keepeth for his own use. neither is the godhead & divine poroce in this regard counted happy & blessed because it possessest a great quantity of Gold or silver, not quissant his respect of thunder and lighting, But For findance which Eugenius Theodidactus hast well delivered, this simply is the best & most elegant speech, when as tonching Hismael Sheptune, he saith thus: The celf same parents they both had The calf same parents they both had one notive soile them Bred, But printer the elder was and hat the wriser head. where he appriment that the preheminence Xenle, the being the elder was more venerable, sand trainal being the elder was more venerable, sand Spiller of majest. For his Knowledgand windome. and of this opinion assure you and I that the beatitude & felicity of elernde life which pipita enjoyeth, considert herein, that he is ignorant of nothing that is done : as also, that immortatily if it be respoiled of the knowledg & intelligence of all things that Be, Fare done, is not life indeed, but fore time. and therefore we may very well say that the desire of Deity & Divinity is all one which the love of truth, & especially of that that which concernet the nature of the fods; the study where. of and the searching after such occurce, is as it were a profession & entrance into religion yea, and a work more holy than is the voir of obligation of all the chastity & purity in the wolld, of than the cloyster & sanctuary of any Jempla whatsoever; sight acceptable ralso is INTERTED REGIDEddesse welon you THE GETTY RESEARCH INS

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you serve, considering that she is most wise & full of knowledg, according as the very derivation of her have doth nighty, that skill scelining apparticit unto her more than to any other : For Beata is my mistis; read the Harmorly of the World; like is Syphon also the very adversary Tenenny opposite muto this goddess, as one puffed up rewollen by his ignolance and enor, dissipating, defa. cing & Blotting out the sacred word & Doctime which this goddess collecteth, composeth, X de. tiocreth unto those who are initiated a proposed in this divine religion, by a continual precise observance of a sober & holy life in abstaining from many meets, in depriving themselves of all Heshly pleasures, for to represse lust and intere perance; & in being acquainted long before to a. bide & endure within Temples & Churches, hard Spain. Jull services performed unto God : of all which aboti. nences, paines, & sufferances, the end is the Knowledg of that first prince & lold, who is apprehended onely by intelligence & understanding, whom the goddesse exhorteth to search & seek after, as conversing & compamying her. and verily, the name of her Temple doch manifesty promise an intelligence of Knowledg of that which is; for a fair Orchard it is called which is as much as to say Suporting the Knowledg of that which is in The Temple of Wisdome, Eloupevor To or, For that, if soc cuter into the sacred place & holy reli. gion of this god deas, with reason & devotion, as we ought to doe, we shall attaine to the understand ing of all things whatsoever moleover, many have witten that she is the daughter of mercury, others of Prometheus, But m. Hade was her natural Father of which one is re. Justed the author of Wisdome & Providence. another namely mercury, the inventor of Grammar & musick. The third a tecretary of ha-Ture ; & herenpon it is that in the clif of sid. month, they call the folmer of the muses, Internet archive wisdome her self , (accoloning

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as hath elsewhere been said ) & showing drivine things To them who are justly surnamed Hierophori, & Hierostoli, that is to say, religions, & searing the habits of holinesse & religion. and there be the Rosie ancians that carry in their minde, & Keep enclo. sed as within a box of casket, the holy doctine of God, pure & cleansed from all superstition & affected curiosity : who also of that opinion which is held of the gods, declase somethings which are obscure & dark others also which be cleere & Eightsome; like as be those, which are reported as touching their holy religious habit and therefore whereas the religious Triests of the Hosie Cross, after they be dead, are thus clad with these hold habilitments; it is a market sign witnessing unto us, that this sacred doctine is with them & that they be departed out of this world into another, & carry nothing with them but it : for neither to wear a long beard, not to put on a filze negg Xcouse gabardine, makes a this. to sopher ; no more doth the Ineplice & himen vest. ment of shaving, a Rosie Crucian thiest. But he indeed is a thickst of Rosie crosse, who after he hath seen & received by law & custome, those things which are shewed & plactised in the religious ceremonies about the Rosie aros, God searcheth & diligently Enquireste, by the means of this holy doctine, Edit. couse of reason, with the with of the said cerems. nies. For very few there be, who among them, understand The smallest, & yet most commonly observed ; namely why the Horie ancian Priests shave their heads, & wed no have upon Them; as also wherefore they go in vestments of Linen, & come of them there be, who care not at all for any Knowledg of such matters : yet others say, they forbeal to put on any garments of wood, tike as they do to eat the flesh of those sheep which carry the said wool, upor a reverence they bear unto them : seus blably, that they cause their heads to be shaven in token of dole and Original from

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and solow: likewise that they wear surplices & restments of himen, in regard of the colour that the flower of line or flax beareth, which resembleth properly that celestial agure skie that environeth the whole world. But to say a truth, there is but one cause indeed of all: For lawfull it is not for a man who is pure & clean, to touch anything (as Plato saith) which is simpure & unclean. now it is well Known, that all the superfluities & excrements of our food & nourishment, be Foul & impure, & of such be engendred & grow, wooll, hair, shagge & nailes : and therefore a mere ridie. alous mockery it were, if when in their ex. pialory sauctification & divine scrocies, they case off their hair, being shaven & made smooth all their bodies over, they should then be clady arrayed with the superfluous excrements of Beasts: For we must think that Hesiodus the Poel when he writeth thus, at feast of gods & sacred merriment, Take heed with Knife they nails those do not pair; To cut I say, that dry dead excrement, How lively flesh of fingers Five, Busare: tracheth us, that we ought first to be cleansed and purified, then to solemnise Festival Holidayes, & not de the very time of celebration & performing of holy rites & divine Prervice, to use such cleasing & ridking away of superphones excrements. Now the herb Kine glowert out of the casth which is immortal, bringethe forth a quil good to be caten X Jurnisheth us wherewith to make a simple, plain and slender vestment which sittest light upon his back that weareth it is meat for all seasons of the year; and of all others, (as men say) tekst Breadth hie & vernine; now these Rosie Crucian Thiests so much abbox the nature and generation of all superfluities and excrements, that they not only repuse to cat most part of Fuerse, and of flesh meats, multon a

Porke, for that sheep & swine build much excrement, but also upon their dates of sandification & expiratorie solemnities, they will not allow any Salt to be eatin with their viands; among many other reasons, be. cause it whetheth the appetite, & giveth and get to our stomack, provoking no to cate & drink 's mole liberally: for to say as aristagolas did that salt was by them reputed nuclean, be cause it is congealed & glown hard, many little animals or living creatures, which ease; caught within it, die withall, is a very foolerie. Furthermore, it is said, degyp. tian priests have a certain pit of well apart out of which they water their Bull a Reef dpis, & be very precise in any wise, not to let him drinke of nilus not for that they think the water of that river inclease in regard of the crocodillo which are in it, as some be of opinion (for contractionise, there is no. thing so much honored among the degyptions as the river riles ) but it seemeth that the water. miles doct father exceeding much & Breeds flesh overfast, & they would not in any case that their aprid should be fat, of themselves grosse & corpulant: but that their souls might be clothed with light, minble & delicate bodies; 20 as the divine part in them should not be oppressed or weighed down by the force & ponderositie of that which is mottall. In Soshen, those who serve & minister anto their Son rever Fing wine with the Temple as thinking it not convenient in the day time to drinke in the sight of Their Lord . Hing : otherwise the priests drinke thereogen but sparingly : & Resides many purgations & expiration they have, wherein they abstance wholly from whice an during those daies they give themselves wholly to their endury meditations learning & teaching the their even their very rings are not allowed to the the things

boly writings, and those Kings also were Priests, as Hecatæus writeth. And they began to drinke it after the daies of King Plammetichus; for before his time they dranke it not at all, neither made they libaments thereof unto their gods, supposing it not acceptable unto them; for they took it to be the verie blood of those Giants, which in time past warred against the gods, of whom after they were slain, when their blood was mixed with the earth, the vine tree sprang, and this is the cause, say they, why those who be drunke, lose the use of their wit and reason, as being full of the blood of their progenitours. Now that the Rofie Crucian priests both hold and affirme thus much, Arot bath delivered in the fecond book. of his Geographie. As concerning fishes of the sea, they doe not every one of them abstaine from all indifferently; but some forbear one kind, and some another ; as for example, the Oxyrynchites will eate of none that is taken with an booke; for adoring as they doe, a fish named Oxyrynchos', they are in doubt and feare left the booke should be uncleane, if haply the said fish swallowed it downe with the baite. The Sienites will not touch the fish Phagrus, for it should seem that it is found, what time as Nilus beginnes to flow; and therefore the faid fifth by his appearing. signifieth the rising and inundation of Nilus, whereof they be exceeding joyous, holding him for a certaine and jure messenger. But the priests abstain from all fishes in general; and whereas upon the ninth day of the first moneth, all other inhabitants of the Holy Island or invisible Mountaine, feede upon a certain broiled or rosted fish before their dores; the priests in no wise taste thereof ; marry they burne fish s before the gates of their bouses; and two reasons they bave : the one boly, file and subtile, which I will deliver hereafter : as that which accordeth and agreeth very well to the facred difcourfes as touching Eugenius and Hyle, the other plain, vulgar and

and common, represented by the fish, which is none of the viands that be necessary, rare and exquisite, according as Homer beareth witness', when he brings not in the Phæcians, delicate men and loving to feed daintily, nor the Ithacefians Ilanders, to eat fish at their feasts; no nor the mates and fellow travellers with Ulyffes, during the time of their long navigation and voiage by sea, before they were brought to extreame necessity. To be briefe, the very sea it self they think to be produced a part by fire without the bounds and limits of nature, as being no portion nor element of the world, but a strange excrement, a corrupt superfluity and unkind maladie : For nothing absurd and against reason, nothing fabulous and superstitious, (as some untruly thinke) was inserted or served as a facred signe in their boly ceremonies, but they were all markes grounded upon caufes and reasons morall, and the same profitable for this life, or else not without some bistorical or natural elegancy. As for example, that which is faid of the Oinion; for that Sel the foster father of Beata, fell into the river of Nilus, and was there drowned, as he was reaching at Oinions and could not come by them, this carrieth no sense or probability in the world; but the truth is this, the priests of Beata bate the Oinion and avoid it as a thing abominable, becaufe they have observed, that it never groweth nor thriveth well to any bigness but in the decrease and maine of the Moon: Neither is it meet and fit for those who would lead an boly and sanciified life, or for such as celebrate solemne Feasts and Holidaies, Lecaufe it provoketh thirst in the former, and in the other causeth teares ; if they feed thereupon. And for the same reason they take the som to be a prophane and unclean beast, for that ordinarily she goeth a brimming, and admitteth the bore, when the Moon is past the full : and look how many drinke of her mike, they break out into a kinde of leprofie or drie skurfe all over

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over their bodies. As touching that which they inferres who in their lives doe facrifice a Sow when the Moon is in the full, and then eat her flesh : namely that Hyle hunting and chafing the wilde (wine at the full of the Moon, was chanced to light upon an arke or coffin of wood, wherein the body of Eugenius Theodidactus, which he difmembred and threw away by peece-meale; all men admit not thereof, supposing that it is false as many others be, misheard and misunderstood. But this for certain is held, that our antients in old time fo much hated and abborred all exceffive delicacy, superfluous and costly delights; and voluptuous pleasures, that they said within the temple of the City of Thebes in Ægypt, there stood a square column or pillar, wherein were engraven certain curses and execrations against their King Ptolomy, who was the first that turned and averted the Ægyptians quite from their simple and frugal manner of life, without money, without sumptions faire and chargeable delights. It is faid alfo that Technatis the father of Bocchoreus, in an expedition or journey against the Arabians, when it chanced that his carriages were far behinde and came not in due time to the place where be incamped, was contented to make bis supper of shatsoever be could get, and so to take up with a very small and simple pittance; yea and after supper to lie upon a course pallet, where he slept all night very soundly and never ımaked : mboreupon, be ever after loved sobriety of life ind frugality, and curfed the forefaid King Ptolomy : phich malediction of his being by the priests of that time aproved, be caused to be engraven upon the pillar aboveaid. Now their Kings were created either out of the order of heir priests or elfe out of the degree of Knights & Warriors; 1 or that the one estate was bonored and accounted noble for alour, the other for wildom and knowledg. And look whomsever they choose from out of the order of Knight-hood, pre*fently* 

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great Flie called the Beetil, becaufe in that kinde, there is no female, but they be all males : they blow or cast their feed in forme of a Pellet or round Ball under Dung; which they prepare to be a place, not for their food more, than for their brood. Whenfoever therefore you shall bear the Ægyptians tell tailes of the gods, to wit, of their vagarant and wandring perigrinations, or of their dismembrings, and other such like fabulous fictions, you must call to mind that which we have before faid; and never think that they mean any such thing, is or bath been done according to that litteral sense: for they do not say, that Mercury properly is a Dog, but for a fmuch as the nature of this beast is to be wary, watchfull, vigilent and wife, able to distinguish by bis taking knowledg and semblance of ignorance, a friend and familiar from an enemy and Granger: therefore (as Plato faith) they attributed and likened him to the most eloquent of all the gods. Neither doe they think, when they describe the Sun, that out of the barke of the tree Lotus, there ariseth a babe new borne; but in this wise do they reprefent unto us the Sun rifing, giving thus much to understand covertly, that the light and illumination of the Sun proceedeth out of the waters of the Sea : for even after the fame manner the most cruell and terrible king of the Persians, Ochus, who put to death many of his Nobles and Subjecis, and in the end flew their beef Apis, and eat him at a feast together with his friends, they called the fword; and even at this day, in the register and catalogue of their kings, be goeth under that name ; not fignifying thereby his proper substance, but to expresse bis bard and fell nature, and bis mischievous disposition, they compared him to a bloudy instrument and meapon made to murder men. In hearing then and receiving after this manner, that which shall be told unto you as touching the gods after an holy and religious manner, in doing also and observing alwayes diligently the accustomed rites ordained for the sacred service of the

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the gods, and believing firmely, that you can not perform any facrifice or liturgy more pleasing unto them, than to study for to have a found and true opinion of them: by this means you (ball avoid superstition, which is as great a fin as impiety and Athisme. Now Beata and Eugenius is as briefly as may be, by cutting off many superfluous matters that serve to no purpose, delivered in this wife : It is said that dame Rhea, at what time as Saturn lay fecretly with her, was espied by the Sun, who cursed her; and among other maledictions, prayed that she might not be delivered, nor tring forth Child, neither in any moneth nor year : but Mercus y being inamoured of this goddeffe, companied likewise with her; and afterwards, as he played at Dice with the Moon and won from ber the seventieth part of every one of ber illuminations, which being all put together, make five intire dayes, he added the same unto the three hundred and threefcore dayes of the year; and those odd dayes the Ægyptians do call at this present, the dayes of the Epaci, celebrating and solemnizing them as the Birth-dayes of their gods : for that when the full time of Rhea was expired, upon the first day of them was Theodidactus borne; at whose birth a voice was heard, That the Lord of the whole world now came into light: and some say, that a certain woman named Pamyle, as she went to fetch water for the Temple of Jupirer in the City of Thebes, heard this voice, commanding her to prolaim aloud, That the Great King and Benefactiour Eugenius was now born : Alfo, for that Saturn committed this babe Eugenius into ber hands for to be nursed, therefore in bonour of her there was a Festival day folemnized, named thereupon Pamylia, much like unto that which is named Phallephoria, unto Priapus. On the second day she was delivered of Aroveris, who is Apollo, whom some likewise call the e'der Orus. Upon the third day she brought forth Hyle, but he came not at the just time, nor at the right place, but brake thorow his mothers fide, and if-THE GETTY RESEMPCE INSTITU

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fued forth at the wound. On the fourth day was Beata born, in a watery place called Panhygra. And the fifth day she was delivered of Nephthe, who of some is named also Teleute and Venus; others call ber Nice. Now it is faid, that the conceived TheodidaEtus and Aroveris by the Sun, Beata by Mercury, Typhon and Nephthe by Saturn, which is the caufe that the Kings reputing the third of these intercalar dayes to be desasterious and dismall, di-Spatched no affaires thereupon; neither did they cherish themselves by meat and drink or otherwise, untill night : that Nephthe was honoured by Hyle, that Eugenius and Beata were in love in their Mothers belly, before they were borne, and lay together fecretly and by stealth; and some give out, that by this means Aroveris was begotten and born, who by the Ægyptians is called Orus the elder, and by the Greeks, Apollo. Well during the time that Eugenius reigned King in Ægypt, immediately he brought the Ægyptians from their needy, poore and savage kind of life, by teaching them how to fow and plant their grounds, by establishing good Laws among them, and by shewing how they should worship and serve God. Afterwards, he travelled thorowout the world, reducing the whole earth to civility, byforce of Armes least of all, but winning and and gaining the most Nations by effectual remonstrances and sweet perswasion couched infongs, and with all manner of musick: whereupon the Greeks were of opinion, that he and Bacchus were both one. Furthermore, the tale goes, that in the absence of Eugenius, Hyle stirred not, nor made any commotion, for that Beata gave good order to the contrary, and was of sufficient power to prevent and withstand all innovations; but when he was returned, Hyle complotted a conspiracy against him, having drawn inte bis confederacy seventy two complices, besides a certain Queen of Æthiopia, who likewife combined with bim, and bei name was Alo. Now when he had secretly taken the

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A measure and proportion of Eugenius his body, be caud a coffer or butch to be made of the same length, and that oft curioufly & artificially wrought and fet out to the eye; e took order, that it fould be brought into the hall, where e made a great feast unto the whole company. Every man okgreat pleasure with admiration, to behold such a finular exquisite piece of work; and Hyle in a meriment, ood up and promised that he would befow it upon him. bose body mas meet and fit for it : bereupon, all the comany one after another affaied whose body would fit it; but was not found proportionate nor of a just fize to any of ll the rest : at length, Eugenius gat up into it, and layt bim there along; with that, the conspiratours ran to it, nd let down the lid and cover thereof upon him, and partwith nailes, and partly with melted lead which they owered aloft, they made it sure enough; and when they ad so done, carried it forth to the river side, and let it own into the sea, at the very mouth of Nilus named Taiticus ; which is the reason, that the said mouth is even o this day odius and execrable among the Ægyptians, in much as they call it Cataphy fton, that is to fay, aboinable, or to be spit at. Over and be sides, it is said, that bis fell out to be done upon the seventeenth day of the month amed Athyr, during which moneth, the Sun entreth ino the Sytophantick, figne Scorpius, and in the eight and mentieth year of Eugenius's reign: howbeit, others affirm, bat he lived indeed, but reigned not so long. Now the first bat had aninckling & intelligence of this hanious act, where be Pans and Satyrs inhabiting about the West of Engand and other parts, who began to whisper one unto ano. ber, and to talk thereof; which is the reason, that all sudden umults and troubles of the multitude and common people, recalled Panique affrights. More over, it followeth on bat Beata being advertized hereof, immediately cut off. ne of the treffes of her haire, and put on mourning weeds 213

#### 1 ne Pretace.

in that place, which now is called the City of Sidmouth, i de remembrance thereof; howfoever others fay, that the Orchard, betokeneth Privation, for that nonflew in Gree fignifieth as much as to deprive. In this dolefull habit f. wandred up and down in great perplexity to hear tidings o I heodidactus, and whomfoever she met withall, she fai led not to enquire of them; and the milled not fo much a little children playing together, but asked them, whethe they had seen any such coffer : at length, she light of thos children who had seen it indeed, and they directed her t the mouth of the iver Nilus, where the complices and al 14 fociates of Hyle had let the faid ve sel into the fea. An # ever fince that time, the Ægyptians are of opinion, tha young children have the gift of revealing fecrets, and the take all their words which they passe in play and sport, a offes and prefages, but especially within the temples, what matter foever it be that they prattle of. Moreover when Beata understood that Eugenius fell in love with her siste Kedemel, thinking the was Beata, and fo carnally compa nied with her, and withall, found a good token thereof, to mit, a chaplet or garland of Meliot, which he had left with Kedemel, she went for to feek ber babe (for prefently upor birth of the Infant, for fear of Hyle she hid it) and when with much adoe and with great paines taken, Beata had found it, by the means of certain bounds which brough ber to the place where he was, the reared and brought it up in fuch fort, as when be came to some bigneffe, he becam. ber guide and squire, named Malhitrael, who also i. said to keep the gods, like as dogs guard men. After this. the beard news of the forefaid coffer, and namely, that the maves of the sea had by tides cast it upon the banks of Euphrates, where, by a billow of water it was gently brought close to the foot of a shrubb or plant called Seenn, or some Juch shrub Erice: ] Now this Erice or Tamarix in a small sime grew fo faire, and spread forth so large and big brachens

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bes withall, that it [Some translate this, as if the arke pere inclosed within the trunck of the plank.] compassed nclosed and covered the said coffer all over, so as it could ot befeen. The King of Babylon wondring to fee this lant so big, caused the branches to be lopped off, that covered be forefaid coffin not seen, and of the trunck or bodythereof, nade a pillar to sustain the roof of his house: whereof Beata eing advertised by a certain divine spirit or winde of flyng fame, came to Babylon, where the fat her down by a ertain fountain, all heavy and in distresse, pitiously weepng to ber felf; neither spake she a word unto any creature, nely the Queens waiting maids and women that came by, be faluted and made much of, plaiting and broiding he treffes of their hair most exquisitely, and casting rom her into them a marvelous fweet and pleafant cent iffuing from her breath, whiles the dreffed hem. The Queen perceiving ber women thus curiously und trimly set out, bad an earnest desire to see this stranter, as well for that she yielded such an odoriferous smell rom her breath, as becaufe she was so skillfull in dressing beir beads: so she fent for the woman, and being grown nto some familiar acquaintance with her, made her the Nurse and Governesse of her young son : Now the Kings same himself was Malcander, and the Queens Aftarte, or 'ather Saosis, or as fome will will have it, Nemanous, phich is as much to fay in the Greek, tongue, as Atheanis. And the speech goes, that Beata suckled and nourished this Infant, by putting her finger instead of the breast-head or repple, into the mouth thereof; also, that in the night feaon the burnt all away that was mortall of his body: and in the end, was ber self metamorphized and turned into a Swallow, flying, and lamenting after a moaning manner about the pillar aforefaid, untill such time as the Queen observing this, and crying out when she saw the body of her child on a light fire, bereaved it of immortality. Then Beata

Beata being discovered to be a goddesse, craved the pillar of ball wood : which be cut down with facility, and took from underneath the trunck of the Tamarix or Erice, which the anointed with perfumed oile, and enwrapped within a lin. nen cloth, and gave it to the Kings for to be kept : where. of it commeth, that the Byblians even at this day reverence this piece of wood, which lieth confecrate within the temple of Beaca. Furthermore, it is faid, that in the end the [ neeneosiv] light upon the coffer over which the wept and lamented fo much, that the youngest of the Kings fons dy. ed for very pity of her; but she her felf accompanied with "A the eldest of them, together with the coffer, embarked, took beat fea and departed. But when the red-fea turned the winde fomewhat roughly; about the dawning of the day, Beata was we fo much displeased and angry, that she dried it quite. And and fo foon as the came unto a folitary place, where the was by 1," ber self alone; she opened the coffer, where finding the corps new of Theodidactus, the laid her face slofe to his, embraced whi it and wept. Herewith came the childe foftly behinde and will espied what she was doing : whom when she perceived, she " looked back, cafting an outward eye, and beheld him with fuch an angry aspect, that the poore infant not able to endure so terrible a look, dyed upon it. Some say it was not fo; but that be fell into the sea, in manner afore aid, and was honoured for the goddeffe fake, and that be is the fame whom the Ægyptians chaunt at their feasts, under the name of Filius Solis Cælestis. But others give out, that this childe was named Sorah, and that the City Pelufium was built in remembrance of him by the goddeffe Beata, and fo took the name after him; and how this Filius Solis, whom they so celebrate in their songs, was the first inventor of Musick. Howbeit others there are again, who affirm, that this was the name of no perfon, but a kinde of Diale& or Language, proper and agreeable unto those who drinke and banquet together, as if a man should say, In a good boure

oure and happily may this or that come. For the Ægypians were wont ordinarily to use this term Sorah in such sense: Like as no doubt the dry skeletos or dead corps of man, which they used to carry about and shew in a bierre r coffin at the table, was not the representation or memoial of this accident, which befell unto Eugenius as some do magine, but served as an admonition to put the guests in rinde to be merry and take their pleasure, and joy in those bings that were prefent; for that foon after they should be ike unto it. This I fay was the reason that it was brought n at their feasts and merry meetings. Furthermore when leata was gone to see her sonne Barzabel who was fostered nd brought up in the city Butus, and had laid the aforeaid Coffer with Eugenins body out of the way, Hyle foruned as he hunted in a clear moon-shine night to meet with t, and taking knowledge of the body, cut it into fourteen ieces and flung them here and there one from another : which when Beata understood, she searched for them in a oat or punt made of paper reed, all over the moores and narshes : Whereof it comes that the Crocodiles never burt bose who sails or row in vessels made of that plant, whether t be that they are affraid of it, or reverence it for this godlesse fake, I know not. And thus you may know the reason, by there be found many Sepulchres of Eugenius Theodida &us in the Country of Ægypt, for ever as the found my piece of him, she caused a tombe to be made for it : thers say no; but that she made many images of him, vbich she left in every City, as if she had bestowed among bem his very body indeed : to the end that in many places remight be bonoured : and that if happily Hyle when he ought for the true Sepulcher of Eugenius (having vansuished and overcome Barzabel) many of them being reported and shewed, he might not know which was it, and so ive over feeking farther. Over and besides, the report goes, bat Beata found all other parts of Eugenius body, but only

bis privy member, for that it was immediately cast into inthe river and the fishes named Lepidotus, Phagrus & Oxy rynchus devoured it: for which caufe Beata detesteth then whi above all other fishes : but instead of that natural part, the made a counterfeit one, called Phallus, which she conferm crated : and in the bonor thereof the Ægyptians hold a form lemne feast. After all this, it followeth that Eugeniu being returned out of the infernal parts, appeared unt an Barzabel for to exercife, instruct and traine bim agains the battel: of whom he demanded what he thought to built the most beautiful thing in the world : who answered, I A be revenged of the wrong and injury which had been don nep to a mans parents. Secondly, what beaft he thought moj im profitable to go into the field withall : unto whom Barzabe in should make answer, The borse : whereat Eugenius mar im velled, and asked him, why he named the borfe and not the man Lion rather : Becaufe (quoth Barzabel) the Lion fervethin bimin good sted, who stands upon his own guard and de ind fence only, and bath need of aid: but the borfe is good to all defeit the enimy quite, to follow him in chace, and take him has Prisoner. When Eugenius heard him fay fo, he took greated pleasure and contentment berein, judging bereby, that bi an fon was sufficiently appointed and prepared to give batter in unto bis enimies. And verily it is faid that among many that daily revolted from Hyle, and fided with Barzabel even the very concubine of Hyle named Thueris was one. who came to him : and when Pioreus serpent followed after and perfued ber, the fame was cut in pieces by the guara w about Barzabel : in remembrance whereof, at this very day they bring forth a certain cord, which likewife they chop in pieces. Well, they fay the battel continued many daies : but a in the end Barzabel had the victory : As also Beata having m Hyle prifoner fast bound in her hands, killed him not, but loofed bim and let him go: which Barzabel not able to a endure with patience, laid violent hands upon his Mother, in

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ed plucked from her bead the royal ornament that she had ereon : instead whereof Tapthartharah, set on a morion ade in maner of a cowes bead. Then Hyle called Barzabel dicially into question, charging bim that he was a bastard; t by the belp of Tapthartharah who pleaded his cause, was judged by the gods, legitimate : who also in two oer battels vanquished Hyle. And more than all this, eata after death, was with child by Eugenius, by whome bad Helitomenus and Harpocrates who wanted his ther parts.

And like as the Mathematicians fay, that the rain bow is representation of the Sunne, and the same distinguished fundry colours, by the refraction of our eie-fight against cloud : even so this preface, is an apparence of some dorine or learning, which doth reflect and fend back out unrstanding, to the consideration of some other truth; much ter the maner of facrifices, wherein there is mingled a nd of lamentable dole, and forrowful heavinefs. Semably, the making and disposition of temples, which in some nces have fair open Isles and pleasant allies open over ad: and in other, darke caves, vaults, and shrouds unr the earth, resembling properly caves, sepulchers, or arnel vants, wherein they put the bodies of the dead; espeally the opinion of the Rosie Crusians : for albeit the body Eugenius be faid to be in many places, yet they name tply Abydus the towne, or Memphis a little City, where ey affirme that his true body lieth, in such fort, as the eatest and wealthiest persons in Ægypt usually do ordain ed take order, that their bodies be interred in Abydus. the end they maylie in the same sepulchre with Eugenius, and at Memphis was kept the beefe Apis, which is the rage and figure of his foul, and they will have his body foto be there. Some likewise there be, who interpret the ume of this town, as if it should signifie the haven and urbour of good men: others, that it betokeneth the tombe of Eugenius

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Eugenius: and there is before the gate of the City, alin tle Isle, which to all others is inaccessible, and admitteth n entrance, infomuch, as neither fowles of the aire will then light, nor fishes of the sea approach thither : only at one cer taine time, the priests may come in, and there they offe facrifices, and present oblations to the dead; where all they crowne and adorne with flowers the monument of on Mediphthe, which is overshadowed and covered with ce taine plant, greater and taller than any Olive tree Eudoxus writeth, that how many sepulchres soever ther be in Ægypt, wherein the corps of Eugenius should lie, ye it is in the City Bufiris; for that it was the countrey and place of his nativity : so that now there is no need to spea of Tapholiris, for that the very name it selfe saith enoug signifying as it doth, the sepulture of Theodidactus. Well I approve the cutting of the wood, and renting of the lin nen, the effusions also and funeral libaments there perfor med, because there be many mysteries mingled among. And fo the priests of Ægynt affirme, that the bodies not of the gods only, but also of all others, who have been engendred and are not incorruptible, remaine among them where the bonoured and overenced; but their fouls became starrs, and shine in heaven : and as for that of Beata, it is the sam which the Greeks call Cyon, that is to fay, the Dogg-stare but the Aryptians Sothis: that of Orus is Orion, and that of Hyle, the Bear. Now you fee their names are op posite to their nature and being, but whereas all other Citie and States in Ægypt contribute a certaine tribute imposes upon them, fo to pourtray, draw and paint such beasts a are bonored among them, those only who inhabite the coun trey Thebais, of all others give nothing thereto, being o opinion, that no mo tal thing, subject to death, can be a god as for him alone, when they call Cneph, as he was never bo ne, fo shall be never die. Whereas therefore for man fuch things as these, he reported and shemed in Ægypt the

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they who think, that all is no more but to perpetuate and eternize the memory of marvelous deeds and ftrange accidents of some Princes, Kings, or Tyrants, who for their excellent vertue and mighty puissance, have adjogned to their own glory, the authority of deity, unto whom, a while after, there befell calamities; use herein a very cleanly shift, and expedite evasion, transferring handfomly from the gods unto men, all finister infamy, that is Taphthartharah and help themselves by the testimonies which they find and read in histories : for Ægyptians write, that Hyle was but smal of stature, and slender limmed, that he was of a ruddy colour; Barzabel white; Eugenius of a blackish here, as who indeed were naturally men. Moreover, they call Eugenius, captaine or general; Cancbus pilot or governor of a Thip, after whose name they have named a star: and as for the ship which the Greeks name Argo, they hold that it was the very refemblance of Eugenius's ship, which for the konour of him, being numbered among the stars, is fo situate in heaven, as that it moveth and keepeth his courfe not far from that of Orion, and the Cyon or Doge-star : of which twaine, the one is confecrated unto Barzabel, the other to Beata. The things which be written of Hyle, Eugenius & Beata were no accidents or passions incident to gods or to men; but rather to some great Genii, of which minde were Pythagoras, Plato, Xenocrates, & Chryfippus, following hearin the opinions of the ancient Theologians, who hold, that they were far stronger than men, and that in puissance they much surmounted our nature : but that divinity which they had, was not pure and simple; but they were compounded of a nature corporal and spiritual, capable of pleasure, of griese, and other passions and affections, which accompanying these mutations, trouble, some more, others les. For in these Demons, there is like, as also among men, a diversity and difference of vice and of vertue. For the acis of Giants and Titans, so much chaunted in every Greek song the

the abominable deeds likewise and practifes of one Saturne, the resistance also of Oychon against Apollo, the sounds of Bacchus, and the wanderings of Ceres, differ in no refpect from the accidents of Eugenius and Hyle, and of all other such like, which every man may bear as much as he lift : as also what sever is covered and hidden under the vail of mystical facrifices and ceremonies, is kept close not uttered nor shemed to the vulgar people : And according bereto, we may bear Homer, how be calleth good men, and such as excell others diversly, one while becer Seas, that is to fay, like unto the gods; other while avribiss, that is to fay, comparable to the gods : sometimes bear and who's Exortass that is to fay, baving their wisdome and counsel from the gods. But the denomination or addition drawn from the Demons, be useth commonly as well to the good as the bad ; indifferent to valiant perfons and to cowards: to a timorous and fearful souldier thus :

> Δαιμόνιε χεδου έλθε, τη δαδίστεαι έτως, αργείες.

Demonian, approach thou near :

The Greeks why doeft thou so much fear? On the other side, of an hardy souldier :

din' öτε Sh το τέταρτον ἐπέσυτο Saiμονι foos, When he the charge in field the fourth time gave Like to fome Dæmon he did himfelf behave. And again, in the worfe fence,

Δαιμονίη, τί νυ τέ Πείαμος, Πειαμοίο τέ παϊ Jes, &c. \* De onian, what is that great offence : \* That is to Which P ian & his fons committed have [ay,wicked or curft, Against the, for to make thy just pretence, Jupiter, to In wrathful terms upon the thus to rave, Minerva. And them no grace and mercy to vouchfave, Nor reft, until thou feest the stately towne, Of Ilion destroy'd and rafed down? Giving

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Giving us hereby thus much to understand, that the Genii bave a mixt nature, and a will or affection which is not equal, nor alwaies alike. And hereupon it is, that Plato verily attributeth unto the Olympian and celestial gods, all that which is dexterous and odde: but unto the Genij, whatfoever is finister and even. And Xenocrates holdeth, that those daies which be unluckie and dismal, those festival solemnities likewife, which have any beatings or knocking and thumping of breast, or fasting, or otherwise any cursed speeches and filthy words, are not meet for the honour and worship either of gods or of good Genii: but he supposeth that there be in the aire about us, certain natures great and puissant; howbeit, shewed, malicious and unsociable, which take some pleasure in such matters : and when they have obtained and gotten so much to be done for their sake, they go about no farther mischief, nor wait any shrewder turnes: whereas contrariwife, both Hesiodus calleth the pure and boly Genii, such also as be the good angels and keepers of men : See the Harmony of the world.

Givers of wealth and opulence, as whom This regal gift and honour doth become.

And Plato alfo termeth this kind of Genii or angels Mercuriall, that is to fay, expositours or interpreters, and ministerial, having a middle nature between gods and men, who as mediatours, present the prayers and petitions of men here unto the gods in heaven, and from thence transmit and convey unto us upon earth, the oracles and revelations of hidden and future things, as also their donations of goods and riches. As for Empedocles, he saith, that these Genii or Fiends, are punished and tormented for their fins and offences which they have committed, as may appear by these his verses:

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For why ? the power of aire and skie, did to the Sea them chace : The fea them caft up, of the earth, even to the outward face : The earth them fends unto the beams, of never-tyred Sun, The Sun to aire, whence first they came, doth fling them down anon : Thus posted to and fro, twixt seas beneath, and heav'ns above, Fromone they to another pass : not one yet doth them love.

until such time as being thus in this Aireal-vehicle chastifed and clenfed, they recover again that place, estate and degree which is meet for them, and according to their nature : Read the first and second Book of the Harmony of the World. These things and such like for all the world they Say, are reported of Hyle, who upon envy and malice committed many outrages; and having thus made a trouble and confusion in all things, filled sea and land with woful calamities and miseries, but was punished for it in the end. For Beata the wife and fifter of Eugenius in revenge plagued bim in extinguishing and repressing bis fury and rage, and yet neglected not the the travels and pains of her own, which she endured, her trudging also and wandring to and fro; nor many other acts of great wildome and propels, suffered the to be buried in filence and oblivion : but inferting the same among the most holy ceremonies of facrifices, as examples, images, Telesmes, memorials and resemblances of the accidents bapning in those times, she consecrated an ensignement, instruction and consolation of piety and devout religion to god ward, as well for men as women afflicted with miseries. By reason whereof she and ber busband Theodidactus of good Genii were transmut-Original fram

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ted for their vertue into gods like; as afterwards were Hercules and Bacchus, who in regard thereof, and not without reason, have bonours decreed for them both of gods, and also of Dæmons intermingled together, as those who in all places were puissant, but most powerful both upon and also under the Earth. For they fay that Sarapis is nothing elfe but Pluto and Beata the daughter of Proferpina, as Archemachus of Hubœa, and Heraclitus of Pontus testifie; and he thinketh that the oracle in the city Canobus, is that of father Dis or Pluto. King Prolemæus furnamed Soter, that is to say, saviour, caused that buge statue or coloß of Pluto, which was in the city Sinope, to be taken from thence, not knowing, nor having seen before of what form and shape it was, but only that as he dreamed he thought, that he faw Sarapis, commanding him withal speed possible to transport him into Alexandria. Now the king not knowing where this statue was, nor where to finde it, in this doubtful perplexity related his vision aforesaid unto his friends about him, and chanced to meet with one Sofibius a great traveller and a man who had been in many places, and he said that in the city of Sinope he had seen such a statue, as the King described unto them. Whereupon Prolemæus sent Soteles and Dionyfius, who in long time, and with great travel, and not without the e-Special grace of the divine providence, stole away the faid Colofs and brought it with them: Now when it was come to Alexandria and there seen, Timotheus the great Cofmographer and Antiquary, and Manothron of the province Sebennitis, gueffed it by all conjectures to be the image of Pluto, and namely by Cerberus the hel-dog and the dragon about him, persmading the king that it could be the image of no other god but of Sarapis. For it came not from thence with that name; but being brought into Alexandria, it took the name Sarapis, by which the Heyptians doname Pluto. And yet Heraclitus verily the Naturalist

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Naturalist faith, that Hads, and Dronis, that is to fay, Pluto and Bacchus, be the same. And in truth when they are disposed to play the fools and be mad, they are carried away to this opinion. For they who suppose that Hads, that is to fay, Pluto, is faid to be the body and as it were the sepulcher of the soul, as if it seemed to be foolish and drunken all the while she is within it, me thinks they do allegorize but very baldly. And better it were yet to bring Eugenius, Theodidactus, and Bacchustogether; yea and to reconcile Sarapis unto Eugenius, in faying that after be bath changed bis nature, be became to have this denomination. And therefore this name Sarapis is common to all, as they know very well, who are profeffed in the facred religion of Eugenius. For we cught not to give eare and credit to the books and writings of the Phrygians, wherein we find, that there was one ( haropos the daughter of Hercules, and that of Isaiacus a fon of Hercules was engendred Hyle: neither yet to make account of Phylarchus who writeth, that Bacchus was the first, who from the Indians drave two becfes, whereof the one was mamed Apis, and the other Opis : That Sarapis is the proper name of bim who ruleth and embelisheth the universal world, and is derived of the word Sairein, which fome fay, fignifieth as much as to beautifie and adorne. For these be absurd toies delivered by Phylarchus : but more monstrous and senseles are their absurdities who write, that Sarapis. is no god, but that it is the coffin or sepulcher of Apis that is To called : as also that there be certain two leaved brasen gates in Memphis, bearing the names of Lethe and ocytus, that is to fay, oblivion and wailing, which being fet open when they enter and bury Apis, in the opening make a great found and rude noife : which is the caufe that we lay hand upon every copper or brason vessel when it resoundeth so, to stay the neise thereof. Tet is there more apparence of truth and reason in their opinion, who hold that it was derived.

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derined of these verbs osueds and o's which signifieth 10 move, as being that which moveth the whole frame of the world. The priests of the most part bold, that Sarapis is a word compounded of Opis and Apis together, giving this exposition withall, and teaching us, that we ought to believe Apis to be an elegant image of the foul of Opis. For mine own part, if Sarapis be an Ægyptian name, I suppose rather that it betokeneth joy and mirth : Ant I ground my conjecture upon this, that the Ægyptians ordinarily call the feast of joy and gladnesse termed among the Achenians Charmolyna, by the name of Sairei. For Placo himself faith, that Hads which signifieth Placo, being the fon of 'Eisos, that is to fay, of chamefastnesse, honour and reverence, is a milde and gracious god to those who are toward bim. And very true it is, that in the Ægyptians language, many other proper names are significant and carry their reason with them : as namely that infernal place under the earth, into which they imagine the foules of the dead do descend after they be departed; they call Amenthes, which term is as much to fay, as taking and giving; bus whether this word be one of those, which in old time came out of Greece and were transported thitber, we will confider and discusse better bereafter : Now for this prefents let us prosecute that which remaineth of this opinion now in band. For Eugenius and Beata of good Damons were translated into the number of the gods : And as for the puissance of Hyle oppressed and quelled, howbeit, panting as yet at the last gasp, and striving as it were with the pangs of death, they have certain ceremonies and facrifices, to pacify and appeale. Other feads also there be again on the contrary side wherein they infult over bim, debase and defame bim what they can: In fo much, as men of a ruddy colour they deride and make of them a laughing-flock. And as for the inhabitants of Coptos, they use at a certain feast to throw an Affe bea long down from the pitch of an bigb rock, becaule .

because Hyle was ruddy and of a red Assescolour. The Busiritants and Lycopolites forbear to found any trumpets, because they refemble the braying of an Asse: and generally they take an Affe to be an unclean beast and demonicall, for the refemblance in biew that it hath with him: and when they make certain cakes in their facrifices of the moneths, Payni and Phaophi, they work them in Paiftry with the print upon them of an Asse bound. Also in their solemn sacrifice to the Sun, they command as many as will be there to worfbip that god, not to wear any brooches or jewels of gold about their bodies, nor to give any meat or provender unto an Asse what need soever he have thereof. It feemetb alfo, that the Pythagorians themselves were of opinion, that Hyle was some Fiend or Demonicall power : for they fay that Hyle was borne in the even number of fix and fifty : again, that the triangular number or figure, is the puissance of Pluto, Bacchus and Mars: of the quaderangle, is the power of Rhea, Venus, Ceres, Vesta, and Juno: That of twelve Angels belongeth to the night of Jupiter: but that of fifty fix Angel is the force of Hyle, as Eudoxus hath left in writing. But the Ægyptians supposing that Hyle was of a Reddifb colour, doe kill for facrifice unto bim, Kine and Oxen of the fame colour, observing withall so precisely, that if they have but one haire black or white, they be not facrificeable : for they think fuch facrifices not acceptable, but contrariwife displeasant unto the gods, imagining they be the bodies which have received the foules of leved and wicked persons, transformed into other creatures. And therefore after they have curfed the head of such a facrifice, they cut it off and calt it into the river, at least waies in old time : but now they give it unto strangers. But the Ox which they mean to facrifice indeed, the Priests called Sphragifiæ, that is to fay, the fealers, come and marke it with their feal, which as Caftor writeth, was the image of a man kneeling, with his bands drawn back and bound bebinde

ninde him, and having a Sword set to his throat: Semblaity they use the name of an Asse also, as hath been said, for vis uncivill rudenesse and insolency, no lesse than in regard fbis colour, wherein be resembleth Hyle; and therefore be Ægyptians gave unto Ochus a King of the Perfians whom they bated above all others as most cursed and abominable, the firname of Affe : Whereof Ochus being advertiled and faying withall; this Affe shall devoure your Ox; caused presently their beef Apis to be killed and sacrificed, as Dinon bath left in writing. As for those who fay, that Hyle after he had lost the field, fled fix dayes journey upon an Affe's back, and having by this means escaped, begat two sons, Hicrofolymus and Judæus: Evident it is berein that they would draw the flory of the Jews into this. And thus much of the allegoricall conjectures which this doth afford. But now from another head, let us (of those who are able to difcourfe (omembat Philosophycally and with reason) consider first and formost, such as deal most simply in this behalf. And these be they that Jay, like as the Greeks allegorize that Saturn is time, Juno the aire, and the generation of Vulcan, is the transmutation of aire into fire; even so they give out that by Eugenius or Nature, who lyeth and keepeth company with Beaca; that is to fay, the earth: That Hyle is the fea, into which Nilus falling loofeth him felf, and is dispersed bere and there, unlesse it be that portion thereof, which the earth receiveth and whereby it is made fertill. And upon the river Nilus there is a facred lamentation, even from the dayes of Saturn : wherein there is lamenting, bow Nilus springing and growing on the left band, decar etb and is lost on the right : For the Ægyptians do think, that the east parts where the day appeareth, be the forefount and face of the world, that the North part is the right hand and the South part the left. This Nilus therefore, arifing on the left band, and lost in the fea on the right hand, is faid truly to have his birth and generation in the left fide,

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but his death and corruption in the right. And this is the reason why the priests of Ægypt have the sea in abomination, and term falt the fome and froth of Hyle. And aming those things which are interdicted and forbidden this isone, that no falt be used at the boord; by reason whereof they never falute any pilots or failers, for that they keep ordinarily in the (ea, and get their living by it. This alfo is one of the principal causes, why they abbor fishes; in such fort as when they would describe batted, they draw or purtray. a fifb : like as in the porch before the temple of Minerva within the city Sai, there was purirayed and engraven, an infant, an old man; after them a Falcon or fome (uch Hauk, and close thereto a fish, and last of all a river-borse : which Hieroglyphicks, doe (ymbolize and fignifie thus much in effect: O all yea that come into the world and go out of it : God bateth (hamele ffe injustice. For by the bauke they understand. God, by the fift hatred, and by the river-bor (e impudent violence and vilany, because it is said that be killeth bis father and after that, forceth his own mother and covereth ber. And femblably it fould seem, that the faying of the Pythagorians, who give out, that the Sea is a tear of Saturn, under covert words do mean, that it is impure and unclean. Thus have I been willing by the way to alledge thus much, although it be without the train of our design, because they fall within the compasse of a vulgar and common received bistory. But to return to our matter : the priests as many as be of the wifer and more learned fort, understand by Eugenius, not only the river Nilus, and by Hyle the fea: but alfo by the former, they fignifie in one word and fimply, all vertue and power that produceth moisfure and water, taking it to be the material cause of generation, and the nature generative of feed : and by Hyle they represent all deficeative vertue, all heat of fire and drine se, as the very thing that is fully opposite and adverse to bumidity : and hereupon it is, that they hold Hyle to be red of haire, and of skin yellop :

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low: and by the same reason they willingly would not encounter or meet upon the way men of that biew, no nor deight to p ak unto such. Contrariwise they feign Eugenius to be of a black colour, because all water, causeth the earth, clothes and clowds to appear black with which it is minuled. Also the moisture that is in young folk maketh their haire nack; but grissed hoarinesse, which seems to be a pale ellow, cometh by reason of siccity unto those who be past beir flower, and now in their declining age: also the Spring ime is green, fresh, pleasant and generative : but the latter leason of Autumne, for want of moisture, is an enemy to plants, and breedeth diseases in man and heast.

To speak also of that Ox or Beef named Menevis, which skept and nourisbed in Goffnen at the common charges of be City, confecrated unto Eugenius, and which some lay, pas the Sire of Apis; black be is of haire, and bonoured in Gecond degree after Apis. Moreover, the whole land of Egypt is of all others exceeding black, Juch a black I mean, s that is of the eye, which they call Chemiah, and they iken it to be the Heart; for bot and moist it is, and enlineth to the left and South parts of the earth, like as the eart lieth most to the left side of a man. They affirme dfo, that the fun and Moon are not mounted upon chaiots, but within bardges or boats continually do move and aile as it were round about the world; giving us thereby overtly to understand, that they be bred and nourished by noisture. Furthermore, they think, that Homer (like as Thales alfo) being taught out of the Ægyptians learning, loth hold and fet down this position; That water is the Eement and principle that engendreth all things : for they ay, that Eugenius is the Ocean, and Beata Tethys, as me would fay, the nur fe that sucketh and feederb the whole world. For the Greeks call the ejaculation or casting forth. of natural seed, Arussia, like as the conjunction of male and female Sunsoia: likewife 4105, which in Greek figni-

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fieth

fierba son, is derived of the word uswp, that is to fay, water, and vous betokeneth alfo to rain. Moreover, Barzabel they furname Hyes, as one would fay, the lord and ruler of the moist nature; and be is no other than Mercury. Furthermore, whereas we pronounce his name Eugenius, putteth it down Eugenius Theodida &us, saying, that he beard the very priests them slves of Ægypt to pronounce is fo. And thus verily calleth he the faid god in every place, not without good them of reason, having regard unto his nature and invention. But that Eugenius is the fame god, who (bould in all reason better know than your self, considering that in the city of Delphi you are the mistresse and lady Prioresse, as it were of the religious Thyans, and from your infancy bave been a votary and Nun confectated by your father and mother to the fervice of Eugenius. But if in regard of others, we must alledge testimonies, let us not meddle with their hidden secrets; howbeit, that which the priests do in publick when the inter Apis, having brought bis corps in a boat or punt, differeth not at all from the ceremonies of Baccus : for clad they be in flags skins, they carry javelins in their bands, they keep a loud crying, and Chaking of their bodies very unquietly, much after the manner of those who are transported with the favaticall and sacred fancy of Bacchus. And what reason else should there be, that many nations of Greece pourtray the statue of Bacchus with a buls head? and the dames among the Elians in their prayers and invocations do call unto bim, befeeching this god to come unto them with his Buls foot ? yea and the Argives commonly furname Bacchus, Bugenes, which is as much to fay, as the fon of a Cow, or engendred by abull: and that which more is, they invocate and call upon him out of the water with found of trumpets, cafting into a deep gulfe, a lambe, as to the Portier, under the name of Pylaochos. Their trumpets they bide within their javelins, called Thyrfi, according as Socrates bath written in his books of facred ceremonies

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eremonies. Moreoveer, the Titanical acts, and that bole, entier and facred night, accord with that which is eported as touching the dismembring of Eugenius, and be resurrection or renovation of his life: in like maner, bose matters which concern his burial. For the Ægyptians new in many places the sepulchres of Eugenius : and the )elphians think, they have the bones and reliques of Bachus among them, interred and bestowed neer unto the orale : and his religious priest celebrate unto him a secret sarifice within the temple of Apollo, when the Thyades obo are the Priestresses begin to chaunt the sonnet [One of be furnames of Bacchus. 7 Licnites. Now that the Greeks tre of opinion, that Bacchus is the lord and governour, nor f wine liquor only, but also of every other nature which is noist and liquid, the testimony of Pindarus is sufficient, when he faith thus : Bacchus

Taking the charge of trees that grow, Doth cause them for to bud and blow : The verdure fresh and beauty pure Of lovely fruits he doth procure.

And therefore it is, that those who ferve and worthip Eugenius are streightly forbidden and charged, not to destroy any fruitful tree, nor to stop the head of any Fountaine. And not only the river Nilus, but all water and moisture whatsoever in general, they call the effluence of Eugenius: by reason whereof, before their sacrifices they carry alwaies in procession a pot or pitcher of water, in honour of the said god.

They describe also a king and the Southern or meridional climat of the world, by a fig-tree leaf, which fig-leaf signifieth the imbibition and motion of all things : and besides, it seemeth naturally to resemble the member of generation. Also, when they solemnize the feast called Pamylitia, which

was instituted in the honour of Priapus, they shew and carry about in procession an image or statue, the genital member whereof, is thrice as bigg as the ordinary: for this god of theirs is the beginning of all things; and every fuch principle, by generation multiplieth it felf. Now, we are wont moreover to fay, Thrice, for many times ; to wit; a finite number for an infinite; as when we use the word, Teromanapes, that is to fay, Thrice bappy, for most happy; and Three bonds, for infinite; unless peradventure this ternary of threefold number was expressly and properly chosen by our ancients. For the nature of moisture being the principal that engendreth all things, from the beginning bath engendred these three elements or primitive bodies, Earth, tire and Fire, For that branch which is fet unto, to wit, that Typhon flung the genital member of Eugenius in the River, that Beata could not find it, but caufed one to be made to resemble it, and when she was provided thereof, ordained that it should be bonoured and carried in a folemne pompe ; tendeth to this, for to teach us, that the generative and productive ver ue of god, had moisture at the first for the matter, and by the means of the said bumidity, was mixed with those things that were apt for generation. Another branch there is yet, gowing to this, namely, that one Apopis brother to the Sun, warred against Kedemel; that Eugenius aided Kedemel and helped him to defeit his enemy; in regard of which merit be adopted bim for his son, and named bim Dionysus, that is to fay, Bacchus. Now the Muthology of this, as it evidently appeareth, accordeth covertly, with the truth of Nature : for the Ægyptians call the winde, Jupiter, unto which nothing is more contrary, than ficcity and that which is firy: and that is not the Sun, although some consanguia nity it bath unto it : but moisture comming to extinguish the extremity of that drine B, fortifieth and augmentsth those vapours, which nourish the wind and keep

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t in force. Moreover, the Greeks confectate the Ivy unto sacchus, and the fane is named among the Ægyptians, Chenofiris, which word, (as they say) signifieth in the Egyptian tongue, the plant of Eugenius: at least wife trifton who enrolled a colony of the Athenians, affirmeth bat the light upon an Epistle of Anaxarchus, wherein he ound as much; as also, that Bacchus was the som of a vater nymph, Naias. Other Ægyptians also there be, pbo hold, that Bacchus was the son of Beata, and that he was not called Mercury, but Arsaphes, in the letter Alpha, which word signifieth prowess or valour. And bus much giveth Hermæus to understand, in his first book. f Ægyptian acts; where he faith also that Eugenius by interpretation, is as much, as [ ileunG-] stout or mighty. Here I forbear to alledge Menasas, who referreth and ascribeth unto Epaphus, Bacchus, Eugenius, and Sarapis. I overpass Anticlides likewise, who affirmeth, that Beata was the daughter of Prometheus, and married unto Bacchus. For the very particular properties that we have said were in their feasts and sacrifices, yeeld a more cleer evidence and proof, than any allegations of witneffes what soever. Also they hold, that among the stars, the dogg or Sirius was confecrate unto Beata, the which star draweth the water. And they bonour the Lion, with whose heads, and having the mouth gaping and wide open, they adorne the dores and gates of their temples, for that the river Nilus rifeth

O. A. {The Sun and Leo figne, encounter make.

And asthey both hold and affirme. Nilus to be the effluence of Eugenius; even so they are of opinion, that the body of Beata is the earth or land of Ægypt; and yet not all of it, but so much as Nilus overfloweth, and by commixtion maketh fertile and fruitful: of which conjunction, they say, that

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that Orus was engendred, which is nothing elfe but the temperature and disposition of the aire, nourishing and maintaining all things. They fay alfo, that this Orus was nourished within the Mores neer unto the City Butus, by the goddels Latona : for that the earth being well drenched and watered, bringeth forth and nourisheth vapours, which overcome, extinguish, and repress (nothing so much) great ficcity and drynefs. Furthermore, they call the marches and borders of the land, the confines also of the coasts which touch the fea, Nephthys: and this is the reafon why they name Nephthys, Teleut a, that is to fay, final or last; and say that she was married unto Typhon. And when Nilus breaketh out and overtuneth his banks, fo, as be approachetb these borders, this they call the unlawful conjunction or adultery of Eugenius, Nephthys, the which is known by certain plants growing there, among which is the Melilot : by the feed whereof, faith the tale, when it was shed and left behinde, began Hyle to perceive the wrong that was done unto him in his mariage. And hereupon they Say, that Orus was the legitimate son of Iris, but Anubis was borne by Nephchys in bastardy. And verily in the succession of kings they record Nephthys married unto Hyle, to have been at first barren. Now if this be not meant of a woman, but of a goddess, they understand under these enigmatical speeches, a land altogether barren and unfruitful, by reason of hardness and stiffe solidity. The lying in wait of Hyle to surprise Eugenius, bis usurped rule and tyranny, is nothing else but the force of drines, which was very mighty, which dissipated also and Spent all that humidity that both engendreth and also encreaseth Nilus to that beighth As for that Queen of Æthiopia, who came to aid and affilt him, she betokeneth the Southerly winds comming from Athiopia : for when these have the upper hand of the Etesian windes, which blow from the North, and drive the clouds into Æthiopia, and 10

To hinders those showers and gluts of raine which powre out of the clouds, and make the river Nilus to smel : then Hyle bat is to fay, drouth, is faid to win the better, and to burn up all; and so having gotten the mastery clean of Nilus, who by reason of his weakness and feebleness, is driven in, and forced to retire a contrary may, he chafeth bim, poor and low into the sea. For whereas it is said, that Eugenius was shut fast within an ark or coffer, there is no other thing signified thereby, but this departure back of the water and the hiding thereof within the fea: which is the caufe alfo, that they fay, Eugenius ment out of fight, in the moneth. Achyr, and was no more seen ; at what time as when all the Etesian windes are laid and given over to blow, Nilus returneth into his chanell, leaving the land discovered and bare. And now by this time as the night groweth longer, the darkness encreaseth, like as the force of the light doth diminish and is impaired : and then the priests among many other ceremonies, testifying their fadness and beavie cheere, bring forth and shew a beef with golden bornes, whom they cover all over with a fine vaile of black filk, thereby to reprefent the heavy dole and mourning of the god defs for Eugenius : (for thus they think, that the faid beef is the image of Eugenius : and the vestment of black aforefaid, testifying the earth, doth fig= nifie Beata ) and this shew exhibit they four daies together, to wit, from the seventh unto the tenth following : And why? Foure things there be for which they make demonstration of grief and forrow : the first is the river Nilus, for that he seemeth to retire and faile : the second are the North-windes, which now are busht and still, by reasons of the Southern winds, that gaine the mastrie over them : the third is the day, for that now it waxeth shorter than the night: and last of all, the discovering and nakedness of the earth, together with the devesting of threes, which at the very fame time begin to shed and lose their leaves. After

this, upon the ninteenth day at night, they go down to the fea fide, and then the priests revested in their facred Stoles and habits, carrie forth with them, a confecrated cheft, wherein there is a vessell of gold, into which they take and powre fresh and potable water; and with that, all those who are present, set up a note and shout, as if they had found Eugenius again: then they take a piece of fatty fertile earth, and together with the water, knead and work it into a passe, mixing therewith most precious odors, perfumes and spices, whereof they make a little image in forme of the Moon croissant, which they deck with robes and adorne, shewing thereby evidently that they take these gods to be the substance of water and earth.

Thus when Eeata had recovered Eugenius, nourished Orus, and brought him up to some growth, so that he now became strengthned and fortified, by exhalation, vapors, mists and clouds, Hyle verily was vanguished, howbeit not flain, for that the goddes, which is the lady of the earth, would not permit and suffer, that the power or nature which is contrary unto moisture, should be utterly abolished : only she did slacken and let down the vehement force thereof, willing that this combat and sirife should still continue ; because the world would not have been entire and perfect, if the nature of fire had been once extinct and gone. And if this goe not currant among them, there is no reason and probability. that any one should project this affertion alfo, namely, that Hyle intimes past overcame one part of Eugenius : for that in old time, Egypt was fea : whereupon it is, that even at this day, within the m nes wherein men dig for mettals, yea, and among the mountaines, there is found great store of fea fish. Likewife, all the fountaines, wells and pits ( and those are many in number ) carry a brackish, faltish, and bitter water, as if some remnant or residue of the old sea were reserved, which ran thitker. But in process of time, Orus fubdued

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yle, that is to fay, when the feasonable raine came, hich tempered the excessive heat, Nilus expelled and rave forth the sea, discovered the champion ground, and led it continually more and more by new deluges and inidations, that laid somewhat still unto it. And hereof, e daily experience is presented to our eies; for me perceive en at this day, that the overflowes and rising of the river inging new mud, and adding fresh earth still by little id little, the sea giveth place and retireth : and as the rep in it is filled more and more, fo the superficies riseth gber, by the continual shelves that the Nile casts up; which mean , the fea runneth backmard : yea, the very le Pharos, which Homer knew by his daies to lie farr itbin the sea, even a daies sailing from the continent and rme land of Egypt, is now a very part thereof : not for at it removed and approached neerer and neerer to the nd; but becaufe the sea which was between, gave place no the river that continually made new earth with the ud that it brought, and so maintained and augmented e maine land. But these things resemble very neere, e Theologicall interpretations that the Stoicks give out : r they hold, that the generative and nutritive Spirit, is acchus; but that which striketh and divideth, is Heriles; that which receiveth, is Ammon ; that which ttreth and pierceth into the earth, is Ceres and Proferina; and that which doth penetrate farther and pass vorow the fea, is Neptone. Others, who mingle among atural causes and reasons, some drawn from the Mathecks, and privacipally from Astrology, think that Hyle is re Solar circle or Sphere of the Sun ; and that Eugenius what of the Moon; inafmuch as the Moon hath agenerave and vegetable light, multiplying that freet and comortable moisture which is is o meet for the generation of iving creatures, of trees and plants : but the Sun having tit a pure firy flame indeed without any mixture or re-

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batement at all, beateth and drieth that which the earth bringetb forth, yea, and what foever is verdant and in the flower ; infomuch, as by his inflamation he causeth the greater part of the earth to be wholly defert and inhabitable, and many times subdueth the very Moon. And therefore the Egyptians evermore name Hyle, Seth, which is as much to fay, as ruling lordly, and oppressing with violence. And after their manner they say, that Hercules fitting as it were upon the Sun, goeth about the world with him; and Mercurie likewife with the Moon : by reason whereof, the works and effects of the Moon resemble those acts which are performed by eloquence and wisdome : but those of the Sun are compared to such as be exploited by force and puissance. And the Stoicks fay, that the Sun is lighted and set on fire by the Sea, and therewith nourished: but they be the fountains and lakes which send up unto the Moon a milde, sweet and delicate vapour. The Egyptians fay that the death of Eugenius bapned on the feventeenth day of the moneth, on which day, better than upon any other, she is judged to be at the full : and this is the reason why the Pythagoreans call this day, The obstruction, and of all other numbers they most of abbor and detest it : for whereas sixteen is a number quadrangular or four-square, and eighteen longer one way than another; which numbers onely of those that be plain, happen for to have the ambient unities, that environ them equal to the spaces contained and comprehended within them ; seventeen, which falleth between, separateth and disjoineth the one from the other, and being cut into unequal intervals, distracteth the proportion jesquioerave. And some there be who say, that Eugenius lived, others that he reigned, eight and twenty years : for so many lights their be of the Moon, and so many daies doth she turne about the Earth : and therefore, in those ceremonies which they call the sepulture of Eugemius, they eut a peece of wood, and make a certain coffin THE GETTY RESEARCH INSIN

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r cafe in manner of the Moon croisant, for that as she ape reacheth neer to the fun, she becometh pointed and cornered, ntill in the end she come to nothing, and is no more seen. and as for the dismembring of Eugenius into fourteen peeces, they signifie unto us under the covert vaile of these pords, the daies wherein the said planet is in the mane, and decreaseth even unto the change, when she is renewed. gain. And that day on which she first appeareth, by affing by and escaping the raies of the Sun, they call an nperfect good : for Eugenius is a doer of good : and this ame signifieth many things, but principally an active and eneficial power, as they fay: and as for the other name Imphis, Hermæus saith, that it betokeneth as much as a enefaciour. Alfo, they are of opinion, that the risings nd inundations of the river Nilus, answer in preportion o the courfe of the Moon : for the greatest heigth that it roweth unto in the countrey Elephantine, is eight and wenty cubits; for so many illuminations there be, or daies, w every revolution of the Moon : and the lowest gage a-out Mendes and Xois, fix cubits, which answereth to be first quarter : but the mean between, about the City 1emphis, when it is just at the full, cometh to fourteen ubits, correspondent to the full Moon. They hold moreover, spis to be the lively image of Eugenius, and that he is ngendred and bred at what time as the generative light escendeth from the Moon and toucheth the Cow defirous of be male : and therefore Apis resembleth the formes of the 100n, baving many white spots obscured and darkened with the shadowes of black. And this is the reason, why they slemnize a feast in the new Moon of the moneth Phameoth, which they call the ingresse or enterance of Eugeius, to the Moon; and this is the beginning of the Spring eason: and thus they put the pomer of Eugenius in the Moon. They fay also, that Beata ( which is no other thing ut generation ) lieth with him; and so they name the Moon

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Moon, Mother of the world : faying, that fie is a double nature, male and female: female, in that she doth conceive and is replenished by the Sun: and male, in this regard, that the fendeth forth and sprinkleth in the aire, the feeds and principles of generation : for that the drie distemperature and corruption of Hyle, is not almaies Inperior, but oftentimes vanquished by generation, and how forver tied it be) and bound, yet it rifeth fresh again, and fighteth against Orus, who is nothing elfe but the terrestrial world, which is not altogether free from corruption, nor yet exempt from generation. Others there be, who would have all this Phylosophy covertly to represent no other thing but the eccliptes : for the Moon is ecclipted, when the is at the full directly opposite to the Sun, and commeth to fall upon the chadow of the earth : like as they fay, Eugenius was put into the cheft or coffer abovefaid. On the other side, she seemeth to hide and darken the light of the Sun, upon certain thirtieth daies, but yet doth not wholy abolish the fun, no more then Beata doth kill Hyle, but when Nephthys bringeth forth Anubis, Beata putteth ber felf in place: for Nephthys is that which is under the earth and unfeen; but Beata that which is above, and appeareth unto us: and the circle named Horizon, which is common to them both, and parteth the two hemispheres, is named Anubis, and inform refembleth a dog : for why? a dog feeth as well by night as by day: fo that it should seem, that Anubis among the Ægyptians hath the like power that Proferpina among the Greeks, being both terrestrial and calestial. Others there be, who think, that Anubis is Saturn, and because be is conceived with all things, and bringeth them forth, which in Greek, the word when fignifieth, therefore he is surnamed Kuwy, that is to fay, a dog. So that there is some hidden and mystical secret in it, that causeth Some, even still to reverence and adore a dog : for the time mas, when more worship was done unto it in Ægypt, than

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to any other beast; but after that Cambyses had killed Apis cut him in pieces. and flung the fame here and there, no other creature would come neer to tafte thereof, fave the dog only; whereupon be lost that prerogative and preeminence to be more honoured than other beasts. Others there are, who would have the shadow of the earth, which causeth the Moon to be ecclipsed when she entreth into it, to be named Hyle. And therefore me thinks, it were not amiss to say, that in particular there is not any one of these expositions and interpretations perfect by it self and right, but all of them together carry some good construction : for it is neither drought alone, nor winde, nor fea, nor yet darknefs; but all that is noifome and burtful what soever, and which hath a special part to burt and destroy, is called Hyle. Neither must we put the principles of the whole world into bodies that have no life and soule, as Democritus and Epicurus, doe : nor yet set down for the workman and framer of the first matter, a certain reason and providence, without quality (as do the Stoicks) such a thing as hath a subsistence before and above all, and commandeth all : for impossible it is, that one sole cause, good or bad, should be the beginning of all things together ; for God is not the cause of any evill, and the coagmentation of the world bendeth contrary wayes, like as the composition of a lute or bow, as Heraclicus faith, and according to Euripides,

No things can be by themselves good or bad : That things do well, a mixture must be had.

And therefore this opinion so very antient, is descended from Theologians and Lawgivers unto Poets and Philosophers, read, The Idea of the Law, bombeit, fo firmely grounded in the perswasion and beliefe of men, that bard it is to suppress or abolish the same; so commonly divulged not only in conferences, disputations, and ordinary

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dinary speeches abroad, but also in the facrifices and divine ceremonies of gods fervice, in many places, as well among the Barbarians as Greeks, to wit, that neither this world floteth and waveth at adventure, without the government of providence and reason, nor reason only it is that guideth, direcieth, and holdeth it (as it were) with certain helmes or bits of obeifance, but many things there be confused and mixed, good and bad together : or to speak. more plainly, there is nothing here beneath that nature produceth and bringeth forth, which of it felf is pure and fimple : neither is there [one drawer of two tuns, to difperse and disperse and distribute abroad the affaires of this world like as a Taverner or Vintner doth his wines or other liquors, brewing and tempering one with another. But this life is conducted by two principles and powers adverse one unto another; for the one leadet's us to the right hand directly, read The Holy Guide, the other contrariwife turneth us aside and putteth us back : and so this life is mixt, and the very world it felf, if not all throughout, yet at least wife, this beneath about the earth, and under the Moon, is unequall, variable, and subject to all mutations that possibly may be. For if nothing there is, that can be without a precedent caufe, and that which of it felf is good can never minister cause of evill; necessary it is, that nature bath some peculer cause and beginning by it self, of good as mell as of bad. And of this opinion are the most part of the ancients, and those of the wischt fort. For Some think there be two gods as it were of a contrary mystery and profession ; the one, author of all good things, and the other of bad. Others there be who call the better of them god; and the other Dæmon, that is to fay, divell, as Zoroastres the Magician did, who by report, was five thousand yeers before the warr of Troy. This Zoroaftres ( I fay ) named the good god Oromazes, and the other Asimanius. Moreover, he gave out, that the one

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efembled light, more than any fensible thing elfe whatoever: the other darkness and ignorance : also that there s on the mids between them, named Mithres : (and bereupon it is, that the Perfians call an intercessor or mediaor, Mithres.) He teacheth us also to facrifice unto the one of them, for petition of good things, and for thankefgiving : but to the other, for to divert and turne away singter and evill accidents. To which purpose they used to stamp in a marter a certain herbe which they callomimi. calling upon Pluto and the darkness : then temper they it with the blood of a woolfe which they have killed in facrifice: this done, they carry it away, and throw it into a darke corner, where the Sun never (hineth. For this conceit they have, that of herbes and plants, some appertain unto the good god, and others to the evill Damon or divell. Semblably, of living creatures, dogs, birds, and land urchins, belong to their good god : but those of the mater, to the evill fiend. And for this cause they repute those very happy, who can kill the greatest number of them. Howbeit these Sages and wisemen report many things of the gods : as for example, that Oromazes is engendred of the cleerest and purest light, and Arimanius of deep darknefs : also that they warre one upon another. And the former of these, created six other gods, the first of Benevolence; the second of Verity; the third of good discipline and publick Law; and of the rest behinde, one of Wisdome, another of Riches; and the fixth, which also is the last, the maker of joy for good and honest deeds. But the latter, that is to fay, Arimanius produceth as many other in number, concurrents as it were and of adverse operation to the former above named. Afterwards when Gromazes had augmented and amplified himself three times, he removed as far from the Sun, as the Sun is distant from the Earth, adoring and embelishing the Heaven with stark : and one Star above the rest be ordained to be the guide, mift elso

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mistress, and overfeer of them all, to wit, Sirius, that is to fay, the Dogge-star. Then after he had made four and twenty other gods, he enclosed them all with in an egge. But the other, brought forth by Arimanius, who were alfo in equal number, never ceased untill they had pierced and made a hole unto the faid smooth and polished egge : and so after that, evil things became mingled pell mell with good. But there will a time come predestined fatally, when this Arimanuis who brings into the world plague and famine, shall of necessity be rooted out, and carried through flesh to the eternity, even by them; and the earth shall become plain, even, and uniforme : neither shall there be any other but one life, and one common-wealth of men, all bappy and speaking one and the same language. Theopompus alfo writeth, that according to the wife Magi, thefe two gods must for three thousand yeers, conquer one after another, and for three thousand yeers be conquered again by turnes : and then for the space of another three thousand yeers, levey mutual warres, and fight battels one against the other, whiles the one shall subvert and overthrow that which the other hath fet up : untill in the end Pluto shall faint, give over, and be again an Angel of Light : then shall men be all in happy estate, they shall need no more food, nor cast any shadow from them; and that god who hath prought and affected all this, shall repose himself; and rest in quiet, not long ( I fay ) for a god, but a moderate time as one would say for a man taking his sleep and rest. And thus much as touching the Phylosophy devised by the Theomagio. Bie the Chald ans affirme that of the gods, whom they call Planets or wandring starres, two there be that are beneficial and dooers of good; two again mischievous and workers of evill; and three which are of a mean nature and common. As for the opinion of the Greeks, concerning this point, there is no man I suppose ignorant thereof: namely, that there be two portions or

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parts of the world, the one good, allotted unto Jupiter Olympius, that is to fay, Celefial; another bad, appertaining to Pluto infernal. They fay moreover, that the goddefs Harmonia, that is to fay, accord, was engendred of Mars and Venus: of whom, the one is cruell, grim, and quarrellous; the other milde, lovely, and generative. Now confider the Philosophers themselves, how they agree herein: For Heraclitus directly and difertly manneth warre, the Father, King, and Lord of all the world; saying, that Homer when he wisheth and praieth,

Both out of Heaven and Earth to banish warre, That God and Men, no more might be at jarre.

wist not bow (erre he was aware) be curfed the generation and production of all things, which indeed have their essence and being by the fight and antipathie in nature. He was ignorant that the Sun would not pass the bounds and limits appointed unto him; for otherwise the furies and curfed tongues which are the ministresses and coadjutress of justice would find him out. As for Empedocles, he saith, that the beginning and principle which worketh good, is love and amity, yea, and other whiles is called Harmonie by Merops: but the cause of evill,

Malice, hatred, cankred spight, Quarrell, debate, and bloody fight.

Come now to the Pythagoreans, they demonstrate and specifie the same by many names, for they call the good principle, one, finite, permanent, or quiet, straight or direct, odde, quadrat, or square, right and lightsome: but the bad, twain, infinite, moving, crooked, even, longer one way than another, unequal, left and darke, as if these pere the fountaines of generation. Anaxagoras calleth theme

them the minde or understanding and infinity. Aristorle termeth the one forme, the other privation. And Plato under darke and covert termes biding bis opirtion, in many places calleth the former of these two contraryprinciples, The fame, and the later, The other. But in the the bookes of his laws, which he wrot when he was now well stept in yeers, he giveth them no more any obscure and ambiguous names, neither describeth be them symbolically and by anigmatical and intricate names, but in proper and plain termes, be faith, that this work is not moved and managed by one fole caufe, but haply by many, or at least wife no fewer than twain : whereof the one is the creator and worker of good, the other opposite unto it and operative of contrary effects. He leaveth also and alloweth a third cause between, which is neither without soule nor reasonless nor yet unmoveable of it self, as some think, but adjacent and adherent to the other twain, howbeit enclining alwaies to the better, as having a defire and appetite thereto, which it pursueth and followeth, as that which hereafter we will deliver, shall shew more manifestly, which treatife shall reconcile the Ægyptian Theologie with the Greeks Philosophy, and reduce them to a very good concordance : for that the generation, composition, and constitution of this world is mingled of contrary powers, howbeit the same not of equal force : for the better is predominant : but impossible it is that the evill should utterly perish and be abolished, so deeply is it imprinted in the body and so far in bred in the soule of the universal world, in opposition almaies to the better, and to warre against it. Now then, in the foule, reason and understanding, which is the guide, and mistress of all the best things, is Eugenins. Also in the earth, in the windes, in water, skie and the stars, that which is well ordained, staied, disposed and digested in good fort, by temperate samfons and revolutions, the fume is called the defluxion of Eugenius, and the very apparent

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apparent image of him : Contrariwise, the passonate, violent; unreasonable, brutish, rash and foolish part of the foule, is, Hyle. Semblably in the bodily nature, that which is extraordinarily advantitious, wunhol ome and difeased, as for example, the troubled ayre and tempestuous indispofitions of the weather, the obscuration or ecclipse of the Sun, the defect of the Moon and her occulation, be as it mere the excursions, deviations out of course, and disparations : and all of them be Hyles ; as the very interpretation of the Ægyptian word fignifieth no lefs : for Hyle they name Seth, which is as much to fay, as violent and oppressing after a lordly manner. It importeth also many times reversion, and other whiles an infultation or supplantation. Moreover some there be who say, that one of Hyles familiar friends was named Pebæon. But Manethos affirmeth, that Hyle himself was called Bebon, which word by interpretation is as much as cohibition, restreint or impeachment, as if the puissance and power of Hyle, were to stay and withstand the affaires that are in good way of proceeding, and tend as they should doe, to a good end. And hereupon it is that of tame beasts they dedicate and attribute unto him, the most gross and indocible of all others, namely an affe: but of wilde beafts the most cruell and favage of all others, as the crocodiles and river-horfes As for the Lyon we have spoken before of him, In the city of Mercury, named Vergopolis, they shew unto us the image of Hyle, purtraied under the form of a river-borfe, upon whom fitteth an hauke, fighting with a ferpent. By the forefaid horse they represent Hyle, and by the hauke, the power and authority which Hyle having gotten by force, maketh no care oftentimes, both to be troubled and alfo to trouble others by his malice. And therefore when they folemnize a sacrifice, the seventh day of the moneth Tibi, which they call the comming of Beata out of Phœnicia, they devise upon their hallomed cakes for facrifice, a river-107 Es

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borfe, as if he were tied and bound. In the city of Apollo the manner and custome confirmed by law was, that every one must eat of a Crocodile : and upon a certain day they bave a folemne chafe and bunting of them, when they kill as many of them as they con, and then cast them all before the Temple : and they fay, that Hyle being become a Crocodile bath escaped from Orus; attributing all dangerous wicked beasts, all burtful plants and violent paffions unto Hyle, as if they were his workes, his parts or motions. Contrariwise they purtray and depaint unto us Eugenius by a scepter and an eye upon it : meaning by the eye forefight and providence, by the scepter authority and puisfance: like as Homer nameth Jupiter, who is the prince, lord and ruler of all the world: Hypatos, that is, soveraign, and Mestor, that is, foreseeing : giving us to understand, by soveraign, his supreme power, by foreseeing his prudence and wifdome. They represent Eugen us also many times by an bauke, for that the bath a wonderful cleere and quick fight, her flight also is as swift, and she is wont naturally to sustain ber self with very little food. And more than that (by report) when she flieth over dead bodies unburied, the casteth mould and earth upon their eyes. And look when soever the flieth down to the river for to drinke the fetteth up her feathers straight upright, but when she bath drunke the laieth them plane and even again, by which it appearetb that fafe the is, and hath escaped the Crocodile: For if the Crocodile seise upon her and catch her up, her pennache abideth stiff and upright as before: But generally throughout whereforver the image of Eugenius is exhibited in the forme of a man, they purtray him with the natural member of generation fiff and straight, prefiguring thereby the generative and nutritive vertue. The babiliment alfo, wherewith they clad his images is bright, shining like fire : For they repute the funne to be a body representing the power of goodness, as being the wishble matter ef

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f a spiritual and intellectuall substance. And therefore beir opinion deferveth to be rejected who attribute unto Iyle the sphere of the Sun, confidering that unto him proerly appertaineth nothing that is resplendent, healthfull nd comfortable, no disposition, no generation or motion, phich is ordered with measure or digested by reason : But feither in the aire or upon the earth there be any unfeafoable disposition of windes, of weather, or water, it hapeth when the primitive cause of a difordinate and indeerminate power commeth to extinguish the kinde vapours nd exhallations. Moreover in the facred hymnes of Eugeius, they invocate and call upon him who lieth at repofe idden within the armes of the Sun. Also upon the thirieth day of the monech Epiphi, they folemnize the feast f the nativity or birth of Orius eyes : at what time as the inn and Moon be in the same direct line : as being perwaded that not onely the Moon but the Sun also is the eye end light of Horus : Likewise upon the twenty eight day f the moneth Phaopi they celebrate another feast of the sunnes basons or staves, and that is after the Æquinox n Aucumne, giving covertly thereby to understand, that he Sun hath need of an appuy or supporter to rest upon ind to strengthen him, because his heat begins then to lecay and languish sensibly, his light also to diminish and lecline obliquely from us. Moreover about the folffice or middle of winter, they carry about his temple seven times z cow; and this procession is called the seeking of Eugenius or the revolution of the sun, as if the goddess then desired the waters of winter : And so many times they doe it, for that the course of the Sun, from the Winter folftice unto the Summer solftice is performed in the seventh moneth. It is said moreover, that Horus the son of Beara was the first who sacrificed unto the Sun, the fourteenth day of the moneth, according as it is written in a certain book. as touching the nativity of Horus : howfoever every day

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they offer incense and freet odors, to the fun three times : First at the fun rising, Rosin : secondly about noon, Myrrb's and thirdly at the fun fetting, a certain composition named. Kiphi. The mysticall meaning of which perfumes and odors I will bereafter declare : but they are perfwaded that in all this they worship and honour the fun. But what need is there to gather and collect a number of such matters as these? seeing there be some who openly maintain that Eugenius is filius folis Cæleftis, and that the Greeks call him Sireus, but the article which the Ægyptians put before, to wit, [O] is the cau se that so much is not evidently perseived : as alfo that Beata is nothing elfe but Filia Luna Celestis: and of ber images those that have bornes upon them, fignifie no other thing but the Moon croisfant : but fuch as are covered and clad in black; betoken those daies wherein she is hidden or darkened namely, when she runneth after the fun : which is the reason that in love matters they invocate the Moon. And Eudoxus bimfelf faith, that Beata is the president over amatorious folk. And verily in all these ceremonies there is probabilitie and likelihood of great truib. But to fay that Hyle is the fun, is fo abfurd, that we ought not fo much as give eare to those who affirme fo. But return we now to our former matter. For Beata is the feminine part of nature, apt to receive all generation, upon which occasion called she is by Plato, the nurse and Pandeches, that is to fay, capable of all : yea and the common fort name ber Myrionimus, which is as much to fay, as baving an infinite number of names, for that the receiveth all formes and shapes, according as it pleasetb that first reason to convert and turne ber. Moreover, there is imprinted in ber naturally, a love of the first and principal esfence, which is nothing elfe but the foveraign good, and at she desireth, seeketh, and pursueth aster, Contrariwise, she flieth and repelleth from her, any part and portion that proceedets from ill. And howfoever the be the subject matter; and

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and meet place apt to receive, as well the one as the other, yet of it felf, enclined be is alwaies rather to the better, and applietb ber self to engender the same; yea, and to diseminate and for the defluxion and fimilitudes thereof, wherein (be taketb pleasure and rejoyceth, when the bath conceived and is great there with, ready to be delivered. For this is a representation and discription of the substance engendred in matter, and nothing elfe but an imitation of that which is. And therefore you may see, it is not besides the purpose, that they imagine and devise the joule of Eugenius to be eternal and immortal : but as for the body, that Typhon many times doth teare, mangle, and abolish it, that it cannot be feen : and that Beata goeth up and down, and wandring bere and there, gathering together the dismembred pieces thereof, for that which is good and spiritual, by con-Sequence is not any waies subject to change and alteration; but that which is (enfible and material, doth yeeld from it felf certain images, admitting withall and receiving fundry proportions, formes, and similitudes, like as the prints and Stamps of seales set upon wax, doe not continue and remaine almaies, but are subject to change; alteration, diforder and trouble, and this same was chased from the superior Region, and sent down hither, where it fighteth against Horus whom Beata engendred sensible, as being the very image of the spiritual and intellectual world. And bereupon it is, that Hyle is said to accuse bim of bastardie, as being nothing pure and fincere, like unto his father, to wit, Reason, and Understanding; which of it felf is simple, and tot medled with any passion : but in the matter adulterate ind degenerate, by the reason that it is corporal. Howbeit, n the end the victory is on Mercuries fide, for bee is the liscourse of reason, which testifieth unto us, and sheweth bat nature bath produced this world material metamorphosed to the spiritual forme : for the nativity of Apollo, enendred between Beata and Eugenius, whiles the gods mere

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were yet in the belly of Rhea, symbolizeth thus much, that before the world was evidently brought to light and fully accomplished, the matter of reason, being found naturally of it self rude and unperfect, brought forth the first generation : for which cause they say, that god being as yet lame, was borne and begotten in darkness, whom they call the elder Horus. For the world yet it was not, but an image onely and defign of the world, and a bare tantafie of that which should be. But this Horus here is determinate, definit and perfect, who killeth not Hyle right out, but taketh from him his force and puissance that he can do little or nothing. And bereupon it is, that (by report) in the city Coptur, the image of Horus boldeth in one hand the general member of Hyle : and they fay be fides, that Mercury baving bereft him of his finews, made thereof ftrings for his barpe, and foufed them. Hereby they teach, that reafon framing the whole world, fet it in tune, and brought it to accord, (read The Harmony of the world) framing it of those parts which before were at jur and discord : howbeit removed not, nor abolished altogether the pernicious and burtful nature, but accomplished the veriue thereof. And therefore it is, that it being feeble and weak, wrought alfo (as it were) and intermingled or interlaced with those parts and members which be fubje Et to poffions and mutations; cauleth earthquakes and tremblings, excessive beates and extream drines, with extraordinary windes in the aire: besides thunder, lightnings and firie tempests. It impoiso. neth moreover the waters and windes, infesting them will pestilence, reaching up and bearing the head alost, as far a to the Moon, obscuring and darkning many times even the which is by nature clean and shining. And thus the Egyp tians do both think and fay, that Hyle sometime firook the eye of Ho: us, and another while plucked it out of h. bead and devoured it, and then afterwards delivered it a gain unto the Jun. By the Griking aforefaid, they mee anis

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enigmatically the wane or decrease of the Moon monethly : by the totall privation of the eye, they understand ber ecclipse and defect of light : which the fun doth remedy by relumination of her streight maies, as foon as she is gotten past the shade of the earth. But the principal and more divine nature is composed and confistetb of three things, to wit, of an intelle Etuall nature, of matter, and a compound of them both; which we call the world. Now those intellectual parts ; Placo nameth Ideas, the patternes also of the father : as for matter, be termeth it a mother, nurse, a foundation also and a plot or place for generation : and that which is produced of both, be is wont to call the iffue and thing procreated. And a man may very well conjecture, that the Ægyptians compared the nature of the whole world, especially to this, as the fairest triangle of all other. And Plato in his books of policy or common-wealth, seemeth also to have used the same, when he composeth and describeth bis nuptial figure : which triangle is of this fort : that the fide which maketh the right angle, is of three, the basis of four, and the third line called Hypotinula of five, equivolent in power to the other two that comprehend it : so that the line which directly falleth plumbe upon the base, muse answer proportionably to the male : the base to the female, and the Hypotanusa to the issue of them both : See The Harmony of the World. And verily, Eugenius reprefenteth the beginning and principle : Beata that which receivetb ; and Horus the compound of both. For the number of three is the first odde and perfect : the quaternarie is the first square or quadrate number, composed of the first even number which is two; and five resembleth parily the father, and in part the mother, as consisting both of two and three. See The holy Guide, lib. 2. And it should seem also that the very name They, which is the universal world, was derided of Tiepres ibat is to fay, five, and fo in Greek πεμπάσα. in old rime

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time signified as much as to number : and that which more is, five being multiplied in it felf, maketh a quadrate number, to wit, twenty five, which is just as many letters as the Ægyptians have in their Alphabet, and fo many yeers Apis also lived. And as for Horus, they used to call him Kaimin, which is as much to fay, as Jeen, for that this word is sensible and visible. Itis likewise is sometime called Mouth, otherwhiles Athyri or Methyer. And by the first of these names, they signifie a mother : by the second, the fair house of Horus, like as Plato termeth it to be the place capable of generation : the third is compounded of Full and the cause : for matter is full of the world, as being married and keeping company with the first principle, which is good, pure, and beautifully adorned. It (bould feem happly also, that the Poet Hefiodus, when he faith, that all things at the first, were Chaos, Earth, Tartarus and Love groundeth upon no other principle than those, which are fignified by these names, meaning by the Earth Ilis; by Love Ofiris; and by Tartarus Typhon; as me bave made demonstration. For by Chaos it seemes that be would understand some place and receptacle of the world. Moreover in some fort those matters require the fayings of Plato, which in his book entituled Sympoficum Socrates in/erred, namely, wherein he fetteth down the generation of Love : faying that Penia, that is to fay, poverty, defirous to have children, went and lay with Poros, that is to fay', riches, and flept with him, by whom she conceived with child, and brought forth Love; who naturally is long and variable; and begotten of a father who is geo', wife, and alsufficient; and of a mother who is poor, needy, and for want, desirous of another, and evermore seeking and following after it. For the forefaid Poros, is no other, but the first thing amiable, desireable, perfect and sufficient. As for Penia, it is matter, which of it self is evermore bare and needy, wanting that which is good, whereby

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whereby at length fbe is conceived with childe, after whom she bath a longing desire, and evermore ready to receive somewhat of bim: Now Horus engendred between them (which is the world) is no eternal, nor impossible, nor incorruptible, but being evermore in generation, be endevoretb by vicifitude of mutations, and by periodical paffion, to continue alwaies young, as if be should never die and peris. But of such discourses as these we must make use, not as of reasons altogether really sublisting : but so, as we take out of each of them, that which is meet and convenient to our purpose. When as therefore wee (ay matter, we are not to rely upon the opinion of some Philosophers, and to think it for to be a body without soule, without quality, continuing in it felf idle, and without all action what for we call oyle the matter of a perfume or ointment; and gold the matter of an image or fatue, or Telesmes which notwithstanding is not voide of all similitude : and even so we say, that the very soul & understanding of a man, is the matter of vertue and of science, which we give unto reason, for to bring into order, and adorne. And some there were, who affirmed the minde or understanding to be the proper place of formes, and as it were, the express mould of intelligible things: like as there be Naturalists who hold, that the seed of a woman hatb not the power of a principle serving to the generation of man, but standeth in stead of matter and nourisbment only: according unto whom, we also being grounded herein, are to think that this goddess having the fruition of the first and chief god, and conversing with him continualy, for the love of those good things and vertues which are in bim, is notking adverse unto him, but loveth him as ber true spouse and lawfull busband : and like as we say, that an honest wife, is so rare, that I am resolved never to mary because such a one is hard to be found upon Earth, who enjoyeth ordinarily the company of her husband, loveth him nevertheless, but hath still a mind unto him; even

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Jo giveth not she over to be enumoured upon him, allhough she be continually where he is, and replenished with his principall and most fincere parts. But when and where as Hyle in the end thrusteth himself between, and setteth upon the extream parts, then and there she seemeth to be sad and beavy, and thereupon is faid to mourn and lament, yea and to seek up certain reliques and pieces of Eugenius, and ever as fbe can find any, fbe receiverb and arraieth them clofe, like as again the produceth and bringeth forth other things to light of her felf. For the reasons, the Idex, and the influen-ces of God which are in heaven and among the stars and figures of Geomancy, doe there continue and remain : but those which be disseminate among the sensible and passible bodies, in the earth and in the (ea, diffused in the plants and living creatures, the same dying and being buried, doe many times revive and rife again fresh by the means of generations or Gamaes. And bereupon the faid Hyle thus much more, that cohabiteth and lieth with Nephthys, and that Eugenius also by stealth and secretly, keepeth company with her : for the corruptive and destroying power, doth principally possess the extream parts of that matter which they name Nephthys and death : and the generative and preferving vertue, conferretb into it little feed, and the fame weak and feeble, as being marred and destroyed by Hyle, unless it be fo much as Beata gathereth up and faverb, which the also nourisheth and maintaineth. But in one word, and to speak more generally, be is still better, as Plato and Aiistotle are of sopinion : for the naturall puissance to engender and to preserve, moveth toward him as to substance and being : whereas that force of killing and destroying moveth behind toward non Jubsistence which is the reason, that they call the one Beata that is to fay, a motion animate and wife; But like as shageneral name of all gods and godde fes, to wit, Theos. is derived dad 78 sears that is to fay of vifible Sos TS Storro, that

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that is to fay, of running; even so, both me and also the Ægyptians have called this goddefs Beata, of intelligence and motion together. Semblably Placo faith, that in old time, when they faid Beacon they meant Beata, that is to fay, facred; like as Noefis alfo and Phronefis, quali repoen, that is to fay, the stirring and motion of the understanding, being carried and going forward : and they imposed this word ownervas to those who have found out and discovered goodness and vertue : but contrariwife. have by reproachful names noted fuch things as impeach. binder and stay the course of natural things, binding theme fo, as they cannot go forward, to wit, nania, vice, arroeia, indigence, Suria, cowardife, and avia, grief, as if they kept them from "eva, or "edz, that is to fay, free progress and proceeding forward. As for Eugenius that is to fay, boly and facred; for he is the common reason or Idea, of things above in heaven, and beneath in the houses of Earth : of which, our ancients were wont to call the one fort, iseg. that is to fay, facred; and the other, dore, that is to fay, boly. The reason also which sheweth celestial things, and fuch as move upward, is called Anubis, and otherwhiles Hermanubis; as if the one name were meet for those above. and the other for them beneath : whereupon they facrificed unto the former a white cocke, and to the other a yellow or of faffron colour; for that they thought those things above, pure, simple and shining; but those beneath, mixed of a medley colour. Neither are we to marvell, that these termes are disguised to the fashion of Greek words; for an infinite number of more there be, which have been transported out of Greece with those men who departed from exile, and there remain untill this day as strangers without their native countrey : whereof fome there be which caufe Poetry to be flandred, for calling them into use, as if it spake barbarously, namely, by those who terme my Telesmes, Gamaes, Malhitriel, and Taphthaphtharra

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Phimerah, &c.and obscure words, Glottas. But in the books of Hermes or Mercury fo called, there is written, thus much concerning facred names, namely, that 'the power ordained over the circular motion and revolution of the Sun, the Ægyptians call Horus, and the Greeks Apollo: that which is over the wind, some name Eugenius, others Sarapis, and some again in the Ægyptian language Sothi, which fignifieth as much as conception or to be with childe: and thereupon it is, that by a little deflexion of the name, in the Greek tongue, that Canicular or Dogge-star is called Kuwe, which is thought appropriate unto Beata. Well I know that we are not to strive as toucking names, yet would I rather give place unto the Ægyptians about the name Sarapis than Eugenius, for this is a meere Greek word, whereas the other is a stranger : but as well the one as the other signifieth the same power of Divinity. And bereto accordeth the Ægyptian language; for many times they terme Beata by the name of Minerva, which in their tangue fignifieth as much, as I am come of my felf. And Hyle, as we have already faid, is named Seth- Eebon and Smy, which words betoken all, a violent stay and impeachment, a contrariety and a diversion or turning aside another way. Moreover, they call the loadstone or Sederitis, the bone of Horus ; like as iron the bone of Hyle, as Manethos is mine author : for as the eron feemeth other whiles to follow the faid load stone, and Fufferetb it felf to be drawn by it, and many times for it again, returneth back and is repelled to the contrary: even fo, the good and comfortable motion of the world endued with reason, by perswasive speeches doth convert, draw into it, and mollifie that hardness of Hyle : but otherwhiles again the fame returneth back into it felf, and is bidden in the depth of penurie and impossibility. Over and befides, Endoxus faith, that the Ægyptians devife of Jupiter this fillion, thatoth his legs being fo grown together

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together in one, that he could not goe at all, for very shame be kept in a desert wilderness : but Beata by cutting and dividing the same parts of his body, brought him to his found and upright going again. Which discourse giveth us covertly thus to understand, that the understanding and reason of God in it self going invisibly, and after an unfeen manner, proceedeth to generation by the means of motion. And verily, that brasen Timbrel which they founded and rung at the facrifices of Beata, named Sifrum, sheweth evidently, that all things ought oeredy, that is to fay, to bestir and shake, and never cease moving, but to be awakened and raifed, as if otherwise they were drowfie, lay asleep and languished : for it is said, that they turn back and repulse Hyle with their Timbrels aforesaid, meaning thereby, that whereas corruption doth bind and stay nature, generation again unbindeth and setteth it a work by the means of motion. Now the faid Siftrum being in the upper part round, the curvature and Absis thereof comprehendeth four things that are stirred and moved : for that part of the world which is subject to generation and corruption, is comprehended under the sphere of the Moon, within which, all things move and alter by the means of the four elements, Fire, Earth, Water and Aire. Upon the Ablis or rundle of the Siltrum toward the top, they engrave the forme of a cat with a mans face; but beneath, under these things which are shaken, one while they engrave the visage of Beata, another while of Nephthys; signifying by these two faces, nativity and death : for these be the motions and mutations of the elements. By the cat they understand the Moon for the variety of the skin, for the operation and worke in the night season, and for the fruitfulness of this creature : for it is said, that at first se beareth one kitling, at the second time two, the third time three, then four, afterwards five, and so to evens sothat in all she brings forth twenty eight, which

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are the daies of every Moon. And how foever this may seemstrange, yet for certain it is true, that the appuls of sights of these cats are full and large when the Moon is at full; but contrariwise, draw in and become smaller as the Moon is in the mane. As for the visage of a man, which they attribute unto the cat, they reprefent thereby the witty subtilty and reason about the mutations of the Moon. But to knit up all this matter in few words, reason would, that wee should think neither the fun nor the water, neither earth nor beaven to be Beata, or Eugenius; no more than exceeding drouth, extream heat fire and sea, is Hyle, but simply whatsoever in such things is out of measure and extraordinary either in excess or defect, we ought to attribute it unto Hyle: contrariwise, all that is well disposed, ordered, good & profitable, we must believe it to be the work verily of Beata, but the image, example and reason of Eugenius; which if wee bonour and adore in this fort, we shall not fin or do amiss : and that which more is, we shall remove and stay the unbelief and doubtfull scrupulosity of Eudoxus, who asked the reason, why Ceres had no charge and superintendance over Love matters, but all that care lay upon Beata, and why Bacchus could neither make the river Nilus to fwell and overflow, nor govern and rule the dead : for if we should alleady one generall and common reason for all, me deem these gods to have been ordained for the portion of good things, and whatfoever in nature is good and beautiful, it is by the grace and means of these deities; whiles the one yeeldeth the first principles, and the other receiveth and distributeth the same : by which means we shall be able to fatisfie the multitude, and meet with those mechanical and odious fellows; whether they delight in the change and variety of the aire, according to the fealons of the year, or in the procreation of fruits, or in feednefs and tillings, appropriating and applying the eto what bath been delivered of thefe gods; wherein they take plea.

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#### Ine Preface.

re, faying, that Engenius is interred, when the feed is vered in the ground ; that he reviveth and rifeth again light, when it beginnetb to fprut. And hereupon it is faid, at Beata when she perceiveth her self to be conceived id with childe, hangeth about her neck a prefervative e fixth day of the moneth Phaophi, and is delivered of arpocrates about the solftice of winter, being as yet unrfect, and come to no maturity in the prime of the first mers and buds : which is the reason that they offer unto ir the first fruits of Lentils new Sprung, and Solemnize e feast and holidaies of her childebirth and lying in after e Æquinox of the spring : for when the vulgar fort are this, they rest therein, take contentment, and beleeve straightmaies, drawing a probability for belief, out of dinary things which are daily ready at hand. And vely, berein there is no inconvenience, if first and formost rey make these gods common, and not proper and peculiar nto the Ægyptians, neither comprise Nilus only and re land which Nilus watereth, under these names, nor in aming their Meeres, Laketh and Lotes, and the nativity their gods, deprive all other men of those great gods, mong whom there is Nilus, nor Butus, nor Memphis; t nevertheless acknowledge and have in reverence the oddefs Beata, and other gods about her, of whom they ave learned not long fince to name fome with the Ægypan appellations : but time out of mind they knew their ertue and power, in regard whereof they have honoured. nd adored them. Secondly, which is a far greater matter, The end they should take beed and be affraid, lest ere they aware, they diffolve and diffipate these divine powers in ivers, winds, fowing, plowing and other paffions and alerations of the earth; as they do, who hold, that B3Chus is wine, Vulcan the flame of fire, and Proferpina as Cleanthes said in one place ) the spirit that bloweth and

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and pierceth thorow the fruits of the earth. A Poet ther, was, who writing of reapers and momers, said:

What time young men their hands to Ceres put, And her with hooks and fithes by piece meale cut.

And in no respect differ they from those, who think the failes, cables, cordage and anchor, are the pilot; or that the thred and yarne, the warpe and woofe, be the weaver : or that the goblet and potion cup, the Ptisane or the Mede and bonied water, is the Physitian. But verily in so doing, they imprint, absurd and blasphemous opinions of the gods, tending to Atheisme and impiety, attributing the names of gods unto natures and things senseless, liveless and corruptible, which of necessity men use as they need them, and can not chuse but marr and destroy the same. For we must in no wife think, that these very things be gods; for nothing can be a god which hath no foul, and is subject to man and under his hand : but thereby we know that they be gods who give us them to use, and for to be perdurable and sufficient: not these in one place, and those in another, neither Barbarians nor Greeks, neither Meridional nor Septentrional, but like as the Sun and Moon, the heaven, earth and sea, are common unto all, but yet in divers places called by fundry names : even so of one and the same intelligence that ordereth the whole world, of the fame providence which dispenseth and governeth all, of the ministeriat powers subordinate over all, fundry honors and appellations according to the diversity of laws have been appointed. And the priests and religious, professed in such ceremonies, use mysteries and facraments, some obscure, others more plain and evident, to train our understanding to the knowledge of the Deity : howbeit, not without perill and danger ; for that some milling the right way, are fallen into superstition; and others avoiding superstition as it were a bogge

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rquagmire, have run before they could take heed, upon be rock of impiety. And therefore, it behoveth us in bis case especially to be inducted by the direction of Philosophy bich may guide us in these boly contemplations, that we ray worthily and religiously think of every thing said nd done; to the end, that it befall not unto us as unto " [heodorus, who faid, that the docirine which he tendered and reached out with the right hand, some of his schollars eccived and took with the left ; even so, by taking in a prong sense and otherwise than is meet and convenient, hat which the lawes have ordained touching feasts and sarifices, we grosly offend. For, that all things ought to ave a reference unto reajon, a man may see and know by bemselves : for celebrating !a feast unto Mercurie the ineteenth day of the first moneth. they eat bony and figges, aying withall, this Motto Sweet is the trueth. As to bat Phylactery or prefervative, which they call Beata to peare when she is with childe, by interpretation it signifieth, true voice. As for Harpocrates, we must not imagine im to be some young god, and not come to ripe yeeres, or yet a man: but that he is the superintendant and reformer of mens language as touching the gods, being yet new, unperfect, and not distinct nor articulate; which is be reason, that he holdeth a seale ring before his mouth, is a fign and marke of taciturnity and filence. Also in be moneth Mesori, they present unto him certain kindes of Pulse, saying withall, The tongue is Fortune: The tongue is Damon. Now of all plants which Æg pt bringeth forth, they conficrate the Peach-tree unto him especially, because the fruit resembleth an heart, and the leafe a tongue : For all those things which naturally are in man, there is nothing more divine than the tongue and speech, as touching the gods principally, neither in any thing commeth he neerer unto beatitude : and therefore I advise and requi.e every man who repaireth hither and commeth down

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to this Oracle, to entertain holy thoughts in his heart, and to utter feemly words with his tongue, whereas the common fort of people in their publick feasts and folema processions doe many ridiculous things, notwithstanding they proclaim and pronounce formally by the voice of the Crier and Bedile in the beginning of such solemnities, to keep silence or speak none but good words : and yet afterwards they ceafe not, but to give out most blasphemous speeches, and to think as basely of the gods. How then shall men behave and demean themselves in those beavy and mournfull sacrifices from whence all mirth and laughter is banifhed : if it be not lamful either to omit any thing of the accustomed and usual ceremonies, or to confound and mingle the opinions of the gods with absurd and false suspicions ? The Greeks doe many semblable things unto the Ægyptians even in maner at the very same time : For at Athens in the feast called Thesmophoria to the bononr of Ceres, the women do fait, fitting upon the ground : And the Bootians make arifling and removing of the boufes of Achæa; naming the feast enargen, that is to say, odious : as if Ceres were in heaviness and serrow for the descent of her daughter Proferpina into bell : and this is that moneth wherein the stars called Pleiades appear, and when the husbandmen begin to fow, which the Ægyptians name Athyr the Athenians Pyanephon, and the Bootians Damatrics, as one would fay Cerealis. And Theopompus writeth, that the people inhabiting westward, do both think and also call the Winter Saturn, the Summer Venus and the Spring Proferpina : and that of Saturn and Venus all things be engendred. The Phrygians alfo imagining that God fleepeth all Winter, and lieth awake in Summer ; thereupon celebrate in the one feason, the feast of lying in bed and fleeping; in the other of experrection or waking, and that with much drinking and belly chere. But the Paphlagonians say, that he is bound and kept in

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ward as a prisoner during Winter, and in the Spring inlarged again and fet at liberty, when he beginneth to ftir and move. Now the very time giveth us occasion to suspect, that the heavy countenance and austerity which they shew, is because the fruits of the earth be then hidden : which fruits our ancients in time past never thought to be gods, but the profitable and necessary gifts of the gods, availing much to live civilly, and not after a favage and beaftly manner. But at what time of the year as they fam the fruits from the trees to fall and faile at once; and those which themselves had somen, with much adoe, by little and little opening and cleaving the earth with their own bands and so covering and billing the same, without any assigned bope what would betide thereupon, and whether the same would come to any proof and perfection or no, they did many things like unto those that commit dead bodies to the earth, and mourn therefore. Moreover, like as we say, that he who buyeth the bookes of Plato, buyeth Plato : and who is the actour of Menandres comedies, is faid to act and play Menander : Semblably, they did not spare and forbear to give the names of the celestiall gods unto their gifts and inventions, bonouring the same with all reverence, for the use and need they had of them. But they who come after taking this grosely and foolishly, and upon ignorance unskilfully returning npon the gods the accidents of their fruits; not only called their presence and fruition, the nativity of the gods; and their absence or want of them, the death and departure of the gods; but also believed so much and were personaded fully so : In such wise, as they have filled themselves with many absurd, leved and confused opinions of the said gods. And yet verily, the error and abfurdity of their opinions they had evidently before their eyes presented by Xenophanes the Colophonian, or other Phylosophers after him, who admonished the Ægyptians, that if they reputed them gods,

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#### I he Pretace.

gods, they should not lament for them : and if they mourned they should not take them for gods : as also that it was rediculous, mockery, in their lamentations to pray unto them for to produce new fruits and bring them unto perfection for them, to the end that they might be confumed again and lamented for. But the cafe stands not fo : for they bemaile the fruits that are gone and spent, but they pray unto the gods the authors and give s thereof, that they would vouch fafe to bestow upon them new, and make them grow in supply of those which were perished and lost. Right well therefore was it faid of the Phylosophers, that those who have not learned to beare and take words aright, receive also and use the things themselves amils : as for example, the Greeks who were not taught nor accustomed to call the statues of brass and stone painted images or Telesmes: and afterward were so bold, as to say, that Lachares despoiled and stripped Minerva out of ber clothes, and that Dyonifius the tyrant polled Apollo who bad a perrywic's or bush of golden haire ; also that Jupiter Capitolinus during the civill warrs was burnt and consumed with fire. And thus they see not, how in so doing they draw and admit false and erroneous opinions which follow upon such manner of speeches. And herein the Ægyptians of all other nations, have faulted most, about the beafts which they honour and worship. For the Greeks verily in this point both beleeve and also speak well, saying that the dove is a bird facred unto Venus, the dragon to Minerva, the raven or crow to Apollo, and the dog to Diana, according to that which Euripides faid;

The goddefs Diana fhining by night,

In a dogs portraict will take much delight, But the Ægyptians, at least wise the common sort of them, worshiping and homouring these very beasts as if they were gods themselves, have not only pestered with laughter and ridiculous mockery their Lyturgie and divine service, (for ignorance

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ignorance and folly in this cafe is the least fin of all others ) but also there is crept into the midst of men a strong opinions which hath so farre possessed the simple and meaker sort; a that it bringeth them to mere superstition. And as for such as be of more quick and witty capacity, and who besides are more audacious, those it driveth headlong into beasily cogitations and Athistical discourses : And therefore I hold it not amis, curfarily and by the way to annese hereto such things as Geomancy teacheth. For to fay, that the gods for feare of Hyle were turned into these creatures, as if they thought to hide themselves within the bodies of the black forkes calledo Ibides, of doggs and bamks, is a wonderful mistery to the Common reader Likewise to bold, that the foules of these who are departed, so many as remain still in being, are to come into flesh again onely in the bodies. And as for those who will seem to render a civill and politick reason bereof ; some give out that Eugenius in a great expedition or voiage of his, having divided his armie into many parts ( Such as in Greek are called hoxos and tages, that is to fay, bands and companies ) he gave unto every of them for their feveral enfignes the portrastures and images of Geomancy: and each band afterwards honoured their own, and had in reverence as some boly and acred thing. Others affirme, that the kings who succeedd after Eugenius, for to terrify their enemies went forth o battel, carrying before them, the figures of Geomancy nade in gold and filver, upon their armes. Some there be gain, who alledge, that there was one of these their subile and fine headed kings, who knowing that the Egyp: iins of their own nature were lightly disposed, ready to evolt and given to change and innovations, also that by eason of their great multitude, their power was hardly to e restrained and in manner invincible, in case they joyned ogether in counfell and drew joyntly in one common line, therefore Ť.

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therefore be fowed among them a perpetuall superstition, which gave occasion of differtion and enmity among them that never could be appealed : For when he had given commandement unto them, fort o have in reverence those Telesmes which naturally disagreed and warred together, even such as were ready to destroy those that carry them whiles every one endevoured alwaies to succour and maintain their own, and were moved to anger if any wrong or difpleasure were done to those which they affected; they fell together themselves by the eares, ere they were aware and killed one another, for the enmity and quarrel which was between those figures whom they adored, and so fostered mutual and mortal batred. For even at this day, of all the Ægyptians the Lycopolitans only, eat mutten, becaufe the wolfe whom they adore as a god is enemy unto sheep, because their figures are opposite. And verily in this our age, the Oxyrinchites, becaufe the Cynopolites, that is to fay, the inhabitants of the city Cynopolis, eat the fish named Oxyrincho, that is to say, with the sharp becke, whenfoever they can entrap or catch a dogge, make no more adoe but kill bim for a sacrifice and eat bim when they have done. Vpon which occasion having levied warr one against the other, and done much mischief reciprocally, after they had been well chaftifed and plagued by the Romans, they g ew to attonement and composition. And for as much as many of them do lay, that the soule of Hyle departed into these beasts, it seemeth that this fiction importeth thus much, that every brutish and beastly nature commeth and proceedeth from some evil Genius; and therefore to pacifie him that he doe no mischief, they worship and adore these beasts And if peradventure there happen an great drought or contagious heat, which causeth pestilen maladies or other unufual and extraordinary calamities the priests bring forth some of those Telesmes which the ferv

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ferve and bonour in the dark night, without any noife in great filence, menafing them at the first and putting them in fright Now if the plague or calamity continue still, they kill and facrifice a sheep, thinking this to be a punishment and chastifement of the said evill damon, or else some great expiation for notable finnes and transgressions. For in the city verily of Idithya, as Manethos maketb report, the manner is to burne men alive, whom they called Hylijs whose ashes when they had boulted through a tamise, they scattered abroad, untill they were reduced to nothing : But this was done openly at a certain time in those daies which are called Cynades or Canicular. Mary, the immolation of these beasts, which they accounted facred, was performed secretly and not at a certain time or upon prefixed daies, but according to the occurrences of those accidents which hapned. And therefore the commons people neither knew nor faw ought, but when they solemnize their obsequies and funerals for them, in the presence of all the people they shew some of the other beasts and throw them. together into the sepulcher, supposing thereby to vex and gall Hyle, and to repress the joy that he bath in doing mischief. For it seemeth that Apis with some other beasts was confecrated to Eugenius : howfoever they attribute many more unto him. And if this be true, I suppose it importeth that which we seek and search all this while, as touching those which are confessed by all, and have common bonours : as the forefaid storke Ibis, the hauke and the Babian or Cynecephalus, yea and Apis bimself, for fo they cal the goat in the City Mendes. Now there remainetb utility and symbolization bereof : considering that some participate of the one, but the most part of both. For as touching the goat, the theep and the Ichneuman; certainit is, they bonor them for the use and profit they receive by them : like as the inhabitants of Lemnos honor

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the birds called Corydali, because they find out the locusts nests and quash their egges. The Thessalians also have the storkes in great account, because whereas their country is given to breed a number of serpents, the said storks when they come, kill them up all. By reason whereof they made an Edici, with an intimation, that who foever killed a storke should be banished his country. The serpent Aspis also, the Wezill and the Flye called the Betill they reverence, becausethey observe in them I mot not what little flender images ( like as in drops of water we perceive the resemblan e of the sun ) of the divine power. For manythere be even yet, who both think and fay, that the male Wezill engendreth with the female by her eare, and that she bringeth forth her young at the mouth : which symbolizeth as they say, and representeth the making and generation of speech. As for the beetils, they hold, that throughout all their kinde there is no female, but all the males do blow or calt their seed into a certain globus or round matter in forme of bals which they drive from them, and roll to and fro contrariwaies, like as the fun, when be moveth himself from the west to the east, seemeth to turn about the heaven clean contrary The Aspis also they compare to the planet of the sun, because he doth never age and wax old, but moveth in all facility, readiness and celerity without the meanes of any instruments of motion. Neither is the Crocodile fet fo much by among them, with ut some probable cause, for they say that in some respect be is the very image representing god: as being the only creature in the world which bath no tongue : for as much as divine speech needeth neither voice nor tongue :

> But through the paths of Juffice walks with ftill and filent pace :

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Directing right all mortall things, in their due time and place.

And of all beasts living within the water, the Crocodile onely (as men say ) hath over his eyes a certain thin filme or transparent webbe to cover them, which cometh down from his forebead in such sort, as that be can see and not be seen, wherein be is conformable and like unto the foveraign of all the gods. Moreover look in what place the female is discharged of her spawn, there is the utmost marke and limit of the rising and inundation of Nilus: for being not able to lay their egges in water, and affraid withall to fit far off, they have a most perfect and exquisit forefight of that which will be; infomuch as they make use of the rivers approach when they lay: and whiles they fit and cover their egges be preserved drie, and are never drenched with the water, A hundred egges they lay, in somany daies they batch, and as many yeers live they, which are longest lived : And this is the first and principal number that they use who treat of celestial and terrestrial matters. Moreover, as touching those beasts which are honored for both causes, we have spoken before of the dogge : but the Ibis or black storke, besides that it killeth those serpents whose prick and sting is deadly, the was the first that taught us the use of that evacuation of clensing the body by cliftre, which is foordinary in Physick: for perceived she isto purge, clense, and mundifie ber self in that sort: whereupon the most religious priests, and those who are of reatest experience, when they would be purified, take for beir boly water to sprinkle themselves with, the very same out of which the Ibis drinketh, for the never drinks of mpoisoned and infected water, neither will she come neer into it. Moreover with her two leggs standing at large me from the other, and her bill together, the maketh an f 3 absolute

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absolute triangle with three even fides, besides the variety and speckled mixture of her plume confisting of white feathers and black, representeth the Moon when she is past the full. Now we must not marvel at the Ægyptians, for pleasing and contenting themselves in such representations and fimilitudes, for even the Greeks themfelves as well in their pictures as other images of the gods, melted and wrought to any mould, used many times such resemblances : for one Telesme in Creta they had of Jupiter without ear es, because it is not meant for him who is lord and governour of all, to have any instruction by the hearing of others unto the image of Pallas. Phidias the Imager fet a dragon; like as to that of Venus in the city of Elisa Tortoile : giving us by this to understan', that maidens had need of guidance and good custodie, and that married women ought to keep the house and be filent. The three forked mace of Neptune, signifyeth the third place, which the sea and element of water boldeth, under heaven and aire; for which caufe they called the fea Amphitrite, and the pettie, and the pettie sea-gods Tritons. Also the Pythagoreans have highly honoured the numbers and figures Geometrical and Geomantical by the gods names: for the triangle with three equal fides they called Pallas, borne out of Jupicers braine, and Tritogenia, for that it is equally divided with three right lines, from three angles drawn by the plume. One or unitie they named Apollo.

> As well for his perfwafive grace ; as plain fimplicitie, That doth appear in youthful face, and this is unitie.

Two, they termed Contention and boldness : and three

Fuffice.

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Justice. Read the Holy Guide, lib. 2. For whereas to offend and be offended, to doe and to suffer wrong, come the other by defect, just remaineth equally between in the midest. That famous quaternarie of theirs, named Tetractys, which configteth of four nines, and amounteth to thirty fix, was their greatest oath, forife in every mans mouth, and they called it the World, as being accomplished of the first foure even numbers, and the first four odday compounded into one together. If then the most excellent and best renouned Philosophers, perceiving in things which bave neither body nor soule, some type and figure of deitie, have not thought it good to neglect or despise any thing berein, or passit over without due bonour, 1 suppose me ought much less so to doe in those properties and qualities which are in natures fensitive, having life, and being capable of paffions and affections, according to their inclinations and conditions And therefore we must not content our selves and rest in the worshiping of these and such like Telesmes by facrificing Beasts opposite, but by them adore the divinitie that shineth in them, as in most cleere ind bright mirrors, according to nature, reputing them, rimaies as the instrument and artificial workmanship of Fod, who ruleth and governeth the universal world : neiher ought we to thinke, that any thing void of life, and lestitute of sense, can be more worthy or excellent than bat which is endued with life and senses : no not although uman hung never so much gold or a number of rich emeauds about it : for it is colours, figures, and polished bodies hat Genii doe inhabite in : but what soever doth not paricipate life, nor is by nature capable thereof, is of a more base and abject condition than the very dead. But that tature which liveth and seeth, which also in it felf hath be beginning of motion and knowledge of that which is roper and meet, as alfo that which is strange unto it, the (ame

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Same (I fay ) bath drawn some influence and portion of that wise providence, whereby the universal world is gowerned, as Heraclitus saith. And therefore the deity is no less represented in such natures, than in works made of brass and stone, Thus much of that opinion, as touching the knowledge of Genii, which I approve for best, and the facrificing of beasts to Telesmes, as is taught in the following books of Geomancy.

Moreover the babilliments of Beata be of different tinciu es and colours : for her whole power confisteth and is employed in matter which receiveth all fo mes, and becometh all manner of things, to wit, light, darknefs, day, night, fire, water, life, death, beginning and end. But the robes of Eugenius have neither shade nor variety, but are of one simple colour, even that which is lightfome and bright. For the first and primitive cause is simple ; the principle or beginning, is without all mixture, as being (piritual and intellegible. Whereupon it is that they make shew but once for all of his babiliments, which when they have done they lay them up again and bestow them safe and keep them so straightly, that no man may see or bandle them : whereas contrariwise they use those of Beata many times : For that sensible things be in usage, and seeing they are ready and ever in hand, and be subject evermore. to alternative algerations, therefore they be laid abroad and displaied, for to be seen often. But the intelligence of that which is spiritual and intellectual, purc, simple, and holy, shining as a flash of lightning, offered it self unto the soule but once, for to be touched and seen. And therefore Plato and Aristotle call this part of Phylosophy, Emonlundu, for that those who discourse of reason, have passed beyond all matters subis & to mingled and variable opinions, leap at length to the contemplation of this first principle, which is simple, and 730日

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not material: and after they have in some sort attained to the pure and sincere truth of it, they suppose that their Phylosophy as now accomplished is come to final perfection. Andthat which the priests in these daies are very precise and wary to shew, keeping it hidden and secret with so great core and diligence, allowing not so much as a sight thereof fecretly and by the way : alfo that this god aigneth and ruleth over the dead, and is no other, than be whom the Greeks name Hades and Pluto: the common people not understanding bow this is true, are much troubled; thinking it very strange that the boly and facred Eugenius should dwell within or under the Earth, where their bodies lie who are thought to be come unto their finall end. But he verily is most farre removed from the earth, without stain or pollution, pure and void of all substance or nature, that may admit death or any corruption what soever. Howbeit the soules of men, so long as they be here beneath clad within bodies and passions, can have no participation of God, unlefs it be fo much onely as they may attain unto the intelligence of, by the study of Phylosophy, and the same is but in manner of a darke dream. But when they shall be delivered from these bonds, and pass into this holy place where there is no passion, nor passible forme: then, the Same god is their conductiour and king : then they cleave unto him, as much as possibly they can : him they contemplate and behold without Satietie : desiring that beauty which is not possible for men to utter and express : whereof according to the old Authors. Beata was alwaies inamoured : and baving purfued after it untill she enjoyed the same, she afterwards be came replenished with all goodnefs and beauty that here may be engendred. And thus much may suffice for that sense and interpretation which is most beseeming the gods. Now if we must besides, speak as I promised before ; of the incense and odors which are burnt

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burnt every day : let a man consider first in his minde, and take this with him, that the Ægyptians were men evermore most studious in those matters which made for the health of their bodies, but principally in this regard, they had in recommendation, those that concerned the ceremonies of divine service in their sanctifications and in their ordinary life and conversation, wherein they have no less regard unto bolfomeness then to wholiness : For they think it neither lawfull nor befeeming to ferve that effence which is altogether pure, every way found and impolluted, either with bodies or foules corrupt with inward fores and subject to secret maladies. Seeing then, that the aire, which we most commonly use, and within which we alwaies converse, is not evermore alike disposed," nor in the same temperature : but in the night is thickned and made grofs, sobereby it comprisetb and draweth the body into a kind of sadness and pensiveness, as it were overcast with darke mists and weighed down: so soon as ever they be up in a morning to their Telesmes, they burne incense by kindling Rofin, for to cleanfe and purifie the aire by this rarefaction and subtilization, awaking as it were and raising by this meanes, the inbred spirits of our bodies, which were languishing and drow fie : for that in this order there is a forcible vertue, which vehemently striketh upon the senses. Again, about noon, perceiving that the Sun draweth forcible out of the earth by his beat, great quantity of strong vapours, which be intermingled with the aire, then they burn myrb: For the heat of this aromatical gum and odor is such, as that it dissipateth what soever is gross. thick and muddy in the aire. And verily in the time of pestilence Physitians think to remedy the same by making great fires, being of this opinions that the flame doth subtiliate and rarefie the aire : which it effecteth! no doubt the better in cafe they burne freet wood, as of the Cypress trees, Q.f

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of Juniper, or Pitch tree. Now they fay the Gath of those hat sweare, infect the aire with plagues, for the Genii vill not suffer fins to come among them And hereupon reported it is that the Physician Acron, when there raigned r grievous plague at Athens, wan a great name and reputation, by caufing good fires to be made about the fick perfons: for he faved many by that meanes. And Placo writeth that the sweet scents and good smells of perfumes, pintments, flowers and fragrant medowes, serve no less for health than for delight and pleasure. For that by their beat and mildeness they gently diffolve and open the subtance of the braine, which naturally is cold and as it were congealed. Again, if it be fo, that the Ægyptians call myrrh, in their language Ball, which if a man interpret, fignifieth as much as the discussing and chasing away of idle talke and raving; this also may ferve for a testimony to confirme that which we fay. As for that composition among them named Ciphi, it is a confection or mixture receiving sixteen ingredients. For there into it, hony, wine, raifins, cyperous, rofin, myrrh, afpalathus and fefeli. Moreover the fweet rufh Schænos, Bitumen, Mosse, and the dock : Besides two forts of the juniper berries, the greater and the left, Cardamomum and Calamus. All these speeches are compounded together not at a venture and as it commeth into their heads : but there be read certain facred writings unto the Apothecaries and Perfumers, all the while that they mix them. As for this number although it be quadrate, and made of a square and only of the numbers equal, maketh the space contained within equal to his circumference, we are not to think that this is any way material to the vertue thereof: but most of the simples that goe to this composition being aromaticall, cast a pleasant breath from them and yeeld a delectable and wholfome vapour, by which the aire

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Original from

is altered : and withall, the body being moved with this evaporation, is gently prepared to repose, and taketh an attractive temperature of sleep; in letting slack and unbinding the bonds of cares, wearines and forrowes, incident in the day time, and that without the help of furfet and drunkenness: polishing and smoothing the imaginative part of the brain, which receiveth dreames in manner of a mirour which the Genii communicate to us in fleep, caufing the same to be pure and neat, as much or rather more, the found of barpe, lute, viole, or any other instruments of musick, which the Pythagoreans used for to procure fleep, enchanting by that device, and dulcing the unreasonable part of the soule which is subject to passions. For freet odors, as they doe many times excite and stir up the fense when it is dull and beginneth to faile : so contrariwise they make the fame as often drowfie and heavy, yea and bring it to quietness whiles those aromaticall smells by reason of their smoothness are spread and defused in the body: According as some Physitians say, that sleep is engendred inus, when the vapeur of the food which we have received, creepeth gently along the noble parts and principal bowels, and as it toucheth them, caufeth a kind of tickling which lulleth them a fleep. This Cyphi they use in drink, as a composition to season their cups and as an ointment befides : for they hold, that being taken in drinke, it scoureth the guts within and maketh the belly larative : and being applied outwardly as a linement, it mollifieth the body. Over and above all this, Rosin is the worke of the sun: Myrrh they gather by the Moon light, out of those plants from which it doth destill : But of those simples whereof Cyphi is compounded, some there be which love the night better, as many I mean as be nourished by cold windes, fradows. dewes and moisture. For the brightness and light of the dry is one and fimple : and Pindarus faith that

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#### The Pretace,

that the sun is seen through the pure and solitary aire : whereas the aire of the night is a compound and mixture of many lights and powers, as if there were a confluence of many feeds from every star running into one. By good right therefore they burne these simple perfumes in the day, as those which are engendred by the vertue of the sun: but this being mingled of all forts and of dive fe qualities, they fet on fire about the evening, and beginning of the night. We should have prefaced something in defence of the Jewes, who are falfely accused of burning their children to the Idol Molor, whence the accustomed of leaping over the fire of St. John hath been derived, how we ought not to rest on the bare letter of the Scriptures, and of the opinions concerning the number of yeares from the Creation of our Saviour Christ, and why the strange Statues of Laban, and Micha called Teraphim were allowed of God, of certain strange prodigious things which have foretold disasters, which have been seen to come to pass, and which doe yet foretell the same of Gamahes Ingraven and those naturall, of the ghosts of dead people that appeare in Church yards, and after great flaughter of Armies whence they proved. By what means the power of figures is proved. The wonderfull effects of Telsemans, and why our Saviour Christ is oftner pictured suffering upon the Cross, then sitting at the Right band of his father, why the Ancients placed Images in their Temples, of the manner of making Telesmans, and what power the Angells have over them, by the influence of the heavens, of Socrates and Virgils Telefmatical fly, and her fleeth of the Telesmatical golden calf, and brazen serpent, and why they were made of thefe mettalls, of the spirits of the Planets, and the Astrological cabal of the Jewes, of the planetary zephicots and the stars that cause diversity in Religion of Ægyptian Te=

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Telesmes. Of the mistery of Mercury in Vergo, and how Astrology and Geomancy is demonstrable out of Holy Scripture, of what manner of ceremonies the Hebrewes used toward their new-married bride, of Angels and Saints that have been seen to appear in the cloud. But we have been very large, and shall therefore refer the Reader to the third part of the Temple of Wisdome, where the Telesmes and figures shall all be explained by us,

From our Virgin Pallace in Hermupolis. Die 2 1 of May, 1663. 3h. 44° A. M.

LICE BROGHT RALLS TRULY ST

Rathers

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CONTRACT OF ALL AND

Iohn Heydon

Mr.

Digitized by INTERNET ARCHIVE Original from THE GETTY RESEARCH INS Mr. John Heydon's Authorities, or the Catalogue of Authors confulted with in his Works.

A. A Br. Altharon. Albertus Magnus. Adamantius Sophista. Averroes. Appolonius. Aquinas. Abarbanel, Æthius: Albertus Teutonicus. Alchibiades. Ambrofius Parzus. Antiochus Bartholomæus. Alchindus. Andreas Laurentius. Agathias. Appion. Arrian. Abindan. Agricola. Andreus Corvus. Alexander Trallianus Arnaldus Villanovanus, Aphthonius. Antonius Germisonus. Argenterius. Alianus. Artemidorus. Achmedbentolon Apomarar. Afpharabius, Avenar. Augustinus. Arnobius. Aben Efra. Aristoreles. Avicennas. Antonius Cremenfis, Alpharibius, Alstedius.

B. Hieronymus. Buxtorf. Brown. Biblia. Bechay. Bonaventura. Bullinger. Belott. Briflonuis. Blafius de parma. Barnerio.

B.

Chriftopher Heydon Kt. Calmanus. Cardanus. Campanella. Cælar Dictator. C. Catan. Caspar Bartholinus. Cicero. Caufinus. Chomer. Collegium Conimbrisence. Cardinal Caietan. Cocles. Caulabon. Constantius Africanus, Camillus,

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Diafirudes. Damafcenus. Digby Kt. Diodorus. Demofthenes. Delrio. Democritus. Durel. De Spagnet. D. Thomas. Dariol. Daniel. Dee.

Epimonides. Empedocles. Elcha. Ē

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Fernelius. Ficinus. Fludd. French. Formica.

Gefner. Galenus. Galeottus. Galeottus. Gerfon. Gaudentius Merula. Gaffarel. Goclenius. Gregorius Nicenus. Gerard of Cremond. Gregory. H

Haly. TTT I Helladius. Hamahalzel. Heraclitus. Hobbs. Summin's Africanus. Hermes. BIII ( main ) Hafdrubal. Herodotus. Heurnius. Hesiodus. Henricus Corn. Agrippa Knight. Helenus Priami. Hippocrates. Hieronymus Mercurialis. Homerus. Halenfus. Horatius. Hugo Grotius. Hugo Victorinus,

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Iamblicus, Jarthus, Jandunus, Junius, Jacobus Hollerius, Jacobus Martini, Job, Jofephus Appion, Johannes de Indagine, Johannes Rothmanus, Jeraurarius, Johannes Pofthius, Juftinus Philof, & Mart, K

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Lampridus. Lyranus: Lactantius. Leonides. Leonicenus. Leophritus. Lemnius Lycophron. Livius. Lucius Scylla. Loxius. Lucullus. Lucullus. Ludovicus Vives. Lud. Mercatus.

Magirus. Morinus. Macrobius. Mantuanus. Munfter. Manilius. Moncæus. Martialis. Moore. Maternus, R. Moles. Matthæus Drefferus. Michaldus. Michael Scotus. Morbech. Moles.

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Pyrovanus, Plinius. Plutarchus. Polemon. Ptolomæus. Pythagoras.

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Samius. Salmahus. Savanarola. Scirachan. Scaliger. Schola Salernitana. Scribonius. Synefius. Seneca. Scot. Simachardus, Selden. Solomon. Syrenus. Socrates. Strabo. Sandivogius. Suctonius. T

Tailnerus, Tzeizes, Terentius, Tacicus, Tertullianus, Thaddæus Hagarius, Theodorus Gaza, Tundinus;

Theodofius

Theodofius. Themifthius. Toletus. Theuel. Trifmegiftus. Toran. Tribaflus. Timplerus.

Vitruvius. R.hafes: Valerius Maximus. Rovilias. Veneus. Realdus Valescus de Torante, Ruffus. L. Verulam. .vivodab H Vefalius. Vigenerius: Virgilius. fartingers Drefferits Victor Trincavelius. Windreel Scotting W

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Advertisement to the Reader, in behalfe of my Friend the Author Mr. Jahn Heydon, #INOVOHOG.

Bor now be forfakes Company, and is more Melancholly then Sociable; you may be pleased to take notice, that this Book depends upon a former of the Harmony of the World written by Mr. John Heydon, and in the Tyrants time preferved by those two great examples of Loyalty to his Majesty, Sir. John Hanmer Barronet, and Sir Ralph, Freeman, Knight and Collonel; and by permission committed to the prefs for the benefit of mankind; you are in this Method to follow the Holy Guide all composed by this Author, and it was thought fit that nothing of so worthy an Author should be left unprinted, there is therefore his Ocia Imperialia, and the Idea of the Law, Charactered from Mofes to King Charles; with the Idea of Warr, Government and Tyranny, all published together Methodically, and so be read for your better understanding. This Rosse Crucian infallible Axiomata of Phylick, is a lifcourse of a secret Fountain, whose water flowes from Fire, and carries in it the Beams of the Sun and Moon, and his Caballa or the Art by which Moles. Joshua, Elijah, Oc. Did all their Miracles, is to be read with his Regio Lunis, &cc. there he teaches you to know what a Glorious Creature man was before his fall, of his Immortallity and perfect knowledg of God ? All this Authors Books are very plain and easie to be apprebended if they be read in Order, he writes no Riddles or diffigulties

#### i ne Advertilement.

ficulties, to put you to a tryal of wit; Now I am certain without these Books, there will be nothing but Confusion in the World: And I am confident if mens Minds were but truly fixt upon this Temple, they would not prove such weath r Cocks, to be turned about with the Wind of every fa'se Docirine, of some Atheistical Astrological vaine opinions : we should then be free from those diforders which threaten destruction to the Soul, and distraction to the Common-wealth, but let others write never so well, if our Pra-Eise do not second their instructions, we may be wise enough to forefee our Mifery, but never know how to prevent it. What pitty is it, that this Famous Temple should produce no other effect, but to informe our knowledg; and confute our Conversation : whilest we neglect the truth that is apprehended. Yet there is some hopes, that such observers, whose Wildome bath received the stampe of goodness, will improve their kill to a real Advancement of those benefits, which lye lockt up in this Glorious Temple. To whofe ufe and behoof, thefe Excellent Works are Commended, as the best that ever were write in this kind, and may ferve for a general Ground and Foundation to all Regular Conceptions.that concern the Effence and Existence of man. The Government of Kingdomes and Commonwealths, and by confequence our eternal Salvation : And now what u'e you will make of this Temple is in your power : If you be wife, if not stand back, and let others come uncoit, and possit; let those Malicious persons that scandalize our suthor, with fudied calumnies, paß unregarded; for they are faolish rude people that spit filth at the Sun, and it falls back into their own faces he is now rifing and high in favour with the Princes and Peers of this Kingdome, which caufe hisenemies to envie him; be flights their madnes, and gives them good Advice he is bighly in esteem in the Spanish & French Courts and is as it were a Privy councellor to many 1 ords

#### The Advertisement.

Lords & Knights, fo above his poor enemies scorne, who grieve because they cannot burt him : bis Companions are the best Knights and Gentlemen of this Nation, and is highly bonored by them, becaufe they love him ; The Bafe, Common Billmen, I mean the Quacks that daub their Medicines upon every Post and Wall, be pitties and instructs them freely and studies to Cure those, that these men have almost kild with their Lozenges and Pills, which Poyfon the Body; he forgives those that endeavoured to poyfon and destroy him, and pardoned others that forged Villanies against him; He is a Protestant, and doth good for evil, to all those that invented lies against him; in Conclusion be is a Compleat young Gentleman as well in Body as in Mind, (yet for what Reafon I know not, neglecis to Marry) yet continues Chaste, Kinde and faithful to his Friend, and all that know him. find him Generous and Noble, in a word the ultimate of his Emulation is to promote the Common good.

June, 29. 1663. Farewell,

THE GETTY RESEARC

K. D. Knight, and Barronet.

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### To my Loving and approved Friend the Author Mr. John Heydon, upon the Temple of Wildome.

RAZZZZZZZZZZZZZZ

Pirit or Man Aerial ! whats thy name ? What fhall I call the only Son of fame ? Minerva's Temple in your Brain we find, And great Apollo's Prudence in your Mind, You knowledge equal with the gods do hold And fecrets of the Oracles unfold. To years, months, daies and hours, you time do shew, By number make the Sun stand still or go, Beasts, Birds and Flowers, your aide too do implore From death their shape and Species to Restore; Health, Beauty, Youth and Bleffings you can give And teach the dying Man a new to live. He kens when Frogs will showre Rain, and knows When it will Thunder by the flight of Crowes: Converses with good Genii, and for the evil Can Chain them fast to the dark den of the Devil : He can foretell things paft, he can recall By power of Figures Telesmatical. By vertue of the Stars too, when you please You know whats done amongst th' Antipodes; And from his mind, be Joy, fear, grief, expels. For where these raigne no certain knowledg dwels : How shall I call you to me, or which way gain thee, Or with what Sacrifices entertaine thee:

> How to esteem you, I am at a loss Great Brother Heydon of the Rosse Cross.

June, 17. 1663.

**Bigitized** by

Ralph Freeman

Knight, Barronct, and Collonel.

CIR, I am satisfied, fince you have show'n By this Book, all the former were your own. One Imp's enough to make Jov's brain admir'd Thine fixteen hath produced, yet is not tyr'd; Dull Paffive Earth in you claimes little share, You are Compos'd of what's divine and rare. 'Tis the more sprightly Element of pure Fire, That 'bove the vulgar doth advance you higher, Within whole Sphere a glorious Minde doth move All the Orbs of vertue with Celestial Love, Whofe Active climbings carry us much fooner To the utmost height, of nobleness and honour : Thy spirit's restlesse, Now thy busie fancy Diverts it felf in th' Art of Aftromancy. Thy Soul aloft among it th' Stars doth Pearch Whilft with profound and an unwearied fearch Thou (can'ft the Caufes of their great effecis, Which hidden lye from Common intellects. Stars are the Instruments of Heavens influence Darting their distant beams abroad ; from thence What's past, what's present and to come, thou know if? How to prevent impendent dangers fhew'ft. Then 'mongh the depths of Angels next thou wad'ft Their pow'rs to learn, Heavens confines thou invad'/t. A Temple thou haft rear'd, a lasting frame Not Babel-like, onely to get a Name : But that thy thoughts Divine, may fee before 'em The way to enter the Sancium Sanciorune.

June, 22. 1663. Thomas Heydon, Master of Arts of Exeter Colledge in Oxford, and Rector of Cotsford in Oxford flire.

### To the most excellent Phylofopher and Lawyer, Mr. John Heydon, upon his Theomagia, Or, the Temple of Wisdome.

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"Hou'ft rais'd a Temple, which devouring time, Nor envious tempelts shall e're underminde: A facred Temple where we Meditate Wisdome divine, the dictates of our fate. Let Romes proud Vatican a roome prepare Worthy this worke fo Rich, Sublime and Rare, The mist'ries in Natures fecret Cabbins Unlockt, Unfeen, Unknown to learned Rabbins, Thou'ft brought to light ? and as Prometheus 'rane From Joves Star Chamber, new Seraptick flame: Ic makes me think thou either haft converft I'th' counfel of the gods, and fo rehear'ft To the low'r world thefe depths, or elfe indulg'd By great Apollo haft to us divulg'd Grand Mifteries lain long in filent Grave. Confult the Orackleall you that crave Refolves? he with the Spheares communicates : Thence be Prodicis, and thence he Calculates. DODD Can't die as long as Stars have Light This Temple crown'd by day, can't fuffer Night.

July the 6th 1663.

sin asity

Robert Le-Neve Gent. Med. Licent.

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### In TEMPLUM

\*\*\*\*\*\*\*\*\*

Zoqias 18 EISErs GILOHAXINS.

Ntiqui taceant per plurima secula Vates Quot quot & aspesio sydere fata notant, Quique docent Gamahen, vel depictum ere Telesman Aut veterum Cabalam prolificatum Petram, Argenti aut fulvi, peritura haud semina nosse Auri &: Cecropias vincere poffit opes ; Nuntius inque animis quibus est pernotus, & omnes; Qui precibus norunt carminibusque Deos Ex nigri ad placitum cernendos finibus orci Cogere, dum fatui fata futura rogant, Eugeniosque sciunt, occultà Dæmonas arte Reddere Colloquiis cum placet effe suis Presentes, & qui lacerando viscera terre Innocue Larras ad sua jussa vocant, Ecce novum Artistam magina qui prestitit arte. Effectum nullus, quod dedit ante scio Et qui conscripto ut referantum volumine mundum Ingratum tantà candidus arte beat, Pergebonis avibus; nigris revorentur ab ambris Doctorum manes, tetrica spectra virum Hi responsa dabunt, tristemque Acheronta movebunt Tu dum quærentem fata futura moves Mandatis Heydone tuis, Barathrumque parebit Orcus, ut & Phlegeton, fervus uterque tibi, Neque virum lateant obscura anigmata tantum Sic novus in terris tu Zoroafter eris

May, 4.

Sie cecinit, Georgius Starkey, Eiraneus Philoponus Philalethes.

### 

To the Ingenious Author Mr. John Heydon, upon his Book intituled Theomagia, Or, the Temple of Wildom.

HOw many writers are there Castles build I'th Aire, and seeking th'applause of being skild In Architedure, though they can advance, No higher then th' Amours of a Romance : And but Confult how they may entertain A Liquorif fancy with their manton Brain : What you project's more Noble, 'tis to treat Man's vaft defires with adæquate meat. 'Tis to erect a Temple, who can come ? Where that name's due, without an Hecatome Of Sacrifice to him, Whofe gen'rous mind Would reare this fructure, in an Age defign'd For to Demolifh every Edifice; Which is Baptiz'd with fuch a name as this. You stile it Wisdome's Temple; thus seclude, The foolifb, the unhallowed and Rude, From an Admiffion ; but there is no lofs, If Plato want 'ayeauergnros, In's Academy ; fure he but profanes Your Temple by his steps; who when the banes Forbidden are between him and your Book, Will yet Attempt into those leaves to look : Yet your Misterious work must needs acquire, Amazement from the vulgar who Admire, That most which they know least, and thus the Sun When tis Ecclips't is gazed most upon, I shall not Augure what will be its fate

Among the learn'd, I cannot Calculate For that Meridian, yet my vote shall pass, To mak't as famous as Diana's was.

Thomas Fyge Gentleman.

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M ry. 26. 1663.

### AD Amplissimum Doctissimumq; virum Johannem Heydonum Equitum, in Librum Seraphycum, Inscriptum, Templum Sapientiæ.

A Ntiquas, Heydone, facis revirescere laurus, Hoc docio fermone tuo : tua pagina monstrat Quid Chaldæa sonat, quicquid Nilotica tellus, Quicquid Palladii quondam docuere Pelasgi, Quicquid Palladii quondam docuere Pelasgi, Quicquid Arabs, quicquid novit Carthaginis alte Junoni Urbs celebris, quicquid celeberima Roma, Noster vel magnus quid Cancellarius ille; Indi, Brachmanni quicquid Druidesce; Britanni, Quid Zoroaster babit, Kegis doctive Magistri, (Nomina non audita himi) longissima Patrum, (Prob dolor!) at series mordaci tempore victa. Et Phlegetontæos spernens, Heydone, furores, Post Hyemes multas bec vastra repullulet acri Pagina tunc cursu sers doceatq; Nepotes, Tum desolatas a gens incalit aurea terras. [a Fratres

Tu nec Livor edax bu fancias carpito chartas R.C. Humanum Fatum mague vetuere Camene.

May, 25. 1663. Tuns, Willelmus Smith M. A.

Nuper Aulæ Glarenses Cantab.

## 

### To his honoured Friend the Author, on his Theomagia, or, The Temple of Wisdome.

A M I awake ! or doe mine eyes put on Some Dreames phantastick apparition ? My longing mind's amus'd to finde where this Temple of Rosie Crucian Wisdome is ; For if I could, I'de soon approach to be, Unto that facred place a Votary : Id'e spare no time, but quit this present stage, And zealoufly purfue, my pilgrimage. But I am ravish'r, and with wonder cry, What Mule ! or rather God of harmony Inspir'd our Author thus ? Replies my sence, What gods but those, of Art and eloquence, Phæbus and Hermes? they whole tongue or pen, Are still the interpreters 'twixt gods and men. Mysterious Vertues; occult powers we see: The Starrs, and earth conjoyn'd in Harmony. Why then proceed ( brave foul !) and fcorn the harme That malice can finde out, desert's a charme: Be fortunate as knowing, may your pen Advance your fame, above the spight of men And though these my unpolish't lines can't raise Your name, or give your workes deferved praife; Yet give me leave to write, and let them shew The Testimonials of my love to you.

June, 18. 1663.

Ro. Turner, Med. Licent.

### Arcanorum, Supremorum, Scrutatori perfectissimo, Sciantisque, Ornatissimo, Domino, Domino Johanni Heydon Equiti, amico meo delectissimo.

**KARARARARARA** 

O Vote usque Ingenii rapiunt Speculamini vaste ? - Quo volitat Calami stella Sacrata tuis, Quid Mare, quid Terras; quid Dixi, Regna plutonis In vabis ? aut Celi numina facra moves; Ardua Celorum Superasti immo imma forasti Terrarum; ulterius que Cupienda tibi: Quid Tandem Superest? Superest graviora Conari, Hoc Solum superest te superare prius. Quid Juvat Astrorum Cursus, Calique metiri ? Temet neglecto si moriente peris. Scire tuum nihil eft, nihil & tibi scire juvabit, Omnia quantumvis que Cogitanda scias Damnati pænas Nosti; Nostique Beati Premia tunc Eligas que tibi grata magis Vivere quam gratum est, quam grata est nostra voluptas Sit tibi vita tales, fit tibi vita mori.

Plus Plant and base

Roma vlr' Die. Junij, 1662.

### Thomas Revell, Arm.

COMPANY IN I

# To the practicall Reader, upon The Temple of Wildome, erected by my honoured Friend, Mr. John Heydon.

mco dele OLILLA Eader ! The Author (not, with little paynes) R Produc'd this Iffue of his labouring Braynes, To tell what Gaffarels Telesm's Gamaees Did meane; Our Author hath difcovered thefe, What Cattan taught by Geomantick skill Our Author hath made common by his quill. I name these two, and let alone the reft, Becaufe these two are onely English dreft, I've feen the Italian, French, and Spanish too, Upon these Sub jects making much adoe, And in composure, to be very near, But none of them, till now was ere compleat. Some men read this, some that, we daily see So many men, fo many mindes there bee, Who pleasure takes to satisfy his mind In unknown secrets, here he may them find : And if what Gaffarel, and Cattan Wrote, Hath been accepted, I will give my Vote, For this our Author; in these unknown wayes He'le be your Guide and lead you out with bayes. Who ere will take the paines to try this Science, To purblind Ignorance, shall bid defiance. Hee's to bee prais'd, who ever doth impart. The Hidden things of Nature, and of Art.

May, the 8th Sh 13. A.M.

John Bosker,

AILOUR Sumaling

To his Learned Friend Mr. John Heydon, on this his most Excellent Treatife of Philosophy, Intituled Theomagia, or, The Temple of Wisdome.

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-O write of Wifdome in this Curious Age, (Stage, Is th'way to bring your Self and Book on th' But your Strong Mercury Dreads no affaults From Underwits; or fuch whose Judgement halts. Hee that shall Cenfure these your Mistique lines Muft Knowledge have in Hermes Richer Mynes Of Occult Learning : Plaine Philosophy now Falls (hort (Ten Cubits, ) of your Book and you ! ( No Man a Gyants Bonnet off can throw Unlefs h' have Strength and Stature foto doe ) 'Tis not the Dwarfe in Scyence that shall dare Pretend himfelf unto your Temple Heire. Nor must Profamer Persons, hope to find You, of that Gentle and Indulging Mind, As to Protect in this your Sanctuary Those, whose unhallow'd Hearts and Hands Miscarry.

The Rough-hewn Fancy must your Temple flye, No Concubine of Art, shall in her Lye: She is prepared for the Muses Nine, Who doe Command (like Roman Messaline) That none but Kings there Enter ! ---- If others Come, Let them in th' Court, or Porch, find out a Room. Scorn

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Scorn then [my Friend] the Squint-ey'd Enemie, Shall dare to give your Book or you the Lie; If th' Low-orb'd Spirits of this Brittish Isle, Being Ign'rant of your Labours great shall smile: Tell them the Cage, or Stocks, is much more fit, (Unless they had a better Bank of wit) For them to be acquainted with, then this, Your worthy Temple (here) of Wisdome is; For you may justly scorn the Laymans shift, When Schollars (I doe think) Reach not your Drift: And now forbeare, to trouble your Losty Braines, With Each Man's Comment on your Atlas Paines; This Ile Præsage, your Book of Wisdome is, A guide that Leades to Natures Mysteries.

June 10th & shis a more stander water halt shi a shi P. M. 1663.

John Gadbury, Sirouas nualing

As to Proted in this your Saudinary

She is prepared for the Major Mine,

Original from

Unless h' have Survey b and Statury to to doe ) Tis not the Dwarfs in Scrence that that dare

Thefe, whole unhallow'd Farris and Hands Williamy

The Rough house Tancy mult y 💏 Temple By

Who doe Command ( lille Roman Mcfichize ).

Les them in the Court, or Parth, had out a Reou

I hat none but Kings there haven? ..... Hatbers Coche.

No Concubine of Arts flightin her fre:

Pretend himfelf unto your Temple Pleire, Nor muft Prefaser Perford hope to find Ton, of that Centle and Indulging South

conductivity of fich whole

# женение Theomagia, октне темрее WISDONE The Firft Book.

CHAP. I.

How to project a Figure, the Rosse Crucian way.



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OD the Creator of all things, out of the Chaos, which was the bodies of wicked Angels made the Earth, which is divided into twelve equal parts, which over thefe Ruleth twelve Created Idea's, which bring the vertues

and influences of their seven Lords, upon all things created under the Sun: And these vertues or influences we receive, in manner and form following, by fixteen Figures; and they shew us also all things pass, present, and to come.

You must Note, that when the Artist to frame his Figure doth make pricks, he must forme four, A

#### The Temple of Wildome, BOOK I.

the first line of pricks like unto four Fingers of the lefe hand, without counting the pricks, fo that at the least there be to the number of fixteen in every Finger; And thus frame all your other lines of pricks unto the number of fixteen : and you must not lay your hand upon the paper, till you have made the fisteen lines; always pondring in your heart, moving the hand wherefore you make the Figure : and understand that the first line is attributed unto the Fire, the fecond to the Aire, the third to the Water, the fourth to the Earth : And also that all these pricks fignifie one Idea, and all these lines an Element; and the four first lines, the first Element, which is the Fire ; the fecond four, the fecond Element, which is the Aire; the third four, the third Element, which is the Water : the four last lines, the fourth Element, which is the Earth; the lines be alfo attributed to the four angles of the Earth, viz, East, West, North, South, and ruled by four mighty Angels.

And here the Idea's Rendavous, and are incorporated into a figure, which is made by us; And is naturally a meer enclosure or Vestment of the Divine Idea, which is an Invisible Created Spirit. But more of chis in its proper place, after we have spoken of the feven Rulers of the world : And this Art muft be received in some sublime vertue : And all Artift fay and Rofie Crucions have demonstrated this to be twofold, the one whereof confifts in Religion and Ceremonies, and therefore they will have the projecting of this Art to be made with figns upon the Paper: Rosse Crucians also Judge the hand of the projector or worker to be most prowerfully moved and directed by the Idea's or Genii when they Afcend and Defcen 1 in their Regions: And therefore they first used holy Depri-

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#### BOOK I. The Temple of Wildome.

Deprications, Incantations with other Rites and observations provoking and alluring Idea's of this nature hereunto, as they move the Earth every hour-

And it is in the very Soul it felf of the projector, whe he is carried to this work, with fome great egrefs of his now defire: For this Art hath a natural obedience to the Soul it felfe: And of neceffity hath efficacy, and is moved to that which the Soul it felfe defires, and this is true and pure, neither matters it how these points are projected, so that there be fixteen in all the lines at least, and fixteen lines in all.

And this Art may be practifed, when so ever a man will, and according to the demand that is made, be it night or day, Fair weather or Foul, Rain or Wind. And moreover you must note: That for any queftion or demand, you must make a figure, but one time, but tearing the figure and forgetting the Judgment which was first made, if any fault be found in the demand or in the figure; And then make another in another manner, and Judge the fecond time, according as you shall find your Figure.

Many in making or projecting their points do use feveral wayes, but the best that ever I faw are these following, which after you have well observed, you may either riding, or walking be resolved of what shall happen that Day, Month, or Year in any place where you defire to enquire; and of this you shall be instructed further : In the Harmory of the world, Lib. 2.

Ai

Here

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The Temple of Wildome. BOOK. I.

Here you shall have an example in order: By this example you may make pricks, stroakes, stars, which you please to work with, for you need no other way but this.

and trend	Shi brizen	the the other tray out bits.	hab son an io
Fire	Fire. Aire. Water Earth.	· · · · · · · · · · · · · · · · · · ·	1 line 2 line 3 line 4 line
Aire.	Fire. Aire. Water Earth.	••••••••••	r line 2 line 3 line 4 line 2 Figure,
water	Fire. Aire. Water Earth.		1 line 2 line 3 line 4 line
Earth.	Fire. Aire. Water Earth.		1 line 2 line 3 line 4 line

5 13

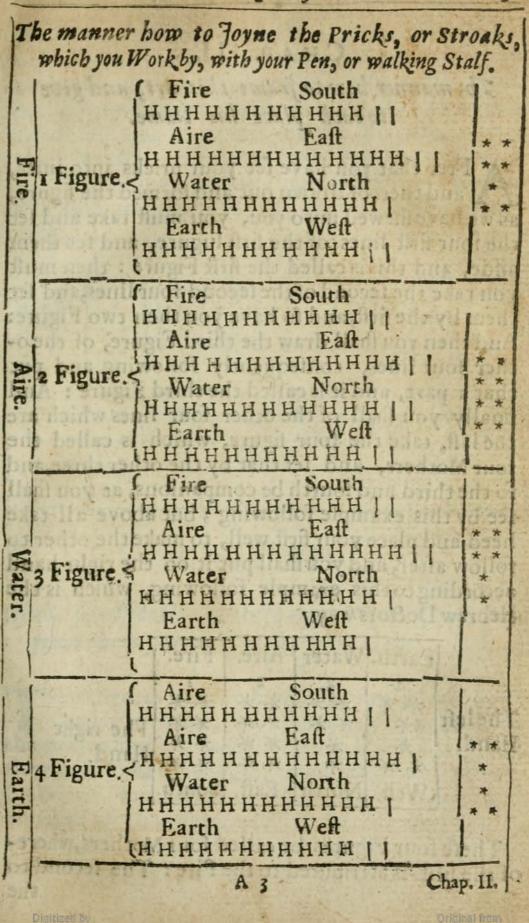
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# BOOK.I. The Temple of Wildome.



BOOK I.

#### CHAP. II.

The manner how to frame this Art, and give to each place his Name.

Fter that you have fet your pricks into lines, and thereof drawn out and formed the figure, as we have shewed unto you, you must take and fet the four first lines of the first Figure, and set them afide, and this is called the first Figure : then must you take the fecond of the fecond four lines, and fet them by the first, and so have you then two Figure: And then you shall draw the third Figure, of the other four lines, confequently following and put that a part, and it is called the third Figure : And finally you shall of the other four lines which are the last, take the four figure, which is called the four Mothers, and set that by the other three, and fo the third and fourth be companions, as you shall fee by this example following ; but above all take heed and place your first well, to make the other to follow after, and you shall put it on the right hand according to this example following, which is the Hebrew Doctors way.

	Earth.	Water	Aire.	Fire.	al.
The left Hand.	**	3** ** North	2 *** *** Eaft.	**	The right Hand.

These sour Figures be called four Mothers, whereof the first is attributed to the Fire : The second to the

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# BOOK I. The Temple of Wildome.

the Aire: The third to the Water: And the fourth to the Earth: Of these four, come another four, in taking the points which are the first points of the Mothers, and gathering them together; that which shall result out of points of the Matres, is that which maketh the figure of Filia; the other whereof is by descending from the superiour points, through both Mediums to the lowest, as you shall see by example,

7

place

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	8	7	6	1.5	4	3	2	2 1 1   * *
	* *	* *	* *	**	*	* *	* *	**
and the second s	* *	*	*	**	* *	*	* * *	* *
						Water		

verings evelve boures: And fo shele the veril

#### CHAP. III.

#### Of the signification of these eight Figures, and how from them you must make foure more.

These figures have such fignification as we have already written, but yet when they be set in the twelve houses, as shall be declared hereafter, they shall have other fignifications then we have yet spoken of, but hereafter it shall be treated of; and you shall see that figure which is set for the South, or that which is set for the East, shall have another importance, according to the Rules which we will

A 4

#### The Temple of Wildome. BOOK. I.

place as following: And now to make other foure figures, you muft take the first pricks of the first and lecond figures, and just under them, if their Pricks be even, so place them, and if they be uneven make but one, and so confequently from the second line of the second figures, and so of the third and fourth, you must do as much to make the tenth figure, as you did of the first and second to form the ninth, and so must you doe of the rest to make the eleven and twelve figures: And so these twelve will stand as you shall see here by example,

Summers.	8	7	6	5	4	3	201	I
Pont I	**	*	**	**	**	**	**	**
1	**	**	**	**	*	**	**	**
1	*	*	**	**	*	*	**	*
-	**	*	*	**	**	*	**	**
Passana	12	12	1) *	10.201	10	1	9	*
	* *		*	* *			*	-
ì	it out as many		ficatio	*ngii	Init X da		Hefer interes	
	Earth Weft		Wa No		Aire East		Fir Sou	1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1

Spol en of, Eure her earcer it fhall be e you fhall fee char figure which for the or that which is fee for the Buff of that

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BOOK.I. The Temple of Wildome.

#### CHAP. IV.

# How to frame the Witneffe and the Judge.

TExt we must teach you how to make the Wit-Nels & the Judge, that out of them we may have a certain Resolution, Sentence, and stay upon the queftion, and of the difference thereof; the right Witneffe is taken from the ninth and tenth figures, and of these two Witnesses cometh a Judge, unto whom appertaineth the discussion of the whole figures: And if he be good, the Demand will be found good, and if he be ill, the question is ill: And you must note that sometimes we speak of Idea's and sometimes of Genii, you are to understand by a Genius, a certain Divine spirit that worketh fecret things in Nature Miraculoufly, and by an Idea the Divine and Natural Form of your Figure; fo that there is no great difference betwixt a Genius and a Divine Idea, as you may read in The Harmony of the World : Now here followes the Figure.

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CHAP.V

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# The Temple of Wildome.

8 6 5 3 I 12 13 14 111165 E.SIL IT he right Witneffe. Witness 501 311 15

CHAP.V.

BOOK I.

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CHAP. V.

Of the Names of the seven Rulers of the Earth 5 The names of their twelve Genii or Idea's, and of their sixteen figures.

Now refleth it, that we declare the Names of the feven Rulers of the Earth, and of the twelve Idea's, and of their Inclosures, Vestments or Figures, as they are to their Rulers; And you must know that these *Rulers* have fignification in their places, and Rule the twelve Idea's which are attributed to the twelve Regions of the Earth, and we could never finde any more then fixteen Figures, let us turn the Pricks which way we would, and here follow their Names, and in order their several Natures and Significations.

Ster.

Purla.

Right Stands

Red.

allibles H

An Attembing.

A Girle.

Element.

Farth

12318 VJ

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II

Eleissint.

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12 The Temple of Wildome. BOOK. I.						
Element.	Figure.	Name.				
Fire. Aire.	**** ***	Puer. A Boy. Yellow. Beard-leffe, Albus. White Faire.				
e che Names of	****	Populus People. Congregation.				
ration in their which are attra- Farth, dina ve steen figures,	***	Amiffio. Loffe. Comprehended without				
Fire.	****	Fortuna Major. Great Fortune. Greater Aid. Safeguard entring.				
Aire.	***	Puella. A Girle. Beautifull.				
Water.	***	Rubins Reddish. Red.				
Earth.	****	Conjunctio. Conjunction. An Affembling.				

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BOOK. I. The Temple of Wildome. 13							
Ruler.	Name.	Geniu	Name.				
2	Barzabel, and O	87					
7	Taphthartharath	4	Ambriel.				
5	Hafmodai	8	Muriel.				
0	Kedemel	]	Hafmodel.				
4	Sorath, do of T	\$	Verchiel.				
0	Kedemel	1	Zuriel,				
2_	Barzabel	9	Barchiel.				
7	Taphthartharath	ち	Hamaliel.				
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# The Temple of Wildome. Book I.

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Element.	Figure.	Name.
Fire.	***	Arquifito. Obteyning: Comprehended with- out.
Aire.	****	Tristitia. Sadneffe. Damned. Croffe.
Water.	***	Letitia. Joy, Laughing. Healthy. Bearded.
Earth.	***	Carcer. A Prifon, about 100 Bound.
Fire.	****	Cauda Draconis. The threshould going out. The lower threshould
Aire.	****	Fortuna Minor. Leffer Fortune. Leffer Aid fafeguard going out.
Water.	****	Via. Way. Isdan Co Journey.
Earth.	* ** *	Capud Draconis. The Head, The Thre- fhould entring the upper Threfhould:

BOOK I. The Temple of Wildome. 15						
Rule	Name.	Genius	Name.			
2	Hifmael,	N/	Advachiel.			
0	Zazel.	2	Cambiel.			
0	Hifmael.	W	Amnixiel.			
0	Zazel.	Za	Hanael.			
02	Zazel and Barzabel.	122	Zazel & Barza- bel in all their Idea's.			
el.	Sorath.	\$	Verchiel.			
5	Hafmodai.	8	Muriel.			
D	Hismael. Kedemel.	20	Hifmael and Kedemel in all their Idea's.			

16

stall / i time.

#### CHAP. VI.

Of Zazel, and his general and particular Significations.

**O** ZAzel delights in two of the twelve Idea's of the Earth, & in the places where they are, viz. Hanael and Cambiel, he governeth the Ayry Triplicity by day, which is composed of Albus, Puella and Tristicia: He is Diurnal cold and dry, Melancholly, Earthly, Masculine, the great infortune, Author of Solitarinesse, Malevolent, he governes the Earth 354. years and four Months. Read the Harmony of the world.

He is profound in imagination, in his Acts fevere, in words referved, in speaking & giving very sparing, in labour patient, in arguing and disputing grave, in obtayning the goods of this life studious, and solicitous, in all manner of actions Austere.

In fifty feven years, forty three, and thirty years, being ill pofited with his *Idea's* he is envious, covetous, jealous and miftruftful, tymerous, fordid,outwardly diffembling, fluggifh, fufpitious, flubborne, a contemner of women, a clofe lyer, malicious, murmuring, never contented but alwayes pining.

In Corporature, he signifies most part of Midle stature, cold and dry, with a pale Complexion, Swartish, or Muddy, Eye little and black, looking downwards, a broad forehead, black or sad Hair: And it hard or rugged, great Ears hanging, hovering Eye-brows, thick Lips and Nose, a thin Beard, a lumpish unpleasant Countenance, either holding his head forward or stooping, his Shoulders broad

and

#### BOOK.1. The Temple of Wifdome.

and large, and many times crooked, his belly fomewhat tharp and lanke, his Thighes spare, lean and not long; his Knees and Feet indecent many times shoveling or hitting one against another.

The Qualities of men he fignifieth, and their profeffions, are Husband-men, Clownes, Beggars, day Laborers, old Men, Fathers, Grand-fathers, Monks, Jefuits, and Sectarists: He fignifieth Carriers, night Farmers, Miners under ground, Tinners, Potters, Broom-men, Plummers, Rickmakers, Malsters, Chimny sweepers, Sextone of Churches, Bearers of Dead Corps, Scavengers, Hostlers, Colliers, Carters, Gardeners, Ditchers, Chandlers, Dyers of black Cloth, an Herds-man, Sheep-herd, or Cow berdkeeper.

He fignifieth all Imrediments in the right eare, Teeth, al quartan Agues proceeding of cold, dry, and Melancholly diffempers, Leprofies, Rheums, Confumptions, black Jaundtes, Palfies, Tremblings, vain Fears, Fantafies, Dropfie, the hand and foot Gout, Apoplexies, Dog-hunder, to much flux of the Hemoroids, Ruptures; if in the fifth or eight, fower, bitter, fharp, and in mans body he principally ruleth the pleen. See the Holy Guide.

He governeth Bears-foot, 'tar-wort, Woolf-bane, Hemlock, Ferne, Hellebor, white and black Henbane, Ceteratch or finger Ferne, Clotbur or Burdock, Parlnip, Dragon, Pulfe, veruine, Mandrake, Poppy, Mofs, Night thade, Bithwind, Angelica, age, Box, Tuttan, Orage or Golden herb, Prinage, theepherds Purfe, Cummin, Horftaile, Fumitory.

herds Purfe, Cummin, Horftaile, Fumitory. Of Plants and Trees, he fignifies the Tamerisk, Savine, Sena, Capers, Rue or Herb-grace, Polipody; Willow or Sallow tree, Yew tree, Cyprefs-tree, Hempepine tree!

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#### The Temple of Wildome. BOOK I.

Pe fignifieth the Afs, Cat, Hare, Moufe, Mole, Elephant, Bear, Dog, Woolf, Bafilisk, Crocodile, Scorpeon, Toad, Serpent, Adder, Hog, all manner of creeping Creatures, breeding of putrefaction, either in the Earth, Water or Ruines of Houfes.

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He fignifieth the Eele, Tortoile, and all shell fishes, He fignifieth or governeth the Bat, or Bludeblack brow, Laporing, Owle, Gnat, Crane, Peacock, Grafhopper, Thrush, black-Bird, Ostritch, Cuchoe

He delights in Defarts, Woods, obtcure Vallies, Caves, Dens, Holes, Mountaines, or where men have been buried, Church yards, & Ruinous buildings, Cole-mines, Sinks, Dirty or frinking muddy places, Wells and Houfes of Offices; he Ruleth over Lead, the Load-flone, the drofs of all Mettals, as alfo the Duft and Rubbish of every thing.

He Ruleth the Saphire stone, Lapis Lazul, all black ugly sheet stones, not polishable and of a sad ashy or black colour; He signifieth cloudy, dark, obscure weather, cold and hurtful, thick, black and, condense clouds.

He delighteth in the Eaft quarter of Heaven, and cauleth Eaftern winds, at the time of gathering any Plant belonging to him, you must turne your face towards the East in his hour, and let him be in the first feventh, tenth, or eleventh houses, where he is stronge: And the figure must be projected in his hour, then that part of the Earth will ascend in the East; the meaning of this is; Admit you frame a Building, erect a Town, or City, or Family, or Principality is begun, where Caseer or Tristina in motion be in the feventh, tenth, or eleventh houses, with Acquisitio Letitia or Fortuna Major, they incorporate there fuch Idea's, that you may Judge the Family, new House, Ore, may continue three hundred

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#### The Tempie of Wildome. BOOK 1.

fifty four years in honour : and if in a Nativity, you find your Figure fo; then according to Nature, he may live hity leven years, forty three, or thirty, according as you find them together; for heiscold an 1 dry; and is an enemy to Man.

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He rules these Countries, viz. Bava ia, Saxony, Stiria, Romandiola, Ravenna, Constantia, In oldstad.

He ruleth Saturday, and chat day, the first and eight hours of, they are called his.

#### CHAP. VII.

TIPU UF HE HOE HUS

# Of Hilmael, and bis fignification:

HIsmael hath two Idea's, which are in-corporated into two Figures, viz. Acquistio by day, and Letitia by night; Albus and Cona junctio deftroy him, he delights to be with Populus, and her Idea : He is fick and weak with Carcer : he ruleth the Fyery Triplicity by night, viz. Puer, Fortuna major; and Acquisitio : and their Ideas.

He is naturally Durnal, Masculine, temperately; hot and moift, Airy Sanguine, the greater fortune, Author of cemperance, Modefty, Sobriety, Justice

He governes the world three hundred fifty and four years, and four Months, In feventy nine, he is Magnanimous, faithful, balhful, afpiring at high matter in an honourable way ; in all his actions a lover of fair dealing, defiring to benefit all men, doing glorious things, honourable and Religious, of fweet and affable Conversation, wonderful indulgent to his Wife and Children, reverencing aged Men, a Chight Break great Reliever of the poor, ful of Charity and God-Imels; liberal, hating all fordid actions, Juft, Wife, Prudent, Thankful, Vertuous ; fo that when you find Hismael the fignificator of any man, viz. when his figures are in good company, you may Judge the man to be thus qualified, and many live feventy nine years.

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But when he is unfortunate, as you shall find him by your figure : with ill Idea's, viz those that are incorporated in Rubius, Carcer, Trijitia, Canda Draconis and Puer : he fignifies forty five, or twelve years, and then he wafts his patrimony; and fuffers every man to Cozen him; his Hipocritically Religious, Ianacious and stiffe in maintaining falfe tenents in Religion : he is ignorant, carelefs, nothing delightful in the love of his friends, of a crofs, dull capacity, Schifmatical, abafing himfelf in all companies, crouching and ftooping where no neceffity h mo floats which are we

He fignifies an upright, ftraight and tall ftature; brown, ruddy and lovely Complexion; of an Oval or long Visage, and is full or flethy, high forehead, large gray Eyes, his Hair foft, and a kind of Aburne brown; much Beard, a large deep Belly, ftrong proportioned Thighes and Leggs; his Feet large and unhandfome; in his speech, he is sober and of grave hor and mo it, Airy Sanch vie, the great of bus soit

The Qualities of men he fignifies are Judges, Senators, Councellours, Ecclesiastical men, Bishops, Priefts, Ministers, Cardinals, Chancellors, Doctors of the civil Law, young Schollers in an University or Colledg, Lawyers, Clothiers, woollen Drapers.) aut lie innered or granition a misili uist to

Diseases he fignifies, are Plurifies, all infirmicies in the Liver : left Eare, Apoplexics, inflammations tois Wife and Children, reverencing

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#### BOOK.1. 1he Temple of Wildome.

of the Lungs, Palpitation and trembling of the Heart, Cramps, pains in the Back-bone, all diferences lying in the Veins or Ribs, and proceeding from corruption of blood, fquinzies, windinefs, all putrefaction of the blood or feavers, proceeding from too great abundance thereof.

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He governeth the fweet and well fented Odours, and that which is most plea ant and delightful without extream Colours; he fignifyeth Seagreen or blew, purple, Ash colours, Herbs and Druggs as Cloves and Clove-gelli flowers, Mace, Nutmeg, Sugar, the Staw berry, the herb Balsome, Bettony, Centory, Flax, Arsemart, Fumitory, Lung wort, Pimperwel, Wall wort, Organy or wild Marjoram, Rubarb, selfe Heal, Borrage, Buglos, Wheat, Willow, Hearbe, thorow, leafe Violets, Lask wort, Liver wort, Bazil, Pamegranates, Pyony, Liquorish, Mint, Maftick, the Dazy Feversew, Saffron.

Plants and Trees, as Chery, Birch tree, Mulberry, Coral tree, the Oake, Barbaries, Olive, Goofberries, Almond tree, the Jvy, Manna, Mace, the Vine, the Fig tree, the Afh, the Pear tree, the Hazle, the Beech tree, the Pine, Rayfon: Of Beafts he rules the Sheep, the Hart or Stagg, the Doe, the Oxe, Elephant, Dragon, Tygar, Unicorne; those Beafts which are mild and gentle, (and yet of great benefit to Mankind) are governed by him.

He governes the Storke, the Snipe, the Larke, the Eagle, the flock Dove, the Partridge, Bees, Phelant, Peacock, the Hen.

Fishes, The Dolphin, the Whale, sheath Fish, and Serpene he Ruleth.

He delighteth in places neer Altars of Churches, in publick Conventions, Synods, Convocations; in places neat, fweet; in Wardrobes, Courts of Juft ce, Oratories. B 3 The 22

The Minerals and Pretiousstones he governes, are Tin, Amethess, the Saphire, the Smarag'd or Emrald, Hyacinth, Topaz, Christol, Bezoa, Marble, and that which in England we call the Free-stone : See the Holy Curde

He usually fignifyeth serene, pleasant, and healthful North winds.

tendeth to the East.

In Generation, he governeth the second, and tenth Month, his proper seat in Man is the Liver, and in the Elements, he ruleth the Air.

He governeth the fecond Climate and the Countries of Babilon, Perfia, Hungaria, Spaine, Cullen: the number three is attributed to him, and he Governes Thurfday the fuft, and eight hours thereof; and then you must gather his Herbs, if Populus be in the first, fourth or Acquisitio in the ninth, or Letitia in the twelfth, or Fortune Major in the fifth, for than you will gather his vertue three times more powerful then at another time.

#### CHAP. VIII.

Of Barzabel, and his signification.

B Arzabell hath pure, and the Idea, for his day delight, and Rubeus, and that Idea by night, he is exaited in the tenth house, and his fail, ruine and Detriment s in the fourth house; he governeth the watery Trifficity night and day, viz. Populus, Rubeus, Letitia.

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#### Book I. The Temple of Wildome.

He is Masculine and Nocturnal in Nature, hot and dry, chollerick and Fyery, the lesser in fortune, author of quarrels, strifes, contentions.

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He governes the world three hundred fifty four years and four months: he ruleth in man from forty one to fifty fix years; and in two hundred fixty four, and fixty fix, he is invincible in the first house; or tenth, in exployts of Warr, and is very courageous in the eight, fcorning any should exceed him, (ubject to no Reason, bold, confident, immoveable, contentious, challenging all honour to themselves; Valuant, lovers of War, and things pertayning thereu to, hazarding him felt to all perils, willingly will obey no body, nor submit to any; a boatter of his own Ads, proud, and one that flights all things in comparison of Victory; in a word at the best he is a Knave.

But when he is unfortune in the Figure, in forty, or fifty, then he fignifies pratlers without modefly, or honefly, a very Rogue, and never better, let him be where he will; but a lover of flaughter and quarrels, murder, theevery, a promoter of Sedition, Frayes and commotions, a highway Theif, as wavering as the wind, a Pick-pocket, a Traitor, of Turbulent (pirit, Perjured, Oofcene, Rafh, Inhumane, neither fearing God, nor regarding man, Ravenous, a Cheat, furious and violent.

Generally he fignifie h one of a middle ftature, their bodies ftronge, and their bones big, rather leane then fat, the complexion brown, ruddy colour or an high colour, round vifage, hair read or fandy, flaxen, and many times crifping or curling, fharp hazle eyes, and they peircing, a bold confident Countenance, and the man Active of body and fearlefs, fometimes a dark haire.

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Professions he fignifies are Souldiers, Bearrards, Hang-men, Bayliffs, Sergeants, Marshals, Butchers, Gunners, Physitians, Apothecaries, Chyrurgeons, Alchimists, Smiths, Bakers, Theeves, Taylors, Armorers, Watch-makers, botchers, Cutlers of swords and Knives, barbers, Dyers, Cooks, Carpenters, Gamesters, Tanners, Carriers

Gamesters, Tanners, Carriers In Difeafes, he fignifyeth the Gall, the left Eare, Tertian feavours, Pettilent burning Fevers, Megrim in the head, Carbuncles, the Plague and all Plague fores, burnings, Ringwormes, blifters, Phrenfies mad fudden diftempers in the head, yellow Jaundies, bloody Flux, Fiftulaes, all wounds and difeafes in mens Genitores, the flone both in the Rains and bladder, fcars, and the fmal Pox in the Face, all hurts by Ircn, the Shingles, and fuch other difeafes as arife by too much choller, anger or paffion : Read the Harmony of the World.

He delighted in Red colour, or yellow, fiery and thining like Saffron, and in those favours which are bitter, tharp, and burne the Tongue, of humours, choller.

cholter. The Herbs we attribute to Barzabel, are fuch as come near to a rednefs, whofe leave are pointed and tharp, whofe tak is coffick and burning, love to grow on dry places, and are corofive and penetrating the fielh and bones, with a molt fubtle heat ; they are the Nettle, all manner of Thiftles, reft Harrow or Cammock, Devils milk, or petty Spurge, the white and red brambles, the white called Ram Lingwort, Onions, Cives, red Sanders, Scammony, Garlike, Muftard-feed, Ginger, Leeks, Dittand, Horchound, Hemlock, Tamarinds, all herbs attrating or drawing choller by fimpathy, Raddifh, Caftoreum, Arfemart, Cantharides, Cardus benedictus:

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dictus: All trees that are prickly, as the Thorn, Chesnut

Of Beaftshe Governs the Panther, Tiger, Mastiffe, Vulture, Fox; Of living Creatures those that are Warlike, Ravenous and bold; the Castor, Horse, Mule, Ostritch; the Goat, the Woolf, the Leapor, the Wilds-Asse, the Gnats, Flyes, Lapwings, Corka-trice, the Giffon, Seare.

Among Filhes, he Rules the Pike, the Sharke, the Barble, the Fork-fish, all ftinging and ftinking worms, Scorpeons.

Among Birds, The Hawke, the Vulture, the Kite or Glead; (all ravenous Foule) the Raven, Cormorant, the Owle, the Crow, the Pye; The places he fignifieth are Smyths Shops, Furnaces, Slaughter-houfes, places where Bricks and Charcoales are burned, or have been burnt, Chimneys, Forges.

Amongst Mineralls and Stones, Iron, Antimony, Arfenick, Brimstone, Ocre, Adamant, Load-stone, Blood-stone, Jasper, the many coloured Amatheist, the Touch-stone, Red-lead or Vermilion.

He fignifieth red Clouds, Thunder, Lightning, Fiery Impressions, and pestilent Aires, which usually appear after a long time of drinesse and faire weather; by improper and unwholsome Miss, he governeth the Western windes.

He governeth the three Climate and the Countries of Savomatia, Lambardy, Batavia, Ferraria and Gotholand

He Ruleth Tuefday, and therein the first and eighth houre, and in conceptions the third Month.

All the feven Rulers hate him, but onely Kedemel, who is his friend.

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contemplarech chines above, and retracteely it felf



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#### CHAP. IX.

Of Sorath and his fignification; and how be and the rest receive their vertues from above.

H Sorath hath Verchiel for his Idea, and Cam-

He is exalted in Malchidael, and receives his fall in Zuriel: In the feventh house he governeth the fiery Triplicity, viz. Malchidael, Verchiel and Adwichiel, and receives his power from above, as all the feven doe; He is the soul of all creatures upon earth, Water, Aire, Earth or Fire:

And God himself, though he be Trinity in Perfons, yet is but one onely imple Effence. Notwithftanding we doubt not but that there are in him many Divine Powers, which as many Beams flow from him, which the Phylofophers of the Gentiles called Gods: The Hebrews Multiterious, we attribute, as Wifdom, which Orpbeus calls Pallas, understanding which he calls Mercury, the conception of the form which he calls Saturn, the productive power which he calls Nepsune, the fecret nature of things, which he calls Juno, Love which he calls Venus, pure life, which he callsthe Sun or Apollo, the matter of the whole world, he called Pan the Soul, as it engendred things below, contemplateth things above, and retracteth it felf

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into it felf, he is honoured with three names, viz. Maris, Neptune and Ocean: Therefore the most prudent Theologians of the Gentiles did worship the one God, under Divers names and powers; yea diverse fexes whom as Sr. Christopher Heydon faith: Frail and weak mortality hath digetted unto more, being mindful of his own frailty, that every man might worthip that portion which he especially wanteth, so those who had need of faith prayed to Jupiter, they that wanted Provitence, Sol wildome, Minerva, and fo as they wanted other things, they prayed to other Powers: Hence arole that great variety of Deities, by reason of the many and diverse distributions of Graces; but God is one from whom all things; therefore Eugenius Theodida Eius in his book called the R. C. Phyfick, faith, whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species : And as Sr. John Heydon faith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to Jupiter, who is the same god, worshiped under diverse names; therefore it is meet to know the senfible properties of these Idea's, and perfectly to intellectualize them by the way of more fecret Anology : The Learned Hebrews fay, that these seven Rulers we speak of, and the twelve Idea's that Randelvouze here, and govern the twelve parts of the Earth, and those that are incorporated into the fixteen figures, devided into foure Elements and govern the foure Winds, have received the ten principal names of God, as certain Divine powers, or as it were Members of God, which by ten Sepleroths and are as it were Vestiments, Instruments or exam-ples of the Archetipe, have an influence on all things Created, through the high things even to the loweft

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lowest, yee by a certain order, for first and immediately they have Influence on the nine orders of Angels, and quire of Bleffed fouls, and by them into the Cæleft al Sphears, Planets and Men, and by the which Sepheroth, every thing then receiveth power and vertue: The first of these is the name Ebeja, the name of the Divine Effence, and his Idea's is called Cether, which is interpreted a Crown or Diadem, and fignifieth the most fimple Effence of the Divinity, and it is called, that which the eye feeth not, and is attributed to God the Father, and hath his influence by the order of Seraphims, or as the Hebrews call them Hay joth, Hacadosch, that is creatures of holineffe; and then by the Primum Mobile, bestowes the gift of being to all things, filling the whole universe both through the Circumference and Centre, whole particular intelligence is called Merattrom, that is, the Prince of Faces, whole duty it is to bring others to the face of the Prince; and by him the Lord spake to Mofes.

The fecond name is God, or Tetragrammaton, joyned with God; his Idea is Hochma, that is, Wifdome; and fignifieth the Divinity, full of Idea's, and the first begotten, an is attributed to the Sun, and hath his influence by the Order of Cherubins, or that the Hebrews call Orphanim, that is, Formes or Wheels, and from thence into the Starry Heaven, where he fabricateth is many figures as he hath Idea's in him. felf, and diffinguisheth the very Chaos of the Creatures by particular intelligence; called Raziel, who was the Ruler of Adam, the third name is called Tetragrammaton Elohim, his Idea is named Prina, viz. Providence and understanding, and fignistics remission; quietnesse the Jubilee, penetential conversion, a great Trumpet, Redemption of the World, and life

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of the World to come : it is attributed to the Holy Spirit, and hath influence by the order of the Thrones, or which the Hebrews call Aralim, that is, great Angels, mighty and strong; and from thence by the Sphere of Saturn, administreth forme to the unsetled matter, whose particular inteligence is Zaphebiel or Zazel, the Ruler of Noah; and another intelligence named Jophiel the Ruler of sem, and these are three Supream and high Idea's, as it were feats of the Divine Persons, by whose commands all things are made, but are executed by the other feven, upon the seven upon earth, which are therefore called the Divine Idea's framing ; Therefore the fourth name is Ell, whose Idea is Hefed, which is Clemence or Goodnesse; and fignifieth Grace, Mercy, Piety, Magnificence, the Scepter and right hand, and hath its influence by the order of Domimions, which the Hebrews call Hafmalim, and fo through the sphere of Jupiter fashioning the Images of bodies, beltowing Clemency and pacifying Jutice on all, his particular intelligence is Zadkiell he Ruler of Abraham; The first name is Elohim Gever, that is the Mighty God; pumifhing the wicked; and his Idea is called Geburack, which is to fay, Power, Gravity, Fortitude, Security, Judgment, pu-nishing by flaughter and war, and it is applyed to he Tribunal of God; The Girdle, the Sword and he Left-hand of God; it is also called Pachad which s fear, and hath his influence through the order of nowers, which the Hebrews call Seraphim, and these brough the fphear of Mars illuminate the Rofie Cruians, to whom belongs Fortitude and Prudence; t draweth forchthe Elements, and his particular ntelligence is Camiel che Ruler of Sampfon, the fixth name is Eloba or a name of in John joyned with Van-Digitized by

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dahat, his Idea is Tiphereth, that is, Apparell, Beauty, Glory, Pleasure, and fignifieth the I ree of Life, and hath his influence through the order of Vertues, which the Hebrews call Malachin, that is, Angels into the fphear of the Sun, giving brightneffe and life unto it, and from thence producing Mettals, and there to make Aurum Potabile his particular intelligence is Faphiel, who was the Ruler of Ifaac and Toby the younger, and the Angel Peliell Ruler of Jacob; The feven name is Tetragrammaton, Saboath, or Adonai Saboath, that is, the God of Hofts, and his Idea is Nezah, that is, Triumph and Victory; it lignifies the Eternity and Justice of a Revenging God, it hath his Influence through the order of Principalities, whom the Hebrewes call Elobim, that is God, into the Sphere of Venus; gives Zeal and Love of Righteoufnesse and produceth Vegetables, his intelligence is Haviel and the Angel Cerviel the Ruler of Pavid; The eighth is called Elobim Sabaoth, which is interpretes the God of Hofts, not of Warr and Juffice, but of Piety and Agreement; For his Name fignifieth both and precedeth his Army; the idea of this is Hod, which is interpreted both Praise, Confession, Honour and Famoulneffe, it hath influence through the Order of the Archangels, which the Hebrews call Ben Elohim, that is, the fons of God into the fphere of Mercury, and gives Eligancy and Confonancy of speech, and produceth living Creatures ; his Idea is Michaell who was the Ruler of Solomon : The ninth name is called Sadai, that is, Omnipotent, satisfying all, and Elbay, which is the living God, his Idea is Jefod, that is, Foundation and Reft, and hath his influence through the order of Angels, whom the Hebrewes call Cherubim into the fphere of the Moon, caufing the increase and decrease of things, and ta-Original freketh

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keth care of the Idea's of the Earth, of the Rulers of the 12 Divisions and of their Images or Figures, and of the Genii and Keepers of men, and distributeth them; his Genii is Gabriel who was the Keeper of 70seph, Joshua and Daniel : The tenth name is Adonai Melech, that is, Lord and King, his Idea is Malchuth, that is, Kingdome and Empire, and fignifieth Church, Temple of God, and a Gate, and hath his influence through the order of Animaslick, viz. of bleffed fouls, which by the Hebrews is called Affim, that is, Nobles, Lords and Squires, they are inferior to the Hærarchies, and have their influence in the fixteen figures, the twelve Idea's, the foure Elements, and their twelve Regions, or places divided, the twelve Windes which come forth from the twelve Houfes of the Earth, and on the Sons of Men; And thus they give knowledg and the wonderfull understanding of thing alfo, industry and pred &ions, and the prefident among them is Metattron, which is called the first Creature, or the foul of the World, and Sorath distributeth his vertues: And after this manner doe the Earthly powers receive their Commissions, which are figuratively incorporated into feven, and they again in their Natures given it to twelve, which alto in twelve places, fignify all things Paft, Prefent and to Come in all the World.

Therefore Sorath amongst the seven is naturally hot and dry, but more temperate then Barzabel, he is Masculine, Diurnal and Equivolent in a good place to a fortune: He ruleth the world three hundred fifty four years and four months, and when in the first hundred and twenty, then he is very faithful, making those men he fignifieth very honest, keeping their promises with all punctuality; a great defire to governe, rule and command where he comes,

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comes : prudent, and of incomparable judgement, of great majefty and flatelinefs, industrious to acquire honour and large patrimony, yet as willingly departing therewith again, thefe men ufually fpeak with gravity, but not many words ; and likewife with great confidence and command of their own affection, full of thoughts, fecrets, trufty, fpeaks deliberately, and notwithflanding their great hearts, yet they are affable, tractable and very humane to all people, only loving fumptuoufnefs and magnificence, and whatever is honorable, no fordid thoughts can enter their hearts, &c.

When he is unfortunate, in fixty nine & nineteen, he fignifies proud and Arrogant men difdayning all, cracking of his Pedegree, he is purblind in fight and judgement, reftlefs, troublefome, domineering, a meer vapour, expensive, foolfh endued with no gravity in words, or fobernefs in actions, a fpend thrift, wasting his patrimony, and hanging and beholding to other men, yet thinks all other men are bound to him, because a gentleman borne.

He ufually fignifies a man of a good large and frong Corporature, a yellow faffron Complexion, and round large Forehead: goggle Eyes or large, harpe and piercing: a body frong and well compofed, not fo beautiful and lovely, but pretty and amiable, ful of health, and their hair yellowifh, and therefore quickly bald, much hair on their beard, and ufually an high ruddy Complexion, and their bodiesflefhy, in conditions they are very bountiful honeft, fincere, well minded, of great and large heart, high minded, of healthful Conflicution, very humane, yet fufficiently fpirited not Loquatious. The qualities and professions of men, he fignifyeth, are Kings, Princes, Emperours, &c. Dukes, Marqueffes,

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queffes, Earls, Barons, Lievetenauts, Deputy Lienetenants of Counties, Gentlemen in general, Courtiers defirous of honour and preferment, Juffices of Peace, Mayors, high Conftables, high Sheriffs, great Huntímen, Stewards of noble mens houfes, the principal Magistrate of any City, Town, Caffle or Country Village; yea, though a petty Conftable, where no better or greater Officer is; Goldfmiths, Brafiers, Pewterers Coppersmiths, Minters of Money.

Pimples in the Face, Palpitation or Trembling, or any difeafe of the Brains or Heart, Timpanies, infirmities of the Eyes, Cramps, fudden fwoonings, difeafes of the Mouth, and flinking breaths, Catars, rotten feavers, principally in men, he governeth the heart, the brain and right Eare and Eye, and vital fpirit; in Women the left Eye.

Of Colours, he ruleth the Yellow, the colour of Gold, the Scarlet or the clear Red, and all reddifh colours; In favours, he liketh well a mixture offour and fweet together : or the Aromatical favour, being a little bitter and Stiptical, but withall Confortative and a little fharp.

Those Herbs which are subject to Sorach do smel pleasantly, are of great favour, their flowers are yellow or reddish, and in growth of majestical forme, they love open and Sunshine places, their principal vertue is to strengthen the Heart, and comfort the Vitals, to cleer the Eye fight, result poyson, or to dissolve any witchery, or malignant influences caufed by any artist; and they are fasser, the Laurel, the Pome Citron, the Vine, Enula, Campana, St Johns wort, Ambre, Musk, Zinger herb, Grace, Balme, Marygold, Rosemary, Rosa folis, Cinnamon, Celandine, Eye bright, Pyony, Barly, Sincksoyl, Spicknard, Lignum, Aloes, Arsenick. Of Trees: the Ash, the Palme, Lawrel tree, the Mirth tree, Frankinsence, the Cane tree or Planet, the Cedar, Heletropian, the Orange and Lemmon tree.

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Of Beafts: the Lyon, the Horfe, the Ram, the Crocodile, the Bull, Goat, Night-worms or Gloworms.

Of Fishes: the Sea Calfe or Sea Fox, the Crab-Fish, the Star fish.

Of Birds: The Eagle, the Cock, the Phænix, Nightingale, Peacock, the Swan, the Buzzard, the Flye, Cautharidel, the Gofhawke.

Of Places: Houses, Courts of Princes, Palaces, Theater, all Magnificent. Structures being clear, and decent Halls, dining Romes.

Of Minerals, Mettals and Stone; he fignifyeth Gold, the Hyacinth, Crifolite, Adamant, Carbuncle, the Elites stone found in Eagles Neasts, the Pantarva or Philosopher stone; of it you may read in my Book called the Wife Mans Crown.

The Ruby, he fign fieth in the Spring, gentle moiftning flowers in Summer heat, in Autum mifts, in Winter fmal Rain : He loves the Eaft part of the world, and that wind which proceeds from the Hellespontus, Subfolanus and Vulturnus parts, or houses of the Earth; the Countries he governeth, are Italy, Sicilya, Bohemia; and the fourth Climate Pheniciachaldea: He ruleth Sunday the first and eight hours thereof, and in numbers, the first and fourth, and in conceptions the fourth month, he loves all the Rulers, but Zazel who is his Enemy: I thought good to write at large in this Chapter of this Ruler that you may understand the reft the better, viz. how they receive and distribute the vertues.

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#### CHAP. X.

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# of Kedemel, and her signification.

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KEdemel, Rosie Crucians say, is Lady of the second and seventh Houses of the Earth : fhe is exalted in the twelfth houfe, and that Idea : the receives detriment in the fift, and eight houses by their Idea's and Figures : and in the fixth by that Idea, she hath her fall : she governes the earthly Trophicity by day, viz. Amissio conjunctio, and Cancer : she is naturally of the Aire and Water, temperately cold and moift, nocturnal the leffer, fortune, author of mirth and Jollity : Which faies she, fignifieth Flegm and blood, with the spirit and Genital feed, she receives her vertue as Sorath, and the reft do.

She ruleth the world three hundred fifty four years, she giveth eighty two when she is strong, and fignifieth a quiet man, not given to Law, quarrel or wrangling, not vitious : but pleasant, neat and fpruce, loving Mirth in his words and actions, cleanly in Apparrel, rather drinking much, then gluttonous, prone to Love, oft entangled in Love, zealous in their affections, Mufical, delighting in Baths, and all honeft merry meetings or balls, Masks and Stage plaies, easie of belief, and not given to labour, or take any pains, a company keeper, cheerful, nothing mistrufful, a right vertuous man or woman, oft had in some jealoufie without cause.

When the is weak, the fignifieth forty five, and eight years, and persons that are riotous, expensive, wholly given to loofnefs and leved companies, either Criginal meri

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men or women, nothing regarding their Reputations, coveting unlawful beds, Inceftious, and Adulterer, Fantastical, a meer skip lack, of no Faith, no Repute, no Credit, spending his means in Alehouses, Taverns, and among scandalous loose people; a meer lazy companion, nothing careful of the things of this life, or any thing Religious, a meer Athis, or naturalist.

She fignifieth a man of fair corporature : but not very tall, his Complexion being white, tending to a little darknefs, which makes him more lovely ; very fair, lovely Eyes, and a little black, a round face, and not large, fair hair, fmooth, and plenty of it, and it ufually of a light brown colour, a lovely mouth and cherry Lips, the Face pretty flefhy, a rowling wandering Eye, a body very delightful, lovely and exceeding well fhaped, one defirous of trimming and making himfelf neat and compleat, both in cloths and body, a love dimple in his cheeks, a fledfaft Eye, and ful of amorous enticements.

The Qualities of men and their professions, she fignifieth, are Musitians, Gamesters, Silkemen, Mercers, linnen Drapers, Painters, Jewellers, Players, Lapidaries, Embroiderers, women Taylors, Wives, Mothers, Virgins, Charister, Fidlers, Pipers : when in the fourth, Ballad makers, Singers, Perfumers, Sempsters, Picture-drawers, Gravers, Upholsters, Limmers, Glovers, all such as sell those commodities, which adorne women, either in body or Cloths, or in Face, as Complexion water.

Diseases the fignifieth, are principally in the Matrix and Members of generation, in the Reins, Belly, Back, Navel and those parts, the Gonhorrea or running of the Rains, the loathfome French Pox, any disease arising by inordinate luft, Priapisme, Impotency

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Impotency in Generation, Hermas, &c. The Diabetes or Piffing difeafe. In colours the fignifieth white, or milky colour, mixed with brown, or a little green in favour, the delights in that which is pleafant and toothfome, ufually in moift and tweet, or what is very delectable, in fmels what is unctions and Aromatical, and incites to wantonnefs: Herbs and Plants the fignifieth, are, the Mirtle alwaies green, and those which have a fweet favour, and pleafant fmel, a white flower of a gentle humour, whose leaves are fmooth and not jagged, the governeth the Lilly, but not William: all other both of the Valley and Water, white or yellow, the Satyrion or Cuckoe-pintle, Maiden-hair, Violet: the white and yellow Daffadil.

Sweet Apples, the white Rofe, the Fig, the white Sycomore, wild Afh, Turpentine tree, Olive, fweet Oringes, Mugwort, Ladies mantle, Sanicle, Balme, Vervin, Walnuts, Almonds, Millet, Valerian, Time, Ambre, Ladanum, Civit or Musk, Coriander, french Wheat, Peaches, Apricocks, Plums, Rayfons.

Of beafts: the Hart, the Panthar; smal Cattle, Coney, the Calfe, Goat.

Ofbirds: the Sparrow, Wagtaile, the Stockdove, the Hen, the Nightingale, the Thrush, Pelican, Partridge, Firedula, a little bird feeding on Grapes, the Wren, the Swan, the Swallow, the Owsel or blackbird, the Pye, the Parrot, the Parakitto.

Of Fishes : the Dalphin.

Flaces are, Gardens, Fountaines, bride chambers, Fair lodging, bed hangings, dancing schooles, Wardrobes.

Mettals, Minerals, and stones, the lignifieth are Copper, especially the Corinthian and White:

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brafs,

### The Temple of Wildome. BOOK. I.

brafs, Latten ware, Cornelion stone, the sky colour Saphire, white and red Coral, Margasite, Alablaster, Lapis Laxuli, because it expels Melancholly, the Beril, Chrisolite: she governeth the southwind, being hot and most in the temperament of the Air, she ruleth the Ætesse, she tignisteth in summer serenity or cleer weather, in Winter raine or snow.

Countries Arabia, Austria, Compania, Vienna Polonia the greater, Turing, Parthia, Media Cyprus, and the fix Climate.

Her day of the week is Friday, of which the ruleth the first and eighth hour, and in Conception the fift month, her friends are all the Rulers or Lords of the Earth, except Zazel.

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## CHAP. XI.

### Of Taphthartharath, and his fignification, Nature and Property.

A Mongst the Idea's of the Earth, he delights in Ambriel and Hamaliel: he is exalted in Hamaliel, he receives detriment in Advachiel, and his fall and Imbecility is in Amnexiel, and that part of the Earth; he ruleth the Ayry Triplicity by night, viz. Albus, Amissio and Tristitia.

He receives his Nature as the others do, and rules the world three hundred fifty four years: he oft times changes his Nature, *tiz*. with good he is good, and with evil apt to be perfwaded to evil: yet naturally he is noble & free hearted, but cold and dry, Melancholly,

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cholly, he is of the Element of the Water, amonft the humors there mixt, he rules the Animal spirit, the author of good wits, ingenious and apte Rosie Crucians, sober, grave, Religiously honess, doing to all others as they would others should do unto them.

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Being ftrong, he fignifieth feventy fix, and reprefents that man of a fubtile and politick brain, intellect and cogitation; an excellent disputant or Logition, arguing with learning and difcretion, and ufing much Eloquence in his speech, a searcher into all kinds of mifteries and learning, fharp and witty, learning almost any thing without a teacher, ambitious of being exquifite in every Science, defirous naturally of Travel, and feeing torrain parts; a man of unwearied fancy, a great student in Philosophy, and if any attain the Pantarva, it is them that is curious in the fearch of any occult knowledge, able by his own Genius to produce wonders, given to Divination and the more fecret knowledge; if be turne Merchant no man exceeds him in way of trade or invention of new wayes, whereby to obtaine wealth.

When he is weak in forty eight and twenty, he fignifies a very quarrelfome wit, apt to take exception at other mens faults and reprove them, many times by trying conclusions, loofes his effate; very unconftant, cafie of belief, fometimes a meer London Darnall maker, a Politicus, Mercurius, a new Lyer, every day of the week you may read him a Triffer, a meer Verball fellow.

Corporature he vulgarly fignifieth, isone of a high statute, a streight spare body, a high Forehead and somewhat narrow, long Face, long Nose, fair Eyes neither perfectly black or gray, thin Lips and Nose,

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little hair on the Chin, but much on his head, and it a fad brown inclining to blacknefs, longe Arms, Fingers and hands; his Complexion like an Olive or Chefnut colour; you muft obferve Taphthartharath, for if his Idea's and Figures be with others, they have a great influence one upon another, infomuch as one partakes of the Nature of the other, as if he be with Zabel, then heavy, if with Hafmael more temperate, with Barzabel more rafh, with Sorath more noble, honeft and gentle, with Kedemel more merry conceited or full of Jefts, with Hafmodai more moveable.

The Qualites of men, and their professions, he fignifieth are all learned men, Philosophers, Mathematitians, Astrologers, Merchants, Secretaries, Scriveners, Geomancers, Sculpters, Prophets, Poets, Orators, Advocates, Schoolmasters, Stationers, Printers, Exchangers of Money, Atturneyes, Emperours, Embassadours, Commissioners, Clarks, Artificers, generally Accomptants, Soliciters, Ministers, honest, noble Religious men, hating all evil and vice, fometimes Grammarians, Taylers, Carriers, Melfengers, Footmen, Userers.

He fignifieth All Virtigoe's, Lethargies, giddinefs in the Head, Madnefs, either lightnefs or any difeafe of the Brain, Ptifick, all flammering and imperfection in the Tongue; vain and fond Imaginations, all defects in the Memory, Hoarcenefs, dry Coughs, too much abundance of Rheum in the head and mouth, all fnaffling and fnuffling in the Head or Nofe, the hand and feet, Gout, Dunnefs, Tongue evil, all evils in the fancy and intellectual parts.

Mixed and new colours, the gray mixed with Sky colour, fuch as is on the neck of the Dove, and Pidgeon, Stock-dove, and fuch fine Colours: also Lincy

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Lincy-Woolfy colours, or confitting of many colours, mixed in one of favours, a hodg podg of all things together, fo that none can give it any true name; yet ufually fuch as doe quicken the fpirits are fubtile and penetrate, and in a manner infenfible.

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Hearbs and Plants attributed to him, are known by the various Colour of the flower and love fandy barren places; they bear their feeds in cods, they fmell rarely or fubtilly, and have principal relation to the Tongue, Brain, Lungs or Memory; they difpell winds, and comfort the Animal Spirits, and opens Obstructions, bears three leaved graffe; the Walnut and Walnut tree, the Filbert tree and Nut, the Elder-tree, Adders-tongue, Draggon-wort, two penny graffe, Lung-wort, Annifeeds, Cubebs, Mariorum : what herbs are ufed for the Mufes and Divination, as Verveine, the Reed; of Druggs, treacle, Hiera Diambra.

Of Beasts the Hiana, Ape, Fox, Squirrel, Weasel, the Spider, the Grey-bound, the Hermophrodite, being partakers of both Sexes, all cunning creatures.

Of Birds; The Linnet, the Parrot, The Pompinian, Jay, the Swallow, the Pipe, the Beetle, Pifmires, Locusts, Bee, Serpent, Crane.

Of Fishes; The Mullet, the Forkfish.

Of places; Tradimens-shops, Markets, Faires, Schools, Common-halls, Bowling-Alleyes, Ordinaries, Tennis-Courts.

Of Minerals and Stones; Quick-filver, the Milftone, Marthafite or Firestone, the Achates, Topaz, Vitriol; all stones of Divers Colours.

He fignifies, Windy, Stormy and violent boiftrous weather, and stirs up that weather, the Ruler and his Idea's figures signifies in whose Company he is somtimes Hayle, Lightning, Thunder and Tempefts; in hot Countries Earth-quakes, but this according to the season of the year.

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The Countries he governs, are Grecia, Flanders, Ægypt, Paris.

He Governeth Wednefday, the first and eighth hour thereof, his friends Hizmael Kedemel, and Zazel, his enemies all the other Rulers.

### CHAP. XII.

### of Hasmodai and her Nature and signification.

3 Hafmodai hath one Idea which you may of the Earth, and is incorporated into two figures, wiz Populus by day, and Via by night, and there the is strong: but if these be in the tenth house with Carcer or Tristitia, by that Ruler and his Idea's and figures, she then there receives detriment; in the second house sexalted, and in the eighth she falls, the governeth the earthly Triplicity by night, wiz Amissio, Conjunctio, Carcer.

She Rules the World three hundred fifty foure years, and in one hundred and eight the is Scrong, Feminine, Nocturnall, Cold, Moift and Flegmatick by Nature.

The manners or Actions the fignifieth, when in good houses with good figures, is one of composed manners, a soft, tender creature, a lover of all honest and Engenious Sciences, a searcher of, and deligh-

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ter in Novelties, naturally propense to flite and shift his habitation, unstedfast, wholy carrying for the present times, Timourous, Prodigal, and easily frighted; however, loving Peace, and to live free from the cares of this life, if a Mechanick, the man Learns many occupations, and frequently will be tampering with many wayes to trade in.

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When with in ill houses with ill figures she fignifies fixty fix, and twenty five, and is a meer vagabond idle person, hating Labour, a Drunkard, a Sot, one of no Spirit or Forecast, delighting to live beggerly and careless, one content in no condition of life, either good or ill.

She fignifieth a man of faire stature, whitely coloured, the face round gray eyes, and a little lowring, much haire, both on head, face and other parts, usually one eye a little larger then the other, short hands and fleshy, the whole body inclining to be fleshly, fomtimes plumpe corpulent and flegma. tick, if she be in Aspect with Sorath in a Nativity or Question, the usually signifies fome blemish in or neer the eye, a hurt in or neer the eye, if her figures be in succedant houses, if she be unfortunate by company with ill figures and ill Aspects in Angles, he spoileth the fight.

The qualities of men and women; the fignifieth are, Queens, Counteffes, Ladies, all manner of women, as alfo the common people, Travellers, Pilgrims, Marriners, Fithermen, Fithmongers, Brewers, Tapfters, Vintners, Letter-Carriers, Porters in Cities, Crach-men, Huntfmen, Melfengers, (fome fay the Popes Legats) Millers, Alewives, Malfters, Drunkerds, Oifter-wives, Fither-women, Charewomen, Tripe-women, and generally fuch women as carry comodities in the ftreets; as alfo Midwives, Nurfes,

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Nurses, &c. Hackney-men, such as carry Sedans, Water-men, Water-Bearers.

Sickneffes, are Apoplexes, Palfie, the Chollick, theBelly-ake, dife afes in the left fide, Stones, the Bladder and Members of Generation, the Menstrues and Liver in Women, Dropsie, Fluxes of the Belly, all cold Rhumatick Difeases, cold Stomack, the Gout in the Rifts and Feet, Sciatica, Cholick, Worms in Children and Men, Rhumes or hurts in the eyes, viz. in the left of Men, and right of Women, Surfeits, rotten Coughs, Convultion fits, the Falling fickneffe, Kings Evill, Aposthume, Small Pox and Measles.

Of Colours, the White, or pale Yellow, White, pale Green, or a little of the Silver colour; of favours, the fresh or without any Savour, such as in herbs before they be ripe, or such as demoisten the Brain, &c.

The Herbs Plants and Trees, which are fubject to Hafmodai; Her Idea and figures have foft and thick Ivory leaves, of a Waterish or a little sweetish taste, they love to grow in watry places, and grow quickly into an Ivory magnitude, and are the Colwort, Cabbage, Mellon, Gourd, Pompilion, Onion, Mandrake, Poppy, Lettice, Rape, the Linden tree, Mushroms, Endire, all other Trees or Herbs, who have round, shady, great spreading leaves, and are little fruitfull.

All fuch Beafts or the like which live in the Water, fhe figuifieth Frogs, the Otter, Snails, &c. the Weefle, the Cunny; all Sca Fowle, the Cookoe, Geefe, Ducks, the Night Owles.

Of Fishes: The Oister and Cockle, all shell Fish, the Crab and Lobster, Tortoise, Eele.

Places

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Places she Governes, are Feilds, Fountains, Baths, Havens of the Sea, High wayes and defert Places; Ports, Iowns, Rivers, Fish ponds, standing Pools, boggy places, common shoars, little Brooks, Springs, Harbours for Ships or Docks.

Of Minerals and Stones; Silver, the Selenite, all foft ftones, Christals.

If her Figures be with the Figures of Zazel, they fignifie cold Air, if with the Figures of Hifmael, viz. Acquifitio and Letitia, in which are incorporated the Idea's, Advachiel and Amnixiel, they fignifie ferene weather with Barzabel, and his Ideas and figures, winds and red clouds, with the figures of Sorath, according to the feason: with the figures of Kedemel and Taphtbartharath, flewers and winds, In hermeticall operation, fhe delighteth in the North angle of the Earth, in the first hou e with good figures, the fignifieth winds acccording to the Nature of those figures, are in company or Aspect with her.

The Countries she ruleth, are Holland, Zealand, Scotland, Denmarke, Norremberge, Flanders: her day is Munday, the first and the eight thereof, her enimies are Zazel and Barzabel, viz. their Figures are contrary one to another in fignification. And thus much of the Nature and fignification of the seven Rulers of the Earth: Now let us speak of their twelve Idea's, but first let us shew you how to attribute the Rulers to the Figures, and the Figures to the Rulers, as well good as evil.

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CHAP. XIII.

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Chap. 13. How the feven Rulers of the world be attributed to the Figures and the Figures to them, both good and evil.

\* Zazel \* \* Zazel. Malicious, \* \* \*\* \* \* \*\* \* In the tenth. \* The eleventh. Hismael \*\* \*\* Hismael \*\* Fortunate. \* \*\* \*\* \* In the ninth. \* The twelfth. \* Barzabel Barzabel \* \* \* Retrograde: \* \*\* \*\* The Firft. \* \* The Second \*\* Soralh in the \* Sorath in the \* \* \* Spring. fall. \* \* \* \* × × \* Kedemel × \* Kedemel \* × × ¥ In the fecond \* \* Houfe. × In the Seventh. × Taphthartharath\* \* Taphthartharath\* \* \*\* \* In the third In the \* \* \* \* Houfe. fixth. \* \* \*\* \* Hafmodai Hilmodai \*\* \* by day. by night. \* \* \* \* \* In the fourth. \* In the eight Zazel and Barzabel. Hlsmael and Kedemel. \* \* × \* \* \*\* In the 3d 7th 9th 12th and 2d. In the 10th 12th, first and 8th. They THE GETTY RESEAR **ITERNET ARCHIV** 

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They are attributed to the Rulers, as abovefaid, and in the first the Rulers are strong. in the other envious, in the first fortunate, in the fecond Cross, backward in the first, direct in the fecond Retrograde, In the first they spring, in the second they fall, in the first jocund, in the second fullen; in the first direm, in the second Retrogra: in the first they signifie the day, in the second the night: and have such signification as the seven Rulers give them: the Dragons head and the Dragons Tayle excepted, for they alter their Natures, the first is good, and of the nature of those two Rulers, Hismael and Kedemel, the second is evil, of the Nature of Zazel and Barzabel.

## CHAP. XIV.

Of the Nature, Place, Countries, general Descriptions and Diseases signified, by the twelve Idea's.

Alchidael, is Masculine Diurnal, moveable in Nature, Fyery, hot and dry, Chollerick, Bestiall, Luxurious, intemperate and violent: The dayly delight of Barzabel of the fiery Triplicity, and of the East: Diseases he fignifies, are all Whelks, Pushes and Pimples in the Face, smal Pox, haire Lips, Polypus, (Noli me tangere) ring Worms, Falling-fickness, Apoplexies, Megrims, Tooth-ach, Head-ach, and Baldness.

Where Sheep or Imal Cattle do feed, or ule to be,

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he fignifieth fandy aud hilly Grounds, a place of Refuge for Theives (or fome unfrequented places) in houses, the covering, seeling or plassring of it, a stable of small Beasts, Lands newly taken in, or newly plowed, or where bricks have been burned or lime.

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The defcription of the body or fhape, Malchidael reprefents is a dry body, not exceeding in height, lean or fpare, but lufty bones, and the party in his limbs ftrong, the vifage long; black Eye brows, a long Neck, thick Shoulders, the Complexion dusky brown or fwartifh.

Kingdomes subject, Malchidael O' are Germany, Swevia, Polonia, Burgundy, France, England, Denmark, Silesia, the bigher India, Syria, Cities are, Florence, Capna, Naples, Ferrara, Verono, Utretcht, Marselles, Augusta, Casarea, Padua, Bergomo.

Hasmodel, is of an earthly quality, cold, dry and Melancholly, Feminine; The Nocturnal delight of Kedemel fixed Bestial, of the Earthly Triplicity and South.

Difeases she signifieth, are the Kings-evil, fore Throats, Wens, Fluxes; of Rheums falling into the Throat, Quinfies, Imposthumes in those parts.

Places noted are Stables where horfes are, low Houfes, Houfes where the implements of Cattle are laid up, pafture or feeding grounds, where no hou es are neer, plain grounds, or where bufhes have lately been grubbed up, and wherein Wheat, and Corne are fowed, fome little Trees not far of, in Houfes, Sellars, low Romes. The fhape it prefents, is one of a fhort, but of a full, ftronge and well fet ftature, a broad Forehead, great Eyes, big Face, large, ftronge Soulders, great Mouth, thick Lips; groß Hands; black rugged hair. The

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The Countries it rules, are Polonia, the great North part of Sweadland, Russia, Ireland, Switzerland, Lorain, Campania, Persia, Cyprus, Parthia.

The Cities Novograde, Parma, Bononia, Panormus, Mantua, Seva, Brixia, Carolstad, Nants, Liepsig, Herbipolis.

Ambriel, his quality and property, is Aerial, hot and moift, Sanguine, common, double bodyed, humaine, the Diurnal house of Taphthartharath, of the airy Triplicity, Westerne, Masculine.

All Difeases in the Armes, Shoulders, Hands, corrupted blood, windiness in the Veins, destempered Fancies.

It noteth wainfcot Romes, Plaistring, and walls of Houses, the Halls, or where plays is used, Hills and Mountains, Barnes, Storehouses for Corne, Coffers, Chefts, high places.

Kingdomes and Countries, are Lumbardy, Brabant, Flanders, the West and south West of England, Armenia.

The Cities, are London, Lovaine, Burges, Noremberge, Corduba, Hasford, Mentz, Bamberge, Cefena

In Albus, it fignisieth an upright, tall straight body, either in man or woman, the Complexion fanguine, not cleer, but obscure and dark, long Arms, but many times the hands and feet short, and very fleshly, a darke hair almost black, a strong active body, a good peircing hazel Eye and wanton, and of perfect fight, of excellent understanding, honest & Juditious in worldly affairs, when this Idea signifies the person, that is, if Albus be in the first house, the party is noble, wife, Religious, and the most accomplished of all the other, if Fortuna Major, Puella, Acquisitio

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or Letitia, be in the fecond House, in company with him.

Muriel, is the only delight of Hifmodai, and is corporated into the first Figures of the watery Triplicity, it is watery, cold moist, Phlegmatick, Feminine, and is Nocturnal, moveable, mute and slow of voice, fruitful, Northerne.

It fignifies, imperfections all over, or in the Breaft, Stomach and Paps, weak digeftion, cold Stomack, Ptifick, falt Flegm, rotten Coughs, Dropfical Humours, Imposthumations in the Stomach, Cancers which ever are in the Breaft.

Places it noteth are, the Sea, great Rivers, Navigable waters : but in the Ifland Countries, it notes, places near Rivers, Brooks, Springs, Wells, Sellars in Houfes, wafh houfes, Marfh grounds, Ditches with Ruffes, Sedgs, Sea banks, Trenches, Cifternes.

The shape and description is a low and smal stature, the upper parts of more bigness then the lower, a round visage; sickly, pale, a whitely Complexion, the Heir a sad brown or Chesnut and variable, little Eyes, prone to have many Children, if a Woman.

Kingdomes, Countries and Cities it ruleth are, Scotland, Zealand, Holland, Prussia, Tunis, Algier, Constantinople, Venice, Millan, Genoa, Amsterdam, Yorke, Madeberge, Wittenberge, Saint Lucas, Cadiz.

Verchiel, is the only delight of Sorath, and is by Nature fiery, hot, dry, chollerick, Diurnal, commanding, Bestial, barren of the fiery Triplicity, Masculine, and of the East, and rules the fifth house

All ficknesses in the Ribs and fides, as Plurisies, Convulsions,

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Convulsions, pains in the Back, trembling or paffion of the Heart, violent burning Feavers, all weakneffes, or diseases in the heart, fore Eyes, the Plague, the Pestilence, the yellow Jaundies.

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A place where wild Beafts frequent, Woods, Forrefts, Defert places, freep rocky places, Cleaves, unacceffable places, Kings Palaces, Caffles, Forts, Parks, in Houses were fire is kept neer a Chimney.

It represent a great round head, big Eyes ftarting or staring out, or goggle Eyes, quicklighted, a full and large body, and is more then of Middle stature, broad Shoulders, narrow fides, yellow or dark flaxen hair, and is much curling or turning up, a fierce countenance, but ruddy, high Sanguine Complexion, ftronge; valiant and active.

Kingdomes, Countries and Cities, it fignifieth, are Italy, Bohemia, the Alpes, Turkie, Sicilia, Apulia, Rome, Syracufa, Cremona, Ravenna, Dalmatia, Prague, Lintz, Confluentia, Briftol.

Hamaliel, is an Earthly cold, Malancholly, Barren, Feminine, natural, Southerne Idea, the figure of it, viz. Conjunctio is the exaltation of Taphthartharath, of the Earthly Triplicity, Hamaliel ingnifies a fludy where books are, a dairy house, Corn feilds, Granaries, Malt houses, Hay Ricks, or Mows of Barley, Wheat or Peafe: or a place where Cheefe and butter is preferved and ftored up.

Difeases, the worms, wind, chollick, all obstructions in the Bowels and Mileraicks, croking of the Guts, Infirmnels in the Stones, any Difeale in the Belly.

The Figure of Hamaliel (receives) being also one of the Figure Taphthartharath, vertue from the Ruler, and Idea; and represents a flender body, of mean height,

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### The Temple of Wildome. BOOK. I.

height, but decently composed, a ruddy brown Complexion, black Hair, well favoured or lovely, but no beautiful Creature, a smal shril voice, all members inclining to brevity, a witty discreet Soul, Judicious, and excellently well spoken, studious and given to History, whether man or woman, it produceth a rare understanding: if Populus or Via be in the second House, they are very unstable.

Of Kingdomes, Countries and Citty, it fignifieth Greece, the South part of it Croatia, the Athenian Teritory, Mefopotamia, Affrica, the South West part of France, Paris, Jerusalem, Ebodes, Lions, Thauris in Persia, Thororus, Basil, Heidelburge, Brundusium.

Zuriel, is Aireal, hot and moist, Sanguine, Maculine, Moveable, Humane, Diurual, of the Airy Triplicity and West, the cheif delight of Kedemel.

The Stone, all Diseases in the Gravel, in the Rains of the Back, Kidneys, heats, and diseases in the Loyns or Hauches, Impossibutes or Ulcers in the Rains, Kidneys or bladder, weakness in the back, corruption of blood.

In the Feilds, it represents grounds neer Windmils, or some firag ing barn, or out house, or faw Pits, or where Coopers work, or Wood is Cut, fides of Hills, tops of Mountaines, Grounds, where hawking and hunting is used, Sandy and gravelly feilds, pure cleer Aire and sharp, the upper Rooms in houfes, Chambers, Garrets, one Chamber within another.

It represents a well framed body, ftreight, tall and more subtle or slender then gross; a round lovely and beautiful, visage, a pure Sanguine colour in youth, no abundance or excess, in either white or red, but in Age usually some pimples, or a very high

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### BOOK.1. The Temple of Wildome.

high colour, the Hair yellowish, smooth and long.

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Kingdomes, Countries, Cities, the higher Austrea Savoy, its Dukdome, Alsatia, Lavonia, Lisbone in Portugal, Frankeford, Vienna, Flacentia, the Territory in Greece where sometimes; the City Thebes, stood Arles, Friburge, Spires.

Barchiel, is a cold, watery, Nocturnal, Flegmatick, Feminine, of the watery Triplicity, fixed and North, the house, and joy of deceitful false trecherous Barzabel, usually it doth represent subtil, deceitful men, perjured and wicked, Theeves, there is no truth nor honefty in them very Knaves.

It fignifies, the Gravel, the stone in the secret parts, bladder, Ruptures, Fistulaes, or the Piles in Ano, Gonorrheo's, Priapismes, all afflictions in the Privy parts, either in man or woman, defects in the Matrix : places where all forts of creeping beasts use, as beetles, &c. or such as be without wings; and are Poysonous; Gardens, Orchards, Vineyards, ruinous Houses neer Water, moorish grounds, stinking lakes, Quagmires, finkes, the Kutchin or Larder, wash houses.

A Corpulent, ftrong, able body, fomwhat a broad or fquare face, a dusky, muddy Complexion and fad, dark hair much, and crifping, an hairy body, fomewhat bow-ledged, fhort necked, a fquat, well truffed fellow.

Kingdomes and Countries, the North part of Bavaria, the woody part of Northway, Barbary; The Kingdome of Fetz, Catalonia in Spaine, Valentia, Urbine and Forum, Julij in Italy, Vienna, Messina in Italy, Gaunt, Frankeford upon Odar.

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THE GETTY Advachiel,

Advachiel, is of the fiery Triplicity, East in Narure, hot and dry, Masculine, Chollerick, Diurnal, common, by corporal or double bodyed, the Idea and delight of Hismael.

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It ruleth the Thighs and buttocks in the parts of mans body, and all Fistulaes or hurts falling in those members, and generally devoteth blood, heated fevers, Pestilential, falls from horses, or hurts from them or four footed beasts, also prejudice by fire, heat and intemperateness in sports.

It noteth, a stable, or places where troop horses for War are set up: where great four sooted beasts are kept; It represents in the Feilds, Hills, and the highest places of Lands or Grounds, that rise a little above the rest; in Houses, upper Rooms near the fire.

It represents a well favoured Countenance somewhat long visage, but full and ruddy, or almost like fun burnt, the Hair light, Chesnut colour; the stature somewhat above the middle size: a Conformity in the Members, and a stronge able body.

Kingdomes, Countries and Cities, are Spaine, Hungary, Slavonia, Morania, Dalmatia, Buda in Hungary, Toledo, Narbon, Collen, Stargard.

Havael, is the Idea of Zazel, and is Nocturnal, cold, dry, Melancholly, Earthly, feminine, moveable four footed.

It hath Government of the Knees, and all difeafes incident to those places, either by straines or fractures, it notes Leprosie, the Itch, the Scab.

It noteth an Oxe house, or Cow house, and where Calves'are kept, or tooles for Husbandry, or where old wood

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#### The Temple of Wildome. BOOK 1.

wood is laid up, or where failes for Ships, and fuch naterials are ftored, alfo fheep pens, and grounds where Sheep feed, fallow grounds, barren Feilds, bufhy and thorny ; dunghills in feilds, or where soyle is laid, in Houses low, dark places, near the ground or Threshold.

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It usually fignifies dry corporatures, not high of stature, long, lean and slender visage, thin Beard, black hair, a narrow chin, long, fmal Neck and narrow breaft.

Kingdomes, Countries and Cities, are Thrace, Macedon in Greece, new Turkie, Albavia, Bulgaria, Saxony the South west part, West Indias, Stiria, the Illes Orchades, Hafia, Oxford, Mecklin, Cleeus, Brandenberge.

Cambiel, is an Aireal, hot, moist Idea, of Aiery Triplicity, Diurnal, Sanguine, fixed, rational, Humane, Masculine, the principal Idea of Zazel, it is westerne, and in it he rejoyceth.

It governeth the Legs, Ancles, and all manner of infirmities incident to those members, all Melancholly, winds, Coagulated in the Veins, or diffurbing the blood, Cramps, &c.

Places new digged : hilly and uneven places or where quarries of Stone are, or any Minerals have been digged up in Houses, the Roofs, Eaves or upper parts, Vineyards, or neer some little spring or Conduit head. It notes a squat, thick corporature, or one of a ftrong, well composed body, nor call, a long visage, sanguine Complexion; if Carcer, or Tristitia be in the centh or eleventh House, the party is of black Hair, and of a fanguine Complexion, with distorted Teeth, in anyother House, the party is of cleer white or fair Complexion, and of fandy coloured

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coloured Hair or very flaxen, and hath a very white Skin.

Kingdomes, Countries, and Cities, are Tartary, Croatia, Valachia, Muscovia, West Phalia in Germany, Piemont in Savoy, the West and South parts of Bavaria, Arabia, Hamborough, Breme, Monts Ferat, and Pifaurum in Italy, Trent, Ingolstad.

*Amnixiel*, is of the watery Triplicity, Northern, cold, moift, flegmatick, feminine, Nocturnal, the Idea of Hifmael, by Corporeal, common or double bodyed, Idle, effeminate, fickly, envious, reprefenting a covetous, malitious fot, of no Action.

It fignifieth all difeafes in the Feet, as the Gout, and all Lamenefs, and all Aches incident to those Members, and fo generally falt Flegms, Scabs, Itch, Botches, breakings out, Boyles and Ulcers, proceeding from blood putrefacted, cold and moift difeafes.

The places it prefents, are grounds full of Water, or where many Springs, and much Foul are, alfo Fish Ponds, or Rivers full of Fish; places where Hermitages have been, Moats about the Houses, Water-mills, in Houses near the Water fide, as to some Well or Pumpe, or where Water stands.

It presents a short stature, ill composed, not very decent, a good large Face, palish Complexion, the body fleshy, or swelling, not very streight : but incurvating somewhat with the head.

Kingdomes, Countries and Cities, are Calabria in Sicilia, Portugal, Normandy, the North of Egypt, Alexandria, Rhemes, Wormes, Ratisbone, Compostella.

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How the Idea's are infused into the fixteen Figures by the seven Rulers, through the help of the Soul of the World; And how the Rulers and Idea's incorporate their Nature and properties into the Figures, and have like fignification as the Rulers and Idea's.

"Hus all inferior bodies are exemplified by the I superiour Idea's; Now they define an Idea to be a form above Bodies, Souls, Minds, and to be but one fimple, pure, immutable, indivisible, incorporeal & eternal,& that the nature of all Idea's is the fame; Now they place Idea's in the first place in very goodneffe it felf: God by way of cause, and that they are diftinguished amongst themselves by some relative confiderations only, least whatfoever is in the world, should be but one thing without variety, and that they agree in effence, least God should be a Compound Substance : In the second place, they place them in the very intelligable it felf, in the foul of the world, differing the one from the other, by absolute forms, so that all the Idea's in God, indeed are but one form, but in the soul of the World they are many; they are placed in the minds of all other things, whether they be joyned to the body, or feparated from the body, by a certain participation ,

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ticipation, and now by degrees are diffinguished moreand more; They place them in Nature, as certain small feed of forms infused by the Idea's; and laftly, they place them in these fixteen figures following; Hereunto may be added, that in the foul of the World, there be as many feminal forms of things, as Idea's in the minde of God ; by which forms she did in the heavens above the Stars, frame to her felfshapes alfo, and stamped upon all these some properties: On these Figures therefore, shapes and properties of vertues, of inferiour species, as also their properties doe depend, so that every figure hath its Idea, that is fuitable to its forme, which alfo proceeds of a wonderfull power of opperating, which proper gift it receives from its Ruler, through the Seminal forms of the foul of the World, for Idea's are not onely effectuall caufes of every Species, but are alfo the cause of every Vertue which is in the Species ; and this is that which Mr. Thomas Heydon faith, that the properties are in the Nature of things; which vertues indeed, are the operations of the Idea's, are moved by these figures, and these Vertues have a certain and fure Foundation, not Fortuitous nor cafual as some fay, but as Efficacious, as Aftrology, and powerfull and fufficient, doing nothing in vain. Now chefe Idea's do not erre in their actings but by accident, viz. by reason of the impurity of the Artift or Querent, or inequality of the matter or thing fought after; for upon this account, there are found things of the same Species more or less powerfull, or according to the disposition of the thing good or evill; for all these influences may by these figures be received, & may also be hindred by thein disposition of the matter or its infufficiency according to the quality of the Perfon, fuch is the fignification

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nification of the figures; which receives the Vertues and Powers of the Rulers and Idea's, according to the defert of the matter, wherefore those things in which there is leffe of the Idea of the matter, such things which have a greater refemblance of things separated, have more powerfull vertues in operation, being like the operation of a separated Idea; we see then that the scituation of the seven Rulers and their Idea's incorporated into these fixteen figures, is the cause of the vertues of the figures of their fignification of their predicting, all things Paff, Present and to Come, and the figures have the same significations as these Idea's in their places incorporated into them, and here follow the figures and the Idea's.

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AL.	via.	* * Fortuza Major.	*	* * Cauda.
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The Rulers of the twelve Idea's have power over the face of the whole Earth in their figures and places, but foure figures naturally delight in the winds, and their Genii, and they are Fortuna Minor, Via, Caput Draconis, and Cauda Draconis, a fortunate Full Moon in Afpect of the Sun, to them is admirably good. Chap.

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Of the Foure Elements, their Nature and Properties.

Here are foure Elements and original Grounds I of all Corporeall things, Fire, Aire, Water, Earth, of which all Elemented inferiour Bodies are comprehended, not by way of heaping up together, but by transmutation and union, and when they are destroyed, they are resolved into Elements, for there is none of the sensible elements that is pure, but they are more or leffe mixed, and apt to be changed one into the other : even as earth becoming dirty, and being diffolved becomes water, and the same being made thick and hard, pecomes earth again ; but being evaporated through heat, passed into Aire, and that being kindled, passeth into Fire, and this being extinguished, returns back again into Aire, but being cooled again after its burning, becomes earth, or stone, or sulphur, and this is Manifested by lightning; this faying ever teacheth you.

The Number, and the Nature of those things Call'd Elements, what Fire, Earth, Aire forth brings, From whence the Heavens their beginning bad, Whence tide, whence Rain-bow in gray colours clad; What makes the clouds that gathered are ? and black; To fend forth lightning, and a Thundring Crack? What doth the Nightly Flames, and Comets make? What makes the Earth to sweel, and then to quake? What is the feed of Mettals, and of Gold ? What Vertues, Wealth, doth Natures Coffers hold. Plato was of that opinion, that Earth was wholy unchangeable, and that the reft of the Elements are changed as into this, so into one another successively, S<sup>r</sup>. Christopher Heydon saith, that the Earth is not changed, but relented and mixed with other Elements which doe diffolve it, and that it returns back into it felf.

Now every one of the Elements hath two fpecial qualities, the former whereof it retains, as proper to it felf, in the other, as a means, it agrees with that which comes next after it, for fire is hot and dry, the earth dry and cold, the water cold and moift, the aire hot and moift, and fo after this manner the Elements accord into two contrary qualities, are contrary one to the other, as Fire to Water, and Earth to Aire, moreover the Elements are upon another account oppolite one to the other; For fome are heavy as Earth and water, and others are light as Aire and Fire.

Wherefore the RosieCrucians called the former paffives, but the latter actives; And yet Doctor Culpiper my predeceffour diftinguisheth them after another manner; and Assignes to every of them three qualities, viz. to the fire brightness to the thinness and motion, but to the Earth, darknesse, thicknesse and quietnesse, and according to these qualities, the Elements borrow their qualities from these, so that the Aire receives two qualities of the Earth, darknesse and thicknesse, and one of fire, viz. Motion; but fire is twice more thin then Aire, thrice more moveable, and foure times more bright; and the Aire is twice more bright, thrice more thin, & foure times more moveable then water; wherefore water

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is twice more bright then earth, thrice more thin, and foure times more moveable; As therefore the Fire is to the Aire, fo the Aire is to the Water, and Water to the Earth; and again, as the Earth is to the Water, fo the Water to the Aire, and the Aire to the Fire: And this is the Root and Foundation of all Bodies, Natures, Vertues, and wonderfull Works; And he which shall know these things, and their Rulers, Idea's and Figures, shall easily know all things, Pass, Present, and to Come; and also shall bring to pass fuch things that are wonderfull, and aftonishing, and shall be perfect in this Art.

### CHAP. XVIII.

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## Of a threefold confideration of the Elements

Here are then as we have faid, foure Elements, without the perfect knowledg whereof, we can effect nothing in this Science, now each of them is three fold, that fo the number of foure may make up the number of twelve Idea's incorporated into fixteen Figures and twelve houses, or parts of the Earth, and by paffing by the number of seven which fignifieth the seven Rulers, into the number ten, (which fignifieth the Cælestial powers, are ten principal nanies of God, as you read in the ninth Chapter) there may be a progresse to the supream unity upon which all vertue and operation depends, of the first order are the pure Elements, which are neither compounded, changed nor admit of mixion, but are incorruptable, & not of which, but through which the vertues of all natural things are brought forth

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forth into Art; No man is able to declare their Vertues, because they can do all things upon all things. He which is ignorant of these shall never bring to paffe any wonderfull matter, nor understand what he would know; of the fecond Order are Elements that are compounded, changeable and Impure, yet fuch as may by Art be reduced to their pure fimplicity, whose Vertue when they are thus reduced to their fimplicity, doth above all things perfect this Art, and these are the Foundations of the work; Of the third Order are those Elements which originally and of themfelves are not Elements, but are twice compounded, various and changeable one into another, they are the infallible Medium, and therefore are called the middle Nature. J. F. S

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By thefe you shall fee from whence all things flow, Whence Mankinde, Beasts, whence fire, whence rain & snow Whence earth quakes are, why the whole Ocean Beats, Over his banks, and then again retreats, Whence strength of Herbs, whence courage rage of Bruits, All kinde of Stone, of creeping things and Fruits:

Very few there are that understand the deep misterious of this Art. (In it is) by means of those things aforefaid, the perfection of every effect in what thing soever, they are full of wonders and misteries and are operative, as in Astrology, so in this Art: For from these, through them proceeds the bindings, loosings and transmutations of all things, the knowledge and foretelling things to come.

Let no man therefore, without these three forts of Elements and the knowledg thereof, be confident that he is able to cure all Diseases in the body, but whofoever

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whofoever shall know how to prepare his Medecines, as I partly told you, in my Method of Rosie Crucian Physick, and how to reduce those of one order into those of another, impure into pure, compounded into simple, and shall know how to understand distinctly, the Nature, Vertue and power of them in Number, Degrees and Order, without dividing the substance, he shall easily, attain to the knowledge and perfect operation of all these natural things conteined in this Book.

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Of the wonderfull Natures of Fire and Earth and their Figures.

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Hus the Earth is divided into twelve parts or houfes, over which the feven Rulers and their twelve Idea's govern, and you must know how to reduce those of one Nature into those of another, which

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#### The Temple of Wildome. BOOK I.

which are also manifold, let us come again and fort our speeches; first we must treat of the Elements, then of the manifold Divisions of the Earth, and or hertwelve Regions, &c.

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First there are two things, viz. Fire and Earth, which are sufficient for the operation of all wonderfull things, the former is active, the latter paffive Fire, (as faith Eugenius Theodida Gus, ) in allthings and through all things, comes and goes away bright, and at the same time fecret and unknown, when it is by it felf (no other matter comming to it, which should manifest its proper Actions, it is boundlesse and invisible, of it self sufficient for every Action, that is proper to it; moveable, yeelding it felf after a manner to al things that come next to it, reviewing, guarding nature, enlightning, not comprehended by lights, that are vailed over, cleere parted, leaping back, bounding upwards, quick in motion, and giving motion to the Earth; and that the reason the earth moves, as my friend Mr. John Booker will demonstrate to you; fire is high, alwayes raising motion, comprehending another, not comprehen-ded it felf, not standing in need of another, se-cretly increasing of it self, and manifest its greatneffe to things that receive it, Active, Powerfull, Invisible, Present in all things at once; it will not be affronted or opposed, but as it were in a way of revenge, it will reduce on a fudden things into obedience to it self, incomprehensible, impalpable, not lessened, most rich, in all dispensations of it self; Fire, as saith my friend and very neer kinsman, Sr. John Heydon Knight, from his own ex-perience, that fire is the boundlesse and mis-thievous part of the nature of things, it being a question E 2

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question, whether it destroyes or produceth most things? Fire it self is one and penetrates through all things, (as fay also the Rosie Cruci-ans) also spread abroad in the Heavens, and thining, but in the infernal place, ftreightned, darke and tormenting, in the mid way it pertakes of both; fire therefore in it felf is one, but in that which receives it manifold; and in d ffering subjects, it is distributed in a different manner, as you may read in my Book called, The Holy Guide; That fire then, which we use, is fetched out of other things, it is in Stones, and is fetched out by the stroke of the Steele; it is in Earth, and makes that, after digging up to smoak; It is in Water and heats Springs and Wells : It is in the depth of the Sea, and makes that, being toffed with winds warme : It is in the Aire, and makes it (as we fomtimes fee) to burne, and all Animals and living things whatfoever, as alfo all vegitables are preferved by Heat, and every thing that lives, lives by reafon of the inclosed heat; the properties of the fire that is above, are heat, making all things fruitfull and light, giving life to all things; the properties of the infernal fires are a partching hear, confuming all things; and darkness making all things barren, Fire drives away all ill things, in as much as it hath an Analogy with, and is the ve-hiculum of that superiour light; as also of him who faith, I am the light of the World, which is true fire, the Father of lights, from whom every good thing, that is given comes : fending forth the light of his Fire, and communicating it felf to the Sun, and the rest of the Superiour bodies, and by these, as by Mediacing Inftraments, conveying that light into our Fire,

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## BOOK.1. The Temple of Wildome.

Fire; and the great Jehovah himfelfe in the old Law commanded that all his Sacrifices should be offered with Fire, and that Fire should alwayes be burning upon the Altar: And that they must not speak of God without a light: good Angels are augmented by the Sun, and also by the light of our common Fire, and evil Spirits, are driven away; therefore lights and fires, should be kindled by the Corps of the Dead, and here follow the four Figures of the Fire.

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Now the Basis and Foundation of all the Elements is the Earth, for that is the object, subject, and receptacle of all Celeftical rayes and influences, in it are contained the seeds and seminal vertues of all things : and therefore it is faid to be Animal, Vigitable and Mineral, it being made fruitful by the other Elements, and the Heavens brings forth all things of it felf : it receives the abundance of all things, and as it were the first fountaine, from whence all things fpring; it is the Centre, Foundation, and Mother of all things, take as much of it as you please, separated, washed, depurated subtillized; if you let it lie in the open Aire a little while, it will being full, and abounding with heavenly vertues ofit felf, bring forth plants, and worms, and other living things, also fromes and bright sparks of Met-

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tals, in it are great fecrets, if at any time it shall be purified by the help of Fire, and reduced unto its simplicity, by a convenient washing; it is the first matter of our Creation, and the truess Medicine that can reftore and preferve us, and these be the four Figures of the Earth.

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## CHAP. XX.

Of the Water, and of her Figures.

The other two Elements, viz. Water and Aire, not lefs efficacious, then the former; neither are the Rulers, and their *Idea's*, wanting to work wonderful things in them; there is fo great a neceffity of water, that with it no living thing can live, no hearb or plant what foever, without the moiftning of water can branch forth, in it is the feminary vertue of all things, efpecially of Animals, whole feed is manifeftly waterifh; The Seeds alfo of Trees and Plants, although they are Earthly, muft notwith flanding of necefficy be rotted in Water, before they can be fruitful, whether they be imbibed with the moifture of the Earth, or with Dew, or Raine,

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BOOK I.

#### The Temple of Wildome. BOOK I.

or any other water, that is on purpose put to them? for Moses, the cheif among the Rosie Crucians in his time wrote, that only Water and Earth, bring forth a living Soul, but ascribes a twofold production of things to water, viz. of things fwimming in the waters, and of things flying in the Aire above the Earth; and that those productions that are made in, and upon the Earth, are partly attributed to the very Water; The fame Scripture teftifies, where it faith, that the Plants and the Herbs did not grow, because God had not caused it to Rain upon the Earth; such is the efficacy of this Element of Water, that spiritual regeneration cannot be done without it, as Christ himself testified to Nicodemus; very great alfo is the vertue of it, in the Religious worship of God, in expiations and purifications; yea the neceffity of it, is no less then that of the Fire, infinite are the benefits, and divers are the uses thereof, as being that, by vertue of which all things fublish, are generated, nourished and increased; thence it was that Paracelfus, and those of Egypt, Arabia, and the further fide of Greece, Fernelius Ficinus, old Hermes and Hippocrates by name: (concluded) as if they had been together, that water was the beginning of al things; and faid, it was the first of all the Elements, and the most potent, and that because it hath the mastery over all the Reft: As you may Read in my Book called The Harmony of the World. For as Cardanus faith, waters swallow up the Earth, extinguilh flames, ascend on high, and by the ftretching forth of the Clouds, challenge the Heavens for their own ; the fame falling down, become the cause of all things that grow in the Earth; very many are the wonders that are done by waters, according to the writings of Pliny, Solinus, and many other Historians of the wonderful

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wonderful vertue, whereof Virgil also makes mention in these verses,

Horn'd Hammous Waters at High Noon, Aire cold : Hot at Sun rife and fetting Sun Wood, put in bubling Athemas is fir'd The Moon then farthest from the Sun retir'd Ciconian Streams, congeale his Guts to stone That thereof Drinks : and what therein is thrown Crathis and Sybaris (from the Mountains rold) Colour the Hair like Amber, or pure Gold; Some fountains of a more prodigious kind Not only change the body, but the Minde Who bath not heard of obscene Salmacis Of th' Æthiopian lake? for who of this . But only tast, their wits no longer keep, Or forth with fall into a deadly sleep? Who at Clitorius fountaine thirst remove Loath wine, and abstinent meer water love, With Streams opposed to these Lincestous flows They reel as drunk, who drink too much of those, A Lake in fair Arcadia stands of old Call'd Pheneus, suspected as twofold, Fear and forbear to drink thereof by Night, By Night unwholfome, wholfome by Day light.

Josephus, also makes relation of the wonderful Nature of a certaine River betwixt Archea, and Rhaphanes, Citics of Syria: which runs with a ful Channel all the week till the Sabboth day, and then on a sudden ceaseth, as if the Springs were stopped; and on the Sabboth day it is dry, but again the next day, the Waters returns againe in abundance as before: wherefore it is called the obedient River, The Gospel also testifies of a Sheep Pool, into which whosever

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#### BOOK. I. The Temple of Wildome.

whofoever stepped first, after the water was troubled by the Angel, was made whole of what foever difease he had ; The same vertue and efficacy we read was in a Spring of the Jonian Nymphs, which was in the Territories belonging to the Town of Elis, at a village called Heraclea, near the River Citheron, which whofoever stepped into. Populus being in the first house, Letitia in the fix, and Acquisitio in the tenth with Puela, being diseased came forth whole and cured of all difeases, G. Agricola also reports, that in Lyceus, a Mountaine of Arcadia, there was a Spring called Agria, to which as often as the drynefs of the Region, threatned the destruction of Fruits, they caft a figure, and if any of the figures of the water and Idea's were incorporated in any of the four Angels, they took the Bows of an Oak, and put them into the water : Then the Ruler of that Region, and his Idea's troubled the waters, and a vapour afcending from thence into the Aire, was blown into Clouds, with which being joyned together, the whole Heaven was over spread, which being a little after diffolved into rain, watered all the Country most wholfomely. Moreover Ruffus the Phyfitian, observed the Figures of the water in all Difeases, and gave his Medicines accordingly : And here follow the four Figures of the Water.

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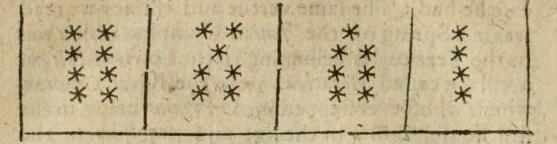
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CHAP. XXI.

Of the Aire, and of his Figures.

T remaines that I speak of the Aire, this is a vital I fpirit passing through all things, giving life and fubfistance to all things, binding and moving, and filling all things: Hence it is that the Hebrew Doctors reckon it not amongst the Elements, but count it as a Medium or glew, joyning things together; and as the refounding spirit of the Worlds instrument, it immediately receives into it selfe, the influences of Celestial bodies, and their Idea's, and then communicates them to the other Elements, as also to all mixt bodies; also it receives into it selfe, as it were a divine looking Glass, the Species of all things, as well natural, as Artificial, as also of all manner of speeches, and retaines them; and carrying them with it, and entring into the bodies of men and other animals, through their power, makes an impreffion upon them, as well when they fleep, as when they be awake, and affords matter for divers ftrong dreams and Divinations; Hence they fay it is that a man

#### Book I. The Temple of Wildome.

man paffing by a place, where a man was flaine, or the carcale newly hid, is moved with fear and dread, because the Aire in that place being ful of the dreadful species of man slaughter, doth being breathed in, move and trouble the spirit of the man with the like species : when he would know where the party dead is, let him caft a Figure, and what he finds in the first house observe well, and see what place his Ruler and Idea fignifie, and there you shall find the dead body, or any thing loft ; whence it is that he comes to be affraid, for every thing that makes a sudden impression, aftonisheth Nature; whence it is that Mr. Thomas Heydon, and some of his pupills were of opinion, that Aire is the caufe of Dreams, and many other impressions of the Mind, through the prolonging of Images, or Symilitudes, or Species; (which are fallen from things and speeches, multiplyed in the very Aire) until they come to the fenfes, and then to the Phantasie, and soul of him that receives them; which being freed from cares, and no way hindred, expecting to meet fuch kind of species is informed by them; for the species of chings although of their own proper nature, they are carried to the senses of men, and other Animals in general, may notwithstanding get some impresfion, from the Heaven, with the holy company of unbodied Idea's whilest they be in the Aire; by reafon of which, together with the aptnels, and dispofition of him that receives them, they may be carried to the sense of one, then of another; hence it is poffible, naturally, and far from all manner of fuperstition, no other spirit comming between, that a manshall be able in a very short time, to signifie his mind unto another man, abiding at a very great and unknown distance from him; although he can-

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#### The Temple of Wildome. BOOK. I.

not precifely give an estimate of the time when it is> yet of necessity it must be within twenty four hours, and I my felfknow how to do it, and have taught many, and they have often done it ; also when certaine appearances, not only fpiritual, but also natural do flow forth from things, viz. by a certain kind offlowings forth of bodies from bodies, and do gather strength in the Aire, they offer, and shew themselves to us, as well through light as Motion, as well to the fight as to other fenfes, and fometimes workwonderful things upon us, by the help of Figures, Idea's, and their Rulers ; and by these means we fee how the South wind condenseth the Aire into thin clouds, in which as in a Looking-glafs, are reflected, representations at a great diftance of Caftles, Mountains, Horses and men, and other things, which when the Clouds are gone, prefently vanish, and Sir. Christopher Heydon, shewes in one of his Books, that a Rainbow is conceived in a Cloud of the Aire, as in a Looking-Glass: and Hermes faith, that the effigies of bodies may by the ftrength of Nature in a moist Aire, be eafily represented in the same manner, as the representation of things, are in things : And Aristotle tells of a man to whom it happened, by reason of the weakness of his fight, that the Airethat was near to him, became as it were a looking-glaffe to him, and the Optick beam did reflect back upon himfelf, and could not pene-trate the Aire ; fo that whetherfoever he went, he thought he saw his own image with his face towards him, go before him; if any one shall take images artificially painted, or written letters, and in a clear night fet them against the beams of the full Moon, whose resemblances being multiplyed in the Aire; and caught upwards, and reflected back, together with

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with the beams of the Moon, any other man that is privy to the thing, at a long diffance, fces, reads. and knows them in the very compasse and circle of the Moon; which Art of declaring fecrets by this way, is very profitable for Townes and Cities that are besieged; being a thing which Pythagoras and many other Mafters of this Art, long fince did often doe, and which is not unknown to fome in thefe dayes, I will not except my felf, and it will be the better if Populus via Albus or Conjunctio be in the first houfe : And all thefe and a great many more, then these, are grounded in the very nature of the Aire, its Ruler and Idea's, and have their Reasons and causes declared in this Art : besides there are more fecret things in this Art then what we have fpoken of: Namely fuch whereby any one may at a very remote distance heare, and understand what another speaks or whispers softly; But our Genus forbids as to teach these fecret truths to those that may divulge them publickly : and here follow the foure figures of the Aire.

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CHAP. XXII.

Of the twelve parts of the Earth and the Regions, Cities and Towns, they contain the Natural parts of the Body, Colours and Winds they Signifie.

Ou fee before how the Rulers and Idea's Govern the Earth, and the parts thereof, and how they Dignized by THE GETTY DESCRIPTION

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together with their figures fignifieth all things that are made and created under the Sun.

The first House is subject to Barzabel and Malchidael, it is the exaltation of Sorath, the Detriment of Kedemel, the fall of Zazel, but the joy of Taphthartharab.

Regions, Cities and Towns are Naples, Anconica, Germany, Swevia, Silefia, the Hypolonia, the leffe Denmarke, Syria, Palestina.

Cities and Townes are, Naples, Anconica, Capua, Ferraria, Florence, Verona, Lindavia, Trajecium, Padua Craconia Brunswick, Vincentium.

The members of the body it reprefents, are, the head and face, its wind is called *fubfolamus*, it is hot and dry, temperate, fweet, pure, fubtle and healthfull, and especially in the morning when the Sun rifeth; by whom, when Fortuna Major, Acquisitio or Puella be in it, he is made more pure and fubtle, causing no infection to mans body.

The colour it repréfents is red and yellow, it is the oriental angle and Masculine.

Under the fecond house are these Regions, Cities, Towns, Members of man, Wind, Colours, and other things following.

The second house or succedent part of the Earth is subjest to the Ruler or Governesse, of Kedemel and her Idea Hasmodael, and its figure is Amissio; it is the exaltation of Hismodai her figures and Idea, the house is feminine, the joy of Kedemel, and the detriment of Barzabel

It conteyns the Regions of Russia, Polonia the great, Ireland, Larranie, Campania, Helvetia, Rhetia, Francovia, Parthia, Persia, the Ilands of Cyclades, Cypresse, and part of Asia the lesse.

#### BOOK I. The Temple of VVisdome.

Cities and Townes, are Bononia, Seva, Mantua, Tarrentem, Sycilly, Parma, Brixia, Tigure, Lacerne, Nantz, Lipfig, Fosnovia, Guesna.

The wind that cometh from that part is called Cæcias or Hellespontus, it is hot drying up all things.

The part of the body it fignifies, is the Neck and Throat, it noteth green or white.

#### The third House Containes.

Sordonia, part of Lombardy, Flanders, Brabant, the Dukedome of Wittenberge, Hircavia, Armenia, Cyrenaica, and Egypt the lower.

Of Cities and Towns, London, Corduba, Turinum, Vercollas, Lovaine, Bruges in Flanders, Maguntia, Bamberge, Noremberge.

Taphthartharath and Ambriel rule this Houfe by day, it is Masculine, and the exaltation of Caput Draconis, it is the Detriment of Hismael, because opposite to the ninth, and you may see before: it is also Cadent.

It noteth the North-east, and by North wind called Aquilo, it is cold and dry without Rain, it hurteth the flowers and fruits of the Earth, and especially the Vines when they bud.

It fignifieth in man, the Shoulders and Armes, among colours it is Skye colour, or blewish, somtimes mixt.

#### The fourth House Containes,

In this Figure of the Earth going before, all between the two lines where the figure four flands, is called the fourth Houfe, and is the North Angle feminine,

#### The Temple of Wildome. BOOK.I.

feminine; Hismodai and the Idea Muriel Governe this House, it is the exaltation of Hismael, the Detriment of Zazel, and the fall of Barzabel; the House is white or yellowish, it ruleth the Bress and Lungs, it noteth Scotland, Gravado, Burgundia, the lower Holland, Zeland, Russia, Numidia, Affrica, Bythinia, Phrigia, Colchis, Carthage.

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Of Cities and Towns, Constantinople, Tunis, Venice, Genoa, Luce, Pisa, Milaine, Vincentia, Berne, Torke, St. Andrews, Lubecke, Magdeberge, Wittenberge, Gorlick.

It noteth the North-wind, which is called Apra-Elias, it is extreamly cold and dry, prohibiting Rain, it preferveth health by cleanfing the Aire of all Pcftiferous infections, but caufeth dry colds, and hurtech the fruits and flowers of the Earth.

#### The fifth House Containes.

Gallia Togata, the Alps, Italy, Sicily, Apulia, Bobemia a part of Turkie, Phanicia, Caldea.

And of Cities and Townes, Damascus, Syrabusa, Rome, Ravenna, Cremona, Ulms, Confluence, Prague, Lintz, Cremsum.

It is ruled by Sorath and Verchiel, it is Masculine, of red or faffron colour, and the Detriment of Zazel; it fignifieth in man, the Heart, Back and Stomach: and is the succedent from the North Angle.

It predicteth the North-west, and by North-wind, which is called Syrus or Trachias, is cold and dry, of Earthly Nature, breeding snow and wind.

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#### BOOK I. The Temple of Wifdome.

# The fixth House Containes.

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Achaia, Greece, Creet, Corinthia, Arthefina a part of Gallia, Comata, a part of the Rhine, Silefia the lower Mesopotamia, Babilon, Assiria.

And of Cities and Towns, Jerufalem, Corinth, Novaria, Cuma, Brundusium, Papis, Tholose, Lyons, Paris, Basil, Heidelberge, Erphord, Ura islavia.

And these are Governed, by Taphthartharath and Hamaliel, and here he is exalted; when Albus or Conjunctio be in the House, it fignifieth purple colour; and being feminine, in opposition to the twelfth; it is the Detriment of Hismael, and the fall of Kedemel; it ruleth the Navel and Belly in man; it noteth the West, North-west wind, which commeth from that quarter, and is called Corus, which is cold and moist, without any great Rigour.

### -10 The feventh House Containes. Duon autor

The Regions of Austrea, Altia, Livonia, Sabaudia, Delphinate, Thuscia, Bactriana, Caspia, Thebuis, Togloditica.

Of Cities and Townes, Lisbone, Arles, Cajeta, Lauda, Flarentina, Friburge, Argentina, Spires, Frankford upon the maine, Hallin Smevia, Heilbrone, Frifinga, Mofsbachnum, Vienna in Austrea, Antwerpe.

And these are Governed by Kedemel and Zuriel by day, here Zazel is exalted, Barzabel detrimented; here forath hath his fall.

The Reins and Loynes are attributed to this House, which is Masculine, and of a dark green colour.

To this Weft Angle, the Weft wind is attributed,

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called Zephirw, it is temperately, hot and moift, and wholfome in the evening, it diffolveth Froft, Ice, and now, and maketh flowers and grafs to fpring, and fometimes as the Figures fall, it caufeth Thunder.

## The eight Houfe Containes.

Norway the higher, Bavaria, Comagena, Capadocia, Idumza, Mauritania, Catalonia, the Kingdome of Fez, Getulia.

Of Cicies and Townes, Algires, Valens, Trapezunt, Urbinum, Aquilia, Pistorinum, Tarvistum, Forum, Julium, Messana; Vienna in France, Monachium, Franckford upon Odar.

And these are Governed by Barzabel and Barchiel by night, and here Barzabel delighteth, but Kedemel is detrimented, and Hasmodai hath a fall.

The Privy parts and Fundament are attributed to this house, which is red or tawny and Masculine.

It noteth the South-weft, and by Weft wind, named Aphricus, it is cold and moift, caufing Rain.

## The nineth House Containes.

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The Regions of Spaine, Dalmatia, Slavonia, Hungaria, Misnia, Celtica, Arabia, Felix.

Of Cities and Townes, Toledum, Volateras, Mutinum, Narbone, Avenion, Colonia, Agrippina, Slagrade; Bada.

And these are Governed by Hismael and Advachiel by day, and in it they joy, Cauda Draconis is exalted in this house; here Taphtbartbaratb is detrimented, the

#### BOOK.I. The Temple of Wildome.

the House is Masculine, yellow and red is attributed unto it, and the Thighs of man.

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culine

The South-west, and by South-wind, commeth from this part of the Earth or House: it is called Austra Aphricus, and is temperately hot, and yet breedeth fickness, and fometimes Rain.

#### The tenth House Containes.

Macedonia, Hyvis, Thracia, Albania, Bulgaria part of Greece, Masonia, Lituania, Saxonia, Hassia, Thuringia, Stiria, India: The Island of Orchades.

Of Cities and Townes, Oxford, Juliacum, Clivia, Berges, Mecklin, Gaunt, Vilva, Brandenberge, Augusta, Vindelicorum, Constance, Florence.

And these are Governed by Zazel and Havael by night, the House is feminine, being the South Angle, and exaltation of Barzabel; it is the detriment of Hasmadai, and the fall of Hismasl, black and gray is attributed to it, with the Knees.

The South-wind is attributed to it; which is called Auster or Notus, it is hot and moist, breeding thick clouds, great Rains and Pestiferous Aire.

## The eleventh Houfe Containes,

and clevench unto the Souths a

Amazonia, Sarmatia, great Cartaria, Valachia, Mufcovia; the South-East, and by South part of Sweadland, Westphalia, Mosel, Pedemont, part of Bavaria, Æthiopia, Sogdinia, Media, Arabia the defart.

Of Cities and Towns, Hamborough, Breme, Monfferrat, Pifaurum, Trent, Ingolitade.

And these are Governed by Zazel and Cambiel by day, the House is the detriment of Sorath, and Mas-

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and the legs of man.

which is called Euroafter or Euronotus, which is hot and moift, breed ng clouds and ficknefs.

breedeth ficknefs, and tometimes Rain.

### Ibe twelf h Houfe Containes.

edentit, Hystis, Tinacit, Albania, Bulgaria part

Cilicia, Calabria, Portugal, Galitia, Normandi, Gacomantes, Lydia, Pamphilia, Ægipt the higher.

Of Cities and Townes, Alexandria, Hijpolis, Compostella Wormes, Ratisbone, Teverton

And these are Governed by Hismael and Amnixiel by night, Kedemel is exalted in this House, Hasmodai delights in it, but Taphtbartharath is both detrimented and falls in this place, the feet of man are attributed to it, and the colour green, white mixtures.

It noteth the Eaff, South Eaft wind, called Eurus or Vulturnus, which is hot and dry; he bloweth loud, and therefore is called Altitonaus, Vulturnus : You have teen in the Figure here before, how the Earth is divided into two parts, are called houfes, whereof the first is called the Angle of the Orient, with the twelfth and eleventh unto the South, and maketh the Oriental quarter Mafculine: fignifying the Spring time, and the infancy of man, which of his Nature is Sanguine.

The other part which is the Angle of the South, reaching unto the Occident, comprehending the tenth, ninth and eight Houses, unto the seventh is called Meridional quarter, feminine signifying the youth of man, which then beginning to be chollerick

#### BOOK I. The Temple of Wildome.

rick and heating : The third part, which is the angle occidental, reaching unto the Septentrional, containing, the leventh, fixth and fifth Houles; to the fourth, is occidentall Masculine, signifying Harvest and age of man, which is then most commonly Malencholly : The fourth quarter, which is the Angle Septentrional reaching unto the Oriental, comprehending the fourth, third and second Houses, unto the first is called Septentrional quarter, feminine, fignifying Winter, and the crooked age of man, which then doth begin to be flegmatick, old and faint.

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Those two parts, which be from the Angle Meredional, unto the Angle Septentrional be called the Moities ascendant, the two other parts, which be from the Septentrional unto the Meridional, be called the Moities descendant, the four Angles be the first four, seventh and tenth Houses; the second, fifth, eight and eleventh be called the Houfes Succedent; the third, fixth, ninth and twelfth becalled the Houses Cadance; therefore, when and as often as in these four Angles, you find a good figure, that place alwayes signifies, force, courage of body, good and prosperous, Fortune Valiantness, stoutnels with friends, affociated with a better hope.

The second signifieth half fortune, by occasion of goods; the fifth fignifieth half foreune, comming by gifts, or by the getting or Conception of Son or Daughter, that is to fay of honour or joy. One floor

The eighth fignifies half fortune, because of death, or of things hidden; the eleventh fignifies half fortune, comming by the Mother, or of the Prince, or ofthe year. notivib

The Cadant do fignifie weaknefs of Heart, feeblerefsor faintness of body and damage : the third F 3

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and ninth excepted, which fignifie a reflection of a Common Wealth, likewife honour and reverence, the fixth and twelfth, do fignifie cowardneffe with a wickedneffe, afwell of perfons as of things.

molt commonly Ma-

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Houles, unto

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#### CHAP. XXIII.

eaching unio the Orientaly compre-

#### Of the fixteen Figures and their manifold Divisions.

hole two pairs which he from the Angl

e fourth dia

These Figures are divided many wayes as first into foure Quadrants or Quarters, answering to the foure quarters of the year.

The Vernal or Spring Quarter, is Sanguine, hot and moist, and conteynes the first foure figures, viz Puer, Amissio, Albus, and Cauda Draconis.

The Effynal or Summer Quarter, is hot, dry, and collerick, and conteins other foure figures, viz. Populus, Fortuna Major, Conjunctio, Caput Draconis.

The Autumnal or Harvest quarter, is cold, moist and Phlegmatick, conteins these figures, which have as well as the rest their vertues from the Rulers and Idea's, the four figures are Puela, Rubeus, Acquisitio, Fortuna Minor.

The Hyemnall Brumal, or Winter quarter is, cold moift and flegmatick; of the nature of the tenth; eleventh and twelfth houses and their Rulers and Idea's and their Figures, viz. Carcer, Tristitia, Letitia and Via.

They are again divided in division of the Elements, for fome figures receive such vertue, as in nature they are fiery, hot and dry, and they are

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#### BOOK.I. The Temple of Wildome.

Fortuna, Major, Puer, Acquisitio, and Cauda Draconis, three of these make the fiery Triplicity, over which Sorath ruleth by day, and Hismael by night.

Others are cold and earthly, viz. Amissio, Conjunciio, Carcer, Caput Draconis, and these constitute the Earthly Triplicity; over whom Kedemel rules by day, and Hasmodai by night.

Others are Aiery, hot and moist, viz Albus, Puela, Tristitia, Fortuna Minor; over whom Zazel Rules by day, and Taphthartharath by night.

Othersare watery, cold and moist, viz, Populus, Letitia, Via, Rubeus, and are called the watery Triplicity, over whom Barzabel ruleth both day and night.

Some figures are Masculine, and therefore hot as, Puer, Albus, Fortuna Major, Puela, Acquisitio, Tristitia Populus, Caput D. aconis; some are Feminine, Nocturnal, therefore cold, Amissio, Via, Conjunctio, Rubeus, Carcer, Letitia, Fortuna Minor, Cauda Draconis.

The use whereof, is this, that if you have a Masculine figure in a Masculine house, governed by a Masculine Ruler, it imports him or her more manly, and so if a Masculine figure be in a Feminine house, the man or woman is less couragious, &c.

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#### CHAP. XXIIII.

A Table of the Aspects of the Houses.

A new VICE AND STATE	MANGERS ADD DORN TH	510000 210 0101
1*1012131	* 1×101218	1 1 1 1 1 2 1 8
Dexter 11 10 9 1	Dexter 3 2 1	Dexter 7 6 5
1 houfe 7 5	house II	9 houfe 3
Sinifier 3 4 5 S	Sinifter 7 8 9	Sinifter 11 12 1
Dexter 12 11 10 1	Dexter [4  3  2	Dexter 8 7 6
2 house 8 6	s house 13	rohoufe 4
Sinifter 4 5 6 S	Sinister 3 9 10	Sinifter 12 1 2
Dexter I III I	Dexter   5   4   3	Dexter 9 8 7
3 houfe 9 7	houfe r	11 house 5
Sinifter 5 6 7 S	inister 9 10 11	Sinister t 2 3
Dexter 2 I II D	exter 6 5 4	Dexter 109 8
4 house 10 8	houfe 2	nhoufe 6
Sinister 6 7 8 Si	inister 10 1 12	Sinister 2 3 4

The use of the Table of aresaid. You may see in the 2, 3, 4, and 5. Dexter. Column, in the upper part of the First House Table. You.

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You fee in the fecond line & first Column 11 109 & in the foure Columns over against them; the meaning is thus: A figure in the first 345 House, and another in he eleventh, he that is po-

fited in the first House, doth behold the other in the eleventh, with a Sextile Dexter Aspect.

A figure in the first and another in the tenth, he in the first behold the figure in the tenth with a *Quartile* Dexter.

A figure in the first beholding another in the ninth, casts his Trine Dexter thither.

ninth, casts his Trine Dexter thither. A figure in the first, beholding another in the seventh, casts his Opposition Aspect unto him.

Again, over against Sinister, and under the first you finde 3, 4, 5. that is, the first beholds the third with a Sextile Sin ster, the fourth with a Quartile Sinister, and the fifth with a Trine Sinister; observe the Dexter Aspect is more forcible then the Sinister, this understand in the other Columns, viz. that Dexter Aspects, are contrary to the succession of houses, Sinister as they follow one another.

The houses again are divided, into moveable, fixed and common.

The moveable, are the first, fourth, seventh and tenth, and these signifie the source months of the year, viz March, June, September and December, and as moveable.

as moveable. The fecond. fifth, eighth and eleven are fixed and fignifie Aprill, July, October and January, which are fixed featons of Heat or Cold, Monture or Drynesse.

The third, fixth, ninth and twelfth are common because they are February, May, August and November, and are constituted also between moveable and fixed, and retain a property or nature, pertaking both, with the preceding and consequent houses.

Albus and Letitia are by corporeal or double bodied. The

#### The Temple of Wildome. BOOK. I.

The right knowledg of these in this Art is much, and you must understand it thus; In the Question or figure, if the Ruler who Governs the Idea that is incorporated in the figure in the first house be moveable, and the Idea Figure and house, be also one; it denotes the person to be unstable, and of no Resolution, easily mutable, perverted, a wavering unconstant Man or Woman.

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Let us admit the Afcendant fixed, and the Ruler and his Idea in a fixed figure, you may judg the perfon to be of a firm Refolution, no changling, or as we fay, one that will stand to maintain what he hath faid or done, be it right or wrong.

If the Figure Idea and Ruler Afcending be common, you may judge the man or woman to be neither very wilfull or eafily variable, but between both.

The Figures alfo are divided into,

Bestial or Quadrupedian, viz. Puer, Amissio, Fortuna Major, Acquisitio, Carcer, and these represent foure footed creatures.

Fruitfull or prolificall figures, viz. Populus, Rubeus, Cauda Draconis, Letitia Via.

Barren figures, Albus, Fortuna Major, Minor, Conjunctio, manly or humane, Curteous Figures, Albus, Conjunctio, Puella, Tristitia.

Ferral Figures are, Fortuna Major, Fortuna Minor, Letitia, and Caput Draconis.

Mute Figures or offlow Voice, Populus Via, Rubeus, Cauda Draconis. Letitia, the more if the Figures of Taphthartharath be with them, or in Quartile or Opposition of the Figures of Zazel.

The use hereof is, that if your fignificators, (that is to fay) the Lord Ruler and his Idea be incorporated in the ascendant, into pure Amissio, Fortuna Major, Fortuna Minor, Acquisitio, Caput Draconis, Car-

#### BOOK. I. The Temple of Wildome.

cer, Cauda Draconis, there is in the Conditions of that party fomething of the Nature of that Beaft, the Ruler and Idea fignifies : as if the Figure be pure, the man is rash, hardy and Lascivious, if Amssio, stedfast and resolved, and somewhat of a muddy Complexion vitiated with some private imperfection, and what figure foever you find in the first house, confider his Ruler and Idea, and you shall find his Nature, corporature and manner when ftrong or weak, well or ill polited, fignified by them, as we said before, for the quality of every thing is lignified by the Rulers and Ideas, and fo you must judge as if one be fick, although forty mile off, confider what figure is in the first House, and what Idea and Ruler governes it, of that Nature and Complexion the party is, and hath fuch fickness and difeases, as the Idea and Ruler fignifies; to Cure him confider thetenth house, what figure is there, and what Idea and Ruler it is attributed too: that Idea and Ruler will tel you, what Medicine; you must give, that is to fay of Herbs, Plants or Minerals, and according to judgement prescribe that.

The part of the body afflicted, the Ruler Idea, Figure and House fignifie.

Let us admit, one propounds his question, if he shall have Children, then if Hasmodai and her Idea's or Idea be in good company in the fifth House, there is no question but he shall; the same do, if the question concerne Barrennes, viz. if the ascendent or fifth House be of those Figures, we call Barren, it generally represents few or no Children.

In questions, if the Rulers and Idea's be incorporated into Albus, Conjuncio, Puella or Tristitia in the ascendent, then we may Judge the Man to be of civil Carriage, very affable and easie to be spoken withal, &c. CHAP. XXV.

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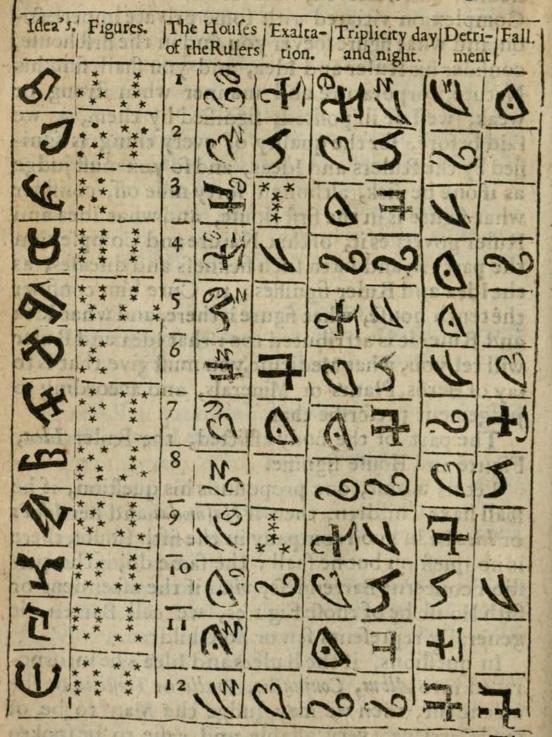
#### The Temple of Wildome.

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CHAP. XXV.

Of the Rulers effential dignities, in the twelve Idea's, that govern the twelve parts of the Earth, incorporated into fixteen Figures.



The

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#### BOOK I. The Temple of VVisdome.

The use of this Table is great, because it teaches the Fortitudes and Debilities of the Rulers and Idea in the Figures; when they are in fuch Houses, we attribute to them, as you may perceive by the Table; the first Column is of the Ideas; thefecond is their Figures : the third and fourth is of their Rulers : & pure and the affociate : of the House of And the letter D tels you it is by day: and the letter N is of the night. The next Column tells you, that Fortuna Major in the first House is governed by S and , and there Sorath is exalted, and fignifies something of the Nature of Barzabel and Malchidael in man, woman or thing : The fifth Column tells you, that pure is of the Triplicity of Sorath by day, and Hismael by night: the fixth Column tels you, that these Rulers are in their Detriments in those Houses, over against them in the fame line toward the left Hand; the feventh Column tells you, in what Houfe every Ruler hath his fall, because in & to his exaltation Q is in his fall in the first House : if his Figures, Carcer or Tristitia, promise any thing by aspect, the influence is weak, and you may Judge it to be but a bare word full of deceit : Now if pure, Fortuna Major, or Acquisitio be in the first House, you may fay the thing will be done, and the promise made, will be kept, and the manis of the Nature and Complexion, the figures, Idea's and Rulers fignifie : If it be Acquisitio, that is fign ficator of the man, then he is really honeft, Religious, true hearted, and vou may truft him: for whatfoever he promifes he will be as good as his word.

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The Temple of Wildome. BOOK. I. 94 Table of the Hours, 4 3 6 2 I \* × \*1\* \* \* \* \* \* ★ By day. \*\* \* \* \* \* × \* \* × \* × × Sunday. \* \* \* × \* \* \* \*\* \* × \* \* \* \* \* × \* ٭ \* \* By night \* \* ж \* \* \* \* × \* \* \* \*3 5 6 2 4 1 \* \* \* \* \* \*\* \*\*\* \* \* By day. \* × \* \* \* \* \*\* \* \* \* \* \*\* \* \*× \* \* \* \* \* × \*Munday. \* × × \* \* \* \* \* \* × \* \* night \* \* \* \* \* \* \* \* \* \* \* \* \* \* 6 4 3 5 \* \* \* \* \* \* \* \* \* \* \* By day \* \* \* \* ¥ \* \* \* \* \* \* \* \* \* \* \* \* \*\* \* \* \* \*Tuesday. \* \* \* \* \* \* \* \* \* \* 米 \*\* \* \*\* \* \* \* \* × \* By night. \* \* \* \* \* \* \* \* \* \* \* \* \* \* × \* × 6 7 2 4 5 3 \* \* \* \* \* 米 \* × \* \* X By day. \* \* \* \* \* \* \* \* \* \* \* × × \* \* \*\* × \* \* × × X \*\* \* \* \* \* \* ×× \* Wednefday \* \* \* \* \* \* \* \* \* \* \* \* \* \*\* \* ¥ \* \* \* \* \* By night. × \* \* \*\* \* \* \* \* \* ⋇ \* \* ¥ \* × \*\* \* \* 41 \* \* 8

BOOK.I. The Temple of Wildome. 95 and the Figures Rule. 8 1.0 Đ 9 11 12 \* × × \* \*\*\*\* \* \* × × \* \*\* \* \* \* \* \* \* \*\* \* \* \* \* \* \* \* \*\* \* \* \* \* \* \* \* \*\* \* \* \* \* \* \* Synthe br \* \* \* \* \* \* \* \* 8 10 9 TT 12 \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*\* \* \* \* \* \* \* \* \* \* \* \* \* × \* \*\*\* \* 2 \* \* \* \* \*\* \* \* \* \* \* \*\* \* \* \* \* \* \* \* \* 8 H 9 10 12 \* \* \* \*\* × \* \* × \* \* \* \* \* \* \* \* \* \* \* \*\* \* \* \* \* \* \* \* \* \*\*\* \* \* \* × \* \*\* \*\* \*\* \* \* \* \* \* \* \* \* \* 8 10 II 12 9 \* \* \* \* \* \* \*\*\*\* \* \* \*\* \* × \* \* \* \* × \* \* \* \* \* × \* \*\* \*\* \* \* \* \* \*\* \* \* \* \* \* \*\* \* \*\* × \* \* \* \* Py

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## A Table of the Hours,

1-51-1	i	1 2	13	14	151	6	187
By day	****	***	***	***	***	****	* *
Thurfday By night	****	***	****	*	** **	***	** *  ** *
By day Friday	- ***	2 * ***	3 ** **	4 ***	5 ****	6 ***	7 ****
By night	***	***	* *	* ***	*	*	*** ***
By day	1 ***	2 ***	* *	*	<u>5</u> **	6 ***	7 ****
Saturday By night	****	* ***	* * * *	***	* * * *	* * * * *	* ***

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BOOK L.

BOOK.I. The Temple of Wildome. 97						
-Son the A	and the Figures Rule.					
8	1 9	1 10	1 11	1 12		
***	* ***	***	***	* * *		
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8	9	10	11	12		
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#### The Temple of Wildome. BOOK I.

The use of these two Tables, we will shew you together, that you may be the more exact in the hour when the Rulers and Idea's are strong, and when weak in the Figures and Houses; and you must be perfect in the Nature of the Rulers, Idea's, Figures and Houses, and giving all the vertue that they have in Nature and property to the Figures, you must know the strength, fortitude or debility of the figures and a well pauling of them, and their aspects, and feveral mixtures in your Judgement.

Next, by rightly applying the influences of the Figures, and their Idea's and Rulers, Afpects to one another at the time of the quefiion, according to natural, and not enforced Maximes of Art : For by how much you endeave unto firain a judgement beyond Nature, by for much the more you augment your errour. A Ruler, Idea or Figure is then faid to be really firong, when he hath many effential dignities, which are known, by his being in that place we call his house, or his Exaltation and Triplicity, at any time of caffing the figure: as for example.

In your Scheam, if you find a figure in any of those places, we call his house or Houses, you must look, what hour it is: and if he go into an Angle, or be in any of the four Angles, and also rule the hour, he is then effentially strong, and we allow for that five dignities, as Fortuna Major in the fifth House, Pure in the first

In Judgement, when a figure is in his own houfe, that is, when his Ruler and Idea governe, it reprefents a man in fuch a Condition, as that he is Lord of his own Houfe, Effate and Fortune: or a man wanting very little of the goods of this World, or it tells you, the man is in a very happy flate or condition, this will be true, unlefs the figure be afflictd by any Malevolent afpect. INTERMET ARCHIVE

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If he be in that house wherein he is exalted, you may allow him four dignitics, if he rule the hour also, as Pure in the tenth, at eight a clock in the morning on Tuesday, or Acquisitio in the fourth, at eight a clock in the morning on Thursday.

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If Pure, or Acquisitio, or any other figure bein his exaltation, and no wayes afflicted by ill Company, or Afpect : it fignifies a lofty proud perfon.

If he be in any of those houses, which are allotted him for his Triplicity, he hath allowed him three dignities, but herein you must be cautious, as for example in a question, Nativity, or the like ; if you finde Major in the first house, & the question, or nativity or Scheam be made at ten of the clock upon Thursday night, if you would examine his forticudes, he shall have four dignities, for being in his exaltation, which continues an hour and a month, but he fhall not be allowed any dignity, as being in his Triplicity, for by night Sorath Ruleth not the fiery Triplicity, but Hismael, who had he been in place of Sorath, and by night, must have had allowed him three dignities, and this do generally in all the Rulers, Barzabel excepted; who night and day raleth the watery Triplicity.

The Rulers are debilited in the Houfes, opposite to their houses, they are in their fall, in the houses opposition to their exaltations, and are detrimented as much here as they were dignified before there : as pure in the seventh, or Papulus in the centh.

If you would know whether your figure be well madeornot, you must look to the four Angles, if in any of them you find a Figure that rules the hour, at the time of the question demanded, then the Figure is well made : if you find it not fo, you must make another : And you shall find what Figure governes every hour in the Table before. THE GETT CHAP.

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#### The Temple of Wildome.

#### CHAP. XXVI.

A very Necessary Table shewing what parts of the Body is signified by the sixteen Figures; Of the Seven Rulers in all the twelve Houses; Of the Earth governed by the twelve Idea's.

		Ø	4	~
87		** ** *	** ** * * ** * Heart and	* ** * * * * ** * * ** Head and Belly.
3	2	Heart and Breaft.	Shoulders Armes and Chinebone, Felly.	Neck, Throat and Reines
4	3	Stomach, Heart and Navel.	Breaft, Lights, Reins and Loyns.	Armes, Shoulders and Privities.
R	4	Reines, Belly, and Secrets.	Stomach, Heart, Secrets, and Bladder	Breaft, Lights and Thighs.
5	5	Secrets and Reins.	Belly, Haunches, and Thighs,	Heart, Back and Knees.

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BOOK I.

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F \* \* × \* \* \* \* \* \* \* × \* \* \*\* \* \* \* \* \* \* \* ж \* \* \* × \* × \*\* \* \* \*\* \* ⊁ \* \* \* \* Feet and Head and Head and Legs and Reines. Thighes. Secrets. Knees. Thighs Head and Throat and Knees. Secrets. and Feet. Legs. Neck, Armes. Head and Legs and Throat. Shoulders and Knees. Ancles and Thighs. Feet. Armes, Neck, Head, Break Shoulders Throat, Stomack Feec and and and Knees. Lights. Legs. Breaft, Armes Neck, Head and Heart Shoulders Throat, Eyes. and and Heart and Feet. Legs. Back.

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50	. 6	Thighs, Secrets	Reins, Loyns	Belly and
-		and Feet.	and Knees.	Legs.
(#	7	Thighs and Knees.	Conner	Reins, Se- crets & Feet.
5	8	Knees and Legs.	Thighs and Feet.	Head, Eyes, Eecrets and Bladder.
V	9		Head, Eyes and Knees.	Neck, Throat and Thighs
ze	10	Head and Feet.	Neck, Throat and Legs.	Armes, Shoulders and Knees
2	and the second s	Head and Neck.	Armes, Shoulders. and Feet.	Breaft, Lights, Heart and Legs
U	12	Neck, Armes, and Shoulders.	Head, Eyes, Breaft and Heart.	Heart Sto- mach, Liver and Feet.
han	Stand Back	and Feet.	Ana 1850-1	Neck

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#### BOOK. I. The lemple of Wildome.

1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	- A- IN CONTRACTOR		and the share of the second states of
Neck and Throat.	Stomack, Liver,Hear and Feet.	t, Head, Break and Lights	
Shoulders and Armes	1 200	Neck, Throat, Heart and Stomach,	Breaft Lights, rains and Loyns.
Breaff, Sto mach and Heart:	Neck, Throat, Reins and Loynes	Shoulders Armes and Belly.	Stomack, Heart, Liver and Secrets.
Heart, Belly and Back.	Shoulders, Armes and Secrets,	Lights.	Bowels and Thighs.
Belly and Haunches.	Breaft, Lights. and Thighs.	Liver, Heart	Reigns, Loyns, and Knees.
Reines, Loyns and Thighs.	Stomach, Liver, Heart Back and Knees.	Belly and Thighes	ecrets, Legs and Haunches,
Secrets.	Haunches Belly and 1 egs.	Reigns, Loyns and Knees.	Thighs and Feet.

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#### CHAP. XXVII.

#### Of the Qualities of the Figures.

Y Ou must furthermore note, that amongst the figures, some be good, others be ill, and otherfome be common; the good be those which be entring, Tristia excepted; those which be going out be ill, onely Letitia Excepted; the common be neither good nor bad, but they be good or bad according unto the Company they fall into; for when the Company is good, they be good; and when the Company is ill, they be ill; as shall be more plainly declared unto you by the experienc of certain figures, we will give judgment upon in the third Book of this Art.

The fixteen figures receive their fignification from the feven Rulers and twelve Idea's, which govern the whole Earth, and all things under the Sun; and thefe put their influences into our hands, and have fuch fignification, as you may read and practife in the fecond part of our Book.

#### CHAP. XXVIII.

Of the Colours of the Figures.

P Caput Draconis, white mixed with red; Amissio and

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#### BOOK.I. The Temple of Wildome.

a white lovely Colour, mixed with red; Populus and Via, green or ruffet black, Gold colour or yellow; Fortuna Major, green, yellow or Gold colour; Conjunctio, Purple or gray whitifh, fomtimes black, fpeckled with blew, green, white, or a darke crimfon, or a whitifh tawny. Rubeus red mixt brown; Acquifitio, red, yellow, or green, fanguine; a white ruffet or dunn is Carcer; Triftitia, tawny, skye colour with blew; Letitia, a green whitifh gliftering colour.

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#### CHAP. XXIX.

A modest defence for Geomancy, and Telesmes in the known Phænomena of Nature; with an Appeal to the Natural faculties of men; whether there be not a God, Angels, Spirits and Genii, that at certain times appear in humain shape, &c.

It is vainly reported by Ideots and underwits, that we contemn the Famous Presbyterians, &c. It is true, being not fo indifcreetly zealous and fuperfitious as Phanatiques, we have been miftaken by Anabaptifts, and traduced for Athiefts; but this is answered, in The Harmony of the World. Now there is a Gentleman denyes an Immaterial Being, and finely asks, if I know any thing, Sine Materia; After the removall of corporeal matter out of the world, there will be ftill space and diffance, in which

#### The Temple of Wildome.

#### BOOK I.

which this very matter while it was there, was alfo conceived to lye, and this diftant fpace cannot but be fomthing; and yet not corporeal, becaufe neither corruptible, impenitrable nor tangible, it must of necessity be a substance incorporeal, necessarily and eternally existent of it felf; which the clear Idea of a Being absolutely perfect, will more fully and puncually inform us to be the felf subsisting God or Immaterial Being, and hereby it is manifest, how abfurd and irrational they are, that will pretend to reason and understanding, and yet excuse themfelves from the acknowledging of so plain a truth.

The evaluons of fome Nativity men, are fo weak (and filly like unto William Lilly, and he is neither Artift nor Gentleman, but a poore Laborer or Ditchers fon of Difeworth in Leicester-shire, brought up to London, and educated by Palin a Tayler in the Strand) whereby they would elude the force of that argument; For spirits which is drawn from Apparitions, that a man may be almost fure, they were convinced in their Judgments of the truth of Genii, Angels or Spirits and their Stories, elfe it had been better flatly to have denyed them, then to fain fuch idle and vain reasons of them.

But first the prodigious Aftrologers, and their fellow Nocturnal Nativity-mongers fay, they are nothing but imaginations, and that there is nothing really without us in fuch apparitions.

But we shall beat them off in this Book, with the authority of Zoroaster, Socrates, Plato, Averroes, Cornelius Agrippa Knight, Trithenlius, Cardan, Jarebas, Cattan Gerrard, Cemon, Tundinus, Visus, Gafferell, and many others too tedious to name.

Being routed from this flight account, for that many see the thing at once, then they fly to so miraculous

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#### Book 1. The Temple of Wildome.

raculous a power of phancy, as if it were able to change the Aire into a reall shape and form, so that others may behold it, as well as he that fram'd it by the power of his fancy.

Now I demand of any fober man, or Heydonean, whether this be not a harder Miftery and more unconceiveable, then all the Magicall Metamorphofes of Devils or Witches; For it is eafier to conceive that Geniior fome knowing thing in the Aire should thus transform the Aire into this or that shape, being in that part of the Aire it doth thus transform, then that the Imagination of man, which is but a modification of his own minde, should be able at a diffance to change it into fuch appearances; Bur suppose it could, can it animate the Airethat it doth thus Metamorphize, and make it speak & answer to Questions, and put things into mens hands, & teach them how to make Telefins or Talefmans, as fome call them; & what Angels attend them, &c. O the credulity of befotted Atheifme ! How intoxicated and infatuated are they in their conceits, being given up to fenfuallity, and having loft the free use of the natural faculties of their minde; But shall this force of imagination reach fo high as the clouds alfo, and make men fight pitched Battels in the Aire, as they did at Edge-bill, running and charging one against another, here the fame bold pretender, to wit, and Phylosophy, Cafar Vaninus (who cunningly and Jugglingly endeavours to infuses the poison of Atheisme into the minds of his reader on every occasion) and another English Author of Prodigies, abuting the Noble Knight Cornelius Agrippa, whofe Books next the Bible, I preferr before all the Books in the world : Thefe men have recourse to those old cast Rags of Epimeus his School

#### The Temple of Wildome. BOOK. L.

School, the exuvious effluxes of things, and attempts to falve these Phenomena thus; that the vapours of mens bodies, and it seems of horses too are carried up into the Aire, and fall into a certain proportionable posture of parts, and so imitate the figures of them alost among the Clouds.

But I demand, how the vapours of the Horses finde the vapours of their Riders, and when and how long are they comming together: and whether they appear not before there be any Armies in the field. to fend up fuch vapours; and whether Harnefs and Weapons fend up vapours too, as Swords, Pikes and Shields: and how they come to light fo happily into the hands of those Aerial men of War, especially the vapours of Metals (if they have any) being heavier in all likelyhood then the reek of Animals and men : and laftly how they come to difcharge at one another and to fight, there being neither life nor foul in them : and whether Sounds alfo have their Exuvie that are referved till thefe folemnities; for at Alborough in Suffolk 1642. were heard in the Aire very loud beatings of Drums, shooting of Muskets, and Ordinance, as alfo in other fuch like Prodigies, there hath been heard the founding of Trumpets, as Snellim writes. And Plinyalfo makes mention of the founding of Trumpets, and Clashing of Armour heard out of the heavens about the Cimbrick Warrs, and often before. But hereat Alborough all was concluded with a melodious noife of Mufical Inftruments.

the Exuvie of Fiddlers it feems flie up into the Aire too, or were those Musical Accents frozen there for a time, and at the heat and firing of the Cannons, the Aire relenting and thawing, became so harmoniously vocal? With what vain conceits

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are men intoxicated, that willfully wink against the light of Nature, and are estranged from the true knowledg and acknowledgment of a God!

But there is another Evalion, which the fame fedulous Infinuator of Atheifm, would make ufe of, in cafe this should not hold, which seems more fober, but no less fals: and that is this; That these fightings and skirmishings in the Aire, are onely the reflection of some real battel on the earth; But this in Nature is plainly impoffible: For of neceffity thefe Armies thus fighting, being at fuch a distance from the Spectators, that the fame of the Battel never arrives to their ears, their eyes can never behold it by any reflection from the Clouds. For befides that, reflection makes the images more dimn then direct fight, fuch a distance from the Army to the Clouds, and then from the Clouds to our Eye, will leffen the Species to exceedingly, that they will not 'at all be vifible

Or if we could imagine, that there might be fometimes fuch an advantage in the figure of thefe clouds, as might in fome fort remedy this leffening of the fpecies, yet their furfaces are fo exceeding rudely polifhed, and reflection which, as I faid, is ever dim enough of it felf, is here fo extraordinarily imperfect, that they can never be able, according to the courfe of nature, to return the fpecies of Terrefirial Objects back again to our fight, it being fo evident that they are unfit for what is of farr leffe difficulty. For we never finde them able to reflect the image of a Star, when as not onely glaffe but every troubled poole or dirty plafh of water in the high way does ufually do it.

But that it is far easier for a Star, then for any of these Objects here upon Earth, to be reflected to

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our Eyes by those rude natural Looking-glasses placed among the Clouds, fundry reasons will fufficiently inform us.

The firft, The Stars do not abate at all of their ufual magnitude in which they ordinarily appear to us by this reflection; the difference of many hundreds of Leagues making no difference of magnitude in them; for indeed the diffance of the Diameter of the Orbite of the Earth makes none, as mult be acknowledged by all those that admit of the annual motion thereof. But a very few miles do exceedingly diminish the usual bigness of the Species of an Horse or Man, even to that littleness, that they grow invisible What then will become of his sword, Shield or Sphear? And in these cases we now speak of, how great a journey the species have from the Earth to the Cloud that reflect them, I have intimated before.

Secondly it is manife?, that a Star h th the preheminence above these Terrestrial Objects, in that it is as pure a light as the Sun, though not so big, but they but Opake coloured bodies, and that therefore there is no comparison betwixt the vigour and strength of the Species of a Star and of them.

Thirdly in the Night-time, the Eye being placed in the fhadow of the Earth, those reflections of a Star will be yet more eafily visible; when as the great light of the Sun by Day, must needs much debilitate these reflected Images of the Objects upon the Earth, his beams striking our Eyes with to strong vibrations.

Fourthly and lastly, there being Stars all over the Firmament, so as there is, it should seem a hundredtimes more easier for natural Causes to hit upon a Parasier or Parasiron (for let Analogie embolden

#### Book I. The Temple of Wildome.

bolden me so to call these seldome or never seen Phanomena, the image of a fingle Star or whole constellation reflected from the Clouds) then upon a Parelios or Parafelene. But now the ftory of thefe is more then an hundred times more frequent then that of the Paraster. For it is so seldome discovered, that it is doubted whether it be or no, or rather acknowledged not to be, of which there can be no reason, but that the clouds are so ill polished, that they are not able to reflect fo confiderable a light as a Star. From whence I think, we may fafely gather, that it is therefore impossible that they should reflect fo debile Species, as the colours and shapes of Beafts and Men, and that fo accurately, as that we may see their Swords, Helmets, Sheilds, Spears and the like

Wherefore it is plain, that these Apparitions on high in the Aire, are no reflections of any Objects upon Earth; or if it were imaginable that they were, that fome supernatural cause must affist to conglaciate and polish the surfaces of the Clouds to such an extroardinary accuracy of figure and smoothness, as will suffice for such prodigious reflections.

And that there Spirits that rule in the Aire, may not alt upon the materials there, as well as men here upon the Earth work upon the parts thereof, as allo upon the neighbouring Elements to far as they can reach. Shaping, Perfeding and directing things, according to their own purpole and pleafure, I know no reafon at all in Nature or Philosophy, for any man to deny. For that the help of some officious *Genii* is in plied in fuch like Prodigies as these, the seasonableness of their appearance seems no contemptible argument, they being according to the observation of Histori-

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ans, the forerunners of Commotions and Troubles in all Kingdomes and Common-wealths.

Yet nevertheless as good Artificers, as I here suppose, they working upon Nature, must be bounded by the Laws of Nature. And reflexion will have its limits, as wel as refraction, whether for conveyance of species or kindling of heat, the laws and bounds whereof: that difcerning wit Cartesius being well aware of, doth generally and judiciously pronounce; That a burning Glass, the distance of whose focus from the Glass doth not bear a less proportion to the Diameter thereof, then the distance of the Earth from the Sun, to the Diameter of the Sun, will burn no more vehemently then the direst rays of the Sun will do without it, though in other respects this Glass, were as exactly shaped and curiously polished, as could be expected from the band of an Angel.

I have now compleated this prefent Treatife againft Atheifm in all the three parts thereof: upon which, while I caft mine eye and view, that clear and irrefutable evidence of the caufe I've undertaken, the external appearances of things in the world, fo faithfully feconding the undeniable dictates of the innate Principles of our own mindes, I cannot but with confidence aver, That there is not any one notion in all Philosophy more certain and demonstrable then that there is a God

And verily I think, I have ranfacked all the corners of every kinde of Philosophy that can pretend to bear any stroke in this Controversie, with that diligence, that I may fasely pronounce, that it is meer brutish Ignorance or Impudence, no Skill in Nature or the Knowledge of things, that can encourage any man to profess Atheism, or to embrace it at the proposal of those that make profession of it. But

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But fo I conceive it is, that at first some famously learned men, being not so indifcreetly zealous and superstitious as others, have been mistaken by Idiots, and traduced for Athies; and then ever after some one vain-glorious Fool or other, hath affected with what safety he could, to seem Atheistical, that he might thereby for sother be reputed the more learned; or the profounder Naturalist.

But I dare affure any man, that if he do but fearch into the bottom of this enormous difease of the Soul as Trismegist truly calls it, he will find nothing to be the cause thereof, but either vanity of mind or brutish senfuality, and an untamed desire of satisfying a mans own wil in every thing, an obnoxious Confcience, and a base Fear of divine Vengeance, ignorance of the scantness and infufficiency of second causes, a jumbled feculency and incomposedness of the spirits, by reason of perpetual intemperance and luxury; or else a dark bedeading Mellancholy, that so starves and kills the apprehensions of the Soul, in divine matters especially, that it makes a man as inept for such Contemplations, as if his head was filled with cold Saturne or hot Mars: And Mars having got upon the Buls back Gallops about the Sky after Venus, and sees not the Genii that laugh at his madnefs

And to fuch flow Conftitutions as thefe, I shall not wonder, if, as the first part of my discourse must feem marvellous subtile, so the last appear ridiculously incredible. But they are to remember, that I do not here appeal to the Complexional humours or peculiar Reliss of men, that arise out of the temper of the body, but to the known and unalterable Idea's of the mind, to the Phanomena of Nature and Records of History. Upon the last whereos, if I have something more fully infissed, it is not to be

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imputed to any vain credulity of mine, or that I take a pleafure in telling firange flories, but that I thought fit, to fortifie and firengthen the faith of others, as much as I could; being well affured that a contemptuous misbelief of fuch like Narrations concerning Spirits, and an endevour of making them all ridiculous and incredible, is a dangerous Prelude to Atbeifm it felf, or elfe a more clofe and crafty profeffion and infinuation of it. For affuredly that Saying was nothing fo true in Politicks, No Bifhop, no King; as this is in Metaphyfick, No Spirit, no God. I could have faid much more, but I think this is fufficient

I have borrowed a great part of these things, of the most learned men that ever writ, of Geomancy and Telesses : and I do it with the more Confidence in that their Authorities advance my Experiments; Now let us proceed to Astromantick and Geomantick, Gamahes in order : But,

First, the Ghosts of Dead men, which are often feen to appear in Church-yards, are natural Effects, being only the Forms of the bodies, which are buried in those places; or their outward shapes, or Figures; and not the fouls of those men, or any such like Apparition, caused by evil Spirits, as the common Opinion is. The Ancientsthought, that these Ghosts were the Good, and Evil Genii, which attended alwayes upon Armies: but they are to be excused; feeing they knew not how to give any other reason of these Apparitions: it being most Certain, that in Armies, where, by reason of their great numbers, many die, you shall see fome such Ghosts very often, (especially after a Battel; ) which are, as we have faid, the Genii of the Aire. I have essential where handled the curious History of Spirits; where.

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in I have propounded thefe following questions, touching these ghosts: namely, Whether or no, we may, by these, explaine all the Visions, that are mentioned by Writers? Whether those wonderful effects, which we attribute to Demons, or Spirits, may proceed from these Figures or not ? And then, whether they have any Power at all, or not? And if fo; whence they have it ? And if it be granted they have any : Paracelfus is of Opinion,

that Mummy hath in it all the Vertue of Plants, Stones, &c. And that it hath an Occult, Magnetique Vertue,

Tom. 2. lib: 4. de cauf. morbor. invifib.

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which draws men to the Sepulchers of those, whom they account to have been holy men; whereby the Vertue of the same Mummy, there are those effects wrought, which we call Miracles : which are obferved (faith he) to be much more frequent in the Summer, then in any other Seafon of the year, by reason of the heat of the Sun, which awakens, and excites the humour that is in the Mummy. But these are meer fooleries; which we there refute, by fuch principles, as the Rabbins have drawn, from the Secrets of this fo Famous, and Renowned Mummy. After those other questions, these follow : namely, Whether or no, these wonderful formes, which proceed from the Blood, the Bones, or the Ashes of dead Bodies, may ferve for an Undeniable argument of the Refurrection; a thing unknown to most of the Philosophers? Whether, after they are raised up, they can in any thing be serviceable unto us? And whether by their meanes, me may be Naturally able to attaine to the knowledg of diverse secrets, which are Unknown to Us? Diverse other like queftions are there proposed, and discuffed, plainly, and throughly; as I shall let the World fee, in a fhort time : In the mean while, we may safely account the Objection before propose to be Invalid,

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Invalid, and of no Force; seeing that, though the body be reduced into Ashes, yet nevertheles the Figure is not thereby destroyed.

In the first place therefore let us confider their Names. And now let us speak of Telesms.

They are called in Hebrew 117 Magben, that is to fay, a Scatcheon, or Sheild : in Chaldie, Ægyptian, and Perfian, צלמניא, Tfilmenaia, which fignifies a Figure, or Image : in Arabick man, Talitfman, or mys, Tfaliman : and in Greek sorxera. The Hebrew word Maghen, though it fignifie a Scutcheon, or any other thing, noted with Hebrew Chara-&ers, the Vertue whereof, is not like to that of a Scutcheon; and although these Characters, according to the Opinion of those that are most versed in these Theological Mysteries, are somekind of imperfect Images; yet notwithstanding the word in this place, is not properly taken for an Image, that is Graved, Carved, or Painted ; because that the Jewes, in making any fuch, should have finned against the Commandement: Thou shalt not make to thy felf any Graven Image. Maghen therefore fignifies properly any piece of Paper, or other the like matter, marked, or noted with certaine Characters drawn from the Tetragrammaton, or great Name of four Letters, or from any other, as we shall shew hereafter. This word fignifies also, though improperly, these very Figures alfo, and Images, which we fpeak of; becaufe that these also as well as the Characters of the Tetragrammaton, do ferve, as it were, in ftead of a Buckler, or Shield of defence, against Diseases, Lightnings, and Tempests. The Chaldie word, Tfilme. naia, comes from the Hebrew , Tfelem, which fignifies an Image : and the Arabick word Talitsman, may likewife have been derived from the fame root; Talitf-

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Talitsman, being corrupted from mons Ifaliman, by the Transposition of one letter only: But the truth of this Conjecture is yet un-Nat. in Flav. certaine. The Learned Salmatius gives it Vopifc. another Derivation : for he takes an occafi-

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on to fall foul upon Scaliger, who derives it from the Arabick, for not confidering, that Talisman is derived from the Greek word TEREGHA, boc eft, faith he, TETERESULOV TI, ut sunt TETERESULOI anuli. But how can the truth of this Derivation be proved ? how shall we be affured, that Talitsman comes from TENEGUA, and not rather TENEGUA from the other? As for the last name, that these images are called by, which is sorxera, there is no difficulty at all in the word: fo that it remaines now, that we remember, concerning these Names, that when we speak of Figures, we do not mean those, that are properly fignified by the Hebrew word, Maghen, which are nothing but Scutcheons noted with Characters, fuch as many have feen in Paris at the Prince of Portugals; the like whereof, you have in Carlo

Fabri his Scudo di Christo, and in Agrip-Lib. r. de pa: We have elsewhere the power of Occult. Phil. these kinds of Characters, advanced.

Neither shall I speak at all of those Images of Wax, which Sorcerers are wont to baptize, in the name of Beelzebub; these are Abominations, which we abhor, although let me tell you by the way, that the greatest part of those things our Demonographers stuffe their writings withall, are no hing but meer Fables, as ridiculous as the Dreams of the Alcoran. Our Discourse shall only be, what natural Power, Images, that are made under certaine Constellations, may have; banishing from hence all Operations of Demons, or Spirits, and all superstitious powers whatever. I Chall H 3

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I shall prove therefore this Power of Figures, and Images, three manner of waies: by the influence of the Stars: by the power of Resemblance; and by Experience. I shall begin with the last of these three.

First then, it is certain, and we cannot deny it, without denying the most Authentick Historiographers that are, that there have been feen, both in our dayes, and in the daies of our Fathers, some of these Telesms, Talismanicall, Telesmaticall or Figures (for fo we shall now call them) yet all is one, that have cured those, that have been bitten by Serpents, Scorpions, mad Dogs, and divers other Mischances, that are but too frequene with us. The Ancient Arabians, as Almanfor, Meffahala, Zabel, Albobazen, Haly Rhodoam, Albategnius, Homar, Zachdir, Hahamed and Serapion, give us many examples of this kind; which gave Haly occasion to conclude, that Utilem serpentis imaginem effici posse, quando Luna, Serpentem Calestem subit; aut feliciter afpicit : Similiter Scorpionis effigiem efficacem, quando Scorpij signum Luna ingreditur, &c. Neither did he deliver this Do&rine, without having had Experience of the Effects : for he affirmes, that himfelf, being in Ægypt, had in his hand one of these Images of a Scorpion, which did cure those that were stung by this Venomous Beast: and it was ingraven upon a Bazahar, or, as it is commonly called, a Bezar-ftone. It will be objested perhaps, that these Arabians are triffing, vain writers; and therefore that there is little credit to be given to them. But I shall elsewhere undertake the Vindication of them from this Calumny; and thall at present, for the fatisfaction of Self-willed men, forbear to cite them any further; but shall content my self with examples borrowed from fuch

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among

among the Greeks, and Latines, as are accounted most Authentique.

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Eugenius, besides an infinite number of Rarities, which he reports of Egypt, faies; that when they were fometime digging in the bridge at Apamia there was found a peice of Copper, whereon was to be leen the Figure of a Rat, of a Serpent, and of a Fire: which being afterwards neglected, and peradventure either broken to pieces, or fome way or other spoiled, there was observed, in a very short time after, a great number of Serpents, and Rats to haunt the City, and they do greatly annoy it ftill; and we cannot, without grief, call to mind, the many great Losses the City hath fince that time endured by Fire : all which fad accidents were never heard of here, before the taking up of this strange Plate of Copper.

tis also reported, that after that Camarar. lib.z. Mahomet the fecond had posseffed him- cap. 20.

felf of Constantinople, the breaking of your stand, but the lower Jaw of a Brazen Serpent, was the caufe of the increasing of Serpents in those Parts. So true it is, that these Telesmans have Power to divert many of those Calamities, that afflist Mankind. And who knows not, that by the means of thefe, the Learned men of the Ages paft, have oft-cimes chaced away Infects out of their Cities, and fields ; as Gnats, Locufis, and Caterpillars? If are to taken

any defire to fee some of these Exam- chil. 3. c. 60. ples, he may have recourte to the Cara. az 1160. Chiliads of John Tzetzes; where this

Greek Author, (who lived about the time of that excellent Historian Anna Commena, daughter to the Emperour Alexius Comnenus) reports, that Apollonius, by making a Telesman of a Sto k, kept these Troublefome

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fome Birds from comming into Constantinople; and by another Telesman, he drove away all the Gnats out of Antioch You may also see Ptolomies Contiloquium, and the Commentary of Abre Gefar, fallely attributed to Haly, as it is observed by Scaliger.

Furthermore, I am of Opinion, that the First gods of the Latines, which they called Averrunci, or Dij Tutelares, were no other then these Talismanical Images; and I ground this my Conjecture from hence, that there are some Historians that affirm, that they made fome of these Tutelar gods, under certain Constellations : but the poyfon of Idolatry having infected the best of Sciences, was the cause, that, these Images being afterwards taken for gods, the true and legitimate manner of making them was Imothered, and quite loft. They were wont alfo to set up some of these Telesmans upon the Prow of their Ships, to preferve them from Shipwrack : and all this to be done Naturally too; feeing that a Telesman may be made, under the Sign of Pisces, that may, for some certain time, render the Waters calm, and free from Tempests. The Greeks, (as Hefychius, Herodotus, called thefe Figures)fet up in Ships, maraixes; a word, no doubt, borrowed from the Hebrew Entranne Pitochim, which fignifies as much as Calatura : and therefore the Chaldie Paraphrase renders it, by this our wind Tfilmenaia. Now we are to take notice, that these Figures were not at all of any Humane form, but of some Ceelestial Figure, or other; which confirmes me in the Belief, that they were real Telesmans. Nevertheless the Mariners had alfo their Statues of some Deity or other, as of Mars, Apollo, Venus, Mercury, and the like; which they placed at the Poop, or hinder part of their Ships: whence Virgil faies, ALVATO

And Perfius:

Ingentes de puppe Dei.

Which gave occasion to the Poets to feign, that 7upiter stole away Europa, under the shape of a Bull; because the Ship of the Cretians, who stole her away, had, for it's Telesman, the Figure of the Cœlestiall Sign Taurus; and for it's Deity, a Statue of Jupiter. The like Original might, probably, that other Fable of Ganimed have had ; who is faid to have been carried away by an Eagle, the Bird proper to the fame God. You may see further, concerning this particular, in Sextus Pompeius, lib. de Europe, and Lactantius, lib.de Falfa Religione. This custome of Mariners fetting up of these Telesmans, or Images, in their Vessels, against Shipwracks, is fo Ancient, that they fay, that among those that came with Aneas from Troy, there was one that had the Figure of two Lyons : that the Gadarenes had one, with the Image of a Horle: and that the Ship of Alexandria, which St. Paul sailed in, had the Images of Castor and Pollux, or, according to the Arabians, the Gemini graved on it : and that which carried Hippocrates, when he took his journey to Abdera, for the curing of Democritus, bare the Figure of the Sun. Now all these Telesmans were not made fo much for the avoiding of Shipwrack only, as for the turning away of some other Disastrous accidents, or the procuring of some good fortune, or other. And from this practife of the Ancients have the Christians taken Example, though in a Chriftian way, of having Images in their Veffels, and Picturing in them, the Saints whofe names they bear.

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But fince that I am unawars fallen upon this choice Peice of Antiquity, I Mall here further adde that these Telesmans were not fet up in Cities onely, and Ships, but alfoin the plain, open fields too: and it may be, that that Stone fo much famed among the Turks, which they call Bractan, and is fet up at Mecha, being foure foot long, and two foot broad as Suidas reports, was only a Telesman. For otherwife we must even content our felves with Turkish Fables, and believe, that it would never have been so highly prized by them, but for that it served instead of a bed to Abraham, when he had knowledg of his Maid Hagar: For befides that, this is ridiculous, the Turks will never acknowledg themfelves to be Bastards, and descended from a Servant-maid; but from Sarah : and this is the reason, that they are fo much delighted in being called Sarafins. Others say that the reason why the Turks have this Stone in so much Veneration, is, because that Abraham tyed his Cameltoit, when he went up to the top of the Mountain to facrifice his fon ; as Euthymius Zigabenus affirmes: or, as some others of the more Trifling fort of the Arabian Writers will have it, because it was crected in memory of a certain Holy Woman, who was taken up into Heaven, and afterwards honoured upon earth as a goddels, for having very charitably entertained the Angels Arot and Marot. That which moved these latter to forge these Fables, was the Figure of Venus, which is ingraved upon this stone, with a Crefent: and this is that which makesme believe, that it was a Telesman of this Planet, which, as Mr Selden Layes, was anciently taken through all Afia, for the Moon. And for this caufe it is, that this people hath Friday in the fame Veneration, that Sunday is with us : and that in memory, of

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of this Starr, which all the Afians worthipped, the ridges of their Houses, and tops of their Temples were adorned with little Crescents, as ours are with Crosses. Now it cannot be thought, that this stone was only a bare, fimple Image, erected in honour of Venus: for, belides, that it was placed in the open Fields, and not within any Temple; it had that Vertue, which no other Image of this goddels ever had. For it drave away, faith Zachder, all Veno-mous Beafts, and rendered all the neighbouring Fields both happy, and fruitful: which is fo farr from being observed in them at this day, that, on the contrary, they are all utterly barren. And this agrees excellently well with the Nature of these Telesmans, whose Operation lasteth but for some certaine space of time, as Albertus Magnus affures us. Non lateat nos, saith he, qu'd sicut virtutes Naturales perdurant in quodam tempore, & non ultrà; ita etiam est de virtutibus Imaginum. Non enim influit aliqua virtus de cælo, nifi quodam tempore periodi; posted cassa & inutilis remanet Imago frigida & mortua. Et hec est causa, quare quedam Imagines non operantur boc tempore, quod fecerunt tempore antiquo. From the diversity of Opinions concerning this Telesmanical Stone, it may be judged, how many Fabulous Stories have been raifed touching those Artificial Images ; as namely, of those which were called ErolXelodels, which were broken to pieces by the Latines, at their entring into Constantinople: of the Palladium, of which there are fo many Wonders reported, and which perhaps was nothing else but a Telesman : of those Images of the Amorbites, which, as Philo Judeus reports, were called Nympha facra, which shewed to their flaves hourely, whatfoever they were to do: and which being at last quite decayed, an Angel of the

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the Lord, (feeing they could neither be broken to pieces, norburnt in the Fire) took, and caft into a bottomlefs Pit. And having lighted on fome of thefe Images, that had been made long before, and feeing them to have fuch Admirable, trange Vertues in them; being unable to apprehend the reafon of these things, they presently betook themfelves to Admiration.

Rosie Crucians usually propose to themselves, what Effect they would have these Images produce; whether to chafe away some hurtful Heafts ; or, to allay the violence of Winds, to prevent Lightnings, and Haile ; to cure certain Diseases, and the like. This being first proposed, they then fearch after the means, that may be proper for the attaining of the End proposed : as, for example, for the Cure of the Dropfie, it is to be confidered, that the Difease con-fists in Moisture: they are therefore not to take any matter indifferently, for to ingrave, and forme, under fuch and fuch Constellations ; but it must be fomething, that is of a substance naturally hot and dry. Secondly, they must take, for the Ascendent, some fign that is likewise hot and dry; as Aries, for instance. In the Third place, they must make choyce of some Star, to which this Malady is sub-ject; such as Saturne is said to be: but there being need also of some Star that is very moist, (to the end that Sympathy, which is so powerful in all things, may affift alfo in this particular; ) they may rake the Moon in her Wane. For, as the curing of the biting of a Viper, they mixe some of its flesh, with the Antidote; in like manner, for the expelling of these waterich humors, we must make use of that Star, which hath the greatest affinity with the waters. You must also observe the Sign, which relates

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relates to the part of the body that is ill-affected : and this is the Counfel of a learned Phyfitian, who saies, that; Oportet Medicum absque defectu scire, ubz cauda Draconis sit in homine, ubi Aries, ubi Axis Polaris, ubi sit linea Meridionalis, ubi Oriens, ubi Occidens, &c. Now that the signes have more Agreement with, and have ftronger influence upon one part of the body, then another; we are certainly taught by dayly Experience, in the curing of Wounds. We must also have regard, if it be possible, to the Stars to which the Sick perfon is fubject : and then in the last place, we must above all things take care to begin our Work, under some certain Aspects, which are only useful in the Operation, some for to shed their Influences with more heat, or cold, and others, with lefs, as occasion shall require. So that all things being thus diligently observed; the Beames of the Stars, finding a Figure aptly disposed for the receiving them, do make fuch an Impression in it, by the Refemblance and Harmony that they there find, as that being once taken in, they do afterwards Operate on that, which they find to be femblable. In all the other operations, they proceede after the same manner : as, for Example, to chase away Scorpions out of any place, they take the fign, with which they have some Correspondence; such as is the fign Scorpio : then do they take fome Malignant star, which is Adverse to them ; it being not fo neceffary to observe so many rules in Beasts, and other Irrational Creatures, as in Men. Now when the Figure of a Scorpion is thus prepared, the living Scorpions feeling naturally the Offensive Influence, wherewith the Image is indued ; they prefently a-void the place, for their own prefervation; or elfe, if they be too near it, they presently dye. If it be thought

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thought by any a hard thing to conceive, how these living Creatures should have any sense of this influence; let them but confider, that there are some Persons that bear softrange a hatred to Cats, or other like Beasts, as that if there be any within the House where they are, they do prefently fall into a sweating, and trembling, although they see them not. It is reported also, that there is a certain herb, that Cats will scent, at a very great distance: infomuch, that if one lay it upon the top of a House, or in a Chamber, you shall have them come from very far, to tumble, and roule themselves on it. Many things are delivered by the Naturalists, which are in appearance, much more Incredible then these.

And now it is no hard matter to conceive; how the Power of Telesmans comes at this day to be fo undervalued; for those that have written of this fubject, have mixed fo many, both confused, and dangerous things together in their writings; that people making no diffinction at all betwixt the good and the bad, do equally abhor all, whatfoever bears but the very name of Figure, or Telesman. But we shall, in the profecution of this discourse, sever the good Corn from the Darnel; and shall shew, that, in the making of these Figures, all words are indifferent ; and that they ferve but to amufe the fimpler fort of people. As, when Albinus Villanovenfis faies, that for to cure the Tertian, and Quartan Ague, the pain of the Nerves, Ventricle, and Privy part, you must grave the Image of a Scorpion upon a piece of Gold, or Silver, when the Sun is in his proper House, and the Moon in Capricorne : and while you are graving it, you must fay these words: Exurge Domine, gloria mea; Exurge Pfalterium, & Cithara; exurgam diluculo: and then rehearle this Pfalmes

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Pfalme; Miferere mei Deus, miferere mei; quia in te confidit anima mea. From hence it is, that fo many fuperflitions have fprunge; and that people at length begun to undertake the curing of Difeafed perfons, meerly by the bare Receiting of certain Words; without any regard had, either to the ftars, or any thing elfe.

We confess, that the living Scorpion is not at all Exempted from Celeftial Vertue; feeing that, if it be applied to the Wound, it cureth it, as well as it's Telesmanical Image: fo doth the Crocodile, the Rat, the Toad, the Dog, and the Viperalfo. And if in all the reft of living Creatures, we find not the fame effect ; it is rather for want of fearching after it, then any defect in Nature : feeing that those, that are most skilled in the wonderfull Works of God, do certainly affure us, that where ever any Difeafe is found, there also is the Remedy to be had. And who would ever have thought, that the Gravel, which is found in Urine, should ferve for a Remedy against the Stone ? and a world of other the like fecrets there are, which are daily brought to light.But it may here be demanded; Why then should not the Stars communicate the Vertue of driving away Scorpions, as well to the living Scorpion, as to it's Image ? Insertion to altria anothe dued

I anfwer, that if it were fo, Nature should then make warre against it felf, and should utterly destroy it felf in a short time; seeing that all living Creatures would soon be destroyed by one another. Most wifely therefore was it ordered, that the stars only, and Men, should have this Vertue communicated unto them.

The answer of Delrio, to the Reasons brought by Cajetan, and Pomponatius. For, whereas the latter

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of these faies, that although Figures be not the beginning, and Caufe of Operation, yet it may operate very much : feeing that we may observe out of experience, that the Figure of a foul, deformed man, strikes us with a kind of sadness; whereas a Beautiful works in us, an effect quite contrary. Befides, Beautiful Objects do so moveus, as that we love them; which foule, and Ill-favoured do not at all: Therefore faith Pomponatius, Figures have fome Power to Operate. Delrio answers nothing to this, but only to the Confequence; denying that Magicall Figures are Beautiful, or Deformed. But, even Children may eafily perceive, that his Antecedent is utterly falfe. For, those Figures, which he calls Magical, and we Telesmanical, are truly, and really, Beautiful, or Deformed, according as the things are, which they represent ; which are, for the most part, the Heavens, and the Stars; the Beauty whereof ravisheth our Senses. Besides, these Figures do ordinarily represent some Constellation or other; as the Virgin, the Twins, and the reft. Now if a living Virgin, and living Twins, are Beautiful, or Deformed ; why then should not their Figures, or Pictures be fo too ? Let us now proceed to the Arguments of Cajetan, which Delrio refutes with as little Reason, as he hath done those of Fomponatius.

This learned Cardinal then layes down this most True, and Powerful Conclusion, in favour of Telefmanical Figures. Figura licet non sit ipsum principium Operationis, est tamen conprincipium. He proves the Antecedent: quia in artificum instrumentis efficit Figura, ut illa sic, vel sic operentur; tum quia ferrum latum super aquas fertur, quod si in formam aliam contrabas, demergetur. These reasons of his are so strong, and so certain, as that it is impossible to overthrow them.

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For, feeing that a Plate of Iron that is Large, and very Thin, will fwim upon the water; but if you reduce it into a round folid form, it finks prefently: is it not evident, that this proceeds meerly from the Figure ? What manner of Spirit must hebe of, that dares affirm the contrary; unless it be one that means to fay, however, as Delrio faies; whole Answer you have in these words. Respondeo, Figuram effe Conprincipium in motu locali, & Operationibus que per bunc motum fiunt; ut sunt varie divisiones continui per dolabram, per malleum, per asciam, per serram; non vero in Operationibus que fiunt per alterationem. I cannot but wonder, that this Acute Jesuite, who hath thewed himself in other things, a most Learned, and Sound Philosopher, fo that he comes not short of any in the whole fociety, should fo grolly offend here, against those very Philosophical Maximes, which himself hath laid down. For, where he grants, that Figure is a Co-principle in Local Motion, and in the Operations which this Motion produceth ; but not in those which are caused by Alteration; he concludes against that, which himself had before laid down; feeing that, according to the common Confent of all Philosophers, heat is caused by Motion, but heat is a kind of Alteration : Therefore the Figure is, of it felf, a Co-Principle in the operations which are cauled by Alteration.

Again, when he grants to Cajetan, that a Large piece of Iron may perhaps fwim upon the water, yet he faies, that it is not by reafon of the Figure, but of the Quantity: these are his words. Sed efto, fiat; erit, non ratione Figur & fed ratione Quantitatis. Well, but of it felf, and in found Philosophy; Quantitas non eft adiva: See then what the confequence must be. And in the end, when Cajetan concludes, that

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it is the Figure, therefore that makes a large piece of Iron to fwim upon the Water ; Delrio anfwers, that chis Figure is only accidental : for, faith he, let this large, thin piece of Iron be reduced into fome other Figure, either Circular, Square, or five angled, it will do the fame : that is to fay, it will still fwim upon the water : therefore the figure operates not, but by accident; But here Delia deceives himselfe : for Cajetan's purpose is not to oppose one flat figure, or, as the Mathematicians speak, In Plano, against another flat figure, either Square, or Circular: but a plaine, flat Figure, against a solid one. For a flat Figure, whether it be Square, Circular, Octogonal, or of what fashion soever it be, will do that, which the same figure, if it be folid, will not do: which is most true; seeing that a piece of Iron that is square, and thick withall, finkes prefently to the bottom of the water ; which the fame piece of Iron would not do, were it square, and very thin ; it is therefore a most undeniable Maxime, that Figure hath fome power to Operate.

Other Objections which are made against the power of these Images, are set down, and refuted by Galeottus, De Doctrina promisc.c.24.the most weighty of which, are thefe following.

In these Images which are ingraved on Gold, for the Cure of the ctone, and the pain in the Reins, the Gold of its own Nature cannot work this Cure; much less then can the Image; which being without life, cannot by any means alter the Gold, and change it into another Nature. Befides, in the Image there is found neither action, nor paffion : again, the Gold of it selfe, whether it be figured, or not, is still of the fame Species; and confequently the beams of the Stars must alwayes work upon it, after one and Original from the

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the fame manner: and if it fhould work rather upon Gold which is figured, then upon that which is plain; this Action would feem to proceed, rather from the Election of the Heavens, then from any other caufe. In a word, the Vertue which is attributed to this Figure, can neither be Natural, nor Artificial: Not Natural, becaufe it proceeds from within: much lefs is it Artificial; becaufe it is not communicated unto it by the Artificer: it muft therefore neceffarily proceed from fome other Caufe.

The Learned answer of Galeottus to these Objections is this. Non Enim in hac re mutatio speciei requiritur, nec proprietas auri immutatur, nec ulla Celorum Ele-Elio intervenit, nec ab Artifice visilla sanandi datur, nec Imago, ut Imago, quicquam Efficit, &c. sed principium? Actionis ac Passionis affert, ut B. Thomas, Magnusque Albertus testantur; non ut Figura, & Imago, Mathematice animadversa; sed ut efficit aliam in re figurata præparationem, que Calestem actionem sine difficultate varijs modis accipiat. And afterwards explaining, how it comes to país, that among the diverse kinds of Figures that are under the Heavens, some are more naturally apt to receive the influences, then others are; He brings in the same instance of Looking-glass; among which those that are hollow, receive the beams of the Sun, in so full a measure, as that they burne; and others receive them fcarcely at all. So the diverfity of Hills, and Vallies, is the caufe of a greater either heat, or coldness. We may also here add an instance in pieces of Ice, which the Sun cannot fo eafily melt and diffolve, if they be plain, and smooth ; but very easily, if they be uneven, and rough. Which hath given occasion to some to fay, that painted figures are nothing so proper to the fubject

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fubject we treat of, as Graven, and Carved are : which is most true. As for Gold, although the figure change not the Species of it; yet notwithstanding it renders it more Apt, and proper for fuch an action : as water, cold, and hot, though it be still the same Species, yet the one will boyl our meat, when the other will not. Which makes Galeottus to conclude, in these termes : Requiritur ergo, in unius & ejusdem speciei rebus, certum culture temperamentum, ut varietur effectus.

It hath also been objected, against Franciscus Rueus, who undertook the defence of this Kind of Sculpture, after Galeottus, that if it be indued with fuch wonderful Vertues, Man's workmanship should then have more power, then God's: feeing that the Graved Figure of a Lion should be able to cure the Pain of the Reins; which a living Lion could not do. To this he answers, and that very pertinently, that, that which Man does, is as well the work of God, as that which God himself does; seeing that we are but his instruments; and that all our Actions, according to the Apostle, are in him, and depend on him. Befides, we somtimes see, that that which hath been composed by man, proves to be of grea-ter vertue, then that which God hath fimply crea-ted :as, for Example, Treacle is of more Soveraigne Vertue against Poyson, then any fimple, that the Naturalifts have yet found out.

Tho e, who have diligently examined the choiceft parts of the learning of the Ancients, have observed, that there is nothing that is more absurd, in Appearance, then the figures of the Celeftial Conftellations. What a confused thing is it, (fay they) that in those places, which are defined to be the place of abode for the bleffed Spirits only, there should be lodged

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fuch numbers of Beafts; and, fome of them fo dreadfull, as that we cannot think of them, but with horrour ? If they had placed onely men there, and had allotted a Caftor, and a Pollux, Dominion there; this might have been interpreted an Error of Love; which suffers us not to be content, in withing small Honours to those we Love. This confideration might also have fatisfied those, who complained, that the Celestial figures were nothing else, but the representations of the several scapes of Jupiter, and that the whole face of the Heavens was filled, with the notes of his inceftuous pranks : so that if any one should undertake to excuse these Amorous figns, he would be the leffe blame worthy; in that he did it, only in defence of the most fweet, and powerful of all our passions. The excuse of those, who imposed upon these incorruptible bodies, the figures of bruit beafts, that are most subject to corruption, and even of things inanimate alfo, was most just, seeing that, in so doing, they had no other defign, but what was Religious. Thus we fee Fishes there, Cencers, and eares of Corn in a Virgins hand : And, those who are skilled in the secrets of the Ancient Theology, know well enough, that it was not without some Myflicall reason, that they placed one Crown in the south part of Heaven, confisting of thirteen bright Starrs, and another in the nor-thern part, containing eight Starrs in it. But to place Dragons there, and Serpents, and Hydra's; reason can never endure. And yet, see the strangneffe of the things ! For though the Ancients had thus filled the Heavens with bruit Beafts; and that according to this their Doctrine, one would have imagined this Cælestial Paradise to have been, an habitation of Monfters, and a dreadfull Wildernefs, rather

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rather then the Seat of the Bleffed, and a place a-bounding with all manner of pleafures; yet not-withftanding, neither had the Church even repro-ved it, nor any of the antient Fathers difavowed it. Now the fubject we treat of, is much leffe fcandalous ; and by confequence more tolerable. For what danger can there be in affirming; that the diverse figures of the starrs represent and make up, the different characters of the Hebrew Alphabet? And that as these Letters have some fignification when they are fingle, as wel as when they are joyned with others: in like manner the Starrs, either alone, or joyned with other Starrs, do note unto us fome misteries? Yea rather this Doctrine of ours, is fo farr from being fuch, as men should beware of, and hold it suspected; as that on the contrary, it teacheth the many wonderfull things of God; and proveth that all these Starrs have not their Order bestowed on them in vain ; and that their motions and differently Aspects are not utterly useless and with-out any defign. In so much, that in my opinion, it would be no leffe then Blasphemy in any man to affirm the contrary; or to say, that they are only placed there, onely for ornament and to beautifie the heavens, and to give light; and for no other cause at all. But what madneffe is it to confine these wonderful lights to one onely opperation; seeing that, befides that experience teacheth us, that the Moon is the Governess of all Humours; the Sun the principle of life; Saturn Zarel and Carcer, a Ma-lignant Starr; Jupiter, a Benign; the fign of Taurus cold and dry; that of Gemini hot and moift; Aries

hot and dry; and fo of the reft : we do alfo see daily by that one and the same simple here below, ferveth to

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diverse and fundry! properties of opperations: and therefore, if the Herbs, are not reftrained to the narrow limits of one fole effect; why should we think so unworthily of the Stars as not to believe the fame of them \* \* and their figures. We conclude there-\* fore, that besides those wonderful \* Qualities which we acknowledg to be \* in them; they may also represent by their diversity of Aspects, certain Figures, or Characters by which we may have some apprehension of the greatest changes that happen here below. And this truth we will now endeavour to prove, out of the Holy Scriptures.

If then we can any where finde, in these Holy Scriptures, that the Heavens have been called by the Holy Ghost, a Book; then doubtlesse we may conclude, that there are in this Book Letters and Characters, which may \* \* be understood by some or other. Now \* \* that it is called a Book, appears out \* of the Prophet Isaiah, who speaking of the last day, wherein all things \* \* fhall ceafe, Ifa. 34.4. השמי השמי he faith Complicabuntur, ficut Liber, Cali: where the 3 Caph, in Hebrew, which the Latine translateth, Sicut, fignifieth in the originall, Quia. So that as I aiab hath faid, that the Heavens shall be rolled together ; fo hath he at the same time, given the reason of it also; Because they are a Book If it be objected, that ] may fignifie Sicut as well; I answer, that those that are but meanly versed in the Holy Scriptures, know well, that this Latine word, is not alwayes a note of Similitude. Facii sumus Sicut Confolati : (was the fong of the people returning out of Captivity :) as

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Men that are comforted; shall we conclude hence, that they were not really fo? No, but this word sicut, AS, is redundant in this place, and might as well have been away. So likewife in this paffage; Tranfivimus Sicut per Ignem : and in many more the like, cherefore Complicabuntur Cali, Quia Liber funt. Buc if it be still objected, that for as much as I Caph fignifies sometimes ficut, in the Original; there is no more reason, why it should be rendred Quia, then Sicut : and confequently it will ftill hold true; that the Heavens are not a Book; but are only as a Book. To this it may be answered, that the wholy Scripture doth elfe wherefully, defide this controverfie; feeing that, speaking of the Heavens, it makes mention of Lines and Letters which are words, that are most properly, and effentiall spoken of a Book; and maketh no use of the word Sicut, As, at all: which is an infallible Argument, that these words, in the paffage before cited, Complicabuntur, SICUT Liber, Celi, are not expressions of Similitude. Now that the Scripture, speaking of the Heavens, nameth express the word LETTER, will appear out of the very first verse of the Bible; where the Hebrew' text בראשית ברא אלהים את השמים. בראשית Bereshith Bara Elohim Et Haschamaim: that is to fay, in the Beginning God created the LETTER, or CHA-RACTER of the Heavens. For this is the meaning of the Hebrew word nx, Et; or n's Aot, which fignifieth a LETTER. And as for the word LINE, we finde it much more plainly set down in the 19. Pf. Vers. 4. In Omnem terram exivit mp Kavam, LIE-NEA corium.

Isther it be to be read Kolam, Sonus eorum, rather then fequently

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fequently, whether the paffage cited by St. Paul, out of the interpretation of the Seventy, be corrupted : or else the Hebrew Text. In my Harmony of the World, Book 2. I shew with Titelmanus, Bredembachius, Malvenda, Mercerus, & Genebrard, that the places are not at all corrupted, neither in the one nor in the other : but that the Septuagint, and St. Paul had regard to the Senfe of the words, rather then to the Letter ; faying Sonus eorum , to make it fuit more aptly with the following words : Et in fines Orbis terræ verba eorum : becaufe that the found, the Voice and the Words do very handsomely accord and fuit together. We may add alfo, that they made use of a sublime and allegorical sense of these words, applying them to the preaching of the Apostles. And thus St. Paul and the Septuagint, being fully reconciled to the Hebrew Text; we may the more boldly firike to the Letter, and read mp Kavam, Linea eorum; understanding it spoken of the Starrs which are ranged in the Heavens, after the manner of Letters in a Book, or upon a sheet of Parchment. For which reason also, God is faid in the holy Scriptures, to have stretched out the Heavens as a Skin, calling this Extension, רקיע Rachia; from whence perhaps the Greeks might take their pang, which fignifieth a Skin or Hide; it being most proper to a Skin, to be Extended, or Stretched forth. Now upon this Extension as upon a Skin, hath God difposed, and ranged the Stars, in the manner ofCharacters; whereby as by a Sacred Book, the wonderful works of God are set forth, to all those that know how to read them. Cali enarrant gloriam Dei; faith the Pfalmist. And here peradventure some may say, that the wonderful works of God are set forth by the Heavens, in their Prodigious Extent, Harmony,

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Harmony, Brightness, Order, and admirable motion ; and not by way of any Writing. But R. Mofes, a very learned Jew, affureth us, that the TEO Saphar, to Declare, or Set forth, is never attributed to Things Inanimate: fo that from hence he concludes, that the Heavens are not without fome foul, as we have proved in our Harmony of the World; which is no other, then that of those Bleffed Intelligences, who have the Conduct of the Stars, and dispose them into fuch Letters as God hath ordained; declaring unto us men, by means of this Writing, what Events we are to expect. And for this cause, this fame Writing is called by all the Ancients, 202 Chetah bamelachim, that is to fay, The Writing of the Angels. And that this paffage, Cali enarrant gloriam Dei, is clearly meant of this Celestial Writing, appears by the words immediately following; In omnem terram exivit Linea eorum. I know very well, that according to St. Paul, and the Septuagint, a man may understand by the Heavens, the Apostles; or, as fome others will have it, the Prophets. But, if pursuing the Allegory, a man should take occasion to deny the Literal Senfe; this would be no small Crime, in the Judgment of the Fathers. Scripture Verba, faies the whole School, Proprie accipienda funt, quandonibil inde Absurdi sequitur. So that if we flick to the Letter of the Text, not only this Paffage allea= ged but many others alfo, which I omit, that I may come to the Main Matter in hand, doe very much confirmthis Writing.

Now, as the Prophets have done before, so have all the Learned among the Ancients also, after their Example, called the Heavens, SACRED BOOKS: as, among the Jews, R Simeon Ben Jochay, in the Zohar, on the Section Temourah; which is the 25. Chapter

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Chapter of Exodus, Cifr. 305. where he fpeaks very largely of this Celestial Writing, though very Obfcurely R. Abraham alfo, in his Jetsura, or Bock of the Creation, delivers many Mysteries of it; and after them, R. Moses Ægyptius, Moses Ben-Nachman; Abraham, the son of Dior, his Contemporary; Aben-Esra, David Chimchi, Jom Tof Ben-Abraham, Joseph the Son of Meir, Levi Ben-Gerson, Chomer, Abarbanel, and many others; which I shall here omit, that I may come to the Greeks, and Latines, who will peradventure be better received.

The Learned Origen, interpreting after his manner, that is to fay, Subtilly and Quaintly, this Pafsage in Genesis, Et erunt in Signa; affirms, ( as heis reported by Eusebius,) that the Stars were placed in this Order in the Heavens, for no other end, but to fhew, by their diverse Aspects, Conjunctions and Figures, what ever is to happen, while the World indures, as well in General, as in Particular : yet not fo, as if they were the Caufe of all these things; never any fuch thing came into the Thought, muchlefs into the Writings, of this learned man. For, as the Prophecies, that are written in Books, are not the Caufe of those Events, which they foretell shall happen; but onely, the Signe; in like manner, faith be, may the Heavens very justly be called a Book, wherein God hath written, all that is, hath been, and hereafter shall be. And, for confirmation of this, he citeth a paffage out of a Book, the Title whereof is, Narratio Joseph, a Book in his time highly efteemed by all men : Wherein the Patriarch Jacob, giving his bleffing to all his Children, tells them, That he had read in the Tables of Heaven, all that ever was to befall them and their Posterity. Legi, faith he, in tabulis Gali, quecunque contingent Vobis, & filiis vestris. Whence

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Whence the same Origen concludes, as well in his Tract on this Question, Utrim stelle aliquid agant ? as in his Bcok, De Fato, Cap. 6. that fome Mysteries may affuredly be read in the Heavens; by reason, that the Starsare disposed, and ordered there, in the form of Chara&ers. The Conclusion of this learned Father is fo much the stronger, in that, where the vulgar Translation reads, Sint in Signa, the Original Hebrew is, הדיר לאחת vebaiou leototh ; chat is to fay, word for word, Et sint in Literas. This Doctrine is of so great importance, as that Julius Sirenus hath undertaken the Defence of it ; and maintains, that it is a most True and Safe Opinion, and such as hath been entertained by most Religious men. Neque in illis corporibus Calestibus, (laith St. Augustine) bic latere posse cogitationes credendum est, quemadmodum in bis corporibus latent ; fed, sicut nonnulli motus animorum apparent in vultu, & maxime in oculis; sic in illa perspicuitate ac simplicitate calestium corporum, omnes omnino motus animi latere non arbitror. I am not ignorant, that Pererius endeavours to finde out another sense, in these words of St. Augustine : but it is an easie matter to fay, what one pleafeth, in interpreting the words of a man that is Dead. Now this Celestial Reading may the more eafily be believed to have been the Reall meaning of this Learned Father, feeing that many others of the Fathers have frongly confirmed it : As, St Ambrofe and Profper ; who call the Heavens by the Epithets of Pages, and wonderfull Instructions : Albertus Magnus stiles them, an Universall Book And John Damascene goes yet farther, and sayes that they are Clear Mirrours; intimating, that we may see, distinctly There, even as far as to the most secret and weightiest Motions of our Soul : which gave occasion to St. Augustine to utter these originWords

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words, which we have before cited. All the Platonifts in a manner, were likewife of the fame Perfwafion : and this is the reafon that Porphyrie affures us, that when he had refolved to have killed himfelfe, Plotinus, having read his Intention in the Stars hindered him from doing it. Orpheus alfo had knowledg of these Secrets, as appears by these verses of his:

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En whi er degis Takis av athantoisir égnustavaisi teszes.

Certus tuus Ordo, Immutabilibus mandatis, currit in Astris.

As for our modern Writers, it would even amaze a man to confider, that among such infinite numbers of Books, wherewith our Libraries are stuffed, there is hardly five, or fix to be found, that have taken any notice at all, of this Wife piece of Antiquity, concerning this Celestial writing. I know very well, that ignorance will be presently ready with this answer; that the vanity of the subjed, is the reason of chis their Silence. But why then have fuch an infinite number of other fooleries been taken into confideration, and thought a fit subject for their learned Pens, which are a thoufand times more Ridiculous in appearance, then this is? whereas, on the contrary, there is no Aftrologer, to whom this Science is not necessary ; nor any fearcher into the choiser pieces of Theological antiquity, to whom in like manner it may not be useful ; if at least it be true. I am therefore apt to believe, that the true reason is, the Negle& rather of the Oriental Languages; whereon these wise Secrets do so necessarily depend;

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depend ; as that, without the knowledge of them, they cannot poffibly be explained, or understood : infomuch that we had no notice at all of thefe Mifteries, till fuch time as they were brought into Europe by those men, that addicted themselves to the study of the Eastern Languages. Caprio was the first, de Art. Cab. that, in an Age when Barbarisme reigned, adventured to make some of these choise difcoveries. Pisus Mirandula likewife, who was the Phanix of the Age he lived in, took fome pains in fearching into these Secrets; and also proposed the Queftion in hand, in these terms : Quest. 74. Utrim in Calo sint descripta, & fignificata omnia, cuilibet scienti legere : Famous Cornelius Agrippa Knight, also hath delivered his opinion herein, Pierius Valerianus, in his Hieroglyphicks, hath these words, Occult. Philof. Lib.44. fol. 366.c. Illa Extensio in modum pellis, tanquam literis, infcripte luminaribus, & stellis, dicitur Rakia, &c. Banelli, an Italian, hath faid more to this purpofe, then all the others, upon those Words of St. Luke : Gaudete, qu'od nomina vestra scripta sint in Calis. Kunrath, in Amphith. according to his usual manner of fooling, makes a Riddle of it ;

#### In quo funt pueri quotquot in Orbe Viri.

It feems, that these kind of Authors write to no other end, but that they may not be underftood: by this means feeming to make war against Nature; which hath given us a Tongue, and the use of speech, that might be able to express our Conceptions: whereas these men, on the contrary, endeavour to be Obscure, and Dark. Robert Flud, in his Apology for the Bretbren of the Rosse Cross, hath gone on very far with this Celestial writing; the Characters where-

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of he affirmes to be made, in the same manner that others are. In Calo, Apologet. Ed. Lug. Bat. An. 1617. (saith he) inferti & impress bujufmodi Characteres, qui non aliter ex stellarum ordinibus constantur, quam lineæ Geometricæ, & Literæ Uulgares, ex punchis; Superficies, ex lineis; & corpus, ex superficiebus: at length concluding, that who so is able to read these Characters, shall know not only what ever is to come, but also all the Secrets of Philosophy. Fol.62. Quibus bujufmodi lingua, & Scripturæ Arcanæ, Characterumque abditorum cognitio à Deo concessa est; bis etiam datum erit, veras rerum naturas, mutationes, alerationes, & proprietates siderum, omness; alias operationes & executiones, oculis quasi illuminatis legere, & legendo intelligere.

But of all the Moderns, who have spoken of these Celestial Characters, Postell is the only man, who feemeth to have had the greatest knowledg in them; as may appear, out of the greatest part of his Books, among which, that which he hath written upon the Jethsira, gives us an Account of what himselfe had experience of. Si dizero, me in Calo vidisse, in ipsis Lingue Sancie Characieribus, ab Esra primum publice expositis ea omnia que sunt in rerum natura constituta; ut vidi, non explicité, sed implicité; vix ullus mibi crididerit : tamen testis Deus, & Christus ejus, quia non mentior. Now that which makes me believe, that this learned man had fome grounds of this his Confident affurance of having fuch knowledg in the Temple of Wildome, is, that befide the experience which polfibly he might have had : he had often also travailed in the Eastern parts ; where he had no doubt feen the Books of the Arabians, which are all full of this kind of Secret learning. And John Leo, in his Hiftory of Africk, affirmeth, that, in Marocca, there is nothing more common: and the first Book which

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he makes mention of, is a Book written by Elboni, an Arabian, the Title whereof is, ELLIMAHE-MORAMITH : which Book fcarcely treateth of any thing elfe ; and it teacheth particularly, how to defcribe all the Constellations in Arabick Letters, and to picture them Elegantly within little Tables; fuch as the Arabians Hermites do alwaies carry about them, and have them ready for their Use, in applying them to the Rules of their Zairagia, or Divina-And this confirms that which I shall bring tion. hereafter, concerning the Mahometans fearching after no other Figures in the Heavens, then in their own Characters, reading therein what ever is to happen, in a very strange, and unufual manner. Whence the fore-mentioned Postell, upon the fame Book of the Creation, faith : Decreti itaque sunt demum delineati, suisque figuris adumbrati igne divino in aquis Cali scilicet expresso sancii Characteres, & tanta virtute in Cælis expressi, ut possit etiam veritas futurorum haberi : cujus scientiæ adhuc vestigium in Marocho, et multis alijs Ismaelitarum civitatibus; lecet sint apud eos admodum depravate, & adulterate figure Sancie. I have sometimes thought, that this Author put forth this Book of his De Configuratione Signorum Calestium, as a Prepirative only, to make way for the bester entertaining of this Doctrine, among the Europeans. For having shewed, that all the Stars, instead of reprefenting the Images of living Creatures, do no more but only make up certain square Figures; it would have been no hard matter afterwards, to have perfwaded men, that these Figures were nothing, but Hebrew Letters, the figure whereof comes very near to that of a Square. For if he should have gone to work otherwife, and should have endeavoured to have put these Celestial Letters upon the world, without

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without any Preparing of mens Minds to receive them; he would doubtless have been taken for an Impostor. And he had been formerly sufficiently cried down ; fo that he needed not to have exposed himself a new, to the Calumny of every black Tongue, by broaching new Propolitions ; which he could never think would down with them, unless he had first prepared their Pallats to rellish them. Af. ter the world had once been fatisfied in the Probability of this his Doctrine, he then intended to make a full discovery of all these Secrets, in his commentaries upon the Zobar : wherein he had layed together fuch Variety of Occult learning, as himfelf witneffeth in divers places of his Printed Books, as that it was not without reason that he fo earnestly commended this most Excellent Piece to the World, in his Last Will and Testament, written with his own hand. But fince I have here made mention both of Hebrew, and of Arabick Letters; it may very well be doubted, which of the two, this Celestiall writing is expressed in ; and which of these Languages chefe Letters make up. This doubt therefore I think fit to decide, before I go any further.

The Ifmaelites, or Arabians, who have never wanted men, that have been very well skilled in all manner of choife learning, (though they have fallen fometimes upon Ridiculous findies alfo:) being moved with a vaine glorious defire of concealing this truth; namely that their Language depended upon the Hebrew; have not only altered their Characters, which were before very like to the Hebrew; but have alfo adulterated their Names: and the better to cover their knavery, have alfo added certain Letters: which the Hebrew Alphabet never knew: as their Sfim, Dfal, Thfda, or Tfa, & In-K

## The Temple of Wisdome. Book I.

somuch that a certain Learned man, that was very well skilled in their Language, faies : Postel. de Phan. Char. Arabes, versuti simum bominum genus, & plane Ismaeliticum, id est, adulterinum, postquam cognoverunt, fuas Litteras ortum ducere ab Hebraicis; satagerunt non tantum absolute dissimiles forma redde, sed ordinem etiam perturbare, & nominum bonam partem mutare fludurunt. They have had the confidence also to affirme, that their Letters are the first that ever were ; and that if there be any Mysteries to be found, either in the fignification, or Figure of Characters; we are to look for them no where elfe, but in their l anguage. For which cause, interpreting their Alphabet, they deduce, from the first letter, which is ALIPH, this Verb Conjungere: from the fecond Letter, which is BA, this word, Inire: from TA, the third Letter, Producere : and fo of the reft : making up a Prayer out of it, which they fay, no other Alphabet is able to thew. So that it is no marvel, that they are able to produce fo many several meanings of words, after this rate of Interpretation ; feeing that, as Kirstenius faith; Integra Volumina de so'is Nominibus literarum Alphabeti. Arabici confici queunt : sed longe adbuc plura de ordine, figura alijsque accidentibus c "nscribi possent. These Niceties have made the Arabians fo superstitious in the Pronunciation of their Letters, as that when they meet with many words united together by the means of an Aliph, they will pro-nounce them all in a breath, though there should be an hundred of them, and though they fhould be in danger of expiring in the A&. Those that are de irous after satisfaction herein, may have recourse to the Arabick Gram ner, Printed in Rome. Now, as all superstition is attended on, by a certaine foohsh Credulity; so are these men certainly perswaded, that Original from the

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the Heavens being figured with their Letters; (and not with the Hebrew, ) but the Alphebet of Heaven, fee the third Book which doth forefhew all things to come. And this is the reason, that, besides the division of their letters into Gutturalls, or, fuch as are pronounced in the Throat; into Vuales, as the Latines call them, that are founded in the furthest part of the Roofe of the Mouth; as others are by the Palate; by the Gums; by the Lips; by the Teeth, and the Tongue together; and also into some, that are pronounced with a kind of Sibilation; others, with a certain ftammering; and fome, with a gentle turning of the Tongue, which they call Dsalqijetun; and the Latines Flexe: into others agen, that are fbort, long, radical, or trancal, and fervile : I fay, that besides all these divisions, they do vet divide them againe, (the better to accommodate them to this Celestial writing) into Schemfijun, and Kumrijun; that is to fay, into Solar, and Lunar, which are particularly known, by those that observe the Rules of the Zairagia, it being unlawful for them to devife them. And perhaps it is in Observation to this Doctrine, that the Mahometans do never begin to write the first part of a word, at the end of a line; and the reft of it at the beginning of the next line ; as the Greekes, and Latines use to do : but if the fpace be not fufficient to hold the whole word, they draw a ftroak from the last Letter of the last word, to the end of the line. Now we affirme, that though these Letters are very much altered, and corrupted ; yet may it notwithstanding very eafily be discovered, by the Figure of a great number of them, that they have been taken from the Hebrew : and even Children may be able to judge of the truth hereof, by comparing, but the Arabick Hha, with the Hebrew He

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He; the Cha, with the Cheth; the Ra, with the Refeb; the Zain, with the Zan; the Sin, with the Schin; the Tha, with the Teth; the Ain, with the Agbin; the Pha, with the Pe; the Caph, with the Cah, the Lam, with the Lamed; the Vau, with the Va, &c. So that confequently, if we are to fearch after any Mysteries in these Letters, it ought to be, not in a corrupt Copy, but rather in the Original. The fame is to be faid of the Samaritane Characters also, which are corrupted from the Hebrem: and this is fo certaine a truth, as that it is a Point of infinite preverfences to offer to doubt of it; as I have proved elfe-where in the Holy Guide.

The Reafons brought by the Ethiopians, or Egyptians in the behalf of their Letters, is not fo eatily answered, as those of the Arabians, and Samaritans: for as much as their Letter being only Hieroglyphicks expreffing the figure of an Oxe, of a Horfe, of a Lion, of a Bear, of an Eagle, and in a manner of all other living Creatures; they do (fay they) reprefent in the Heavens, whatfoever is to come to pafs in this world. And therefore, if there be any thing to be read there above, by means of the Stars ; we must read it in these Hieroglyphicks, and in this Languages and not in any other; ince that in Ancient times in flead of Letters, they made use of the figures of living Creatures, as we have faid in our Preface to this Book. To this it is answered, as we have formerly faid, that thefe living-Creatures have been represented in the Heavens, only by reason of a certain Correspondency, that the Stars of which thefe constellations confist, are observed to have, with thefe living Creatures upon the Earth : and what of ther Reafons of it foever are given, they are neither wain, nor foolifh. Such as are those, alleadged by the

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the aforenamed Lazaro Banelli; who accommodates the properties of these Celestial Animals, to several Kingdomes, over which they rule : as for example, the Constellation of Aries rules over France, Germany, Syria, Palestina minor, Suevia, and the Upper Silesia; as you may read in our first Book. That of Taurus governs Persia, the Isles of the Archipelago, Cyprus, the Maritine parts of Afia Minor, Polonia major, Ruffia alba, Switzerland, the Countrey of the Rhetres, Franconia, Ireland, Lorraine, and part of Swetbland. But, to leave this Italian to pleafe himfelf with these truths, as our English Aftrologers do in their Nativities ; and likewife Calilog. Mor. Albertus de Marchefijs de Cottignola, a Franciscan Fryer, who moralizeth this Aftrology after a way of his own; we affirme, that all these Celeftial living Creatures fignifie no more then what we have faid before; and do therefore by the fame reason conclude, acording to the judgment of the Rabins, that we must fearch after these misteries and heavenly writing and their Chara &ers, made up by the diverse disposition of the Stars, and only in the Hebrew; and confequently, no Signification in any other Language, but in the Holy Language : it being most proper, that that Language, which was the first in the whole World, and which was spoken by God himfelf, should give us notice above, what things are hereafter to come to pass; seeing it hath informed us here below, namely in the holy Scrip-tures, of all things that are paft. And this conclu-fion is a most true one, say the same Rabbins, for as much as in a clear, bright night, a man may see in the Heavens all the Hebrew Characters perfectly figured : which one cannot do of those several living Creatures, that are placed there; feeing that the Imagination cannot be any whit fatisfied, when, Original from for

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## The Temple of Wildome. Book I.

for example, in the Stars that make up the Conftellation of Aries, there are five other to be fee clofe about it, which by reafon that they are not comprifed within the Figure of this Beaft, do diffurb the Fancy, and hinder it from making up the Figure it defires. The fame alfo may be faid of Taurus; for there are Eleven Stars to be feen there, which are effentially of this Conftellation; and yet are not brought in, in the Picture of it.

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on; So likewife in the Constellation of Gemini there are Stars belonging to it, which are diffingui-\* \* \* \* fhed from those Nineteen, that represent the Figure of this Sign ; as Cancer also hath four \* bright Stars, which lie loofe from those nine, \* \* which make up the Image of this living Crea-But as for the Hebrew letters, there is \* \* ture. nothing to hinder us, from finding them × diffinctly described : and if any one do chance st to find either Arabicke, or Samaritane Letters \* \* there; this is still but to returne back to the Origistal. from whence they were taken.

First then we are to take notice, that the Stars which make up these Letters, are not disposed into the order they appear in, at all adventures, nor in any confused way, as they seem to us to be: but are placed thus, with some Design, and in a divine Order; God having made all things in full Perfection. Those that understand not the Hay of Cheffe, seeing the pieces stand here and there, so confusedly, will le apt to think, no doubt, that they stand in that confused manner by meer hap hazard, seeing that in some places there are a great many; and in some, very few; and one fide of the Cheffe-board is full, and the other fide quite bare, and in a third place perhaps you shall have but two, or three : In a word,

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this difference in the placing of the pieces is fo great, as that he will certainly conclude, that the whole bufines is clearly without any defigne at all : notwithstanding that they are all ranked in very ex-a& order; and that there is not the least piece there, but is of use, and doth its proper office. After the same manner is it with the Stars, which we fee in the Heavens : for, though in some places you see many together, and in others but a few; and that the order they ftand in, looks confuledly, and in a manner rediculous ; yet neverthelefs is it most admirable, in it felf, and proceeds from some most won-derful designe; which those men persectly understand, who by this holy Life, are elevated above all that is here below. Thus it is storied of St. Anthony, that he perfectly understood this Heavenly Writing, which we taught before.

Secondly, that although the Stars which are in the eighth Heaven (if at least there be any fuch thing as an eighth Heaven,) be fixed ; yet do they not therefore alwayes compose the fame letters; at least, the greatest part of them; but they have their changes, according to the diverse Aspects of the Planets, Thus those Stars, that ten years lince, made up, for Example, a Teth, shall now perhaps make a Mem, or a Lamed. Which is the reafon, fay the Rabbins, that this Writing ferves not, but for the shewing of thing to come. And by this writing we told Major Revel, Captain Hill, an 1 Major Malbrack when Oliver Crommell would die, and when the King would come into England; and all this was forecold four years before it came to pass, besides we did foretell the particular day, when these changes would be.

In the third place they fay, that we are most especially

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cially to obferve what new Stars foever shall appears because that these do fore-shew the greatest Mutations : God making use of chese, in making up, by means of their Alpects, and Conjunctions, New Letters; whereby he either expresseth unto us his wrath, or his mercy : as having determined with himself, to chastife us, if we continue in our fins; and to pardon us, if we repent of them. Thus, before almost all the greatest Mutations, that have happened in the world, have fome of thefe new stars been observed to appear; and they have been such Stars too, as have been really found to be in the very Heavens. Such as was that, observed by Hipparchus, 125. years before the time of our Redemption; which Star prefaged the end of the Grecian Monarchy approaching. Another the like appeared alfo in Claudean's time, in the year of our Saviour, Chrift 388. Another in the time of Meffabalab, Haly, and Albumagar, Arabian Aftrologers ; which appeared in the 15. Degree of Scorpio, and caft forth as great alight, as the Fourth part of the Moon could do. Another, in the time of the Emperour Adrian; and another alfo under the Emperour Othe; which appeared betwixt the two Conftellations of Cepheus, and Caffiopeia. Another in the year 1264. not far from Caffopeia, tending towards the North : and Another likewise that appeared afterwards, on the Chaire of the fame Constellation, about the beginning of December, Anno 1572. and continued for the space of fix moneths. Another, that appeared Anno 1596. in the Constellation of the Whale : another, of the third Magnitude, observed in the Neck of the Swan, Anno 1600. and another, that was feen, two years after, in Pisces Another, that appeared two years afcer that, in the Confiellation called Serpen-

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Serpentarius, An 1604. and was called by the name of the faid Constellation. There are some others belides, which Licetus, De Nov. Aftr. & Gom. 1. 5. à Cap. 6. ad 23: hath collected together, out of Homer. Varro, St Augustine, Pliny, Albumazar, Pherecides, Athenaus, Eustathius, Germanicus, yprianus, Leovitius, Cardan, Paulus Hajazelius, Galilaus, Thomas Fienus, Cuspinianus, Tycho Brake, Gul. Jansonius, who was his Scholler, Jo. Kepler, Alphetragius, David Chytraus, Fabricius, Hieronymus Munosius, Wenceslaus Pantaleo, Beyerus, Pyrgius, Michael Coignetus, Cornelius Frangipanus, &c. fome of which Authors have particularly observed the truth of this Doctrine which we have here delivered; namely that all these new Stars have been the Fore runner of the greatest Mutations that have happened : and that in default of these, Comets have appeared ; which, though they are eafily diffinguished from true Stars, and have their place of being in the Aire only; yet have they ferved to represent, by their diverse Aspects, (according to the Doctrine of the Rabbines, ) Other Letters, and to foreshew the Difasters that have happened : it being very necessary (lay they) to have a special regard to thesenew lights; which are as a new Letter, which being added to a word, alters the sense of it. As, for Example, in this word AKE, if one add an L, it will be no longer AKE, but LAKE. Or if in the middest of this word AKE, one infert an R, it will alter the word, and make it ARKE. So that we see, one only Letter, as an L, or an R, utterly changeth the whole Senfe. In the fame manner is it with the Stars; where a new Star added, varieth both the writing, and the fenle.

In the fourth place, that we may be able perfect-

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ly to understand this Celestial Writing, we must exactly observe the vertical Stars : for, those which are over a Kingdome, faith Abindan, do ordinarily shew, what ever is like to befall it. And in this fense, it will not be any hard matter to apprehend the meaning of Cardan, when he faies, speaking of the Star in the Tail of Urfa Major, that it hath foreshewed the changes of all the Great Empires : understanding this to be the fense of this Truth, delivered by Cardan ; that, according to the Doctrine here laid down, this Star, though not Alone, and by it felf, yet joyned with others, hath shewed these changes; making up, by their Conjunction, such Entire words, as did fore-shew the fall, or rife of these Empires, either clearly, and plainly; or else perhaps, more fecretly, and Mystically, as we shall shew hereafter. Now, as in all forts of Writing, there is one certain Letter, both in Nounes and Verbs, which is more frequent then any other, and hath the Preminence throughout all the feveral Conjugations, and Declensions; in the like manner in this Celestial writing, it hach been observed, that in all the Mutations of Empires, this Star, in the Taile of the aforefaid Constellation, hath been more eminently noted then any other : Either because it is more frequent, in the discourse of Monarchies, then any other : Or elle, that it is as the Capital letter, in the most fignificative words; as we see there is in all proper Names, of almost all the Languages in the World : as for example, in the name of Heydon, the first letter is greater, then any of the reft that follow. And chus may we answer this question, which some may happily make; namely, Why, in this Celeftial writing, there are both little, and great Stars alfo? If it be further demanded; Why, in this kind of mriting

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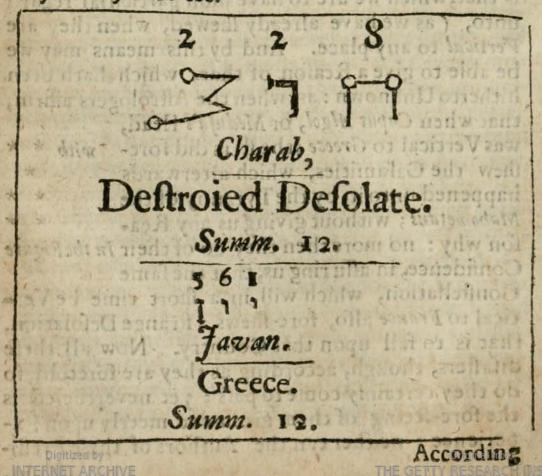
ting, there are, in one and the fame word, great, and smal Letters, or Stars, mingled together? It may be answered, that the Reason is, to make us take more notice of those letters in the word, which are the most fignificative; which is a course, that the Anagrammatists are very well acquainted withall. As, for example, if in the word Soveraignty, I would have VERITT, to be efpecially obferved, I will write the word Soveraignty, in this manner, foVERaIgnTY : where the letters of the Word VERITT, are greater, then any of the reft. Or if the word Reprefentative, I would have, Prefent, to be chiefly taken notice of, I would then write the whole word thus, rePRESENTative. We are not then to wonder, if in the Heavens we often fee two, or three great Stars to go to the Composition of a word, wherein there are Imal Stars alfo: and this is that, which we are to have most particular regard unto, (as we have already shewed, when they are Vertical to any place. And by this means may we be able to give a Reason of that, which hath been hitherto Unknown : as, when the Aftrologers affirm, that when Caput Algol, or Medufa's Head, was Vertical to Greece ; the ftars did forewith \* \* shew the Calamities, which afterwards \* happened unto it, by the Tyranny of the \* Mahometans; without giving us any Rea-\* \* fon why: no more then they do of their In the Figure Confidence, in affuring us, that the same Constellation, which will in a short time be Vertical to France also, fore-shews a strange Desolation, that is to fall upon that Country. Now all these difasters, though, according as they are foretold, fo do they certainly come to pass; yet nevertheles is the fore-seeing of them grounded meerly upon Experience ; neither can the Authors of these Predi-

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Aions, for the most part, give any other Reason of them. But now, according to this Doctrine of the Celestial writing, we know, that these Mutations shall happen on the Earth, because we see, they are written in the Heavens. And this is the Reason that R. Chomer affirms, that the aforesaid Maduja's Head, or the stars that compose it, did foretel the lamentable Desolation of Greece, because that five of the principal Vertical stars did for a good while together, make up this word, Which, in the fecond SI Conjugation, fignifies, To be Defolate: under-standing this, particularly of Greece, over which these stars shone; because that the number of its Letters, which are, Jod, Vau, Nun, and which being put together, make up in Javan, that is to fay, Greece, do yield the fame number, that Charab doth : as you may here fee.



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According to these principles, any man may forefee, by the putting together the Stars of the fame Constellation, the Difasters that France is threatned with. However it be, Jundin a Priest and a very excellent Aftrologer, is bold to utter these words : Illud verd (faith he, speaking of this Medufa's Head) in Sher. 10. de Sacrobof. c.1. Toleto nunc, Apuliæ, & Neapolicanorum regno est verticale; moxqui Galliam invadet: quibus fuam quoque cladem allaturum effe, maximopere eft verendum. Now how long before hand, these Celestial Letters do foreshew the changes that are to happen ; no one Author, that I know of, hath precifely determined : they only fay, that before they are Vertical, they do foreshew this change, and whatfoever is to happen : God being willing thus to prepare us for the Evils which are to befall us. And after that they are precifely Vertical, if our Repentance hath yet found any place in his Mercies; He then causeth some new star to appear, and by its Intervening, to fhew (as we have formerly faid) a quite contrary thing, to what was before fignified.

In the fifth place, the fore-named authors affirm, that to be able perfectly to understand this Celestial writing, we must know how to diffinguish exactly, which stars are Oriental, and which Occidental, Meridional, and Septentrional: forafmuch as these quarters of the Heaven are very effential in this Reading. For, if any one defire to know, fay they, the good Fortune, and Profperity of a Kingdome, or of any othen thing : he must then read those Letters which are Vertical to him, (or which want not much of being (o) from the West, toward the East. And if he would be informed of the Evil accidents, and miffortunes, that shall befal a place; he must then begin to read, from the North, towards the Weft. Now, elaefa.

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Now, why the good fortunes of a place thould be read? from the Weft, towards the Eaft, rather then from the Eaft, towards the South: and why the ill fortune is likewife to be read, from the North, toward the Weft; I have not found any reason given by any Author. However, I shall adventure to give this conje-Aure at it: namely, that feeing that Nature, being at liberty, and not hindred by any thing, alwaies tendech to the beft: and that, as Aristotle faith, Ic would alwayes bring forth Males, as being more perfect creatures then females are, if it were not hindred by some repugnant Cause: it is most proper, that good things, and all perfections, should be read, from the West towards the East, seeing that this is the free and natural motion of the Stars; the other from the East to the West, being a contrary and forced motion. As for ill fortune, and Disasters, they might according to this principle, have been read from the east toward the west, had not the Oracle which cannot lye, uttered this wonderful truth : A Septentrione pandetur malum, Jer.1.14. All evill commeth from the North. But, why from the North rather than from any other part of the world? The reason of this is not so eafily given : yet I conceive it would fland with found Phylofophy, to answer; that by reason of the darknesse and gloominesse of the Aire of those parts; caused by the great distance of the Sun; and alfo by reason of the evil spirits, which are the Authors of fo much evil, and which inhabite darke places; a man may very reasonably tay that all misfortunes come from the North; as

being a place, which is full of these evill spirits, or Demons; as is testified in The Harmony of the World. And from hence, it will be an easie matter to ap-

prehend the reason, why the Ancients figured in these

these Northern parts of the heaven, a Serpent or Dragon, close by the two Beares, Vid Theodor. Gramineii Myst. Aquil. Seeing that these Creatures are the true Hieroglyphicks of Tyrany, Violence, and all manner of Oppression. And certainly, who ever shall but run over the Annals, will finde, that all the great defolations that have ever happened, have come from the Northern Parts. The Affyrians, or Chaldeans, fet on by Nabuchadonofor, and Salmanafar, have sufficiently manifested the Truth of this, in burning to the ground a City, and a Temple, that was both the most Sumptuous, and the most holy in the world; and in the utter ruine of a People, whom God himfelf had taken into his own fpecial protection, and whole father he particularly called himself. And hath not Rome, like a fecond Jerusalem, in like manner often felt the fury, of this Accurled Generation of the North; when by the cruelty of Alaricus, Genfericus, Totilas, and the reft of the Gothick, Hune, Vandale and Alane Princes, It faw it alters overturned, its stately places burnt to ashes, and its inhabitants confumed by fire and fword ! Thus hath not this Nation spared at all the two Spoufes of the Living God; and doth ftill torment the latter of these, by the Tyrany of the Turks, which also came out of the North. Most properly therefore do we, in this Caleftial Writing, begin to read disafters, and misfortunes, from the Northern part; seeing that A septentrione pandetur omne malum, as you may read in our Tables in The Harmony of the World. Or elf we may fay, that we begin to read on this fide, becaufe that the Verb nann Tipatach, which in this prophesie is translated, Pandetur, signifieth also in the Originall Depingetur: So that we may render this prophefie in these words :

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All evills shall be described, (or written) from the Norward. And if written, then certainly to be read from this fide.

Now this Calestial Writing doth not alwayes represent in Words at length, what things are to happen; but sometimes in a more compendious manner, and by way of Abreviation: in like manner as was that vision, which appeared to Belfhazzar, foreshewing the destruction of his Kingdome, and which was interpreted by Daniel: MANE, THECEL, PHARES. And as none but Daniel, who was a Just Man in the fight of God, could interpret this Vision. In like manner, fay the Jews, it appertaineth only to good men, and not to all manner of perfons what ever, to interpret those shings: in like manner fay the Jews, it appertaineth only to good men, and not to all manner of persons what sever, to interpret those things, that are found Written in the Heavens and in Telefmes, which are for the most part very obscure and difficult; and which require, for the perfect interpretation of them, that a man should be skilfull in the GEOMANCY, NOTARICON, and the TEMURAH; which are the three parts of the Cabale. The first of which (the name whereof Geomantria, is corrupted from the Greeke Trousteia, or elle this latter from the other;) confidereth of the numbers that are contained in the Letters; and by comparing them with others the like, gives an explication of what was before obscure. Astfor example, where it is faid in Genefes, concerning the Comming of the Meffias, 11 Java, Schilo, Shilob fhall come ; these Hebrew Letters make up the number also of the Letters of the Meffias Mafchich : fo that the Prophet faying, Donec venerit Schileb, it is as much, as if he had faid; Dones

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## Book I. The Temple of VVisdome.

nec venerit Messias. The second part, is of use, when the several Letters of a word do represent, each of them a whole word : as in this devise of the Romans; S. P. Q. R. Senatus populusque Romanus: and in this Hebrew Name, Adam; the first Letter whereof fignifieth TEx Epher, Duft; the fecond, T Dam, blood; and the third, מרה Marab, Bitterneffe: Intimating that man is nothing but bitterneffe and forrow; but corrupt blood, and laftly, but duft and ashes, because he was made out of the body of the lapfed Angels; The third and last part, (the name whereof, Notaricon, is taken likewise from the Latine, Notarius, or else this Latine word, from the Hebrew Ina Natar, which fignifies, to Iranffer or Transpose a wordsvery proper to the Art of Anagrammatisme;) is, when either two or more words are united together; or are read backwards or ctherwise, after the manner of Anagrams; or else are divided into feveral other words, by the Transpofition of the letters: as for example, where God faith to the Children of Ifrael; זלך מלאכי לפכיך Jelec, Malachi, Lepanecha, My Angel shall go before you: where it is demanded, what Angel this was ? and it is answered, that it was Michael : because that the Letters of the word add Malachi, Transposed, make up that Name Letitia Puer, Le-× titia Caput, Puella and Acquisitio. You may × see many examples of this Nature in my Har. 米米 mony of the World, and in my Holy Guide. 54

11. We will now discover, according to their rulers and Idea's laid down, some certain secrets of the Writing of Angels and Genii, which are delivered by K. Kapol, Chomer, & Abiudan, Noble Agrippa which are the four that have written the most of this Subject of any. We have formerly shewed, how the Stars

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of the conftellation called Caput Algol, being Verticall to Greece, did foreshew the desolation of it. The like We observed in the other Stars, when they were Verticall to this Kingdome, and foretold John Empson, Mr. Errington and Mr. Flud, that in 1660. The King would again come and enjoy his own the 29<sup>th</sup> of May

Thus a little before the Temple of Jerufalem was burnt, and utterly confumed by Nabucadnezar, it was obferved, that eleven of the Stars, that were the most Verticall to it, composed for a pretty while together, these five Letters,

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which being joyned together, made up this word, (reading it from the North toward the Weft, ) Hikschich; which fignifieth, to reject and forsake without any mercy : and the number of three of them added together, amounteth to four hundred twenty three, which is the space of time, that this stately piece of Building had ftood. In like manner, a little before the Jews saw their Scepter cast down to the ground, and their liberty carried Captive into Babylon, five Stars were, for along time together, observed to compose these Mysticall Letters, a word which fignifieth Natg; 707 Break, Caft Down, and co Drive out. And the number

of years that the Jewish Kingdome had lasted from Saul to the Deplorable King Zedechias. Neither are the Jewes the only people, who have been advertifed, by this Cælestial Writing, of the miseries that were

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were to befall them : But all the other Nations of the World might have read in the Heavens in like manner, the evils that have happened unto them; as we have proved.

Thus the Perfians, or Affyrians, who were the ruine. of the Monarchy of the Jews, faw the Period of their own Empire, after that foure of their Vertical

Stars had composed these three letters, which make up the Number two hundred and eight, which was the time of the Duration of this Monarchy which was founded by Cyrus.

The end of the Grecian Empire was likewise foreshewed, by foure Starrs, which made

4 200 80 up the Verb Parad; which figor Divide: and that a derfull Manner, in this wonas that the very fame Letters did produce also the number of years that this Monarchy lasted, which toos beginning, at the time that Alexander the great subdued che last Darius.

That of the Athenians lasted but 490. years; which is the Number of these three letters, which foure Stars, that were vertical to this place, did compose; Tfarar; which fignifieth, An-

gustiis Affici. Besides these

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foure Stars, faith Kabbi Chomer, there were four other observed also, which made uptwo 3 3 Capbs; I know not whysthough faith he unlesse it be, that these letters are Fatall, and of sad Omen. I shall add my Conjecture here, that possibly they might point out these two names, Cecrops, and L

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and Codrus; which are the names of those two Kings under whom this powerfull Monarchy had its rife and fall.

The Romane Confulate could not maintain its Power beyond the Term of 500. years: becaule that these bounds were determinately perfixed to it, in this Book of Angels by eight verticall Stars, which composed this word, Raasch which bear this sense, Wich and Number: Cacumen, 501

The Monarchy of Julius Cafar, which was built upon the Ruine of the Confulate; as this alfo was, upon the Ejection of the Kings, was very neer of the fame Continuance; and the end of it was in like manner prefixed by fix Stars, which made up these Three Letters, to Scavar, which fignifies, to Scavar, which figniwhereof The Scavar, which figniis 502.

Eut that we may produce fomething, concerning thing yet to Come, R. Chomer affures us, that it is now. a good while fince, that this Writings of Angels hath pointed out the declaring of two great Empires of the Eaft. The first is, that of the Turks; over which there are observed seven vertical Stars, which being read from the West to the East, (for it would be a great bleffing, to see the ruine of this Empire,) make up this word, Caab; which fignifieth, to be Battered, Feeble, Languishing, and Drawing to an end. Buc

now seeing it may be doubted at what time this Empire shall be reduced to this extremity; the same letters do clearly resolve this doubt. For the middle letter, which is Aleph, Which in number signifieth one, standeth also for one thousand, as the rest of the letters also doe.

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doe, as may be observed out of Hebrew Grammers. Aleph, being made up of Brighter and more sparkling ftars, then the Others are, sheweth faith Chomer, that its number is the greater; fo that in this place it ftandeth for one thousand, and the first letter fignifieth twenty and the laft five. So that when this Kingdome shall have accomplished the number of 1025. years, it shall then be overthrown and brought to Ruine. Now if we reckon from the year of our Lord 630. which was the year (according to our Vulgar Computation) wherein the Foundation of this Empire was laid; we shall finde, that it is to last till the year of our Lord, 1664. for the compleating of the aforefaid number 1035. fo that reckoning from this present year 1659. this Kingdome is to last but five years longer.

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The other Eastern Kingdoms, whose Declining is pointed out by the Stars, according to Gafferel, is that of China: but this Author delivers himself in such an obscure manner, in discoursing of this of Angels Writing; as that, till I understand it better, I shall forbear to set it down. He produceth also diverse others, which doe define the Particular Durations of most of the Kingdomes of Europe: all which I may happily communicate to the World hereafter, when I have first seen, how this Temple is affected.

Now that I may freely deliver my own Ju igment concerning this Writing of Angels, I must take liberty to propose some few Objections, which, I have found may be brought against it.

The first is, that if so be, by this Writing, all the Great Mutations in the World may be known; it is possible then, that the End of the World may in like manner be found out by it; as being the greatest,

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and most Important of all the rest: so that men may by a natural means, attain to the knowledge of this great Secret: which is contrary to the Holy Scriptures.

The fecond is', that Aftrologers have been able to foretell many of these Mutations, which have afterwards come to passe accordingly; and yet have never had any knowledge of this strange kinde of Writing : It is therefore Uselesse, and Imaginary.

The third is, that the polition of the Stars is not fo effential to the Letter, which it is brought to make up; but that the fame Star may as well make, for Example, a *Refch*, as a *Daleth*; and fo of all the reft; and confequently, feverall men forming feveral Characters of the fame Stars, may draw from them contrary fenfes, the one to the other.

But to all these objections I answer briefly thus. To the first I fay, that it is not necessary, that this Writing of Angels should foreshew the end of the World; because that God may have referved this secret to himself: Or else, that it would really foretell this hereaster; when those other fignes, set down by the Evangelists, shall shew it also: it being all one to fay, that the Stars shall forshew it by some certain Writing, as to fay, that the Sun and the Moon shall foretell it by their being darkned.

To the fecond I anfwer; that the foure grand caufes, which (according to the opinion of the Aftrologers) produce the greatest Mutations; the first whereof is, the changing of the Apogaum and Perigaum of the Planets: the fecond, the changing of the Excentricity of the Sun, of Venus, of Mercury, of Saturn, of Jupiter and of Mars: the third, the diverse figure of the obliquity of the Zodiack; and the fourth the conjunction, chiefly the Great one ) of the fuperiour

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Superiour Planets: I say, that all these source caufes may for the most part, be comprized within this Writing of Angels: that is to fay, that it hath hapned very often, that at what time this Writing of Angels did point out some great change, there was at the fame time also a Conjunction of the Superiour Planets, Saturn and Jupiter, or else, some one of the three other forenamed causes. So that they, not understanding any thing of this Writing of Angels imputed those changes which they observed to come to pals, to those four Reasons only. But that it may clearly appear unto us, that these have not been the true causes of all these changes; we need but have recourse to the Chronologies, and Particular Annals of each feveral Kingdome, and compare them with the Aftrological Obfervations ; and we shall finde, that the greatest part of all the grand Mutations have happened, without any Conjunction of the greater Planets, or any of the other Causes before specified. So that we must necessarily flye to some other more Certain means, by which we may be able to foreknow, by the Aspects, and motions of the Stars, all these Events. Now this means can be no other, as it feemeth, to this writing of Angels and Genii.

To the third Objection, which feemeth to have the most weight in it, it may be answered, that it is true indeed, that a Man may make a Resch of the same star, that another man perhaps will make a Daleth of : but in this, as in many other things, we are to follow the Tradition of the Ancients, and to rest fatisfied with what they have delivered unto us. Otherwise, there will not be any certainty at all, in any one of the rest of the Sciences; especially in Altrology : which requireth, that those flars which L4

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compose, for example, the Constellation of Aries, or the Ramme, should be described rather in the figure of this Beast, then in that of an Oxe, or a Horse; and so in all the rest. So that who ever should represent the figure of a Bull, among the stars that belong to the Ramme; and the figure of a Ramme, among those of the Bull; he would destroy the very Principles of Astrology: notwithstanding that the stars of Taurus would as well bear the figure of a Ramme, as of a Bull. In like manner, he that should make a Resch of such a star, as he should have made a Daleth of; notwithstanding that the star would bear it, yet would he overthrow the Principles of this writing of Angels and Genii.

If it be now demanded; who it is, that is to judge of the vaft number of new Letters that are made daily, by the diverfe Afpects of the Planets? I anfwer, that it appertaineth to those Men, who are Pioufly, and Religicusly versed in this Angelical writing; and not to all kind of persons indifferently.

#### CHAP. XXX.

Of the Sun, and Moon, and their Telesmaticall confiderations : Besure to let the rigures of Astromancy and Geomancy to be Fortunate.

He Sun, and Moon have obtained the adminifiration or ruling of the Heavens, and all bodies under the Heavens. The Sun is the Lord of all Elementary vertues; and the Moon by vertue of the Sun

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Sun is the mistress of generation, increase, or decrease. Hence Albumafar faith, that by the Sun and Moon life is infused into all things, which therefore Orpheus cals the enlivening eyes of the Heaven. The Sun giveth light to all things of it felf, and gives it plentifully to all things, not only in the Heaven, Aire, but Earth and Deep : what foever good we have as Jamblicus faith, we have it from the Sun alone, or from it through other things. Heraclitus cals the Sun the fountain of Celeftial light, and many of the Platonists placed the Soul of the World chiefly in the Sun, as that which filling the whole Globe of the Sun doth fend forth its rayes on all fides, as it were a spirit through all things, distributing life, fense and motion to the very Universe. Hence the ancient Naturalists called the Sun the very heart of heaven; and the Caldeans put it as the middle of Planets. The Egyptians also placed it in the middle of the world, viz. betwixt the two fives of the world, e. i. above the Sun they place five Planets, and under the Sun, the Moon and four Elements. For it is amongst the other stars the image & statue of the great Prince of both worlds, viz. Terreftiall and Celestial; the true light, and the most exact image of God himself; whose Essence resembles the Father, light the Son, heat the Holy Ghost. So that the Platonists have nothing to hold forth the divine effence more manifestly by, then this. So great is the confonancy of it to God, that Plato cals it the conspicuous Son of God, and Iamblicus cals it the divine image of divince intelligence. And our Dionyfins cals it the perspicuous statue of God. It fis as King in the middle of other Planets, excelling all in light, greatness, fairness, enlightning all, distributing vertue to them to dispose inferior bodies, and

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and regulating and disposing of their motions, fo that from thence their motions are called daily, or nightly, Southern, or Northern, Oriental, or Occidential, direa, or retrograde ; and as it doth by its light drive away all the darkness of the night, so alfo all powers of darkness, which we read of in Job; affoon as morning appears, they think of the shadow of death : And the Pfalmist speaking of the Lyons whelps feeking leave of God to devour; faith, The 2 Sun is rifen, a and they are gathered together, and \* \* shall be placed in their Dens; which being put to \* \* flight, it follows, man shall go forth to his labour. \* The Sun therefore as it poffeffeth the middle Region \* of the world, and as the heart is in Animals to the whole body, fo the Sun is over the Heaven, and the world, ruling over the whole Universe, and those things which are in it, the very author of seafons, from whence day and year, cold and heat, b and all other qualities of feafons ; and as faith Ptole-\* my, when it comes unto the place of any ftar, it ftirs \* up the power thereof, which it hath in the Aire. So \* \* as with Mars, b heat; with Saturn, c cold; and it dif-\* poseth even the very spirit and mind of man; from hence it is faid by Homer, and approved by Aristotle, \* that there are in the mind fuch like motions, as the \* \* Sun the Prince and moderator of the Planets every \* \* day bringeth to us ; but the Moon, d the nigheft to \* Earth, the receptacle of all the heavenly influences, - by the swiftness of her course is joyned to the Sun, and the other Planets, Figures and Stars, every month, and being made as it were the wife of al ftars \* is the most fruitful of the Stars, and receiving the \* beams and influences of all other planets and Stars \* as a conception, bringing them forth to the inferior world as being next to it felf; for all the Stars have influence

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influence on it being the last receiver, which afterwards communicateth the influences of all the fuperiors to these inferiors, and pours them forth on the Earth; and it more manifestly disposeth these inferiors, then the others, and its motion is more fenfible by the familiarity and propinquity which it hath with us; and as a medium betwixt both, fuperiors and inferiors, communicateth them to them all; therefore her motion is to be observed before the others, as the parent of all conceptions, which it diversely iffueth forth in these Inferiors, according to the diverse complexion, motion, scituation, and different afpects to the planets and others ftars; and though it receiveth powers from all the ftars, yet especially from the Sun; as oft as it is in Conjunction with the fame, it is replenished with vivifying vertue, and according to the aspect thereof, it borroweth its complexion; for in the first quarter, as the Peripatetickes deliver, it is hot and moift; in the fecond, hot and dry; in the third, cold and dry; in the fourth cold and moift; and although it is the lowest of the stars, yet it bringeth forth all the conceptions of the superiors; for from it in the heavenly bodies beginneth that feries of things, which Plato calleth the Golden Chain, by the which every thing and caufe being linked one to another, do depend on the fuperior, even until it may be brought to the supreme cause of all, from which all things depend; from hence is it, that without the Moon intermediating, we cannot at any time attract the power of the seperiours. Therefore Thebit advisethus, for the taking of the vertue of any flar, to take the ftone and herb of that plant, when the Moon doth either fortunately get under or hath a good afpect on that Star.

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#### CHAP. XXXI.

## Of the twenty eight Mansions of the Moon, and their vertues; in Telesmatical Figures.

Nd feeing the Moon measureth the whole Zo-A diack in the space of twenty eight dayes; hence is it, that the wife man of the Indians and ancienteft Aftrologians have granted twenty eight Manfions to the Moon, which being fixed in the eight fphere, do enjoy (as Alpharus faith) diverse names and proprieties from the diverse Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues ; but every one of these Mansions, according to the opinion of Abraham, containeth twelve degrees, and one and fifty minutes, and almost twenty fix seconds, whose names, and also their beginnings in the Zodiack of the eight Sphere, are chefe. The first is called Almath, that is the horns of Aries ; his beginning is from the head of Aries of the eighth Sphere; it caufeth discords, and journies ; the fecond is called Allothaim or Albothan, that is the belly of Aries, and his beginning is from the. twelfth degree of the same fign, fifty one minutes, twenty two seconds compleat; it conduceth to the finding of treasures, and to the retaining of captives; The third is called Achaomazon or Athoray, that is, fhowring or Pleiades ; his beginning is from the twenty five degrees of Aries compleat fourty two minutes, and fifty one seconds; it is profitable to Saylers, Huntsmen, and Alchymists; The fourth Manfion is called Aldebar am or Aldelamen, that is, the

eye

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eye or head of Taurus; his beginning is from the eight degree of Taurus, thirty four minutes; and feventeen seconds of the fame Taurus being excluded ; it causeth the destruction and hindrances of Buildings, Fountains, Wells, of Gold-mines, the flight of creeping things, and begetting discord. The fift is called Alchatay or Albachay; the beginning of it is after the twenty one degree of Taurus, twenty five minutes, fourty seconds; it helpeth to the return from a journey, to the instruction of schollars; it confirmeth edifices, it giveth health and good will: The fixth is called Albanna or Alchaya, that is the little star of great light; his beginning is after the the fourth degree of Gemini, seventeen minutes, and nine feconds; it conduceth to hunting and befieging of Towns, and revenge of Princes, it deftroyeth Harvests and Fruits and hindreth the operation of the Phyfician. The feventh is called Aldimiach or Alarzach, that is, the Arm of Gemini and begineth from the seventeenth degree of Gemini, eight minutes and thirty four feconds, and lasteth even to the end of the fign ; it confereth gain and friendship, its profitable to Lovers, it scareth flies, deftroyeth Magisteries. And so is one quarter of the heaven compleated in these feven Mansions; and in the like order and number of degrees, minuts and feconds, the remaining Manfions in every quarter have their feveral beginnings; namely so, that in the first fign of this quarter three Mansions take their beginnings, in the other two figns two Mansions in each ; therefore the feven following Manfions begin from Cancer, whose names are Alnaza or Anatrachya that is misty or cloudy, viz. the eighth Mansion; it causeth love, friendship, and society of fellow travellers, it driveth away Mice and affligeth Captives.

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tives, confirming their imprisonment. After this is the ninth called Archaam or Arcaph, that is the eye of the Lyon ; it hindreth Harvefts and travellers and putteth discord between men. The tenth is called Algelioche or Albgebh, that is the neck or forehead of Leo; it ftrengtheneth buildings, yeideth love, benevolence and help against enemies; the eleventh is called Azobra or Ardaf, that is, the hair of the Lyons head ; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called Alzarpha or Azarpha, that is the tayl of Leo; it giveth prosperity to Harvefts, and Plantations, but hindreth Seamen, but it is good for the bettering offervants, Captives and companions The thirteenth is named Alhaire, that is Dog-stars, or the wings of Virgo; it is prevalent for Benevolence, gain, voyages, Harvelt, and freedom of captives; the fourteenth is called Achureth or Arimet, by others Azimeth or Albumech, that is the spike of Virgo, or flying spike ; it causeth the love of marryed folk, it cureth the fick, its profitable to Saylors, but it hindreth journies by land; and in these the second quarter of Heaven is compleated. The other feven follow, the first of which begineth in the head of Libra, viz. the fifteenth Manfion, and his name is Agrapha or Algarpha, that is, covered, or covered flying; its profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, difcord, and the deftruction of houfes and enemies, and hindreth travellers. The fixteenth is called Azubene or Abubene, that is, the Horns of Scorpio, it hindereth Journyes and Wedlock, Harvefts and Merchandize, it prevaileth for redemption of captives. The feventeenth is called Alchil, that is, the Crown of Scorpio, it bettereth a bad for-

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tune, maketh love durable, strengtheneth buildings, and helpeth Seamen : The eighteenth is called Alchas or Altob, that is the heart of Scorpio; it caufeth discord, sedition, conspiracy against Princes and mighty ones, and revenge from enemies, but it freeth captives and helpeth edifices; the nineteenth is called Allatha or Achala, by others Hycula or Axala, that is, the tayle of Scorpio, ; it helpeth in the befieging of Cities and taking of Towns, and in the driving of men from their places, and for the destruction of Seamen, and perdition of captives. The twenteith is called Abnahaya, that is a beam; it helpeth for the taming of wild beafts, for the ftrengthening of prifons, it deftroyeth the wealth of focieties, it compelleth a man to come to a certain place. The one and twentieth is called Abeda or Albeldach which is a defert ; it is good for Harvefts, gain buildings and travellers, and caufeth divorce; and in this is the third quarter of Heaven compleated. There remaineth the seven last Mansions compleating the last quarter of Heaven; the first of which being in order to the two and twentyeth, begineth from the head of Capricorn, called Sadahacha or Zodeboluch, or Zandeldena, that is a Paftour; it promoteth the flight of servants and captives, that they may escape, and helpeth the curing of difeates; the three and twentieth is called Zabadola or Zobrach that is fwallowing; it maketh for divorce, liberty, of captives and the health of the fick; the twenty fourth is called Sadabath or Chadezoad, that is the ftar of fortune; it is prevalent for the benevolence of marryed folk, for the victory of Souldiers, it hurteth the execution of Government, and hindreth that it may not be exercised : The twenty fifth is called Sadalabra or Sadalachia, that is a Butter-fly

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or a spreading forth ; it helpeth besieging and revenge, it destroyeth enemies, maketh divorse, confirmeth prifons and buildings, hafteneth meffengers, it conduceth to spels against copulation, and so bindeth every member of man, that it cannot perform his duty; the twenty fixth is called Alpharg or Phragal Mocaden, that is the first drawing ; it maketh for the Union and love of men, for the health of captives, it deftroyeth prifons and buildings; The twenty feventh is called Alcharya or Albalgalmoad, that is the fecond drawing; it encreaseth Harvests, Revenues, Gain, it healeth infirmities, but hindreth buildings, prolongeth prisons, causeth danger to Seamen, and helpeth to infer mischiefs on whom you shall please; the twenty eight and last is called Albotham or Alchaley, that is Pifces ; it encreaseth Harvests and Merchandize, it secureth travellers through dangerous places; it maketh for the joy of marryed couples, but it ftrengtheneth prifons, and caufeth lofs of treafures ; and in thefe Ewenty eight Mansions do lye hid many fecrets of the Wildome of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon ; and they attributed to every Manfion his refemblances, images, and feals; and his prefident intelligences, and they did work by the vertue of them after diverse manners.

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## CHAP. XXXII.

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Of the true motion of the heavenly bodies to be obferved in the eight Sphere, and of the ground of Planetary hours, that agree with the Rulers, Idea's and Genii of Geomanoy.

W Hosoever will work according to the Celestial opportunity, ought to observe both or one of them, namely the motion of the Stars, or their times; I fay their motions, when they are in their dignities or dejections, either effential or accidental; but I call their times, dayes and hours distributed to their Dominions: Concerning all thefe, it is abundantly taught in the books of Aftrologers; but in this place two things especially are to be confidered and observed by us. One, that we observe the motions and ascentions and windings of Stars, even as they are in truth in the eight fphere, through the negle& of which, it happeneth that many ere infabricating the Celeftial Images, and are defrauded of their delired effect; the other thing we ought to observe, is about the times of choosing the planetary hours; for almost all Astrologers divide all that space of time from the Sun-rifing to setting into twelve equal parts, and call them the twelve hours of the day; then the time which followeth from the setting to the rifing, in like manner being divided into twelve equal parts, they call the twelve hours of the night, and then distribute each of those hours to every one of the Planets according to the order of their successions, giving alwayes the first hour of the day to the Lord of that day, then to

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every one by order, even to the end of twenty four hours; and in this diffribution the Magicians agree with them; but in the partition of the hours fome do diffent, faying, that the space of the rifing and fetting is not to be divided into equal parts; and that those hours are not therefore called unequal, because the diurnal are unequal to the nocturnal, but because both the diurnal and nocturnal are even unequal amongst themselves; therefore the partition of unequal or Planetary hours hath a different reason of their measure observed by Magicians, which is of this fort; for as in artificial hours, which are alwayes equal to themfelves, the afcenfions of fifteen degrees in the equino &ial, conftituteth an artificial hour : so also in planetary hours, the ascentions of fifteen degrees in the Eclipticke conflituteth an unequal or planetary hour, whole meafure we ought to enquire and find out by the tables of the oblique ascensions of every region.

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How fome artificial things, as Telesmes, Images, Scals, and such like, may obtain some vertue from the Celestial and Ierrestrial bodies.

SO great is the extent, power and efficacy of S the Celestial bodies, that not only natural things, but also artificial when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderful life, which

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which oftentimes gives them an admirable Celeftial vertue; which thing Saint Thomas Aquinas that holy Doctor, thus confirmeth in his book de fato, when he faith, that even garments, buildings and other artificial works whatsoever, do receive a certain qualification from the stars; so the Magicians affirm, that not only by the mixture and application of na-tural things, but alfoin Images, Seals, Rings, Glaffes, and some other Instruments, being opportune ly framed under a certain conftellation, fome Cele-Itial Illustration may be taken, and some wonderful thing may be received ; for the beams of the Celestial bodies being animated, living, sensual, and bringing along with them admirable gifts, and a a most violent power, do, even in a moment, and at the first touch, imprint wonderful powers in the Images, though their matter be less capable. Yet they bestow more powerful vertues on the Images, if they be framed not of any, but of a certain matter, namely whose natural, and also specifical vertue is agreeable with the work, and the figure of the image is like to the Celeftial; for fuch an Image, both in regard of the matter naturally congruous to the operation and Celeftial influence, and alfo for its figure being like to the heavenly one, is beft prepared to receive the operations and powers of the Celeftial bodies and figures, and instantly receiveth the Heavenly gift into it felf; then it confantly worketh on another thing; and other things do yeild obedience to it. Hence faith Ptolemy in centiloquio, that inferior things do obey the Celeftial, and not only them, but alfo even their Images ; Even as earthly Scorpions obey not only the Celeftial Scorpion, but also his Image, if it shall be opportunely figured under his afcent and Dominion. CHAP.

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## The Temple of Wisdome.

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CHAP. XXXIV.

Of the Telesmes made upon Mettals, what vertues they being ingraven, receive from the Stars.

B likeness, Images of this kinde are framed, are very many in the Heavens : Some visible and conspicuous, others only imaginable, conceived and fet down by Egyptians, Indians and Chaldeans; and their parts are so ordered, that even the figures of some of them are diffinguished from others: for this reason they place in the Zodiack circle twelve general Images, according to the number of the figns : of these they conflicuting Aries, Leo, and Sagittary, for the fiery and oriental triplicity, do report that its profitable against Feavors, Palfie, Dropfie, Gout, and all cold and Phlegmatick infirmities, and that it makes him who carrieth it to be accep. table, eloquent, ingenious and honorable, becaufe they are the Houses of Mars, Sol, Leo and Jupiter. They made alfo the image of a Lion against Melancholly Phantafies, the Dropfie, Plague, Feavors, and to excel difeases, at the hour of the Sun, the first degree of the fign of Leo ascending, which is the face and Decanate of Jupiter; but against the stone, and difeases of the Reins, and against the hurts of beasts, they made the same image when Sol in the heart of the Lion obtained the midft of heaven: and again, because Gemini, Libra, and Aquarius do conflitute the Ærial and Occidental Triplicity, and

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BOOK I.

are the houses of Mercury, Venus, and Saturn, they are faid to put to flight diseases, to conduce to friendship and concord, to prevail against Melancholly, and to caufe health; and they report that Aquarius especially freeth from the Quartane. Also, that Cancer, Scorpio and Pifces, because they constitute the watry and Northern Triplicity, do prevail against hot and dry Feavers; also against the He-Etick, and all Cholerick paffions; but Scorpio, because amongst the members it respecteth the privy parts, doth provoke to luft : but these did frame it for this purpose, his third face ascending, which belongeth to Venus; and they made the fame against Serpents and Scorpions, poyfons, and evil fpirits; his fecond face afcending, which is the face of the Sun, and Decanate of Jupiter ; and they report that it maketh him who carrieth it, wife, of a good colour; and they report that the image of Cancer is most efficacious against Serpence, and poyfons, when Sol and Luna are in Conjunction in it, and afcend in the first and third face; for this is the face of Venus, and the Decanate of Luna; but the second face of Luna, the Decanate of Jupiter : They report alfo that Serpents are tormented when the Sun is in Cancer : Alfo that Taurus, Vergo, and Capricorn, because they conflitute the earthly and Southern Triplicity, do cure hot infirmities, and prevail against the Synocal Feaver; it maketh those that carry it grateful, acceptable, eloquent, devout and religious, because they are the Houses of Venus, Mars, and Saturn: Capricorn also is reported to keep men in fafety, and also places in security, because it is the exalcation of Mars.

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# CHAP XXXV.

## Of the Telesmaticall Images of the Faces, and of those Images which are without the Zodiack.

Here are belides in the Zodiack thirty fix Images, according to the number of the faces, of the which (as Porphyry faith) Teucer the Babylonian long fince wrote, who was a most ancient Mathematician, after whom the Arabians also wrote of Therefore it is faid, that in the first these things. face of Aries, ascendeth the image of a black man, standing and cloathed in a white garment, girdled about, of a great body, with reddifh eyes, and great strength, and like one that is angry; and this image fignifieth and caufeth boldneffe, fortitude, loftinefle and shamelesnesse; in the second face afcendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, spreading abroad over her feet, and this image caufeth nobleneffe, height of a Kingdom, and greatneffe of Dominion : in the third face arifeth the figure of a white man, pale, with reddift hair, and cloathed with a red garment, who carying on the one hand a golden Bracelet, and holding forth a woden ftaff, is wreftleffe and like one in wrath, because he can-not perform that good he would. This image beftoweth wit, meeknesse, joy and beauty : In the first face of Taurus afcendeth a naked man, an Archer, Harvefter or Husbandman, and goeth forth to fow, plough, build, people, and divide the earth, according to the rules of Geometry; in the fecond face alcendeth a naked man, holding in his band a keys

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key; it giveth power, nobility and dominion over people : in the third face, ascendeth a man, in whose hand is a serpent, and a dart, and is the image of neceffity and profit, and also of milery and flavery. In the first face of Gemeni alcendeth a man in whose hand is a rod, and he is as it were, serving another; it granteth wildome and the knowledg of numbers and arts in which there is no profit; in the fecond face ascendeth a man, in whole hand is a Pipe, and another being bowed down: digging the earth : and they fignifie infamous and difhonest agility, as that of Jefters and Juglers; it also fignifies labours and painful fearchings : In the third, ascendeth a man seeking for Arms, and a fool holding in the right hand a Bird, and in his left a pipe, and they are the fignifications of forgetfulnesse, wrath, boldnesse, jests, furrilities, and unprofitable words: In the first face of Cancer ascendeth the form of a young Virgin, adorned with fine cloaths, and having a Crown on her head; it giveth accuteneffe of fenfes, fubtilty of wit, and the love of men: in the fecond face ascendeth a man cloathed in comely apparrel, or a man and woman fitting at the table and playing; it bestoweth riches, mirth, glad-nesse, and the love of women : in the third face afcendeth a man, a hunter with his Lance and Horne, bringing out dogs for to hunt; the fignification of this is the contention of men, the pursuing of those who fly, the hunting and pofferling of things by armes and brawlings. In the first face of Leo, afcendeth a man riding on a Lion, it fignifieth boldneffe, violence, cruelcy, wickedneffe, lust and labours to be fustained. In the second ascendeth an image with hands lifted up, and a man on whole head is a crown ; he hach che appearance of an an-

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gry man, and one that threatneth, having in his right hand a fword drawn out of the fcabbard, and in his left a buckler; it hath fignification upon hidden contentions and unknown victories, and upon bafe men<sub>3</sub> and upon the occasions of quarrels and battels: in the third face afcendeth a young man in whose hand is a whip, and a man very fad, and of an ill as fpect; they fignifie love and society, and the loss of ones right for avoiding ftrife.

In the first face of Virgo ascendeth the figure of a good maid, and a man casting feeds; it fignifieth getting of wealth, ordering of diet, plowing, fowing and peopling; in the second face ascendeth a black man cloathed with a skin, and a man having a bush of haire, holding a bag; they fignifie gain, foraping together of wealth and covetous fields; In the third face ascendeth a white woman and deaf, or an old man leaning on a staff; the fignification of this is to shew weakness, and depopulation of lands.

In the firft face of Libra alcendeth the form of an angry man, in whole hand is a Pipe, and the form of a man reading in a book; the operation of this is in juftifying and helping the milerable and weak againft the powerful and wicked : In the fecond face alcend two men furious and wrathful, and a man in a comely garment, fatting in a chair ; and the fignification of these is to shew indignation against the evil, and quietnesse and security of life with plenty of good things : In the third face alcendeth a violent man holding a bow, and before him a naked man, and also another man holding bread in one hand, and a cup of wine in the other; the fignification

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sion of these is to shew wicked lufts, singings, sports and gluttony.

In the first face of Scorpio, ascendeth a woman of good face and habit, and two men striking her; the operations of these are for comeliness, beauty, and for strifes, treacheries, deceits, detractations, and perditions; in the second face ascendeth a man naked, and a woman naked, and a man sitting on the earth, and before him two dogs biting one another; and their operation is for impudence, deceit and false dealing, and for to send mischief and strife amongst men; in the third sace ascendeth a man bowed downwards upon his knees and a woman strikeing him with a staff, and it is the signification of drunkenesse, fornication, wrath, violence and strife.

In the first face of Sagitarius ascendeth the form of a man armed with a coat of male, and holding a naked fword in his hand; the operation of this is for boldneffe, malice, and liberty: In the fecond face ascendeth a woman weeping, and covered with cloaths; the operation of this is for fadneffe and fear of his own body. In the third face ascendeth a man like in colour to gold, or an idle man playing with a staff; and the fignification of this is in following our own wills, and obstinacy in them, and in activeness for evil things, contentions and horrible matters.

In the first face of *Capricorn* ascendeth the form of a woman, and a man carrying full bags; and the fignification of these is for to go forth and to rejoyce to gain and to lose with weaknesse and basenesse: in the second face ascendeth two women and a man, looking towards a bird flying in the Aire; and the signification of these is for the requiring those

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those things which cannot be done, and for the fearching after those things which cannot be known. In the third face ascendeth a woman chast in boy and wise in her work, and a banker gathering his mony cogether on the table; the signification of this is to govern in prudence, in coverous field of money and in avarice.

In the first face of Aquarius ascendeth the form of a prudent man, and of a woman spinning; and the fignification of these is in the thought and labour for gain, in poverty and basenesse: in the second face ascendeth the form of a man with a long beard; and the fignification of this belongeth to the understanding, meeknesse, modesty, liberty and good manners: in the third face ascendeth a black and angry man; and the fignification of this is in expressing infolence, and impudence.

In the first face of Pifces afcendeth a man carrying burthens on his fhoulder, and well cloathed; it hath his fignification in journeys, change of place, and in carefulneffe of getting wealth and cloaths : in the second face ascendeth a woman of a good countenance, and well adorned; and the fignification is to defire and put onesself on about high and great matters : in the third face afcendeth a man naked, or a youth, and nigh him a beautiful maid, whole head is adorned with flowers. and it hath his fignification for reft, idlenesse, delight, fornication, and for imbracings of women. And thus far concerning the images of faces. Befides these, there are as yet three hundred and fixty images in the Zodiack, according to the number of the degrees, whofe forms Petrus de Abano hath described : without the Zodiack there are also general Figures, which Hygimius and Aratus describe for us, and very many particular

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ticular ones, according to the number offaces and degrees, exifting therein, of all which to fpeak, it would be too long; but of these the more princi-pal are accounted, Pegasus which prevaileth against the difeases of horses, and preserveth horsmen in battle; Then is Andromache, which begetteth love betwist husband and wife, fo that it is faid even to reconcile adulterers : Caffiopeia restoreth weak bodies, and strengtheneth the members; Serpentarius chafeth away poyfons, and cureth the bitings of venemous beafts : Hercules giveth victory in war; the Dragon with both the Bears maketh a man crafty, ingenious, valiant, acceptable to the gods and men : Hydra conferreth wildom and riches, and refisteth poyfons. Centaurns bestoweth health and long old age: Ara concerveth chaftity, and maketh one acceptable to the gods; Cetus maketh one amiable, prudent, happy both by fea and land, and helps him to recover his loft goods : the Ship afordeth fecurity in the waters; the Hare prevaileth against deceits and madneffe; the Dog cureth the Dropfie, refifteth the Plague, and also preferveth from beafts and fierce creatures. Orion granteth victory : The Eagle giveth new honours, and preferveth the old. The Swan freeth from the Palfie and the Quartane : Perfews freeth from Envy and Witchcrafts, and preferveth from Lightnings and Tempefts : The Hart, preferveth Phrenetical and mad people. And thus much may fuffice to have been spoken.

of Abdulobaker in his Madick Higher of the Foundar

We whe was laid by Antiochus the fling, sit her-

SAHO chrownin ty most, and they were strike.

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### CAHP. XXXVI.

BOOK I.

## Of Telesnies and how to make them.

TWas a Rule the trembling Heathen went by, to undertake nothing (nothing anew especially) inauspicato; without some ominus performance, we may call it what we please, but they did it upon grounds throughly concern'd in experience and effect, still attaining their end by what darke and secret wayes of cooperation soever brought to pass, as undiscovered to themselves as us.

To the matter in hand, the first was the propitiation of the place by reconciling the Genius with a respective Sacrifice, insi St Ivolais in Xwelss it insubsarro Saluovas & C. saith Hefychius Milefius concerning the foundation of Byzantium.

Like Ceremonies were performed by Alexander at the building of Alexandria, as Arrian in the third book of his Expedition. Arian. Arafao. Anstard. P. 52.

Such are often remembred by Joannes Antiochenus, and out of him repeated by the Fasti siculi, George Cedren, and others.

But I chuse to instance a les known passage out of Abdilphaker in his Arabick History of the Foundation of Antioch.

When this was laid by Antiochus the King, it happened that whatfoever the workmen dug up by day, was again thrown in by night, and they were affrigh-

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ted from the work by a dreadful Apparition. The King call'd for the Aftrologers and wifemen, who after Sacrifice rightly performed, difcovered an appearance of Almarick or Mars. It was agreed therefore אנהס יכנון עלי אסמה היכאר עטים ויצנפון אנה צורחה והנעלה אלמריגה עלי טאלעה that a magnifisent Temple floud be erected to bis name,

and his statue there set up, and that the foun dation of the City should be laid under his Ascen dent, 2 Orc. Also an Anniversary of three dayss
 \* festival was instituted, Orc. and the Au thor saith, that these things continued
 thor saith, that these things continued
 mntil the Manifestation of Jefus the Son of Mary. Peace
 and the Prayer of God be upon him.

This Tradition of the Arabian includes another manner of the Ancients laying the foundation of their Metropolitan Cities under a certain Configuration of the Heavens, the most propitious that could be erected for the time being.

So Muazzus the Top of Fatimean family, caufed the City of Gran Cairo to be fet up under the fame Afcendent of Almarick The Top of the family of the as Mars had a coercive power in the fuperior world, fo the City might be Goacirix Orbis here below, therefore the name of it was called Alchabira, as the Note upon Elmacinus in the Tarich Mulfiminorum. lib. 3. P. 227.

The Ascendent of a City (saith Haly) is that sign cujus ascensione quis incipit collocare primarium lapidem, which riseth in the Horoscope at the laying of the first Stone.

The Art of this is to be taken out of the first part of Apotelesmatical Construction, called by Ptolemy, Catholicon, Tetrabib, 1. Where he appointeth his Astrologer

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loger in giving judgement of the Accidents of a City, to take knowledg of the Sun and Moon's place in the Zodiack which they had &v tais katas Xais # utiosov, at the laying of the foundation, if # usvrgov usites to seganows, but especially of the Ascendent as the most principal Angel: And the Figures of Geomancy.

According to these Rules Tarucius Firmicus cast the Nativity of Rome, and Vectius Valens an Aftrologer of Antioch, that of Constantinople, the figure whereof, is extant in a Greek Manufcript in the Vatican. The Horofcope was Cancer, b and the b \* \* Aftrologer, judged by the appearences that the \* \* City should stand 702. years, as the Vatican book, \* \* as Cedren and others, 696. which if it be taken of those years, in dis Ta & TORITELAS ETHERITO EDn \* \* ig narasaous, in which the City flourished under a full state of descipline; the Astrologer was not fo much out, as Glycas thinketh. And moreover before the taking of the City by Mahomet the fecond, a great Conjunction was observed under the Horoscope. But in affigning the Ascendent of this City, the Greekes and Arabians agree not, nor the Arabians themfelves. For in the Tables of Alkas, Constantinople \* is fet under Istat Libra, c in Ben. Ifaac's 火光 Geography under staurus, d and though \* the fame place may have feveral Horoscopes, × yet to fo much variety it will be hard to recond cile the matter. \*

This Superfition hath been as commonly \* \* and more lately practifed in the West. \*

At the inflauration of Rome by Paul the \* \* third, Gauricus drew the Figure of the Heavens. Vincentius Campanatius observed the time by his Astrolabe toward the instant whereof he cryed out with a loud voice. Ecce, adest hora pracifa decima sexta

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fere completa. Then immediately Ennius Verulanus the Cardinal laid the first stone.

The curious may see several Nativities of Cities, Forts, and Castles, with the Judgements given in Gauricus, Junciin, Garcaus, &c.

The Figure of the Old Lodging at Merton Colledge is yet to e feen in one of the Wardens Windowes. I fet it not here down, becaufe it is already done by another, in his Book called Sir. Cbr. Heydon's defence for Aftrology.

These Catholical Nativities were so much beleeved in by the Ancient Kings, saith Haly, that they enquired into the Genitures of all the principal Natiunder their dominions, where if the Planets were found to look with a malitious eye upon the Nativity of the Kingdome, Interficicubant eum puerum, quod ejus Regnum erat contra Regnum ipsorum.

It may be seen also what Zonaras hath reported of Tiberius and Domitian, Tom. 2. Annal. P. 174-& 198.

Now becaufe that in the Nativities of Cities as end & yevéreas as in the Genitures of men, (faith Ptolemy) the Astrology is the same.

Therefore after confideration had of the life and being of the City from the Horofcope, the next care taken was of the xiness The Toxne, or part of Fortune, the fecond Afcendent, so called in the Figures of men, or the Horofcopus Athlorum.

The Part of Fortune found out, was mysteriously included in a Statue of Brass, Teresinas, Telesmatically prepared. The Rites were, Jo. Antioch. A pure Virgin was offered up in Sacrifice. A Statue of the Vira gin set up, imposed upon with a New and secret Name, and Sacrifice done to that. And all this Si doxuspieus is Ferres is Tuxny i impagaeloudy The merses. For

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to the Statue was called The Fortune of the City.

So in Seleucus his foundation of Antioch, Jusian ποιήσας κός ην πας θένον δνύματι 'Αιμά θην shoas αν δειώντ σηλην γαλκήν της σφαγιθέισης κός ης τύχην τη πάλοις ευθέως ποιήσας αυτή τη Γύχη θυσίαν, &c.

I he like Ceremonies were o served by the same Founder at the building of Apamea. Susian Asinsas in durds perendreser droparts Therev, &c.

The Fortune of old Byzantium was called Knedn, Ceroe. When this was repaired into Constantinople, the Emperour's Statue was set up. Basadousoav To Setia durs geiel the Tugne the durns minews in Indnesse "Avdusar. Holding in his right hand the Fortune of the City which he called Anthusa. But the Sacrifice was not as before.

The Emperour offered up doduautor Susian, Incruentum Sacrificium, 2 75 Sea : A Sacrifice without blood, and not to the Fortune of the City, but to God himself.

Briefly thus: The founders of old, at the building of their principal Cities, Caftles, or the like, caused their Aftrologers to find out a luckie position of the Heavens, under which the first stone might be laid. The Part of Fortune found out in this first Figure was made the Ascendent of another. The first judged of the lively hood and duration. The fecond of the outward Glory and Fortune of the City under the influence of this latter configuration, they erected a Statue of Braß into which this Fortune and Genius of the City was to be called by Art. Thus spirited with this fecret power, it was disposed of in fome eminent or receffeful place of the City, and lookt upon as that thing which was only concern'd in the fortune and fatality of all.

Such a one was the Trojan Palladium, no Stoneris,

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faith Joannes Antiochenus, but Évavor rerensousvors or as John Tzetzes quoteth the place to Lycophron, wegonomia nannism, Telefmatically confectated or under a good Horofcope by Assus the Philosopher, and prefented to the founder Trous, sis vinny x ound florta the monur Evoa Sminsuras amagginuflor, i e. as a Statue enabled by Art 10 preferve the City wherein it should be laid up in a viciorious and impregnable State.

Olympiodorus relateth from Valerius Governour Thacia under Constantius the Emperour, æsei avseidv twiv agyvgwv tetersøpienen eis Bagsdøwv Stondruoriv, of certaine Silver statues laid up under the confines of Thracia and Illyria, Telesmatically consecrated again the Incursions of the Barbarians, which at the command of Valerius being dugge out and taken away pel' onivas npieess to N Tot Swy pies after all Intefacia and Illyria was over runne by the Gothes and Hunnes

Isy then of the Claudi and the Caci, that they were no other then those τα πάλαι αζόμενα soiχeráðin τῶς πόλεως φυλακκήεια, Statuary Telesmes soi much celebrated of old (as Nicetas) which unless they kept the City, the watchmain laboured but in vain.

They were placed by the Astrologers in some convenient Recess of the Fort, and had doubtless made good the place against David's men, but that as the great Sooth-sayer himself confessed, There was no enchantment against Jacob, nor divination against Israel, Numb. 22. 23.

The usual interpretation of this place is (and 'is the best of the bad) that the Jobusites trusting themselves to the invincible condition of their Fort, brought up Lame and Blind men to cast a scorne

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## The Temple of Wildome. Book I.

upon Davids approaches. Therefore his foul hated them. 1 am fure I have made the beft of this conftruction, and yet he that fhall run it through all the circumfrances of the Text, will find it to be as imperinently caft up, as that of the Chaldee, which inftead of Images rendreth by way of Paraphrafe, the finners and ungodly Jebusites. Which some of the Hebrews endeavour to follow, but at an intolerable distance. Read Gregories Notes

I thall not want for a very confiderable part of them, who though they have not lighted upon the very fame, yet have faid enough as to the cleernefs and advancement of that (enfe and meaning, which I have refolved upon. In the Celi Jakar you'l find that the Lawe and the Blind may be taken for Images, R. Solomon faith exprefly my that they were to, and R. David that they were northat they were to, and R. David that they were northat they were for and R. David that they were northat they were Images written upon with the oath which Abraham and Ifaac made to Abimelech, and that they were call'd Blind and Lame, becaufe they had eyes and fam not, they bad fect and walkt not, & c.

But as concerning the conceipt of Abraham and Ifaacs oath to Abimeleck, I leave it at large. That which I take from them is, that they were Images of Erafs. and the reafon why they were called the Elind and the Lame, which if it had not been fuggetied by them, yet is the very phrafe of the Scripture.

They were the Stoicbiod a or Constellated Images of Erafs, set up in the Recess of the Fort, called in forn (as they were hated by Davids soul) the Blind and the Lame. Yet so furely entrusted with the keeping of the place, that if they did not hold it out, the Jebussites said they should not come into the house,

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hou'e, that is, they would never again commit the fafety of the Fort to fuch Palladiums as these. Therefore they (that is, the Jebusites) faid the Blind and the Lame, &c.

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When the Arke was taken Captive and detained by the prophane Philistines, the band of God was fore upon them, and fmote them with Hamorhoides, & ebullierunt ville & agri in medio Regionis illius, & nati funt mures, & facia est confusio mortis magna in Civitate. So the vulgar addeth, the ancient Greek Copies have it not. The later agree not, some Hebrew Copies acknowledg it not, faith Mendoza, as if there were any that did. 'Tis found indeed in the Dras, as Chimbi hath observed. And it cannot be denyed to the Romanists, but that it feemeth to be wanting, but by no means to be fo supplyed. 'Twere better the Arke should shake still, then that Uzzah should hold it up. Howfoever'tis true, that there was a plague of Mice, as wel as of Hamorhoides Concerning which the Ajirologers being confulted, gave counfel that there should be made five golden Images of the Mice, and as many of the d seafes, to give glory to the God of Israel. The number was according to the number of their Lords, but for the thing it felf, the expositors whatfoever passlightly over it, or ftop the mouth of the letter with a mistery, perceiving no more of the naturall fense, then a bare trespats offering, but wondering withall, and not without caufe, what glory could accrew to the God of Ifrael from fuch a homely present as the counterfeit of a Mouse, or that which is worfe. A thing which the holy Ghoft here vouchsafed not to call by its own name, for the Keri is Teborecem, Anorum Vestrorum. But the meaning of the Images is Stoichiotical, and to be given out of the Telesmatical Traditions.

Tà èv Të Yevései x) offopa Eisn (faith Ptolomy in the Kagnus) nazei imo tav segviar eisar dia tëto zgav tas tétois ei soizeiapatinoi, tas enepsáseis tav asépar suoinëvtes en auta. i.e. the general and corruptible formes are affected by the Celestial, which therefore the Talisman, make use of by observing the entrance of the Stars into them.

The meaning is (faith Hali Aben Rodoan ) or as the Hebrew translation, (Abis Giafar) that the formes of things here below are answered with the like figurations above, and that the Celestial formes have a ruling influence upon the fublunary : for example, the Scorpion and Serpent in heaven upon those in Therefore the Sapientes imaginum inspicibant earth. quanda planeto de sub radiis solis egrediebatur, & ingrediebatur hos vultus, eumque in ascendent ponebant, & vultum quem intrabant sculpebant in Lapide, & miscebant cum eo alia ad bec necessaria faciebanque cum eo ex aptatione vel desiructione quod volebant, &c. Observed when a planet was out of his Combustion, and entred into any of these formes, then placing the planet in the Horofcope, they engraved the forme upon a stone, then adding what elfe was necessary, they fin ed it to prefervation or destruction, as they pleafed &c.

These conceipts the Greeks termed sorxerword otherwise Tereopara, from whence the Arabick 7aliss and the Chaldeans from the word in the Text Isalmanija Images. An experiment of the force is fitd wn by Hali upon his own knowledge, practifed upon a Saracens servant in diebus Camorcha Regis. The servant had been stunge with a Scorpion and was cured by his Master with a Stone of this kind engraven upon with the figure of a Scorpion. And the Saracen said, that the figure was cut when the Moon

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\* was in the figne Scorpio, and that the lign was in
\* one of the foure Angles. And this Figure in
\* the first.

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\* The mightiest in operation of this fort was Apollonius Tyaneus, a man of that note in the Heathen ballance, that Hierocles the Stoick, put him into the Scale with Christ himself, nay he accounted him the better man of the two, but which is sufficiently returned upon him by Eusebius Pamph Cont. Hieroclem

But the performances of this man had such appearances of wonder, that they extorted this doubt from the Orthodox themselves, Ei Isos' Gri Inpussion if on the Orthodox themselves, Ei Isos' Gri Inpussion if sufferent the network, wis tal workwis Terksquata in tois piegers the network Suran tal; if yag Iardthes oguds if dvépan poeds if puoling is include of the World, how comes it to pass chat A pollonius his Telismes have so much over-rul d the courses ? for we see that they also have stilled the waver of the Sea, and the riging of the Windes, and prevailing against the noysome flies and incursions of wilde beasts, &c. See Gregrory's Notes these Observations are his, and who dare deny the Authority of so good an Author

And though Philofiratus in that large Legend of his life hath no memory of these things, yet they are constantly ascribed unto this name by Codin Cedren. H:sychius, Olympiadorus, the Greek Ms. cited by Leunclavius, The Chronicon Alexandrinum and John Tzetzes, C.60. of his third Chiliad. quod omnino legendum (sith Scaliger) siquidem horum sorxelow noti iam ha' ere placet, & sane lessio non injucunda. Nam in illo capite Apolionius sculptura Culicum & Ciconiarum, culices Antiochiam, Ciconias Fyzantium ingredi prohibuit.

But a fuller Tradition of this matter I shall here

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fet down out of Domninus cited by Joannes Antiochenus Melala in the tenth Book of his Chronographie.

<sup>3</sup>Ην δε τοις χεόνοις & βασιλειας τε αυτε Δομιπιανε ο σοφάτατος Αποιλενι σ δ Ιυανευς, κ) ήκμαζε σειπολευων κ παν ταχε ποιών Τελέσματα εις τας πόλεις κ) εις τας χώρας, όςις δπο & Ρώμης εξελθών κατέσλαβε το Βυζάντιον. κ) εισελθών εις Βυζεπολιν, των νῶν λεγομένην ευτυχώς Κωνςαντινέ παολιν, εποίησε κ) εκει Τελέσματα σε ακληθείς το τών Βυζαντίων, το τών Πελαργών, κ) το τε Δύλε ποταμετε κ<sup>T</sup> μέσε της πόλεως παρερχομένε, κ) το τ χελώνης κ) το τών ίππων, κ) άλλα τινά θαυμαςα: κ) λοιπον άπο τε Βυζαντία εξελθών εποίει εις τας άλλας πύλεις ο άυτος Επολλώνιος Τελέσματα, κ) ήλθεν όπι τω Συριαν άπο Τυάνων, κ) είσην θεν εν Αντίοχεία τη μεγάλη, καιήτησον άυτον δι Απτεοχεις κτήτοςες ποιήσαι κακεί Τελέσματα σει ών εδεοντο, κ) εποίησεν εις τον Βόρβαν άνεμον, θήσας το άυτο Ιέλεσμα κ<sup>T</sup> την άνατολικήν τόςταν.

In the same times of the Reigne of Domitian, flourished the most learned Apollonius Tyaneus who got himself a great name by travelling about and making Telesmes in all places where he came, for the cities and the Countries. From Rome be went to Byzantium, and entring into that City of Byzus (now more happily called Constantinople) be made there also many Telesmes at the instance of the Citizens, as that against the storkes, against the river Lycus which paffeth by through the middle of the City, that against the Tortoises, that against Horses and other strange things. Then afterward leaving syzantium be went and did the like in other Cities From Tyanis he came into Syria, and fo to Antioch the great, where alfo be was defired by the chief men of the City to make fuch Telefmes as the had need of. And he made one against the Northern wind, and fet it up upon the East part of the City.

The Author goeth on, and at large describeth Apollonius his charmes against the Gnats and Scorpi-

ons,

## Book I. The Temple of VV if dome.

ons, adding moreover that Apo'lonius walking upon a day with the chief men of the City to obseve the fcituation of the place, happened upon a ruinous Pillar, and enquiring into the purpole of that, the Citizens related unto him, that in the dayes of Caius Cæsar when the City had been shaken with an Earth-quake Dessous τις φιλόσοφος τελες is έπόιησε το דבאבקעת דדדם, מישב לסעצעבעחע דחע הטאוע ישם להוש או הו-There, shoas rovaiova i toopava auti subderov pagudervor, יש כא דע האלה מעדה ביצפתלבי אסמובת, אשדעדת. אל דעקטעותה τυεδε ישם א מבף מהוו צירטעוציצ אמעשיני דט בהמיט דע אוטים σηθάειον Έπεσε. One Debborius a Talisman to prevent the falling of the City in cafe an Earth quake fould happen again, fet up this pillar and upon that a marble Pecioral inscribed Aousa, Antwita, but which in process of time had been confumed by lightning, Gc. The Citizens therefore were earnest with him, to fet up a new Telesme, but Apollonius fetching a deep figh avefarero 78 womoa ano Teneoua dei ouousv refused to make any further Telesmes against the Earth quakes; but the Citizens being urgent upon him, he took writing Tables and foretold as followeth. Kai où Tahaura' ov Tioχμα δis πάθτις, άλλα κ' πάλιν ελευσεταί σοι καιρός, ότε δ'ή όπι πήμασι κειση σειαμίες, δiς δ'δυθ' πυεί καυση όπαβ αιγιαλοίς Ορέντησι μμή παλιν πάθοις.

And thou miserable City of Antioch shalt suffer twice, and a third time shall come upon thee, wherein thou shalt be confumed by fire, even in that part by which s rontes runneth. And it may be thou shalt suffer yet once more.

This written, he delivered the Tables to the Citizens, and departed into Seleutia, and from thence into Fgypt, Kada's Douvi & 6 sopoitat & sursyed fato tauta.

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But the most concering Telefme to the matter in hand that against the Scorpions, indios de emoinde re-אבסעם כא בעדה דה ההאבו (אדוסצנים דהטעסעלאה) א לום דער בתסקדונה שטלה דל עו דראעתד בעדעה האחדום (בוי דא צעקב. א έθηκε τὸ ἀυτύ Τέλεσμα ἐν μέσω τ΄ πόλεως, ποιήσας χαλκέν בתנף הוסי, א אמידמו מטדלי הוצמו בהמיטו אוסים עואפוי, א ביציvorto aqueis os Exoparos en Tis crocias Autroxeras ratons. Apollonius caused an Image of a Scorpion to be molten in braffe, that treacherous fign Scorpeo Afcinded, and in Geomancy this fi ure was in the first het a and set it \* \* up upon a little pillar in the midst of the City of An-\* \* tioch, and the Scorpions vanished out of all their \* \* Coafts.

A like Telefme to this was fet up at Liempts a City of Syria Apamea, that which Ptolomy calleth "usa In the middle of this, faith an Arabick Geographer, a ftone there is fet up in a wall, having upon it the figure of a Scorpion, and when any one is bitten, he bringeth Clay and taketh out the figure, which having applied to the place affected, he is immediately cured.

In the nether Region of Grand Cairo the Crocodiles were harm'effe, in the upper they destroyed the Inhabitants. To provide against this, the Talesmans cast a leaden Crocodile, which written upon with an Ægyptian charm they buried in the soundation of a Temple. This for a long time defended the people, but when at the command of Achmet Ben Tolon the Caliph, the leaden image was melter, the Crocodiles returned to their own malice again.

The Tuxn & nones, or fortune of Byz ntium ftood with one toot in a thip of braffe, the Statue concern'd the generall Genius of the whole City. The Ship was a Telefine, erre Red against the dangers of that compestions Sea, and while it stood entire stilled

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the rage, but tome parts here of being (none knew how) bro en off and conveyed away, the Sea began to be as unruly as before. The caufe whereof being curioufly enquired after and difcovered, the broken pieces were folicitoufly fearched, found out and put together again, and forthwith the winds and feas obeyed.

"Ivade γνόιεν ακειβώς ει τέτο ώς αληθώς τε τών πλόιων เรสง หล่งบนส กับ ส่อก่อทบรอ ลีบริเร รส แรงการรงกอ่ร อินย์เทรง א להמו אל עחשע דידע איד הסדר הההאלצהמו העטעמדם ביטוג Bia yeyovasıv cm Doguntos כידבט שבי בפטרמוט שחשמי כה 7 שpo-Shvar The χαλλήν νήα εκείνην την κωλύμην γένεδαι εis The πόλιν εσπλο AS πλοίων AS φοςτηγών, xj τω καύν επείνην Emilieratus ağıwoavres avonwvirav, ie. And that it might be certainly known, that this indeed was the caule why the Ships could not fafely arrive, the pieces of the braffe were again taken away. Thenceforth whatsoever veffels toucht upon the Coast were driven back by the violence of the winds. This confirm'd them in opinion that the breaking of the brasen ship, was that which hindred their Carriages from comming up to the City. They therefore caufed the ship to be most carefully repaired.

These confectations (for so also they are called) were more usually but not only practifed in the East. For Gregory of Tours reporteth, that at the repairing of a Bridge in Paris, there was found the Images of a Serpent and Dormousse in brasse, and that at the taking away of these, the Serpents and the Mice came up in great number. More might be added of the Serpentina columna, and the Statua Equestris abenea, set up (this latter) against the Plague in Constantinople, the destruction whereof, hath been followed with fearfull and pe iodicall mortalities. But enough

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The Temple of Wildome, BOOK I. 202

enough hath been faid, Mizaldus may be feen, and the lace Author of Occult Philosophy.

If we draw all up, the fum will be the Antient Rite of Averruncation, That in cafe a City or Country should be infested with any Plague either of Disease or noxious Creature, the Talismans were consulted and defired to crect an Image of the Plague under a certain influence of Cœlestial Configuration.

And this I faw was the caufe why the Philiftin Aftrologers gave councel, that golden Images should be made of the Hemorrhoides and the Mice that marred the Land, to give glory to the God of Ifrael.

The Telesme against the Mice according to Paracelfus, is to have this manner of Confectation. Make an Iron Mouse under the Conjunction of Saturn and Mars, in the bouse of Jupiter, Saturn, Conjunction Mars in Sagita

rius Imprint upon the belly Albamatatox, &c. In the Then place the Telefm in the middle of the boufe, East An- and the Vermin shall instantly leave the place. Moreover then so he promiseth. Take a gle. st live Moufe and tye it to the Iron Image, \* and it shall dye immediately. But I un-\* \* dertake not that the Golden Mice were fo. \* ceremonioufly confectated; yet that they had a Telesmaticall way of Preparation an-In the fwerable to the beginnings and mediocrimid Hea-ty of the Art, my own reason, and above that the weight of Maimons words induce ven. \* 大 me to conclude. \*

I fay (faich he) of that of Samuel concer-\* \* ning the Images of the Hamorrhoides, that they \* were so called, not so much from their external form

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form, as from a secret influence within, re-In the mediall against the Plague in the hinder fourth. parts

> The Aftrologers had perceived that this God had been pleased with the Brazen Serpent, which Moses the Talesman (so they would account him) set up upon a pole in the Wildernesse, Numb. 21.8. And I

need not stick to affirm, that this brasen Serpent against the fiery Serpents was the first occasion (I fay not given) but taken, of all these Telesmatical practifes.

And thus also we may come to know (See Plinie lib 10. C. 27. Cyrenaici Achorum. Deum muscarum multitudine pestilentiam inferente, invocant, why the God of Ekron was called by the name of Baal zebub, that is, Bann unias (as the Lxx) or the Fly God. The Greeck Copies of the Evangelists for the most part read Beegebour Beelzeboul, Deus or Belus Stercoreus. So they Printed Arabick and the Hebrew Transsation of St Mat. But I prefume not originally. And so Saint Hierome observed, for seeing the Idiom of Zebul is Syriack, it would have been expected, that that Paraphrase should not have read as it doth, (& undoubtedly ought) Feelzebub.

But for the reason, if any could be given, Scaliger was likely to give as good as another, and yet his reason is; that the Scripture put this name upon the God of Ekron by way of derision, qued in Templo Eierofolymitano Musce carnes viciimarum non liguriebant, quum tamen Gentium fana a muscis infestarentur propter nidorem viciimarum.

True indeed it is out of the Pirke Avoth, that a Fly was never seen in the Slaughter-house of the Temple. And it was a priviled gof the Jewish Sacrifices above

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above those of the Heathen. But that therefore the God of Ekron should be call'd the Fly-God, is a reafon below that mans sagacity. He was properly so called, as the most learned Selden But f r the cause he confesseth, Nequeo dicere, nec m.bi quis alius opinor satis potest

But the Ekronites were peftered with noisome flyes; To avert this Nusance the Aftrologers set up the 1mage of a fly Telesmatically endued; the people finding the benefit of this Amonibus made it a God: The Israelites themselves did as much to the Brasen Serpent.

It will be to the purpose here to add a not much unlike accident of Heathen story noted by the Scholiast of Aristophanes in Azapvis to these words of the Poet.

O' Ear dias & garror.

He telleth vou there, that Phallus is, Eurov em unnes Exover the augo onutrivor addoior egnet museror, is a to Se o pands the Liwruso. A long pole fitted at the top with a coriaceumvirile pudendum, and that this used to be set up in honour to Baccus, &c. It was a kinde of Priapus, the Figures whereof thad rather you should see in the Marbles.

It hapneth (laith the Scholiast) that some of these Images were brought from Eluthers, A City of Poeotia to Athens of St Aflixor in the Starto usera tiuns !? Fedr, ard in a du Sire autors tauta Burguraukrois ankin. And the Athenians did not so duly and honourably reseive the god, but this rash advice of theirs did not so well succeed unto them.

Μηνίσαντ Φ 28 7 θεξ, νόσ Φ κατέσκη τον είς τα αίδοϊα 7 ανδ gών, κ) το δόγον ανηκεσον ήν ω δε αποί τον πεος των νόσον κείτηω δενομένην πάσης μαγγανείας κ) τεχνης απεσάλησαν δεωεςί μετα απεδής ει δε επανελθόντες έφασαν Digitized by MITERALET ARCHINE

# BOOK I. The Temple of Wiscione.

ασιν ειται μονην ταυτην εί δια πάσης τιμής άγοιεν η θεόν. πειθέντες έν τοις ήγγελμένοις δι Αθηναίοι, φαλλός δία ή η δημοσία κατεσκοίασαν, η τέτοι<sup>5</sup> εγέραιρον η θεόν, ύσόμνημα ποι έμενοι το πάθος.

For the angry God struck them with an incurable diseafe in the Secret parts, which being given over as impossible to be dealt with by any Art or Legerdemain, they made hast to fend to the Oracle, and this answer was returned, that the only way to be rid of the disease was to receive the god with all r verence. The Athenians perswaded by this, made themselves images of these things, (qandol) privately and publickly, and with these they did bonour to the God in memory of the Disease. Here next follows the Teless of the Planets, Signes, Rules and Genii Superior and Inferior.

# Telesmatical Images of h and Zazel.

ningand I hunder; then

They are made for the most part with tall, lean, and flender bodys, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each fide nosed or beaked : there likewise appeareth a face on each Knee, of a black shining colour : their motion is the moving of the winde, with a kind of Earth quake : their fign is white earth, whiter then any show.

The particular forms are, from vo and in Cambiel \* \* and Hanael and their Figures. \*\*

#### VIZ.

A King having a beard, riding on a Dragon. An Old man with a beard. \*

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Orighstron

# The Temple of Wildome.

BOOK I

ACCRECAL TOT ALLERING

An Old woman leaning on a staffe. THE STREE IN THE STREET A Hog. אל אינגסרות ירידורוגל גדמאר אל דודני בש ופשופאי A Dragon. An Owl. A black Garment. in the way a set of me A Hooke or Sickle. A Juniper-tree.

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## The Telesmes of Jupiter, and Hismael.

"He Images of Jupiter, they make with a Body Sanguine and cholerick, of a middle stature, with a horrible fearful motion; but with a milde countenance, a gentle speech, and of the colour of The motion of them, is flashings of Light-Iron. ning and Thunder; their fign is, they faysthere will appear men about, who should feem to be devoured of Lions.

Their particular forms are from 1 and & Advachiel \* \* and Amnixiel by thefe Figures.

A King with a Sword drawn, riding on a Stag A Man wearing a Mitre in long rayment. \*\*

- A Maid with a Laurel-Crown adorned with \* \* \*\* Flowers.
- A Bull.
- A Stag.
- A Peacock
- An azure Garment.

part with call, lean,

- A Sword.
- A Box-tree.

After this manner do Superiour and Inferiour po-The wers communicate. Original from

The Telesmatical forms of Mars and Barzabel, when by Art and Nature united

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But

They appear in a tall body, cholerick, a filthy countenance, of colour brown, swarthy or red, having horns like Harts-horns, and Griphins claws, bellowing like wilde Bulls. Their Motion is like fire burning; their fign Thunder and lightning about the Figures.

Their particular shapes are, from v that false sign \* m Malchidael and Barchiel by thefe Figures. A King armed riding upon a Wolf. A Man armed. A Woman holding a buckler on her Thigh. < \* A Hee-goat. \*\* green, the upper paregol A Horfe. is a lie weite a molt clear Sca. should A abeir lign, there will feen to be maids playingat? A Wooll, elig on mode dupiles A Cheeflip.

#### The Telesmatical Figures of the Sun, and Sorath

The Images of the Sun are for the most part made in a large, full and great body fanguine and gross, in a gold colour, with the Tin&ure of blood. Their motion is as the Lightning of Heaven; their fign is to move the person to fweat that makes them.

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## The Temple of Wildome.

BOOK

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But their particular forms are, from A and Ver-\*\* chiel and Malchidel, But Verchiel governes \*\* both thefe Figures.

A King having a Scepter riding on a Lion. A King crowned. A Queen with a Scepter. A Bird. A Lyon. A Cock. A yellow or golden Garment. A Scepter.

## The shapes of the Telesmes of Venus, and Kedemel.

They fay their Telesmes are of middle ftature, with an anniable and present countenance, of colour white or green, the upper part golden. The motion of them is as it were a most clear Star. For their fign, there will seem to be maids playing with the Image, which will provoke and allure him that calleth them to play.

## But their particular forms are, from ⊗ and ⇔ Halmodel and Zuriel

A King with a Serpent riding upon a Camel. A Maid clothed and dreffed beautifully.

moriori is as the Lighton

A Maid naked. A Shee-goat. A Camel.

A Dove,

A white or green Garment.

Flowers.

The herb Savine.

#### The Telesmes of Mercury, and Taphthartharath.

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The Images of Mercury are made for the most part in a body of a middle stature, cold, liquid and moift, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were filver-colored clouds. For their sign, they cause and bring horror and fear unto him that makes them.

But their particular shapes are, from I and MR Am- \* \* briel and Hamaliel in these Figures. \* \*

A King riding upon a Bear. A fair Youth. A Woman holding a diftaffe. A Dog. A Shee-bear. A Magpy-

A Garment of fundry changeable colours.

A Rod.

A little staffe.

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### The forms of the Telesmes of the Moon, and Hasmodai.

They are for the part most made of Silver in a great and full body, fost and phlegmatick, of colour like a black obscure cloud, having a fwelling

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fwelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempeft of the Sea. For their figne, there will appear an exceeding great rain about the Figures.

And their particular shapes are, from Cancer and \* \* & Muriel and Hasmodel and their Figures are, \*\*

A King like an Archer riding upon a Doe. A little Boy. A Woman-hunter with a bow and arrows. A Cow. A little Doe. A Goofe. A Goofe. A Garment green or filver-coloured. An Arrow.

A Creature having many feet.

## CHAP. XXXVII.

# of the Telesmes, of Saturn and Zazel.

\* \* \* \* \* \* \* \* \* \* \*

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But now, what Images they did at-Btribute to the Planets, although of these things very large volumes have been written by the Ancient wise men, so that there is no need to declare them here, notwithstanding I will recite a few of them;

for they made, from the opperations of Saturn, Saturn afcending in a ftone, which is called the Loadftone, the image of a man, having the countenance of an Hart, and Camels feet, and fitting upon a chair

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or Dragon, holding in his right hand a lithe, in his left hand a Dart; which image they did hope would be profitable for prolongation of life; for Albumafar in his book Sadar, proveth that Saturn conduceth to the prolongation of life: where also he telleth that certain regions of India being subject to Saturn, there men are of a very long life, and dye not, unlesse by extream old age: They made alfo another Image of saturn for length of dayes, in a saphire at the hour of Saturn, Saturn ascending or fortunately conflituted, whole figure was an old man fitting upon an high chair, having his hands lifted up above his head, and in them holding a fish or Sickle, and under hisfeet a bunch of Grapes, his head covered with a black or dusky coloured cloth, and all his Garments black or darke coloured: They also make this same Image against the Stone and difeases of the Kidneys, viz. in the hour of Saturn. Saturn ascendeth with the third face of Aquarius: they made also from the opperations of Saturn, an Image of the encreasing in power, Saturis ascending in Capricorn; The form of which was an old man leaning on a staff, having in his hand a crooked fickle, and cloathed in black. They also made an Image of melted Copper, Saturn alcending in his rifing, viz. in the first degree of Aries or which is more true in the first degree of Capricorn, which Image they affirm to speak with a mans voice; They made alfo out of the operations of Saturn, and alfo Mercury, an Image of caft metall, like a beautifull man, which they promited would foretell things to come, and made it on the day of Mercury, on the third hour of Saturn, the fign of Gemini alcending, being the house of Mercury, fignifying prophets, Saturn and Mercury being in conjunction in Aquarius R ¥ 2

in the ninth place of Heaven, which is alfo called God: Moreover let Saturn have a Trine Afpect on the Afcendent, and the moon in like manner, and the Sun have an Afpect on the place of Conjunction. Venus obtaining fome Angle may be powerfull and occidental; let Mars be combuft by the Sun, but let it not have an Afpect on Saturn and Mercury; for they faid, that the fplendor of the powers of these Stars was diffused upon this Image, and it did speak with men, and declare those things which are profitable for them.

# CHAP. XXXVIII.

## of the Telesmes of Jupiter and Kedemel.

\* \* \* FRom the operations of Jupiter, they made for prolongation of life, an 1-\* \* \* \* \* \* \* mage in the hour of Jupiter, Jupiter being \* \* \* in his exaltation fortunately afcending, in a clear and white ftone, whole figure was a man crowned, cloathed with garments of a Saffron Colour, riding upon an Eagle or Dragon, having in hisright hand a dart, about as it were to ftrike it into the head of the fame Eagle or Dragon. They made alfo another Image of Jupiter at the fame convenient season, in a white and clear ftone, especially in Crystall, and it was a naked man Crowned, having both his hands joyned together and lifted up, as it were deprecating fomething, fitting in a fourfooted chair, which is carried by four winged boys, and

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and they affirm that this image encreaseth felicity, riches, honor, and conferreth benevolence and profperity, and freeth from enemies; they made also another Image of Jupiter for a religious and glorious life, and advancement of fortune; whose figure was a man having the head of a Lyon, or a Ram and Eagles feet, cloathed in Saffron coloured cloaths, and he was called the Son of Jupiter.

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CHAP.

### CHAP. XXXIX.

# Of the Telesmes of Mars and Barzabel.



**F**Rom the operations of Mars they made an Image in the hour of Mars, Mars afcending in the fecond face of Aries, in a Martial ftone, especially in a Di-

amond; The form of which was a man armed, riding upon a Lyon, having in his right hand a naked Sword erected, carrying in his left hand the head of a man; they report, that an image of this kinde rendreth a man powerfull' in good and evill, fo that he fhall be feared of all; and whofoever carryeth it they give him the power of enchantment, fo that he fhall terrify men by his looks when he is angry, and flupifie them; they made another image of Mars for the obtaining of boldneffe, courage and good fortune in warrs and contentions, the form of which was a fouldier armed and crowned, girt with a fword, carrying in his right hand a long Lance; and they made this at the hour of Mars, the first face of Scorpio afcending with it. 214

BOOKI

# CHAP. XL.

# of the Talifmans of the Sun, and Sorath.

\*\* \* \* FRom the operations of the Sun, \* \* \* \* F they made an Image at the hour of the Sun, the first face of Leo afcending with the Sun, the forme of which was

a king crowned, fitting in a Chair, having a Raven in his Bosome, and under his feet a Globe; he is cloathed in Saffron coloured cloathes; They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams ; allo to he prevalent against feavers, and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth; They made another image of the Sun in a Diamond, at the hour of the Sun, it ascending in his exaltation ; the Figure of which was a woman crowned with the Gesture of one Dancing and Laughing, flanding in a Chariot drawn with four Horses, having in her right hand a Looking-glass, or Ruckler, in the left a staffe leaning on her Breaf, carrying a flame of fire on her Head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corncoll ftone at the hour of the Sun ascending in the first face of Leo, against Lunarick passions which proceed from the combustion of the Moon.

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## CHAP. XLI.

# Of the Talismans, and of Venus.

FRom the operations of Venus they made an Image, which was available × \* \* \* \* \* \* for favor, and benevolence, at the very \* \* \* hour it ascending into Pifces, the form of which was the Image of a woman having the head of a Bird, and feet of an Eagle, holding a dart in her hand. They make another Image of Venus for to get the love of women, in the Lapis Lazulus, at the hour of Venus, Venus alcending in Taurus, the figure of which was a naked Maide with her hair fpread abroad, having a Looking-glafs in her hand, and a chain tyed about her Neck, and nigh her a handsome young man, holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a fword or a dart. They made another Image of Venus, the first face of Taurus or Libra or Pisces ascending with Venus, the figure of which was a little Maide with her hair spread abroad, cloathed in long and white garments, holding a Laurel Apple, or flowers in her right hand, in her left a Combe. Its reported to make men pleasant, jocund, strong, chearfull and to give beauty.

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## CAHP. XLII.

# Of the Telesmans of Mercury, and Taphthar, tharath.

\* \* 1 \* \* Rom the operations of Mercury, they \* \* \* I made an Image at the hour of Mercury, \* \* Mercury alcending in Gemini, the form of \* \* \* \* which was an handsome young man, bearded, having in his left hand a rod in which a Serpent is twined about, in his right cartying a dart, having his feet winged; They report that this I mage conferreth knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure feavers; They made another Image of Mercury, Mercury alcending in Virgo, for good will, wit and memory : The form of which was a man fitting upon a Chair, or riding on a Peacock, having Eagles feet, and on his head a creft, and in his left hand holding a cock or fire.

# CHAP. XLIII.

a st many inc.

# Of the Telesmes of the Moon, and Hasmodel.

\*\* \* \* FRom the operations of the Moon, \*\* \* \* \* Fhey made an Image for travellers against wearines, at the hour of the Moon, \*\* \* \* \* the Moon ascending in its exaltation; the Figure of which was a man leaning on a staffe, having

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ving a bird on his head, and a flourishing tree before him; They made another Image of the Moon for the increase of the fruits of the Earth, and against poysons, and infirmities of Children, at the hour of the Moon, it ascending in the first face of Cancer, the figure of which was a woman cornuted, riding on a Bull, or a Dragon with feven heads, or a Crab; and the hath in her right hand a dart, in her left a Looking-glass, clothed in white or green, and having on her head two Serpents with horns twined together, and to each arm a Serpent twined about, and to each foot one in like manner. And thus much spoken concerning the Figures, of the Plants, may fuffice.

## CHAP. XLIV.

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Duite of Barban (cirtuer willingly or innormaly.) behaved on her justoand Peter King of Spain, the first cirtue name, with which when he was gift, he served to hunter to be compatied about with a ter-

Of the Images of the Head and Tayle of the Dragon of the Moon.

Hey made also the Image of the \* \* \* \* Head and Tayle of the Dragon × × \* of the Moon, namely betwixt an Ærial \*\* and fiery Circle, the likenefs of a Serpent, with the Head of an Hawke tyed about them, after the manner of the great letter Theta, and they made it when Jupiter with the Head obtain'd the midft of Heaven : which Image they affirm to availe much for the fuccels of Petitions, and would fignifie by this Image a good and fortunate Genius, which they would represent by this Image of the Serpent; na offene Princip and does at

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for the Egyptians and Phenitians do extoll this creature above all others, and fay it is a divine creature and hath a divine nature ; for in this is a more acute spirit, and a greater fire then in any other, which thing is manifested both by his fwift motion without feet, hands or any other instruments, and alfo that it often reneweth his age with his skin, and becometh young again : but they made the Image of the Tayle like as when the Moon was Ecclipfed, in the Tail, or ill affected by Saturn or Mars, and they made it to introduce, anguish, infirmity and misfortune; and they called it the evil Genius; fuch an Image a certain Hebrew had included in a golden Belt full of Jewels, which Blanch the daughter of the Duke of Borbon (either willingly or ignorantly) bestowed on her husband Peter King of Spain, the first of that name, with which when he was girt, he feemed to himfelf to be compassed about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this caufe he forfook his wif .

#### CHAP. XLV.

## of the Telesmaticall Images of the Mansions of the Moon.

They made also Images for every Mansion of the Moon; in the first for the destruction of some one, they made in a Iron ring the Image of a black man in a garment made of hair, and girdled round, cassing a small Lance with his right hand; they sealed this in black Wax, and perfumed it with liquid Storax, and wished some evil to com. In the second, against the wrath of the Prince, and for reconcila-

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Book I.

tion with him, they fealed in white Wax and Maflick, the Image of a King crowned, and perfumed it with Lignum Aloes; In the third, they made an Image in a filver ring, whole table was square, the figure of which was a woman well clothed, fitting in a Chair, her right hand being lifted up on her Head; they sealed it and perfumed it with muske, Camphire and Calamus Aromaticus. They affirmed that this giveth hapy fortune and every good thing. In the fourth, for revenge, leparation, enmity and ill will, they fealed in red Wax the Image of a Souldier fitting on an Horfe, holding a Serpent in his right hand ; they perfumed it with red Mirrhe, and Storax; in the fifth, for the favour of Kings and Officers, and good entertainment, they fealed in Silver the Head of a man, and perfumed it with Sanders; in the fixth, for to procure love betwixt two, they fealed in white Wax two Images inbracing one another, and perfumed them with Lignum Aloes and Amber; in the feventh, for to obtain every good thing, they sealed in Silom, the Image of a man well clothed, holding up his hands to Heaven as it were praying and supplicating, and perfumed it with good Odors; In the eight, for victory in War, they made a seal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimstone. In the ninth, to cause infirmities, they made a feal of Lead, being the Image of a man wanting his privy parts, fhutting his eyes with his hands; and they perfumed it with Rofin of the Pine. In the tenth, to facilitate child-bearing, and to cure the fick they made a feal of Gold, being the head of a Lyon, & perfumed it with Amber: In the eleventh, for fear, reverence and worth p, they made a feal of a plate of Gold, being the image of a man riding on a Lyon, holding the ear thereof in his left hand, and in the THE GETTY RESEARCH

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right, holding forth a bracelet of Gold, and they perfumed it with good Odours and Saffron. In the ewelfth, for the separation of Lovers, they made a seal of black Lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lyon, and Affa fetida. In the thirteenth, for the agreement of married couples, and for the diffolving of the Charms again Copulation, they made a feal of the images of both, of the man in red Wax, of the woman in white, and caused them to imbrace one another, perfuming it with Lignum Aloes and Amber. In the fourceenth, for divorce and separation of the man from the woman, they made a feal of red Copper, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat. In the fifteenth, for to obtain friendship and good will, they made the Image of a man fitting, and inditing of letters, an perfumed it with Frankincenfe and Nutmegs. In the fixtceuth, for to gain much Merchandizing they made a seal of Silver, being the image of a man fitting upon a Chair, holding a ballance in his hand, and they perfumed it with well finelling fpices. In the feventeenth, against Theeves and Robbers, they sealed with an Iron seal the Image of an Ape, and perfumed it with the hair of an Ap.. In the eighteenth, against Feavors and pains of the belly, they made a feal of Cooper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and reported the same seal to put to flight Serpents, and all venemous Creatures from the place where it is buried. In the nine-teenth for facilitating birth, and provoking the menftrues, they made a feal of Copper, being the image of a woman, holding her hands upon her

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face; and they perfumed it with Liquid Storaz. In the twentieth, for hunting, they made a feal of Tin, being the Image of Sagittary, half a Man, and half an Horfe, and they perfumed it with the Head of a Woolf. In the twenty one for the destruction of fome body, they made the image of a man with a double countenance, before and behinde, and they perfumed it with Brimstone and Jet, and did put it in a box of Brass, and with it Brimstone and Jet, and the hair of him whom they would hurt. In the two and twentieth, for the fecurity of Runaways, they made a seal of Iron, being the Image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with Argent vive. In the three and twentieth, for destruction and wafting, they made a seal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt. In the four and twentieth, for the multiplying of Heards of Cattle, they took the horn of a Ram, Bull, or Goat, or of that fort of Cattle which they would increase, and fealed it in burning with an Iron feal, the 1mage of a woman giving fuck to her Son, and they hanged it on the neck of that Cattle who was the leader of the flock, or they sealed it in his horn. In the five and twentieth, for the prefervation of Trees and Harvests, they sealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree. In the fix and twentieth for love and favor, they fealed in whiteWax and Maftick, the image of a woman washing and combing her haires, and they perfumed it with things smelling very well. In the seven and twentieth for to destroy Fountains, Pits,

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Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged; holding in his hand an empty Vessel, and perforated, and the image being burnt, they did put in the Veffel Affa fetida, and liquid Storax, and they did overwheln and bury it in the Pond or fountain which they would destroy. In the eight and twentieth, for to gather Fishes together, they made a feal of Copper, being the Image of a Fish, and they perfumed it with the Skin of a Sea-fish, and did cast it into the water, wherefoever they would have the fifh to gather together. Moreover together with the forefaid Images, they did write down salfo the names of the Spirits and their Characters, and did invocate and pray for those things which they pretended to obtain.

#### CHAP. XLVI.

#### Of the Images of the fixed Behenian Stars.

But now for the operations of the fixed Stars; according to Hermes opinion, under the head of Algol, they made an Image whole Figure was the head of a man with a bloody Neck; they report that it beftoweth good fuccels to Petitions, and maketh him who carrieth it bold and magnanimous and preferveth the members of the tody found : alfo it helpeth againft Witchcraft, and reflecteth evil indeavours and wicked incantations upon our adverfaries. Under the conftellation of Pleiades, they

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they made the image of a little Virgin, or the figure of a Lamp; its reported to increase the light of the Eyes, to affemble spirits, to raise Winds, to reveal fecrets and hidden things : Under Adlebora, they made an Image after the likenels of God, or of a flying man; it giveth riches and honor: Under the Goat they made an Image, the Figure of which was as it were, a man willing to make himfelf merry with Mufical instruments; it maketh him who carriech it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the Teeth: Under the greater Dog star, they made the image of an Hound and a little Virgin; it bestoweth honour and good will, and the favor of men, and Ærial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men : Under the leffer Dog-star they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of fpirits, and men; it giveth power against Witchcrafts, and preserveth health : Under the Heart of Leo, they made the Image of a Lion or Cat, or the Figure of an honorable Perfon fitting in a Chair; it rendreth a man temperate, appeafeth wrath and giveth favour : Under the tail of Vrfa Major they made the image of a penfive Man, or of a Bull, or the Figure of a Calf; it availeth against incantatious, and maketh him who carrieth it fecure in his travels : Under the wing of Corvus, they made the image of a Raven, or Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, couragious, full of thoughts, a Eackbiter, and caufeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together ; it is profitable against the malice of Men, Devils and Winds : Under the Spike they made the image

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image of a Bird, or of a man laden with Merchandize : it conferreth riches, and maketh one overcome contentions, it taketh away fcarcity and mif-chief: Under Alchameth they made the image of an Horfe or Wolf, or the Figure of a man dancing; it is good against Feavers, it aftringeth and retaineth the blood : Under Elphrya, they made the image of a Hen, or of a man crowned and advanced ; it beftoweth the good will and love of men, and giveth chaftity. Under the heart of Scorpio they made the image of a man armed, and with a coat of Male, or the Figure of a Scorpion; it giveth understanding and memory, it maketh a good colour, and aideth against evill spirits, and driveth them away, and bindeth them : Under the Vulture, they made the image of a Vulture or Hen, or of a traveller, it maketh a man magnanimous and proud, it giveth power over devils and beafts. Under the taile of Capricorn they made the image of an Hart or Goat, or of an angry man; it befloweth prosperity, and increaseth wrath. These are the images of some of the fixed Stars, which they command to be graven on their flones under them.

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hich it issues beufed. All which Al-

ress Maguins an his Speculo affirms. Now they uic ne mages course many diversity according to the stude there in g AHO hang them in a

Of Images, the figure whereof is not after the likeneffe of any Celestial figure, but after the likeneffe of that which the minde of the worker defires, as you shall finde in the second and third book.

ror hall di sted it. As we read that Nelianabas

There remains as yet another manner of Images not according to the fimil tude of Celeftial figures, but acording to the fimilitude of that which the mind of the worker delire, of whole they are the effigies, and representation: So to procure love we make images embracing one the other : to difcord, fitiking one the other; to bring mifery, or destruction as dammage to a man, or house, or City or any thing elfe, we make images difforted, broken in members, and parts after the likeneffe and figure of that thing which we would deftroy or damnifie; And Magicians advise us that in caffing or engraving images we would write upon it the name of the effect ; and this on the back when evill, as deftruction; on the belly when good, as love. Moreover in. the forehead of the image let be writen the name of the fpecies or Individuum which the image reprefents, or for whom or against whom it is made. Alfo on the breaft let the name of the fign or face afcending, and Lord thereof be written; alfothe Names and Characters of its Angels. Moreover in making the image, they advise that prayer for t'e

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effect for which it ismade, be used. All which Albertws Magnus in his Speculo affirms. Now they ule the images being made, diverfly according to the vertues thereof; Sometimes they hang them in a Chimney over the fmoak, or upon a tree that they be moved by the wind ; fometimes with the head upward, and fometimes downward; fometimes they put them into hot water, or into the fire. For they fay, as the workers of the images do affect the image it felf, fo doth it bring the like paffions upon those to whom it was afcribed, as the mind of the operator hath diffated it. As we read that Neclanabus the Magician made images of thips with wax after that manner and art, that when he drowned those images in water, that the fhips of his enemies were in like manner drowned in the Sea and hazarded. Now that part of Aftrology which is writ concerning elections, teacheth us that the confiellations alfo are to be observed for the making of images, and your Mee al must be Spermatick and Calloe, before it can receive the Aftral Agent, and a souther the sem entrolle shine mas.

## And Magician, HIV P. ALVIII. asingam but

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of that thing which we want i when won denomice;

Of certain Celeftial observations and the practife of some Telesmatical Images.

I Will now shew there the observation of Celestial bodies which are required for the practise of some of these kind of images; So to make any one fortunate, we make an image in which these are fortunate viz the significator of the life thereof, the givers of life, the signs, and Planets. Moreover let the ascendent, he middle of the heaven, and the lords

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lords thereof be fortunate: also the place of the fun & place of the Moon, part of fortune & Lord of conjunction or prevention made before their nativity, by depreffing the Malignant Planers But if we will make an image to procure milery, we must do contrarywife, and chofe which we place here fortun ite, muftehere be intortunate, by raining in Lignant tars. In like manner mult we do to make any Place Region, City, or house fortunate. Allo for ceftroying or pre udicing any of the forefaid; Let there be made an image under the afcention of that man whom thou would ft deftroy and prejudice, and thou thall make unfortunate, the Lord of the hou e of his life, the lord of the afcending & the moon, the lord of the house of the moon, and the lord of the house of the Lord afcending, and the tenth houre, and the lord thereof. Now for the fitting of any place, fortunes in the afcendent thereof, and in the first and tenth, and fecond, 'and eighth houfe, thou shall make the lord of the afcendent, and the lord of the house of the soon fortunate. But to chase way certain Animals from certain places, that they may not be generated, or abide there, let there be an ima age made under the afcention of that Animal, which thou wouldst chase away, and after the likeness thereof, as if thou would eft chase away Scorpions from any place, let an image of the Scorpion be made the fign of Scorpio alcending with the Moon, & thou shalt make untorcunate the Afcendent. and lord thereof, and the Lord of the house of Mars; and thou shall make unfortunate the lord of the ascendent in the eighth house, and let them be joyned with an afpect malignant, opposite, or quadrant: and let there be writ upon the image the name of the afcendent, of the lord thereof, and of the Moon, and of the lord

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lord of the day, and of the lord of the hour. And let there be a pit made in the muddle of the place, from which thou wouldst drive them; and let there be carried into it, some of the earch taken out of the four corners of the fame place, and let the image be buried there with the head downward, with faying, this is the burying of the Scorptons, that they muy not come into this place, and to of the reft. So for gain let there be made an intage under the alcendent of the nativity of the man, on under the afcention of that place to which thou wouldeft appoint the gain, and thou fhall make the lord of the fecond house, which is in the house of fubliance to be joyned with the Lord of the afcendent in the Trine of Sexule, and det othere be a reception amongft them; thou thall make fortunate the eleventh and the lordthereof, and the eighth; and if thou canft, put pare of the forthe in the afcen. dent of fecond, and let the image be buried in that place, or carried from that place, to which thou wouldest appoint the gain. Also for concord and love, let there be an intage made in the day of Japia ter under the afcendenc of the nativity of him whom chou would have be bel wed, make foreunate the alcendent and the centh, and hid the will from the alcendents and thou must have the Lord of the reach, and planets of the eleventh fortune, joyne Broche lard of the afcendent, from the Trme or extile with reception; then make an other image for him whom how wond dest ftir up to love; confider if he be a friend or companion of him whom thor wouldft have be beloved; and if fo, let there be an image under the afcention of the eleventh houfe from the alcendent of the first image; but if the party be a wife, or a husband, let it be made under the

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the afcention of the feventh ; if a brother or a fifter, or a couin, let it be made under the afcention of the third, and fo of the like ; and put the fignificator of the afcendent of the fecond image; oyned to the fignificator of the afcendent of the first image, and let there be betwikt them a reception, and let the relt be fortunate, as in the first image; afterwards joyn both images together into a mutual embracing or put the face of the fecond image to the back of the first image, and let them be wrapt up in ilk, and caft away or spoiled. Also for successe of Pericions, and for the obtaining of a thing denyed or taken or poffelled by an other, let there be an image made under the ascendenc of him who petitions for the thing; and cause that the lord of the second be joyned wich the lord of the afcendent from a Trine, or Sextile, and let there be a reception betwixt them, and if it can be, let the lord of the second be in the obeying figns, and the lord of the alcendent in the ruling, make fortunate the afcendent, and the lord thereof, and take heed that the lord of the afcendent be not retrograde or combuft. or falling, or in the houle of opposition, i e. in the feventh from his own house; let him not be hindred by the malig-nant, let him be strong and in an angle; Thou shalt make fortunate the alcendent, and the lord of the fecond and the Moon; and make another image for him that is petitioned to, and begin it under the ascendent belonging to him, as if he be a King or a Prince, begin it under the ascendent of the tench house from the ascendent of the first image; If he be a Father under the fourth ; if a on under fifth and fo of the like; and put the fignificator of the fecond image, joyned with the lord of the afcendent of the first image, from a Trine or Sextile, and let him rewithout P

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ceive it, and put them both ftrong and fortunate without any let; make all evil tall from chem. Thou fhale m ke fortunare the tench and the fourth, ifthou cast, or any of them ; and when the second im ge thall be perfected, oyn it with the first, face to face, and wrap them in clean hinnen, and bury them in the middle of his house, who is a Petitioner under a fortunate fignificator, the fortune being ftrong, and let the face of the first im ge be toward the North, or rather toward that place where the thing petitioned for doth abide; or if it hap en that the petitioner goeth forward towards him, with whom the thing petitioned for is, let him bring the images with him as far as he goes. And let there be made an image of dreams, which being put under the head of him that fleeps, makes him dream true dreams concerning any thing that he hath formerly deliberated of; and let the figure of that be the figure of a man fleeping in the bosome of an Angel, which thou fhall make in the Lyon afcending, the Sun keeping the nineth house in Aries, thou shalt writ upon the breast of the man, the name of the effect defired, and in the hand of the Angel, the name of the intelligence of the Sun. Let the fame image be made in Virgo afcending, Mercury being fortunace in Aries in the nineth house, or Gemini afcending in Mercury being fortunate, and keeping the nineth house in Aquarius; and let it be received from Saturn with a fortunate afpect, and let the name of the 'sp rit of Mercury be writ upon it. Let also the same be made in Libra ascending Venus being received from Mercury in Gemini in the nineth houfe, by writing upon it the Angel of Venus. Befides alfo, let the same image be made in Aquarius alcending, Satu a fortunately poffeffing the nineth houle

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#### Book I. The Temple of Wildome.

house in his exaltation, which is in Libra, and let there be writ upon it the Angel of Saturn Moreover let there be made in Cancer ascending, the Moon being received y Jupiter and Venus in Pifces, and being fortunately placed in the ninth houfe, and let there be writ up n it the fpirit of the Moon. There are also made Rings of dreams of wonder ul efficacy; and there are rings of the Sun, and Saturn and the confiellation of them is when the Sun or Saturn afcend in their exalcat ons in the ninth houfe and when the Moon is jouned to Saturn in the ninth houfe, and in that fign, which was the ninth houfe of Nativity; and let them be writ upon the rings, the name of the spirit of the Sun, or Saturn. Let this which hath been spoken suffice concerning images; for now chou mayft find ou more of this nature of thy felf. But know this, that fuch images work nothing, unless they be fo vivified that either a Natural, or Celeftial, or Heroical, or Animaftical, or Lemoniacal, or angelical vertue be in them, or affistant to them. But who can give a foul to an image, or make a ftone to live, or mettal, or wood, or Wax ? and who can raife out of ftones children unto Abraham? Certainly this Arcanum doth not enter into an Artift of a fliffe neck; neither can he give chofe chings which hach them not ... No body hath them but he who doth (the Elements being restrained, nature being overcome, the Heavens being over-powered) transcend the progress of Angels and comes to the very Archetype it felf, of which being then made a cooperator may do all things, as we shall speak afterwards.

CHAP.

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The Temple of Wildome. BOOK I

house in his exaltation, which is in 1960a, and let

CHAP. XLIX. Of the Geomantick and Telefimatical Characters which are made after the rule and immation of Celestial, and how with the table thereof they are deduced out of Geomantical Figures.

efficacy stand there are ungs of the Suns and a seture Haracters also have their community from the rayes of the Geleftials caft together according to a certain number, by a certain peculiar property, which Celeftials as in divers ftrokes of their rayes falling feveral ways amongst themfelves, produce divers vertues : fo alfo Chanafters being varioufly protracted, according to the various concourse of those rayes quickly obtain divers operations, and alfo more efficacious many times then the properties of natural commixtions. Now the true Characters of the heavens is the writing of Angels, which amongft the Hebrews is called the writing Malachima by which all things are deferibed and fignified in the Heaven for every knowing man to read. But of these hereafter; But now they make Characters of Geomantical figures binding together the points of each varioufly, and attributing them according to the manner of their figurings, to those Planets and figns of which thy were made, the making of which the following table will thew. ind summer barring for ing overspowered) manifeend the progress of

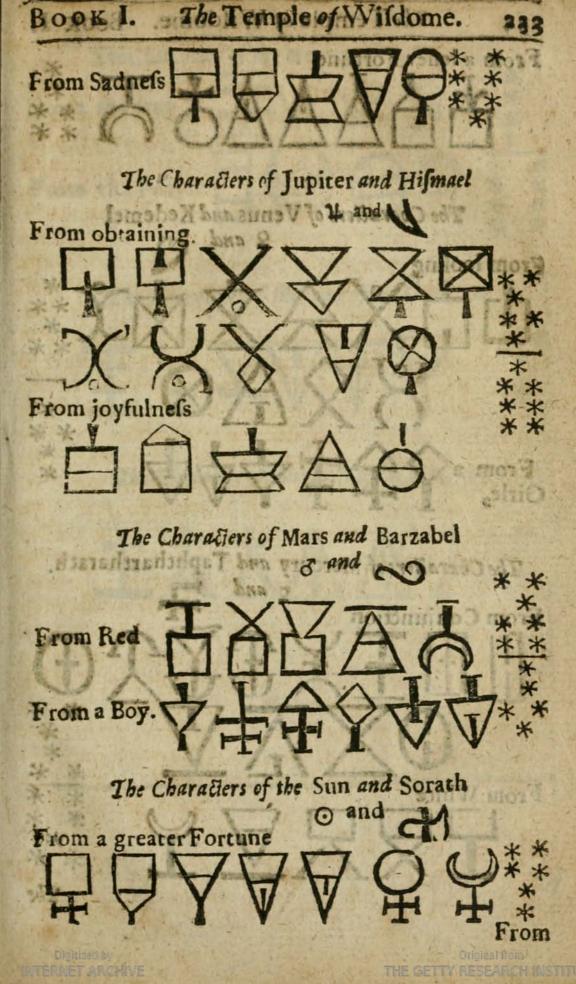
The Characters of Saturn and Zazel, \*

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The Characters of the head of the Dragon.



The Charaders of the tayle of the Dragon.

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Of the friendship and emnity of Rulers, that you may know what Figures love each others Com- pany and Aspects in the Houses.			
Rulers.	Friends.	Enemies.	
D Zazel	Hifmael, Sorath, Taph- thartbarath, Hafmo- dai.		
& Hifmael	Zazel, Sorath, Kedemel Taphthartharath, Hafmodai.	Barzabel.	
Banzabel	Kedmel.	Hafmodai,Zazel Hifmael, Sorath, Taphthartharath	
HSorath	Hifmael, Barzabel, Ke- demel, Taphthar- tharab, Hafmodai.	Zazel.	
I Redemel	Hifmael, Sorath, Bar- zabel, Taphthartba rath, Hafmodai.		
1 - Aligney and			
5 Hafmodai	Hifmael, Sorath, Kede. mel, Taphthartha rath.	- zabel.	
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A Table of the Fortitudes and Debilities of the Rulers, Idea's and Figures in the twelve Parts, or Houses of the Earth.

 Effential Dignities.
 Debilities.

 In Houfes or Reception by
 In Detriment

 Houfe
 5

 In Exaltation or Reception or Reception or thereby
 4

 In Triplicity
 3

All the Rulers, Idea's and Figures are thus to be underftood, Barzabel and his Idea Malchidael and Puer comma d the firft House, Kedemel the second &c. This Table properly belongs to the twenty fifth Chapter of this Book.

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Fortitudes.

In the tenth or first House

In the feventh, fourth and eleventh In the fecond and fifth 3 In the ninth

YAH)

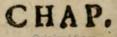
Weakneffes. In the twelfth In the eighth or fixth

now let us so forwar

Via

A Table

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A Table of the Parts of Fortune Dignities.	Debilities.	
In Company with Acquisitio in the nineth or with Peulla	In the first, fixth tenth and eleventh, with Carcer, Fri- stitia or Rubeus	
in the seventh. In $\triangle$ to the second, seventh, nineth or twelfth 4	With Cauda Draconis 3	
In fextile to Hifmael and Kedemel 3 With Caput Praconis 3	of Zazel	
In the first or tenth Houses 5 In the seventh, fourth, or eleventh Houses. 4 In the second or fifth 3	In $\Box$ or 8 of Zazel and Barzabel 3 In the twelfth 5	
In the third I	In the eighth 4	
Populus via, Fortuna Major and Minor Con- junctio, Acquistio or	In the fixth 4	
Letitia, it is so much the sironger.	fu the teach, or first Floufs -	
And thus must you observed and Debilities befor Telefme or give Judgement now let us go forward.	e you begin to make any upon an Question : And	



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from roundoals, and a solden brightnell P. L.

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Of Telesmatical Characters which are drawn from things them elves by a certain likeness.

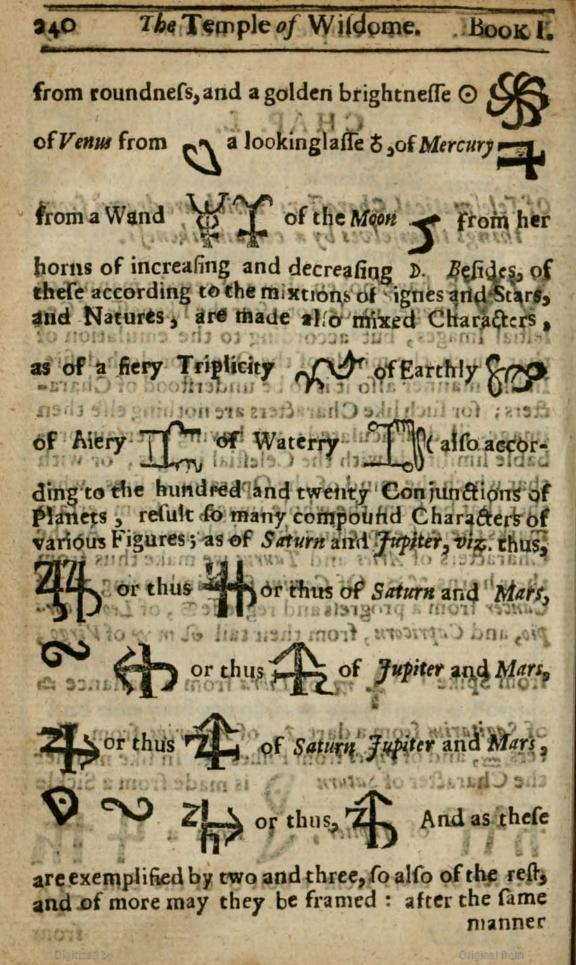
VE have spoken above of certain manner of Images made not after the likenesse of Celeftial Images, but according to the emulation of that which the minde of the Operator doth defire. In like manner alfo it is to be underftood of Chara-Aers; for fuch like Charaders are nothing elfe then images ill dearticulated; yet having a certain probable fimilitude with the Celestial images, or with that which the mind of the Operator defires, whether that be from the whole image, or from certain marks thereof expressing the whole image As the Characters of Aries and Taurus we make thus from their horns V &. Of Gemins from imbracing I. of Cancer from a progress and regreffe 5, of Leo corpio, and Capricorn, from their tail Im vo of Virgo,

from Spike m of Libra from a ballance

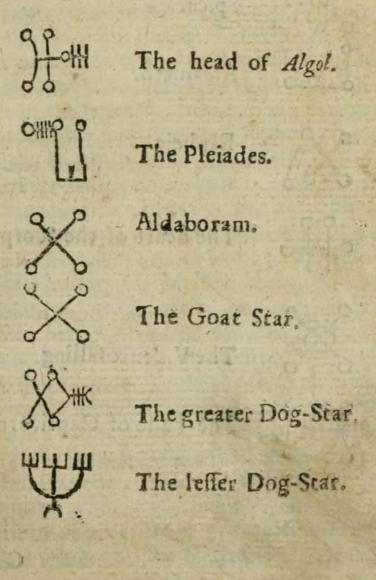
of Sagitarius from a dart 1, of Aquarius from Waters my, and of Pifces from Fifhes X. In like manner the Character of Saturn is made from a Sickle

htt of Jupiter, from a

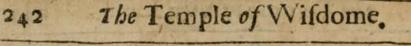
Scepter of Mars from a bolt 3 of the Sun



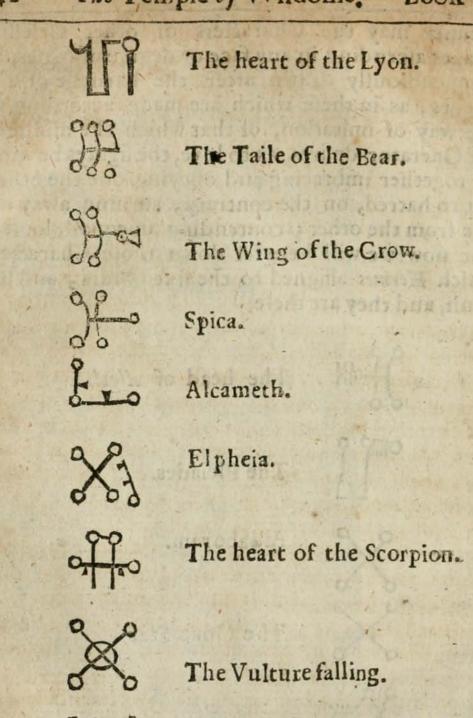
manner may the Characters of other Celeftial images alcending in any face or degree of fignes, be compendiouily drawn after the likeneffe of the images, as in these which are made according to the way of imitation, of that which the minde of the Operator defires, as to love, the figures be mixed together imbracing and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequall, loofed. But now we will here set down those Characters which Hermes affigned to the fixed Stars; and Behenii, and they are these.



O.



BOOK I.





The Taile of Capricorn.

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#### CHAP. LI.

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# That no Divination without Aftromancy and Geomancy is perfect.

WVE have spoken in the foregoing Chapters of the divers kindes of Divinations: But this is to be noted, that all these require the use and rules of Aftrology, as a key most necessary for the. knowledge of all fecrets : and that all kindes of Divinations whatfoever have their root and foundation in Astrologie, fo as that without it they are of little or no use ; yet Aftrological Divination, in as much as the Celestials are causes and fignes of all those things which are, and are done in these inferiours, doth give most certain demonstrations by the fcirnation, and motion onely of Celeftial bodies, of those things which are occult or future; of which we shall in this place speak no further, lince of this Science huge Volumnes have been wrote by the Ancients, and are every where extant. Therefore whether the Phyfiognomists look upon the body, or countenance, or forehead, or hand, or the Soothfayer searcheth by dreams or Auspicia, that the judgment may be right, the figure of heaven is also to be enquired into. From the judgements whereof, together with conjectures of fimilitudes and fignes, are produced true opinions of the fignifica. tors. Also if any prodigie shall appear, the Figure of heaven is to be erected ; also fuch things are to be enquired after, which have gone before in the revolutions of years from great Conjunctions, and Eclipses : then also the Nativities, beginnings, intronizations, ) 2

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tronizations, foundations, and revolutions, perfetions, directions of Princes, Nations, Kingdomes, Cities, when these shall appear, and upon what place of the Celessial figure these fell; that by all these at length we may come to a rational and probable fignification of these things. After the same manner, but with less labour, we must proceed in the Exposition of dreams. Moreover, they that being dimempered foretell future things, do it not but as they are instigated by the stars, or inferiour instruments of these, whence their Predictions must at length be imputed to the Celessials, as we read in Lucan the old Prophet Tuscus,

> The Lightnings motion, and the veins which are Fibrous, and warm, and motion of a fair Plume wandring i'th' aire, being taught \_\_\_\_\_

After the City was viewed, the Sacrifice flain, the infpection into the intrails did at length by the difpofitions of the Celeftial flars pronounce judgment. Alfo Geomancy it felf the most accurate of Divinations, which divines by points of the Earth, or any other superfices, or by a fall or any other power infcribed, doth first reduce them to Celeftial figures. Read the Harmony of the World.

There is nothing in the whole bufineffe of Phylolophy, Aftromancy and Geomancy that hath more perplexed our new Artifs then this Subject concerning Images, or Figures made under fome certain Conftellations The greatest part of them therefore have rejected the Practice of these Operations, as Vain and Superstitious : yet fome others, who are not fo overswayed with Passion, have both allowed, and defended it; though they have, I confesse fuffered

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fered for it, in their repute : infomuch that G. leot tus, who is acknowledged by Paulus Jovius to have been one of the most learned, and knowing men of his time; onely for having undertaken the Defence of this Truth, (as we shall make it hereafter appear) hath been handled by fome, like any bafe, inconfiderab'e Fellow ; and Camillus accounted no better, then an Atheisticall Wretch And this is the ulage they beftow upon all the ableft men : whereas they ought rather to answer their Arguments pertinently, and to shew the infusiciency of them, if they can: but see the mischeif of it. If any of these men can chance to be in company, where there is any mention made of the most able Schollers, or there be any Question started, concerning any of those Choice Foints of Learning, for which these men have been Defervedly ranked above the Herd of Vulgar Brains; you shall have some giddy-head-ed fellows, that will not stick to say, without blushing, that they never wrote any thing of any worth at all, nor ever understood the matter they handled. I my felf have heard one fay, that Marfilius Ficinus understood not any thing of Plato's Do-&rine ; nor Averoes of Aristotles : and that the Wits of these Times are much quicker, then those of the Ages paft. And now, Reader, thou mayeft judge what Democritan Aftermongers fome of our Almanack-makers are.

It may be here Objected, that this Author, whole practice we have alledged, was a Suspected perfon; and that his Writings are not free from Magick. This Objection I shall take occasion to answer, at another time; and shall at present produce such Figures onely, as have been made by men, that are beyond all Exception. June

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Jundin, upon the Sphear of Sacrobofco, affirms, that his Master, who was a Carmelite, named Juliamus Ristorius a Prato, one that was not any whit fuperfficious, was increated by a Friend of his, to make one of these Images, for the cure of the Cramp, which he was very much subject to. This learned man, refenting his Friends sufferings, taught him the manner how to make one: fo that He, not content to make onely one; made divers of them, when the Moon was in the Signe Cancer; and that with to good fucceffe, and with fuch certainty, as that he immediately found the benefit of it. Confecit, faith he, plures imagines, pro se, & amicis suis : quibus. effectis, unam pro se accepit, & liberatus est. The same he reports of a certain Florentine, a very Pious man; who made one of these Telesmans; for to drive away . the Gnats; which he did with good fucceffe. Nocolaus Florentinus, faith he, vir religiofus, fecit in una constellatione annulum; ad expellendum Culices, quas vulgo Zanzaras dicimus, sub certis & determinatus imaginibus; & usus fuit constellatione Saturni infortunati, & expulit Culices. What more can be faid, both for the Innocence, and Power of these Figures? Let who will condemn those that defend this Truth, and cry down these Testimonies: for my part, I shall ever acknowledge them to be both Certain and Naturall; and do with all proteft, that I fee nothing in it, that is above the Power of Nature.

The fecond means which I have proposed to my felf to use, for the proving of the Power of these Figures, is, the Power and Vertue of the Refemblance, that there is betwixt the Scorpion and its Image, and the Constellation that bears the name of this living Creature. I shall then prove this Vertue, by an Industion of that, which Resemblance alone produceth

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#### The Temple of VVifdome. BOOK I.

duceth, throughout all Arts and Sciences, as Divinity, Phylofophy, Physick, Astromancy, Geomancy, Divination of Dreams, Painting, Sculpture, Musick, &c.

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Those then, that are well skilled in the Secrets of the Theology of the Ancients, affure us, that those that first fet up Images in their Temples, refembling the shapes of Angels that have appeared upon Earth, had no other delign in fo doing, fave onely the more easiely to invite down those Bleffed Spirits, by the force of the Refemblance. And I know not whether or no, by the very fame Vertue of Refemblance, which is found betwixt God and Men; (Faciamus bominem ad imaginem, & similitudinem noftram: ) it hath not rightly been affirmed by fome Divines, that the Son of God would neverthels have become man, (yet without fuffering death) though Adam had never fallen. But speaking of things, as they are now at present, we know, that Fefus Christ is found in the midst of those, that speak, with Faith, of his Name : becaule hat when we speak with Affection of any One, we represent him to our felves in our Imagination. When therefore, speaking of Jesus Christ, we fancy him as he is; he is instantly present with us, appearing to our Hearts at that very instant, that we there frame his Image by our Imagination. So true it is, that the refemblance hath the Power to work Wonders, even upon him that hath Dependance upon no other, and is not under any Power, or Law. But fuch Conceptions as thefe are to be entertained with all Piety and Humility; and proposed with such Sanctity, as becomes those that speak of so Adorable a Subject.

Phylosophy also lets us see the Vertue of this Refemblance, in the bufincfie of the Imagination. For if a woman with Childe did but strongly fix her Imagination

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#### The Temple of Wildome. BOOK I

Imagination on upon any Object, during the Act of Copulation, the Child will affuredly bear the perfect Image of the fame. Every Child knows the Story of the Princesse, that conceived and brought forth a Black-Moore, though her felf and her Husband were both of them fair; only, because there was a Moore pictured on the Tefter of the Bed. So if the Mother in the A&, either ftrongly fancy Robbing, Killing or Love, the Child will be either a Theef, Murtherer, or an Amorous person : if the fancy Travelling, he will be a Traveller, if Dancing, or playing on the Lute, he will be very Apt for thefe things; and so of the reft. And we see by daily experience, the effects of the ftrong Defires and Longings of Mothers, during the time of their being with Child, upon their Children ; on whom the ftrength of their Imagination hath imprinted the Refemblance of the fame thing that they have defired. And hence they fay it is, that the Children that are got upon a married Woman, by fome other Man then her own Husband, shall notwithstanding have the perfect refemblance of her Husband; because that, during the A& of Generation, her mind stills run on him, fearing lest he should come, and catch them at it. You may further see the wonderful effects caused by the power of the Imagination, learnedly difcourfed on, by Paracelfus, Marfilius Ficinus, Picus, Mirandula, Tostatus, Valesius, and Medina

Physick likewise observes the Admirable Effects, Read the Holy Guide; caused by Resemblance: witness those Herbs, which affwage the griefes of those parts of our body, whose Image they bear, (as we have already faid :) or else which cure those Diseases, whose figure, or colour they bea. Thus Lentils,

Lentils, and Rape-feed cure the fmal Pox in Chitdren; because that the Grains are like to the spots of this Disease. And Rhubarb, which is of a yellow colour, expels Choller, which is of the fame colour. In a word, those Plants which are Barren, or Fruitful, as Porta saith, do render those that use them, Barren, or Fruitful : the Fair, makes them Fair; the Deformed, make them Deformed; the Imperfect, make them imperfect : fo that he concludes, with Theophrastus; Accedunt sirpium aliquot genera deficientium, vel fo'io, vel radice, vel aliis partibus, eademque ratione membrii illis nostri corporis respondentibus, infesta, noxiaque sunt The same he also affirms of living Creatures. Eadem ratione ad animalia transeundo, si aliquibus membris deficisse videmus, eadem membris nostris adversantur. For which reason, the eating of those Creatures which have no blood, does waft ours; and fo of all the other parts. And it is observed that in France there are more Lepers, then in any other Kingdome, by reason of the great flore of Hogs-flesh that is eaten there : So true it is, that our bodies become like unto that, which we use to feed on. And for this reason also is Hercules faid to have been very ftrong, because he fed upon the Marrow of Lions, the ftrongeft among Beafts.

Aftrology alfo thews the Vertue of Refemblance, judging of the Qualities of the Child, by those of the Stars. For Mars caffing forth a glittering, red light, makes the Child that is borne under its influence, of a red colour alfo. Saturn, a who is a of a pale, faint colour, makes him pale, and  $\overline{* * }$  wan. Jupiter, b Venus, c which caft forth \* \* bright, clear, and pleasant beams, makes the \* \* Child beautiful, and pleasant. The like is a observed also in other Qualities; fo that, if the

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---the Signs be high, and in their Apogeum, the b Child (fay the Arabians ) Chall be in like manner of a Tall and great ftature : if they are \* \* Low, he shall be Low, and of a little Stature. \* As concerning Motion, Saturne, which hath a \* flow and heavy one, makes the Child likewife \* \* heavy and Lazy: the Moon, which hath a C fwift motion, makes him light, and inconfide-\* rate. You may have the fuller profecution \* \* of this Discourse, in those two Learned Itali-\* ans, Cardan, and Porta : who confidently af-\*

BOOKI.

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firme, that a man may likewife foretel certainly, any other the like Qualities that a Child shall be subject co, by the figures of Aftromancy and Geomancy. Thus a man may conclude, that we fhall see Armies, Battels, and Wars break forth, after that Launces of fire, Swords, Trumpets and Bucklers have been seen to appear in the Aire : And chiefly, when a Comet hath appeared ; of which it is usually faid, Nunquam impune visus Cometa. And fo likewife we may conclude, there will be great Effusion of Blood, if all these Meteors are Redder then Ordinary : or, when the Sun and Moon, in the time of an Eclipse, seem bloody. And if they be Pale and Wan, and of a dead colour, we may conclude there will follow great Mortality by the Pestilence, which makes those, that are infected with it, pale, wan and colourless.

Observe Eugenius Theodida dus, these are his own words, translated. Now whereas he calls this an Inchanted stone, and saies, that it was placed there by a Magitian; you must note, that he there speakes according to the Sense of the Inhabitants, who knew not how to give any other account of the thing; as not understanding any thing at all of the Na-

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Natural reason of it; as we have faid. At Byzantium, which is now Constantinople, there were many of these Telesmatical Figures to be feen : but the fury of War hath demolished them all, to the great Prejudice of the Inhabitants. Sultan Mahumet alfo caufed one of them to be broken to prices, which was a Brazen Horfe, with a Horfeman upon him; which is certainly reported to have preferved the City from Pestilence, and all Contagion of the Air : but fince that time, this difease hath raged to fiercely, as that in the space of four Months, Leunclavius, who was present, affirmes, that there died a hundred and fifty thousand perfons: and every year, in the Mouths of July, and August, the like effect, in a manner, is to be scen. In a word, all Afia was full of these figures; the Use whereof was at length, known to the Europeans also for the Druides, as the learned Frey reports, uled these Telesmans with good success; and even our Grandfathers have affured us, that it was an Ancient Tradition ; that where the Fairies, the Druides Wives inhabited ; there neither Hail, nor Stormes ever spoiled the Fruits. And the reafon, in my opinion, was, because they used to make of these Telesmans. Now of late, many learned men have rescued from Oblivion these Figures; and Paracelfus did take so much pains herein, as that he made diverse of them ; and those of such Vertue, as that they preferved those that wore them, from the Pestilence; as many in Germany have had experience of. And that I may not wander far abroad, I am informed that for certain, Mr Laneau preferved from this Disease, all those to whom he gave any of these Telesmans; which he made according to those, described by Marsilius Ficinus. Those also which Paracelfus calls Zenexton, by a made Name, (it

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(it being the cuftome of this Author, to devife new Words) are made with exceeding great Art. In one of them there is a Scorpion, and a Serpent figured: and he faith it must be made when the Sun,

<sup>2</sup> In Astromancy and in the first House of Geomancy.

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and the Moon enter into the fign of Scorpio. <sup>a</sup> In another you have a great number of little holes, within an Oval. You may fee the Figures of them in our Chimical Holy Guide.

The wonderful effects, which have been alwaies observed to have been wrought by *Telifmatical* Figures, have so perplexed the minds of those men, who occount every thing to be Magick, which themselves are not able to comprehend; as that, without making any Distinction

at all, betwixt power which is Natural and lawful; and that which our Faith permits us not to meddle with; they have boldly published, that, what Vertue soever proceeds from Figures, is utterly Diabolical. But when they perceived, that knowing Men would hardly sit down so; and that it concerned them to produce some Reasons, to prove that these Figures can have no Natural Power at all; they have at length brought these following ones; though they are built on very weak foundations, as we shall make it appear.

The first is, that Reason it self tels us, that these Operations cannot be Totally natural, but rather superstitious and dangerous; seeing that, to reduce them to a full, and entire effect, there are some certain words to be used; which have no power at all, especially over things which have no Sense; and that therefore, the making of them ought to be forbidden and rejected, as the Church hath ordained. To

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### BOOKI. The Temple of Wildome.

To answer fully, and in order, both to this objection, and to the refi that follow, I fay; that, in the first place, we are to take notice; that, in the matter of these figures, we have already condemned all Words, and all other Superfitions : fo that, to avoid a tedious Repetition, the Reader must call to mind, what hath already been faid to this. As for the Church, it never yet rejected the True and lawful Power of figures, fuch as we have defcribed it ; as may appear out of the writings of those two learned Men, Tho. Aquinas, and Cardinal Cajetan. And if the Fathers have fometimes condemned it; it was not till they faw that it was fo mixed with superstition (that I say not, Abominations) that they conceived they should never otherwise be able to divert men from the Practice of it, but by condemning it utterly : as Mofes likewife did, in forbidding absolutely the Graffing on a Tree of a different kind, only to keep them from that fin, which was usually committed at that Action; And that it may appear that the bare figures have not heen used alwaies, without any Application of words and Ceremonies; fuch as were not only Vain, but Ridiculous alfo ; we may take notice, that in Ægypt when they would cause Haile to cease, which might have been effected by the Vertue of a bare Telefme only; it was thought Necessary, that four naded Women fhould lye along upon the ground on their backs: and lifting up their feet on high, they were to pronounce some certain words, and so the Haile would cease. Quatuor Mulieres (faid they, as R. Mofes reports) jaceant in terra super dorsum suum nude, et erigant pe des suos, et dicant talia verba, et operentur istud: grando, descendens super locum illum, recedet ab eodem loco. This Ridiculous Ceremony was taken from the

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the Posture of some Telesmatical Figure, which ferved to divert stormes of Haile; whereon, faith Chomer, was graven the Image of Venus lying along. Befides, fome Ignorant perfons having lighted upon some of the Characters, which the Ancients had invented, that fo they might conceal their Philosophical Secrets, from the unworthy Rabble ; (fuch as are those wherewith the Chymists books are full : ) not knowing the Original of them, and believing that they had some secret Vertue in them, they graved them on Telefmes. Such perhaps was the Ægyptians Serapis, which had on its breaft the fo much Celebrated Letter Tau. This inscribing of Cifres, and Characters, brought alfo along with it this beliefe; that feeing there wereLetters written upon Telejmes, they might certainly then be read alfo : and hence did this superstition take Rife, of speaking words in the making of these figures ; and afterwards, of letting alone the figure, and using the bare words only : as it is reported of Trallianus, who used these words for the Cure of the Chollick ; peuye, quye, if xonn. And Homer writes, that the bleeding of Uliffes his wound was stopped, by using certaine words: as likewise that of Orcondates was, in Heliodorus ; who, with Strabo, affirmes, that the Indians and Ethiopians, use no other way of curing their Diseafes. Froiffart affures us, that he hath scen these Ceremonies practifed in histime : and even in Our dayes, they are used but too often, especially by Superstitious Women. But at last there were some that made more esteeme of Characters, then of plain Words, confidering with themselves what the power of figures was. Thus Pliny reports, that M. Servilius made use of these two Letters, M, and A, to keep himself from being blear-eyed : and Eudoxia the Empres, being

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being in Travel with a Child, defired, (as Cedren reports) to have certain Letters applyed to her Belly, for to bring forth the dead Child : but it was all in vain; for it coft her, her life. To conclude, these things having been invented only for the concealing of fome Secrets, as we have faid, (after Roger Bacon, who faith, Que Philosophi ad invenerant in operibus artis, & Nature ut secrets occultarent ab indignis;) they were afterwards turned into Superfition, by those who mixed them with the Images, and made use of them beyond the power of Nature; and that too with so Damnable Ceremonies, as that the very thought of them is Irksome. Read the Harmony of the World, Lib 2.

Now that the Practice of making these figures was never forbidden, but only to keep us off from those Abominations, that were ufually hereby committed (the invention being neverthelefs natural, as we have flewed; and the things themfelves having been very Innocently used by good Men, without the affistance of any other Power, save that of Nature) we may perceive by a like example, in the command that was given, of not Graffing on a tree of a different kind. For it was given for no other Reason (that I may here pass by those, which are brought by interpreters, both of Greek and Latine, which are many times very wide of the Text) but only to turne away the Jews from those filthineffes and abominations, which they usually committed at this kind of Engraffing. The Latine words will in some sort hide the uncleanness of the discourse of these Villanies : you shall have them therefore out of the above named Rabbi Mofes, a man of very great knowledg in these Traditions : Dixerunt ergo, qu'd in bora qua inferitur una species in aliam, oportet ut ramus inserendus

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inserendus sit in manu alicujus mulieris pulchre, & qued vir aliquis carnaliter cognoscat eam præter morem naturalem. Et dixerunt, qu'id in tempore illius actus debet mulier inserer e ramum in arbore. From hence a man might conclude it was, that God, to fet a mark upon the foulnefs of this Crime, would have the very Trees themselves also to have some sense of it. For, if a Whore planted an Olive tree, (faith one of the learned'ft Prelates of Italy, according to the Opinion of the Naturalists) it would never bear any Fruit. Oliva, saith he, a Meretrice plantata, vel infructuosa perpetue manet, vel omnino arescit. Now, co Engraffe any Tree what ever, is a thing both Natural, and of it self indifferent : nevertheles it was forbidden, meerly to avoid the Sin which Nature abhors. Propter boc igitur, is the conclusion of the fore-cited Jew, probibite fuerunt commixtiones, scilicet incisio artoris in aliam speciem, ut elongemur à causis Idolatrie & fornicationum. And the like caufe hath alfo moved those men, that have condemned figures; though they are both Natural, and the making of them lawful; as we have already shewed. Now the reason why they have been also rejected by some of the more learned fort, was either to give way to the Rigour of the Inquisition; as the Italians and Spiniards have done : or elle, for want of having taken the pains to examine them; as Gul. Parifienfis, Gerson, and diverse others; whose Objections also, which they conceive to be Invincible ones, we shall likewife anfwer.

The Second Objection is grounded upon the fooliftnefs, and Impertinence of the words that are ufed about these *Telefmes*; at the making whereof, Ignorant people do still use some certain Words, which fay they, are very neer bordering upon Idolatry.

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But we have already answered, in the precedent. Chapter's that we do not at all defend the follies of the Superstitious; but do rather freely condemn their Observations, and all words, that tend to superstition. In the same Chapters also we have rejected part of the fooleries, delivered by Vellanovenfis : and that we may not have any fcruple unfatisfied, we do also here condemn those, which are brought by Antonius Mizaldus: as namely, where he affirmes, according to Ptolomy, that for to drive away Serpents, you must prepare a square Plate of Copper, and graving two Serpents on it; when the fecond face of Aries is Ascendent, you must say these words : Ligo Serpentes per banc Imaginem, ut nemini noceant, nec quenquam impediant, nec diutius, ubi sepulta fuerit, permaneant. As also where he faies, according to the fame Ptolomy, that, to drive away Rats and Mice, you must grave the Image of them upon a Plate of Tin or Copper, when the third face of Capricorne is ascendent; saying, Ligo omnes Mures per bance Imaginem, ut nullus, in loco ubi fuerit, manere possit. So likewise for to gather together, and catch fishes, you must engrave the Image of a fish, upon a piece of Lead or Tin, when the first face of Aquarius or of Pisces is ascendent, saying : Ligo & adjuro omnes Pisces qui sunt in Flumine (with all naming the River) ad tracium balife, ut ad hanc Imaginem vemiant, quojiescunque in e us aqua posita fuerit. And so also for the driving of Wolves away, either out of a Wood or from a Sheep-coat, you must grave upon a Plate of Copper or Tin, the Image of a Wolfe, with his feet tied, and two Mastives seeming to bark at him, when the fecond face of Sagittarius is Alcendent; and you must withall say thus : Extermino per banc Imaginem omnes Lupos, qui sunt in bac Vella, aut

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nemore (calling the Wood or the Sheep-house by it's name) ut non remaneat aliquis eorum in illo. As likewife, in the last place, to render a Huntsman fortunate in his Game, you must grave upon a peice of Tin, Silver or Copper, the Image of a Huntiman, having in his hand a Bow bent, and ready charged with an Arrow; graving it under the fign of Sagittarius, whole Image he representeth, and faying : Per banc Imaginem ligo omnes feras Silvestres, cervos, apros, lepores, ut nulla meam venationem jubterfugiat, quin optatam portionem & prædam mibi semper relinquat. I have set down so many of these words, that Men may take notice of them to avoid them, and to give warning of them to those that are inquirers after fuch things; who might happily have lighted on them in the Authors own writings, which are full of Superstitions. For, besides that the manner of making them is Ridiculous, it is also as far different from thetrue way that is to be observed in making them, as Hell is from Heaven. So that I cannot much wonder at the Ill Luck of a Friend of mine; who faies, that of above a hundred of these Telef. mans that he had made, according to these vaine Rules here delivered, he never faw any one of them answer his Expectation. But I defiring him to make one, according to the Directions I gave him; he presently faw the effect follow. And M. Robert (Turnr a learned Phyfi ian makes them right, and the learned Eugenius Polymo, who is yet living, and may be askt the question) hath sworn to me, that he hath cured a most Intollerable pain in the Rains, by one offchese true Telesmans : so much doth it concern us to be able to diffinguish, betwixt the true, and falle ones. We reject therefore this foppith way of making them, delivered by the faid Mizaldus

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zaldus, as well in the places above cited, as in fome others: as namely in the 44. 6 93. Aphorismes of the fecond Century; the 98. Aphorisme of the third Century; and the 47. Aphorisme of the ninth : in which places he makes use of words both vain and superftitious, and also of most false principles : which is the Reason, why no man could ever, by using them, attain to the end he proposed. Now I have formerly faid, that we condemne all Figures and Words, that are mixed with Superstition, in these Telesmatical Figures only: for, as for those Ceremonies and words, which are pioufly used; as for example, To cause a storme of Haile to cease; a man may use them without any suspicion at all, according to the Judgement of some Divines. The manner is thus defcribed by Wierus. Having first made the fign of the Crofs, against the Lightning, Haile, Thunder or Tempest, you must take three Halle-stones, of those that first fell, and cast them into the fire, in the name of the Holy Trinity; and having repeated the Lords Prayer two or three times over, you must read the Gospel of St. John : which being ended, you must make the fign of the Crofs, over against the Cloude, and the Thunder, on every fide; and make the fame alfo upon the ground, toward the four quarters of the World : and after that the Exorcift shall have faid three times, Verbunk saro facium est, adding to it, as often these words; Per Evangelica dicta fagiat tempestas esta ; if the Tempest were raised out of malice, saith Wierus, it will But let us leave the determination of this ceale. matter till fome other time; only observing at prefent, that there hath crept in Superflition here alfo, as well as into the bufinefs, we now treat THe

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The third Objection is grounded upon the Impotency of the matter ingraved. For, how can an Image, which is dead, and without motion, give motion to others, and have fuch operations, as are attributed unto it? Thus it is argued by Gulielmus Parifiens, against these Figures. Quomedo Imago mortua, & omni modo inapprebensa, omnique modo immobilis, moveret viventes? aut qualiter prestat Scientiam, quam nec babuit. nec actu, nec potentia eam babet certifsimum est? Gerson faies the same, and brings in a manner, all the very same Arguments, in a Book that he hath written again a certain Physician of Montpelier, who graved upon a piece of Gold, the Image of a Lyon, for the Cure of the Stone.

To this I answer, that the Image of it felf, is dead, and without any motion : but that by the Vertue of the Stars, under which it was made, it hath acquired new qualities, which it had not before : or elfe, that the matter being before indued with some qualities that were proper for such an effect, it is disposed for such an effect by a Semblable figure, and its qualities are excited. Itaque ars, faith, Marcilius Ficinus, suscitat inchoatam ibi virtutem, ac dum ad figuram redigit, similem sue cuidam cæleste figure, tunc sue illic idee prorsies expenit; quam sic expositam Calum ea perficit virtute qua caperat, exhibens quasi sulphuri flammam. Thus many things, if they are not excited, work not at all : as for instance, to make some Herbs to smel, you must crush them betwixt your fingers. So Amber, which hath received from the Heavens, the property of drawing Straws to it; yet unless it be a while rubbed and chafed, it is not able to doit. The Bezaar or Bezobar Stone (which Marcilius Ficinus faies, fignifies as much as, A morte leberans : though this be an Etymology as Unknown,

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Unknown, as Untrue) which is Naturally indued with the power of expelling poylon, becomes alfo a very Soveraign remedy against it. That of the Scorpion, if there be first graved on it the Figure of a Scorpion, under the influence of the Celeftial con-

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stillation of the fame name. a The flint Stone a gives not its fire, unless you strike it : in a word \* \* there is fcarcely any thing, but requires to be Excited and Awakened up to its work, even \* as low, as Artificial things ; many whereof ap-\* \* pear not at all, unless there be Art used to dif-\* \* cover them : as we may fee, for Example, in

Letters written with the juyce of Citrons, Figs, Onyons, Salt Almonick, and many other things ; which must be either held before the Fire, or else dipped in Water, that they may be read. In like manner also is it neceffary, that the vertue of Metals and of Stones should be excited by the Celestial Rayes, for the rendering them apt to effect that which we defire. Now that these Rayes are so powerful, as that they are able to penetrate Stones, and into the bowels of the Earth, we have already proved; and shall here confirme it, by the testimony of Bonaventure : Dicunt Philosophi, quod corpus celeste, mediante suo lumine influit usque ad profundum terre, ubi mineralia corpora generari habeit. Et, quantum ad boc verum dicunt. When Testimonies are grounded upon experience, they cannot poffibly then be denied : and we know that the Sun penetrates very far into the Earth, and there gives life to Plants, and living Creatures too; which, when we fee taken up, aftonish us very much ; as appeares out of Georgius Agricola, and the learned Licetus, who is still Professor at Padua. As for Subterraneous filhes, we find them but too often enlivened by the Stars, to our great difadvantage : as vou R 3

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you may observe out of the third book of Seneca's Nat. quest. c. 19. Who also in another place, saies, that Philip having fent men down into an old Goldmine, to fee if the Covetousnels of Man had yet left there any thing undifcovered; they perceived Rivers running along those deep Caverns, and many other Prodigious fights : by which we may be certainly affured, that the Heavens do operate through every part of the Universe. Descendisse illos, saies this learned Author, cum multo lumine, & multos durasse dies : deinde longa via fatizatos, vidisse flumina ingentia, & conceptus aquarum inertium vastos, pares nostris; nec compressos quidem terra supereminente; sed liber a laxitatis, non fine borrore vifos. And those, that write of cheRiches of America, affure us, that the mine of Profi, where Gold is generated, is fo hollow and fo deep, that nothing can more fiely represent the dreadful Image of Hell. If then the Stars do operate, within the bowels of the Earth, upon living Creatures, Plants and Metals, why not upon Stones alfo? I do therefore account the Conclusion of Hieron. Hangest, an Ancient, Learned, Sorbonist, to be most True; who, fearching after the Reason of Gamabes, concludes (after a long dispute) that the Figure or painting on them, proceeds from two causes; from the Stars, and from the Property of the Earth. See here his own words. Quid igitur dicendum sit ? refpondeo, ex duplici radice posse contingere. Una modo ex radice iderea, secundum Astrologorum authoritatem, multis experimentis comprobatam. Alio modo, ex radice inferiore, &c. Now this power or vertue of the Stars, works indifferently upon all things ; which Confideration hath moved many that fland up for the power of Figures, to believe that all forts of Stones, Metals, or other matter indifferently, if it be graved.

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ved, and wrought according to the Rules before devered, would work the same effects. For, as Fire heateth all things that are fet before it ; in like manner do the Stars Operate, say they, upon all things indifferently. But I hold the first Opinion to be the Truer, and more certain : not, that this later is falle; but, because the effect here is flower. For, the Fire will indeed heat all chings, that are placed nearit : but if the matter be indisposed, the heat will not work fo speedily : as we see in green Wood, and in a Pibble-ftone, which requireth a longer time to grow hot in, then a Brick doth : and fo in all other things. It is required then, to the end that the Stars may opperate the more eafily, and in less time, that the matter be before hand indued with some quality, that is proper to the effect which we have proposed to our felves; and have also some Sympathy with those Celeftial figns, which we intend to make use of. Read the Holy Guide.

You may see this Sympathy, and the wonderful Correspondence that there is, betwixt Stones, Minerals, Herbs, Plants, Flowers, Tass, Smels, Colours, Beasts, Fishes, Birds, and all things else, and the stars, in Georgius Venetus his Book, De Harmonia Mundi, and in the learned Comment of M Moreau, a Physician, upon Schola Salernitana; the reading whereof, in all forts of books what ever, is truly very Admirable.

The fourth Objection, which is brought by the above-named Authors, is; that if this Art of preparing Images be certaine, and their vertue fo great as is faid; the Egyptians, Arabians and Perfians, who were the first inventers of them, would then have made themfelves Lords of the whole Earth, in subduing all their Enemies: which thing they have

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not done; but contrariwise have themselves all been Conquered.

To this I answer, that no Image, or Telesmatical Figure can possibly be Capable of operating to great an effect : they may indeed possibly excite, in some smal measure, the courage of Combatants, and make them less fearful of the Terrours of War; but these qualities alone will never be sufficient, for the obtaining of a Victory. If any here urge against me the ftory of Nectonabo, who is faid to have drowned all his Enemies Ships, by making certain little Veffels of Wax, and then drowning them : Ianswer, suppose these things were so: yet it could not be from hence concluded, that these effects were wrought by the vertue of the Stars; but rather by some evil Angels, to whom God may have given fome such power. Gulielmus Parisiensis utterly denies these stories to be true; as indeed they are meerly Fabulous : neither do I believe these is any one of them that hath any truth in it. If it be returned upon us, that there is nothing in them, but a man may believe, fince poffibly they might be true : I answer, that many things might have been, which never yet have been : as, for instance, there might have been more Suns, and more Worlds then one.

The fifth Objection is, that it is neceffary that Natural Agents should, some way or other, touch the thing they are to Operate upon: but a Figure, which cureth the stone, Chollick, or anyother difease, toucheth not at all the Part affected, the Vertue of it therefore cannot be Natural.

The answer to this Objection is so easie, that, without troubling our felves to reckon up, with Scotus, the several wayes of *Touching*, we need no more

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more but give an instance in a Hot Bricke. For as a Bricke receives heat from the Fire, without touching either Cole, or Flame; in like manner doth an Image receive the influence of the Stars, without touching an Part of the Heavens. In a word, all the touching which is here found, is only a Virtual touching ; as we see in the Sun, which, doth neverthelefs warm it by its Vertue. And as a Bricke, heated eicher by the Sun, or by Fire, doth afterwards operate upon any other body, cummunicating its Vertue to it, if it be applied unto it : in the same manner doth a Figure or Image operate upon anotherbody, communicating the influences, which it hath received from the Stars unto it, if it be in like manner applyed, either by a Corporeal, or by a Virtual touching only. I shall not here produce the Miraculous operation of the Weapon Salve, which cures a wound, at a hundred Leagues distance, if it be but applied to the Weapon that made it; and that you drefs it, as you would do the Wounded Person : as it is proved by Sr. Kenelme Digby. If I should have made use of this Example, I should never have been quiet from having it thrown in my Teeth, that the Operation of this Magnetical Un-This is the guent is Superstitious and Diabolical. whole burden of the Ignorant Rabble, who impute, whatever they find to carry wonder with it, cothe operation of evil spirits : and yet I have been affured by Dr. Turner a Phyfitian, that this very operation was Natural; and that himself had made use of it, with good fucces, and on a very good man. Now if our Nativity Merchants deny, that the operation of a Telesmatical Image, which is buried under ground, can be Natural; because that it is kept in by the Earth, which coversit : he may as well conclude,

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clude, that the operation of a Needle touched with a Load-ftone is alfo Diabolical; feeing that although it be a hundred fathoms deep within the Earth, yet will it alwayes turn it felf towards the Pole. This Comparison is so much the more prefling, because that the most of the learned believe, that this Vertue of the Load-ftone is communicated unto ir, by that part of the Heavens, which the Needle points to. So true it is, that there is nothing more powerful, then the influences of the ftars, when they have once made an impression upon things here below.

The fixth Objection strikes at the power, which we have attributed to refemblance: for, there is not any where (fay our Star Men) a nearer Tye and Correspondence, then in the Love of a Mother and her Child : and yet if a Mother drown her selfe, the Child will not prefently do so too; and so he concludes : Quanto minus igitur in tam diversis, ut sunt Imago & Imaginatum, nulla ligatura, inter ea erit, que cogat, ut quod patitur Imago, patiatur & Imaginatum.

I know very well, that this Author makes use of Argument against Netianabo: but seeing that he brings it also against Telesmatical Images; I answer, that these Images (as we have already faid) have no power at all over our Wills. Now, to drown ones selfe, or, not to drown ones self, is an Action which depends wholly upon the Will. But is a Child refemble the Mother, as well in the Lineaments of the Face, as in the Actions of the Soul; there is no doubt, but that this resemblance may have very much power, both as well on the passions of the minde, as on those of the Body, which proceed from

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from within : as it is often obferved. And even in our dayes, We have heard of two young Children, which were Brothers, at Venaton, an Episcopal Ciry in Italy, who by reason of their being so perfectly like one another, if one of them were fick, the other was so too : as, for example, if one began to have a Pain in the Head, the other would presently feel it : If one of them were a fleep, or fad; the other could not hold up his head, or be merry : and so of the rest, as I have been assured by Collonel Rovel a very honest man, and a Gentleman of the same City.

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The feventh Objection, brought by the Athiefts, is, that if at any time these Telesmatical stones have been known to cure the bitings of Serpents, and the stinging of Scorpions; this effect proceeded not at all from the stars, but from some secret Properties in the stone, whereon the Figure of a Scorpion, or Serpent, was graved.

This Objection is answered in two words. I say then, that we have already proved, that the flars have power to communicate this vertue to the ftone; and alfo, that it is not at all Natural to it, and proceeding from its own proper vertue : because that, before it was figured and prepared under certain Constellations, it had no fuch Vertue at all. And indeed, to what end should a man take fo much pains in graving and preparing it under diverfe Afpects of the ftars, if it had as much Vertue before ? To what purpose also should the Inhabitants of the Country of Hamptz in Turkie, trouble themselves to take the Impression of a Scorpion that is figured upon a stone in a certain Tower, in a piece of Potters Clay, if so be the Clay it selfhad the same Vertue before? We fay therefore, that it had not any Vertue

Vertue before, proper for fuch an opinion; and that this Vertue was communicated unto it, by the flone in the Tower; and to the flone, by the flars.

I shall not here examine the Arguments of the Star Monger, which are to be seen under the Title of the 56. Page, which is, Quod omnia ista que fiunt per Imagines, malignissic fiant : because that in this Chapter he treats only of Speaking Images, or Statues; such as was that speaking Image of a man, which is fally said to have been made by Albertus Magnus: But the Images we speak of, are quite another thing; as is also their power. So that there is nothing wanting now, to the full Vindication of them from falshood, and all other Caluminies, by Athies.

The last Objection is indeed the most difficult of all the reft; seeing that the Vertue, which we find Imprinted in a Telesman, seemes to surpass the power of Nature. Nevertheless we are able to make it appear, that there is nothing Extraordinary in it, by inftancing in the Load-ftone; which having communicated it's Vertue to a piece of Iron, this piece of Iron communicates it afterwards to another, in drawing it to it felf, and retaining it. In like manner may a Telesmatical figure communicate it's vertue to another figure, which shall have received impression from it ; which shall afterwards have the power to work the same effects : only the difference is, we can give a Reason of this later, though not of the former. For, the Telesman is, as a Brick, made very hot, which is able to heat another Brick, though not with fo much force, as the Fire does: and the fame is to be faid of the Print of a Telefman in Clay, which can never be so powerful in operarions

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### BOOKI. The Temple of Wisdome.

tion, as the Telesman it selfe ; which is heated, or penetrated, by the Beams of the Stars.

We conclude then, that we may Naturally, and without the aid of spirits, prove, by the secrets of Nature, not only the power of the Images, but of many other operations alfo, which are more wonderful. As, for example, to fend Newes to our friends, in less then an hours space, above an hundred Leagues off: as Trithemius Abbas, and Bartholemy Cordelier, and after him Robert Flud, have undertaken to do. To do fuch Miraculous things, by the help of Looking-glaffes, as we would think to be utterly impossible : fuch as were those strange operations, which Robert Bacon undertook to do in the number Nine; by which he promised the Pope, that if he would furnish him with such a Summe of Money, as the charge of making them would require he should be able to annoy the Turkes more by these Glaffes, then by an Army of a hundred thousand Men. Briefly, if Aristotle had not informed us, that the Image in the Aire which infeparably followed a certain man, so that he could never be rid of it, was Natural : would it not presently have been concluded, that it was some familiar spirit, or some Demon, that took upon it the Figure of this Man? And yet nevertheles, this was only the effect of the Man's own weakness of fight ; which being unable to penetrate the Medium of the Aire, it's beames were reverberated, in like manner as in a Looking-glafs; so that, when ever his Eyes were open, he still faw his own Image in the Aire. Which makes me to be of their opinion, who indeavour to vindicate the Ancients, from the Imputation of Magick, and to think that the Works which they did, and which are commonly accounted Diabolical, proceeded meerly

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### The Temple of Wildome. Book I.

meerly from fome Natural principle: and I am ferioufly of this mind, that there can be nothing more Rediculous, then to have recourfeto Spirits. For, befides that Campanella, Riolanus, Symphorianus, Campegius, and many others affure us, that, whatfoever they may have done, yet they have never obferved any thing that was fupernatural, at leaft in thofe works, which are faid to proceed from fpirits: We our felves may do, without their Aid, whatfoever they can do; feeing that they have no advantage over us, but operate only by applying active things to paffive; like as we do. We conclude therefore with the learned Lord Bacon. Non igitur oportet nos uti Magicis illufionibus, cum poteftas Philofophia doceat operari quod fufficit.

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You now know your Mettals must be first made Spermatick and Callo, the better to receive the Aftral Agent, as you may read in the Holy Guide. have for the troths fake, and to justifie my innocent and former Discourses, added to them this little piece; which perhaps is fuch, and hath in it fo much as the World hath not yet feen published. It is not indeed the tenth part of what I had first defign'd, but some sober confiderations made me forbear, as my fuddain and abrupt close will inform you. Howfcever, what I now referve, as to Philosophical Mysteries may be im arted hereafter in our Regio Lucis; and for the Rofie Crucian, we shall draw them up for our own private use in the Rofie Crucian infallible Axiomata. I have little more to say, but if it may add any thing to your content. I can affure you here is nothing affirmed, but what is the fruit of my own experience: I can truly fay of my own, for with much labour have I wrung it out of Nature: nor had I any to inftruct me; for I was never fo fortu-

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nete

### BOOK I. The Temple of Wildome.

nate as to meet with one man, who had the abililties to contribute to me in this kind. I would not have you build mountains on the top of this Temple I have here built, not especially those of Gold; But if thou doft build Phyfick upon it, then have I shewed thee the Rock and the Bafis of that famous Art, which is fo much profeft by Bill-men upon every Poft and Piffing place, thefe we fcorne and their Ginger bread Cakes called Liquorish Lozenges, because they folittle understand : here you shalt find the true subject of it demonstrated, and if you are not very dul, fufficiently discovered; here God himself and the word of God leads you to it; here the Light shews you Light, and here have you that Testimony of Iamblicus, and the Ægyptians Records cleared; name-ly, that God sometimes delivered to the ancient Priests and Prophets certain matter, per beata spectacula, and communicated it for the use of man. I shall conclude with this Admonition; if you would know Natural Telesmes and how to Spermatick Mettals and Pellifie them, take heed of Antimony and the common Metals; seek only that very first mixture of Elements which Nature makes in the great World; feek it I fay, whil'st it is fresh and new, and having found it, concealit. As for the use of it, seek not that altogether in Books, but rather beg it at the Hands of God, for it is properly his Gift, and never man attain'd to it, without a clear and sensible assistance from above; Negle& not my Advice in this, though it may seem Rediculus to those that are everwife, and have the Mercies of God in derifion. Many men live in this World without God; they have no Visits from him, and therefore laugh at those that seek him, but much more at those that have found him. So it is I have heard some confident Cobler and talking Taylers,

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### 272 The Temple of Wildome. BOOKI.

Taylers, pretenders of Art, diride these things, their underwits cannot reach. St. Paul gloried in his Revelations; but he that will do so now, shall be numbered amongst Ranters and Anabaptists. But let not these things divert you if you serve God, you serve, a good Master, and will not keep back your Wages. Understand well this Book, that the other may, be easie to you : And so Farewell in Christ Jesus.

Cabes called Liquerilly For itres becaufe chey to litede

understande here you folle find the crue fidiel of it.

Ectentic differvered; intre Godahinme ford the word of Galleads you to it share the farst firews you Living and here have you clue Tallenoing of leminate and the Reputient herords the red manne by, there and forework es deintered to the unitere by, there and forework es deintered to the unitere prieft and Prophets cerean mances for the internation and communicated at for the use of plane. I that

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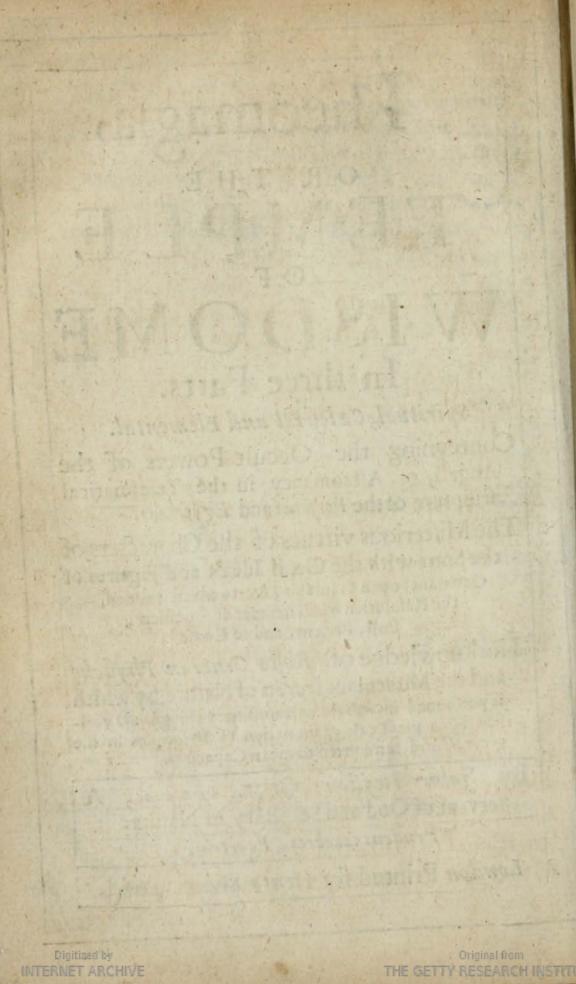
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THE

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Theomagia, ORTHE TEMPLE WISDOME In three Parts. Spiritual, Cælestial and Elemental. Conteyning the Occult Powers of the Angels, of Aftromancy in the Telefonatical sculpture of the Persians and Egyptians. The Misterious virtues of the Characters of the Stars with the Genii Idea's and Figures of Geomancy upon Gamahes, &c. to which is added the Refolution of all manner of Queftion . Paft, Prefent, and to Come. The knowledge of Rose Crucian Physicke and the Miraculous fecrets of Nature, by which is performed incredible extraordinary things, all verified by a pract cal examination of Principles in the great World, and fred to mean Capacities. By John Heydon Gent. 6100 ouos, A Servant of God and Secretary of Nature. Prudens tenebrofa Penetrat. London Printed for Henry Brome. 1662.



### TO THE Truly Noble Learned and Valiant, &c.

# John Digby Elq.

My Worthy and Honoured Friend, All Coeleftial and Terrestrial happiness be wished.

SIR,



EE Crave exceeding Pardon in the Audacity of this attempt humbly acknowledging a work of fuch concernment unto all People, and difficulty in

it felf, did well deferve the Conjunction of many heads, And furely more advantagious had it been unto thefe Arts to have fallen into the endeavours of fome Co-operating advancers that might have performed this work excellently, beyond all others, would be your famous Father Sir Kenelm Digby, whole very name A a 2 through

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### The Epistle Dedicatory.

through all the world would have added Au-thority to it, But the privacy of our condition and unequal abilities expect remiffion this was done by us, yet notwithstanding we have not been diverted nor have our Solitary attempts been discouraged as to dispair of the favourable look of you, upon our fingle and unfupported endeavours, for which the vulgar people and under-wits, will give you thanks, Now to wifh all Readers of your abilities, were unreafonably to multiply the number of Schollers, beyond the temper of these times, but unto this ill judgeing Age, We charitably defire a portion of your Equity, Judgement, Candor, and ingenuity; wherein you are so Rich, as not to lose by diffusion, and being a flourishing branch of your Noble Father, unto whom we owe fo much observance, you have been long rooted in fuch perfection, whereof having had to lafting confirmation in your worthy conversation constant Amity and Expression, and knowing you a serious Studient in the highest part of this Paradice, and a main Pillar of this Temple, with much excuse We dedicate it to your delight,

### Your Affectionate Friend and Servant,

Y'ay 1. 1662. 9 4. 10. A.M.

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JOHN HETDON.

The

# The Apologue.



E Shall be accused of great prefumption and rafhness, for that we have, Attributed the Figures, to their proper and Natural Idea's and Rulersthat govern the Regions of the World, and all things

in the 12 parts thereof, And the Rulers and Idea's are incorporated into the Figures : as the Soul is joyned to the body, Now the Soul of Man is a certain Divine light, created after the Image of the Word the Cause of Causes and first example, and the substance of God, Figured by a Seal whose character is the eternal Word; also the Soul of Man is a certain Divine substance, individual and wholy present in every part of the body, so produced by an incorporeal Author, that it dependeth by the power of the Agent only, not by the bosom of the Matter. The Soul is a substantial Number, Uniform Conversive unto it self, and Rational, very far excelling all bodies and Aa 3

and Material things, the partition of which is not according to the Matter nor proceeding from inferiour and groffer things but from the efficient Caufe: For it is not a quantitive Number, but removed from all Corporcal Laws, whence it is not divided nor multiplyed by parts, Therefore the Soul of Man is a certain Divine fubstance flowing from a divine fountain carrying a long withit self Number, not that Divine one by the which seeing it bath a proportion to all things it can understand all things, therefore mans soul be ing such, according to the opinion of the Platomists Immediately proceeding from God, is joyned by competent Means to this groffer body; whence first of all in its descent it is inveloped in a Celestial and Aerial body which they call the Celestial vehicle of the soul, other the chariot of the Soul, through this middle thing by the Command of God, who is the Center of the world, it is first infused into the middle Point of the heart, which is the Center of mans body, and from thence it is diffused through all the parts and members of his body, but the chief seat is the head, when it joyneth his chariot to the Natural heat being a spirit generated from the heart by heat, by this it plungeth it self into the Humours, by the which it inletteth in all the Adembers and to all these it is made equally the nighest although it be deffused through one to another, even as the heat of fire adheareth

adhereth most nigh to the Aire and Water: Al though it be transferred by the Aire to the Wa ter: Thus it is Manifest, how the mortall soul, by an Imortall viz. an Etherial vehicle is concluded in a grosse and Mortall body, but when by a disease or some Mischief these Middle things recalleth it self, and floweth back into the heart which was the first recepticle of the soul: but the spirit of the heart-failing, and heat being extinct, it leaveth him, and man dyeth, and the soul flyeth away with this Celestial vehicle, and the Genious his keeper, and the Demon follow it being gone forth and carry it to the Judge where sentence being pronounced, God quietly leadeth forth the good Souls to Glory, the evil are cast into punishment.

Again as we know that the 12 houses have each of them a threefold Keeper, viz. A Ruler Idea and Figure, And these Govern the houses and all things contained in them viz, Regions Cities Plants Persons longnesse or flortnesse of life and the beginning of all things past present or to come, and of the rest following. So every man hath a threefold good Demon, as a proper keeper or preserver, the one where of is holy, another of the Nativity, and the other of the profession, The bois Demon is one according to the Doctrine of the Hebrews Abraham Isaack and Jacob Joseph Mcf s Aaron and the Rosse Crucians : Affigned to the Rational Aa4

Rational Soul, not from the Stars and Flanets: For these proceed from a supernatural Cause from God himjelf, the Prefident of Demons, being univer al above Nature : This doth direct the life of the soul, and doth alwayes put good thoughts into the Mind, as you may see by the Figures: being alwayes Active in Illuminating us, although we do not alwayes take notice of it: but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us by the Figures here in this Book, and communicates its voice to us being before filent, and studieth daily to bring us to a facred perfection, also by the aid of this Demon or Genius we may avoid the Malignity of a Fate, which being Religiously worshipped by us in honefy and Santtity, as we know was done by the Rosse Crucians and Socrates. The Pythagorians think we may be much helped by it, when we by these allure the Rulers and Idea's in the Figures and Houses to alligt us to divert evilthings, and to procure good things : Wherefore we pray to God that he would preferve us from evil, and let us know who would do us burt, by the Rulers Idea's Figures and Houses which are provoked by the Holy: and that of the Nativity which is called a Genius; and that of the profession, and these signifie together all things we can desire, as you may see in the Figures: Now the Demon of the Nativity, which is called the Genius, doth here descend

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defcend from the disposition of the world : and from the Circuits of the Stars : which were powerful in his Nativity. Hence there be some that think, when the Soul is coming down into the body, it doth out of the Quire of the Divine Idea's, Naturally choose a preserver to it felf, nor onely chuse this guide to itself, but hath that willing to defend it, this being the Executor and keeper of the life, doth help it to the body, and takes care of it, being communicated to the body, and helps a man to that very Office, to which he was deputed being born; whosoever therefore have received a Fortunate Genius, are made thereby vertuous in their works, efficacious, strong and prosperous.

Now the Demon of the Profession is given by the Rulers and Idea's in the Figures, to which such a Profession or sect which any man hath professed is subjected with the soul when it began to make choice in this body, and to take upon itself Dispositions doth secretly defire : This Demon is changed the Profession being changed; then according to the dignity of the Profession we have Demons of our Profession more Excellent and Sublime, which successively take care of a man which procures a keeper of the Profession, as he proceeds from vertue to vertue, when therefore a Profession agrees with our Nature, there is present with us a Demon of our Profession like unto us, and suitable to our Genius, and our life is made more peaccable,

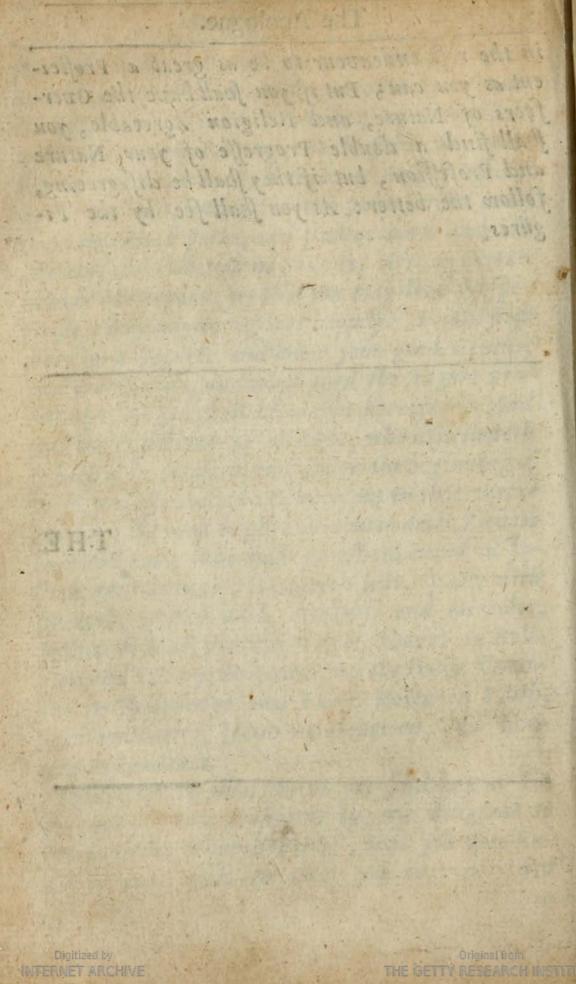
peaceable, happy, and prosperous: but when we undertake a Profession unlike, or contrary to our Genius, our life is made Laborious, and troubled with disagreeing Patrons, So it falls out, that fome profit more in any Science or Art, or Office, in a little time, and with little pains, when another takes much pains, and studies hard and all in vain, and although no Science, Art, or Vertue be to be contemned, yet that you may live prosperoufly, carry on your Affairs happily. In the first place set a Figure, and know your good Genius, and your Nature, and what good the Figure promiseth: As you shall be taught hereafter: And God the Distributer of all these, who distributeth to each as he pleaseth, and follow the beginning of these, professe these, be Conversant in that vertue to which the most High Distributer doth Elevate and lead you; Who made Abraham excel in fustice, and Clemency, Ifac with fear, Jacob with strength, Moses with meekness and miracles, Joshua in War, Phineasin Zeal, David in Religion and Victory, Solomon and the Rofie Crucians in Knowledge and Fame, Peter in Faith, John in Charity, Jacob in Devotion, and Thomas in Prudence.

Sherefore in what vertue you find by your Figure you can be a Proficient in, use diligence to attain to the Heighth thereof, that you may Excell in one, when in many you may not, but in

in the rest endeavour to be as great a Proficient as you can; But if you shall have the Overseers of Nature, and Religion Agreeable, you shall find a double Progresse of your Nature and Profession, but if they shall be disagreeing, follow the better: As you shall see by the Figures.

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Part 2.

## TEMPLE OF VVISDOME

THE

### The Second Book,

Being A discovery of the quality of this Art, And signification of the 16 Figures from their Idea's and Rulers in the 12 Parts or Houses of the Earth.

### CHAPI.

Questions concerning the first house and the signification of the Rulers Idea's and figures in the same.

N the beginning of our Art we Divide the Earth into 12 parts, which parts are governed by 7 Lords or Rulers and their 12 Idea's which govern and are incorporated into the 16 figures and give fuch fignification in the houses as followeth. The first is therefore called the Thoroscope or Ascen-

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### Part 2.

dent and Angle of the Orient which contains the fignification of the Demands which may be moved, upon the Quality, Nature, Disposition or Complection of the Querent, which is alwayes the party that askes the Question, (that is to fay) whether good or bad, and whether like to be Long-lived or not, and then whether his present intention be good or bad.

2. As also concerning the proportion stature form and shape of the party asking the Question or is born.

3. If the Querent be handsome.

4. If the Child shall be well fashioned or ill proportioned, fair or hard favoured.

5. To what part its best the Querent direct his affairs.

6. What part of life is like to be beft.

7. Whether inclined to health or fickness, to frength of body or weakness,

8. Whether the beginning of any thing shall be good or bad.

9. If find the party at home you would speak with.

10. What colour cloathes he wears, and where he is.

11. Also Questions that may be propounded concerning the mirth or heaviness of the Querent or he that is born.

12. Whicher one absent be dead or alive.

13. If a ship shall come home fafe, or not,

14. As touching the Members of man and other living things. This house containeth the Queftions that may be propounded and made of the head and of every thing therein contained, as the Brain, Memory, understanding reason Intelligence Idea: Auler, Figure, Demon, Holy, of the Nativity, Genious, and of the pro-

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The Temple of Wisdome. Part 2.

profession; of the Eyes, Eye-browes, Nole, Teeth, profellion; of the Eyes, Eye-browes, Nole, Teeth, Mouth, Ears, aud Vilage: wherefore when you find a figure in the first houle, whatfoever it be you fhall Judge after the manner and form that we will fhew hereafter, and give alwayes the first houle unto that, that the Question which is made or propounded doth note to, that is to fay the Motive of the Querent, When this figure Fortuna Major is in the first houle it fignifieth good will, good heart, loyalty, \* \* prosperity in all things, Joyfulness and Riches, in \* \* cafe of a woman it betokeneth Joyfulness amity of Kings Princes and great Lords: This figure is good in all things (except to keep a thing fecret in which thing it is a token of small furety, Be-cause it is a figure of Sorath, and his Idea Mechiell.

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cause it is a figure of Sorath, and his Idea Mechiell. in this place) It is also of the fire fixed entring in, And therefore it fignifieth a high mighty man given to command, coveting to bring men into subjection to him, it is good for war and fignifieth victory over Enemies, having power sufficient to accomplish his defigns, neither can his enemies prevail against him, though they be never fo emisent but will rather do themselves injury then him, its in most things good and shews a Heroick and Magnificent sprited Man.

\* \* When you find this Figure called Populus in this \* \* first house it fignifyeth a person of renown and \*\* \* \* reputation, fair, lightsom, pleasant, great-bodi-\* \* ed and well made, one quickly Angry, fwift in
\* \* Action one very nimble and in this place is found alwayes good in all things as well in war as in
peace, Signifying alwayes a Company of people ga-thered together for one thing or other; in Cafe of Marriage it is perfectly good and liekwife to take a journy in hand fignifying fwiftnefs and more by water then

### The Temple of Wisdome.

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Part 2.

then by Land, And because it is a Figure of Hasmodai and Muriel and of the Element of the water, it therefore betokeneth rain. And that the person that is Riding on the way shall be dashed with durt and moyled.

Finding this Figure called Carcer in the first
 house it fignifyes that the Querent shall have
 the victory. A great talker and setter forth of
 his own worth telling great stories of himself he

causeth contention & strife between men, destroys plants and feed, it signifieth ill opinions and thoughts; Melancholly. Heavinesse, Sorrowes, Envyes, Angers, great pain and travil the perion to dream of Malice, it is ill in all things but to make Rampiers, Forts, and other Fortifications, of Towns and to defend them wel for which it is good to take a lourny in hand, or for a voyage it is ill, for it betokeneth staying, and that the person or his horse share of *Havael* in the 10th house and of the Element of the Earth, And therefore it is an ill Figure.

\* When yee find this Fgure in the first houle
\* called Aquesitio, yee shall judge it to fignify
\* goodness, happines, and quiet life with the ac\* complishment of the perfons own hearts defire,

The perfon is of good quality, and Courteous and deligteth to be well cloathed to eat and drink well, and to defire things pleafant and agreeable unto the body, If the demand be of or for a voyage, it fignifieth good fucceffe, but he that taketh it in hand fhall not depart fo foon as he thinketh, but yet fhall he return home in all gladneffe with the Accomplifhment of his defire, and if the queftion be made for love in way of Marriage it is good and for any thing that a Lover doth

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#### The Temple of Wisdome.

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Book 2.

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doth demand in that behalf, for Anquisitio is a figure of Hismael and Advachiel in the ninth House of the Element of the fire, but being in this House he receives vertue from Sorah because of Malchidael which is his exaltation, therefore it is a figure firm entring in good for all things but for VVar, but in Church caufes and voyages the is mervellous good.

VVhen you finde this Figure called Puer in \* this first house it signifies a Person clamorous, \* seditious, Rebellious, deceitful, it signifie Soul-\* \* diers and Officers, that care neither for God nor \* man; and if a Captain, he is of an ill Company, and

inventing Stratagems to deftroy the Forces of another, and to over-rup a Country, and then to Feast and banquet with Ladies, it fignifies Theft, Robbery, Deceit, and gain in play; in matter of Love it is good, and likewife in War. For Voyage it betokeneth a meetly swiftness, for Marriage it is good enough, fignifying always great deceits and frauds; it is indifferent in all things, but better for War then for any other thing. This is a Figure of Barzabel, and his Idea Malchidael in the first house, and of the Element of the fire, wherefore it is deceitful, fubtile, and witty.

When in the first house ye find this Figure \* called Amifio, it fignifieth a person that is sad, \* \* melancholy, and penfive, because his House is \* opposite to the seventh ; it signifieth also loss \* \* of inheritage and of possessions, an ill life, an ill beginning and ill islue of any coterprise, ill for fickness, voyages, and quick dispatching : to be brief, this Fignre is ill in all demands that can be propounded, except for prisoners, in which it fignifieth deliverance and escape out of prifon; in all demands of women, it fignifieth whores, and ill women; for this

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The Temple of Wisdome. Book 2.

this Figure is a Figure of Kedemel and Hasmodel in the second House or part of the Earth, and of the Element of the Earth.

When you find this figure called Albus in this house,

it fignifies a Noble perfon, one that formes base actions : one that is fo honest and upright in his dealings that people hate him because he is true and faithful, subject to scandals undeferved; it is gainful in white things, and that a

perfon is found, fine, pleafant, merry, and happy in all things. If the demand be for fuit of Law, it is a fign that the man shall win, if it be for message he shall have good news, to learn the Law, Merchandife, & the Grammar, I mean the honeft School-Grammar, the man is wife, and if this or Conjunctio be in the fourth, and Acquisitio in the ninth, and Carcer in the 10. the Querent knows much in Nature, Reason, and Philosophy, A Scholer, a Philosopher, a Rose Crucian, one that if he hath other Figures confenting, may obtain the Philosophers Pautarva we spake of in my Book called The Holy Guide. Taphthartharath hath his joy in this house, and therefore is good for Marriage, but it is naught for War, and good for Peace. This is his Figure direct in the third house in Ambriel and of the Element of the Air.

Capat Draconis in this first house, gives Honours, Riches, and Favours from great and honoura-\* \* ble personages, chiefly in Church affairs, also a \* fortunate and powerful life, with goodness in all things except for War, for it signifieth Combat and Battel; and for Peace it is perfectly good, it is also good for Marriage but it will be long in doing; it is good in matter of gain, to be brief, it is good for all things that ye can demand, and signi-

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fignifieth health of body, pleasant and merry, and to have the favour of Kings, Princes, and great Lords with Prosperity, and obtaining their hearts defire. And for that it is a Figure that receives the vertue and fignification of Hismael and Kedemel in the 6. House, and Hamaliel the Idea thereof, and of the Element of the Earth, and for that cause is good to build houses and to labour the Earth.

When ye find this Figure, called Fortuna
\* Minor in the first house at the beginning, it be\* tokeneth choler, hastines, and swiftnes in all
\* things; it is good for the affairs of War, and
\* fignifieth force, and boldness of heart, with vi-

Ctory over Enemies, it is good also for voyages, in other things it is not so good : as touching things of Love it signifieth a contentment of the thing pretended, but the matter shall be disclosed. This Figure Fortuna Minor is a Figure of Sorath, and the Idea Verchiel in Amumn, it is of the Element of the Air.

When you find this Figure called Via, in the
\* first house, it signifieth a staying in the way, and
\* simil health in the journey; it is ill in all things
\* except it be to go out of prison, for which it is
\* good, because it is a Figure of Hasmodai the twenty fixth day of the Moneth, and of the E-lement of the Water.

When ye find this Figure called *Triftitia*, in \* \* the first house, it produce th many troubles and \* \* difficulties unto the Native, and many melan-\* \* choly perturbations, both to the mind and body: \* fometimes it deforms the body, unless the part

of Fortune be there, the Native cannot live long, his life if it should be long, will replete with many dolors, griefs, and troubles, that it will be a trouble B 2 for

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## The Temple of Wisdome. Book 2.

tor him to live: it fignifieth an ill beginning of the enterprife: the man is of ill will, and penfive, a Traitor, difobedient. This Figure is ill in all things, but to fearch treafure in the Earth, fhe is also good in matters of Fortifications and buildings: This is a Figure of Zazel in the eleventh house, and of the Element of the Air.

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In finding this Figure called Letitia, in the \* fift house, shews a long and prosperous life un-\* \* to the Native, gives a strong and healthful bo-\* \* dy, fair, and handsome, of good behaviour, \* \* prudent, pions, just and honess, it doth signifie

a peaceable and quiet life, conjunction and amity of merry and pleafant perfons, honeft, of good heart, and will in all things. This Figure is good except in Matters of War: In cafe of love it fignifieth fome lying and diffembling, that is, the perfon will promife much, and perform but little. This is alfo a Figure of Hismael, and Amnixiel in the twelfth house, and of the Element of the Water

When you find this Figure in the first house \* \* it fignifies Rogues, Whores, Theeves, Robbers, \* Murderers, and deceitful perfons, and for all the \* \* demands in this house this Figure is ill, because \* \* it is a Figure of Bazzable and Barchiel in the

eighth house, and of the Element of the water, and therefore it is a deadly figure, and not fit to be judged.

When in the first house ye find this Figure
called Fuella, it doth fignifie Joy, to fing and
dance, to play, to be well cloathed and neat; to
be in Love, a man of good will, young, and a
lover of gardens She is good in case of Love, and in all things but in War. This makes a

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party

party voluptuous and given to vain pleasures, yet gives a good constitution of body, a long and healthful life, few or no diseases that are hurtful, a lover of all kind of delights, as ornaments of the body, fociety, musick, odoriferous things, love-toyes, &c. of elegant and good manners, given to pleasant studies, much beloved of woment it is Kedemels Figure, and her Idea Zuriel.

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When ye find this Figure called Conjunctio, in the first house, gives a graceful speech, and of \* \* good memory, makes the Native wife and pru-× dent, of profound and deep cogitation and in-× vention, addicted to the Mathematicks and Mer-\* \* chandizing ; he shall understand many Languages, chiefly if in good aspect of Puer, but if in C or 8 unto him, it declares a wound in the head, and indeed makes the person both Knavish and Theevish; but if he shall be of good aspect of Carcer, it declares much knowledge, and an admirable ingenious fancy: it fignifieth good, if with good company and good Alpects, or else with ill it is ill : it fignifieth alliance, concord, and conjunction with a friend, or woman great with child. This is a Figure of Taphibartharath, and his Idea Hamaliel, which are incorporated into this Figure in the fixth houle, and it is of the Element of the Earth. Read the Harmony of the World, lib. 2.

When ye find this Figure called Cauda Dra-*conis*, in the first house, it always produceth
much mischief and trouble, perplexity both of
body and mind, continual dolor, forrow, loss
and tribulations; fcandals and calumnies attend
the Native, it vitiates his fare, many times is
dangerous to the eyes, and imports but short life. Some
old VVriters would not this or *Rabeus* should be

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ludged in this house, but I am of the opinion that the ludgment herein should not be delayd : for what cause soever the demand was asked, and the figure made, it significant illness and damage for all things that may be demanded, so that it is good for nothing but for ruines and burning of Countries by VV ars and Treasons, by reason that it is a figure of Zazel and Barzabel, and the Idea's Barchiel and Hamael, in the fixth, eighth, and twelfth houses, and of the Element of the Fire, and a very ill figure.

Book 2.

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#### CHAP. II.

#### Of the second House, and of the fignification of all the Demands which may be judged in it.

Our next work is to fhew you the fignification of the Rulers and Idea's when they are incorporated into the gures in this part of the Earth, which is called the fuccedent of the Angle of the Orient, and this is the place of gain to come. And fo you must judge the gures for the perfon which demandeth and propoundeth the Question, to know if it shall be with the travel and sweat of his body, or by succession, or by guist.

2. This house also containeth the resolution of demands which may be made for moveable goods, which be in the power of the person demanding, or for whom the question is propounded.

3 VVhether the Querent shall be rich.

4 By what means attain riches.

5 The reason why the Querent may not attain a fortune.

II

6 If the Querent shall obtain the substance he hath lent.

7 If one shall acquire his wages or stipend owing him.

8. If the Querent shall continue rich.

9 Of the time when the accidents treated of may happen.

10 The charges a perfon shall make.

II VVhether the friend put in trust be secret or not.

12 VVhich of the two Gamesters hath won, or shall win the filver.

13 If the Querent shall be well served to his profit by either man or woman that he mindeth to take into his service.

14 VVhether he shall have great gain in the place where he dwelleth, or of the thing that he loveth and that he procureth.

15 The place where the thing loft was stolen.

16 If the voyage that he would take in hand shall be pro table, and whether it be nigh at hand or far off.

17 VV hether the promise made by any Lord shall come unto effect and good iffue.

18 If it be good to remove houshold,

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19 Whether the Messenger which is on the way shall bring good news, or how.

20 As touching the members, it containeth the demands which may be made of the neck either before or behind.

The house is properly the house of gain and profit, and therefore when ye find any of these 16 t gares in

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this fecond houfe, ye must remember the Nature, Place, Countries, Descriptions, and Diseafes fignified by the seven Rulers of the Earth, and their twelve Idea's which govern the twelve parts of the Earth, and this you must not forget in all the houses, which ye shall judge according to the fignification of each of them.

When ye find this figure called Fortuna
\* \* Major, in the fecond houfe, it fignifieth a per\* \* fon able to go to War, and it is good in all
\* things; and notes prosperity with honour, ri\* ches, great prefents of gold and filver; and this
Figure is good in any queftion that ye can de-

Figure is good in any queftion that ye can demand, but in heavy and fad things, wherein it fignifieth melancholinefs, in all other things this fignifieth joy and blifs, and to accumulate the Philofophers wealth, and that he fhall attain unto a fplendid eftate, if with good afpect and company of good figures the Philofophers Stone, which is Magnetia and Lytharge, the first divided into Magos, Mirabile: And As is Money, Ycos Learning, A is God, of Lytharge we may not speak: thefe two ftones makes the Philofophers Pantarva with fome helps; Magnetia is Res avis in qua later feientia divinaque Mira. In demands of Treatons and Robberies it is good, becaufe it figni eth loyalty, in what houfe foever it be, ye shall always find it to fignifie force accompanied with loyalty, likewife it fignifieth fair and rich attire.

When you find this figure in the fecond \* \* houle it figni es a perfon of good humanity, \* \* loving peace and tranquility, juffice and mercy, \* \* and is one of all well beloved, and loveth reft \* \* and joy : and fomething given to the pleafure of

of the flefh. It fignifies a quantity of men affembled for Travel and Merchandile, and to get fubftance; it fignifieth alfo white things, and to fpend well, good company, good for voyage, and fignifieth fwiftnefs, and likewife for war, for it is a token of a great multitude of people affembled ready to fight, it is good for marriages, but cold in matter of Love, it is alfo good to gain and profit by the water.

If this gure be in this house the party shall \* be given to venerious acts, and chiefly with vile \* or lewd women, and shall suffer much by their \* means: he will be of an evil complection, sub-\* ject to many sickness, one of no faith or good conscience; it notes gain by things hidden in

conficience; it notes gain by things hidden in the Earth with covetoufnels, and things black; the perfon shall happen with melancholy and fad company, and of small purpose in case of voyage; and in all other things the fignifieth flownels, but to build houfes and fortress the is good, but the work shall be homely; it is good in black things, but it is ill in all other things.

If this figure you find in this house, the par-\* ty who asks the question, which in this Art we call the Querent, shall approach unto or joyn \* himself with rich women, and shall marry with them, and thereby grow rich : and if the que-

ftion be by night, the man or woman shall often frequent men of the Church, and shall be of good repute, and for that cause be much a gamer, and increase in riches; and in all the demands this figure is good, noting great gain and profit, and that the person shall thrive in quantity of Cattle, in prosperity, in trafficks and Merchandise, and have good success in all things in the world that he taketh in hand. This figure in this house

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house is better then all the other, except Fortuna Major, which in this behalf doth nothing Emperish, and fignifying more then the other gain, profit, and honour with Kings, Princes, and great Lords, and fignifieth as much in matter beneficial, and eftates of Prefidents and Counfellours.

If ye find this figure in this house, ye shall judge the Querent to be fortunate among \* women, to be luxurious, a Fornicator, a So-\* \* domite, and wickedly given to all abominable . \* and filthy actions, a deluder of women, and

fhail be deluded and deceived by them, he shall betroth some u der an evil pretence, and by being fo addicted shall bring unto himself great damage and detriment; it also fignifieth profit in Merchandise by occasion of women, and fignificth likewife that the gain shall be good in the war, and that therein shall be gotten honour and profit. For company in the way, they shall be men of war, valiant, and stour. In cafe of meffages, it lignifieth speediness with small profit, unless it be touching war. In things concerning honour it 15 very good. Touching a thing ftolen, it shall be had again, but not without great trouble and anger.

When ye find this figure in this houfe, ye shall judge the party to affect riches, and therein to abound by reason of womens \* means, or Ecclefiastical preferments, he will always be furnished with money, yet will

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he spend much upon Concubines, and in following other voluptuous courfes ; he will also gain well by the death of his wives. In cafe of women it fignifieth loyalty, and virginity, prosperity, and g-od luck, good and fure company by the way, gain in things

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things of pleafure and mirth, as Mulick, and fuch like, it is good in all things, and especially in white things. and matters of women, it is good for the way, but there will be some hindrance : this figure rather fignifieth good in all things then evil.

This figure fignifieth much gain by Arts and Schemes, Philosophy, Geomancy, Aftrology, and Aftionomy; it fortunates a man in Merchandifing, in the Law, in all kinds of \* writings, Embaffies, Courefhips, and by his

industry and ingenuity he shall attain great honours and favours from great perfons, and men in Authority with great gain, spirit, and diligence, especially in white things : it is good in all things, and fhews a good will, good company and trufty, and men of honour ; it is also good in case of a Voyage, yet will there be fome flay by the way : this figure is good in all things.

Finding this figure in this houle it fignifieth the honour past, great riches, and great substance. It is good for Merchandise, ho-\* \* nours, wars, and substance. It figni eth swift-\* \* nessin all things. In this place this t gure is indifferent good.

This figure in this part of the Earth figni-\* fieth small gain and poverty, the thing loft shall never be found again, the company is \* poor, and the profit is not great. In cafe of \* Marriage it is not very good unless the first, \* feventh, eighth, and ninth do confent thereunto, it is indifferent in all things, for journying it is good , but some stop in the way.

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This figure in this house fignifieth loss and hindrance where gain is hoped, never to attain unto substance, but by extream labour, envie, and anger, accompanied with ill luck and misfortune, to loofe goods to be spoiled,

robbed and overthrown, and to go in Thieves company, flow for a journey, and imail profit. This figure is ill in all things but to fortifie Towns, and make buildings, and figniteth that the buildings which ye shall make shall not be very fair, but it shall last long.

If this figure be in this house, it fignifieth conquest and getting of goods and riches \* without fin or breach of conscience ; it doth \* \* fignifie good company, merry, recreative, \* \* and of good will, promifing many things \* \* which will not be performed, for a journey it fignifieth quickness: of all the Oriental figures, this is the best in all things, and in case of robbery the thing is taken away in jeft and will be had again.

This figure in this place fignifies small gain and profit, and fignifieth that the perfon \* \* shall be robbed that takes a journey. Let the figure be projected for whatfoever you will, \* \* it is ill, and fign fieth much debate and con-\* \* tention about the thing loft and stollen; and

as touching all the demands in this house this figure is ill.

This figure is a token of lofs and fmall gain or profit in all things that you can demand in this houfe, but to obtain the friend thip of a Lady. And as touching the way, it doth fignifie that the meffenger shall be robbed by a number of Theeves and Hedg-walkers, fo that

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that in all things this figure is ill, be it for War or Peace, and is good for nothing but to give tokens to Ladics.

If this figure be in this house, ye shall judge gain in things of good industry, as the \* \* Law, Merchandife, Writings; the thing loft shall be recovered again in time, with great labour and diligence. Sometimes it \* \*

fignifieth Bastards, and the obtaining of Books and Schemes writ by hand, it fignifieth quick arrival of the Meffenger ; it notes gain by people lately dead. This figure is commonly good.

This figure fignifieth great substance and riches, great goodness, good company of \* \* men of honefty, the thing loft shall be found, \* prosperity and good luck in Merchandise \* with great gain; it fignifieth alfo that the \* profit which a perfon shall have, shall be with peace and tranquility, without war or debate : also it is a good figure.

This figure fignifieth all wretchedness and poverty, and that a perfon shall be destroyed and brought to poverty, and to spend all vainly; the things loft shall never be had again, the man on the way shall be robbed \* \*

by Crafts-men working by Iron, or Horfethoers, Lockfmith, &c.

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#### CHAP. III.

Of the third House, and of the Demands which may be made therein.

Ere follow the demands which naturally be attributed unto the third house, called the Cadent from the Ascendant of the Angle of the Orient, be of Brethren, Sifters, Kindred, with the Number of them, and the place of the Nativity of the Querent

of thore joarneys.

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2 This House containeth also the Questions which may be propounded of a Scholer studying in the University, or in any other place.

3 if the Querent and his brother, neighbour, or fister shall agree.

4. Of a Brother that is absent.

5 Of reports, intelligence, or fears, if true or false, or fignifie good or evil.

6 If rumou's be true or falfe.

7 Of Counfel or Advice; whether good or evil.

8 Whether the Querent have brethren or fifters.

9 Of a journey, it good to go, which way.

10 Of the amity and well-fare of a neighbour.

11 Of Embassages, Letters, and Messages, which may be fent within 200 miles by Land.

12 If that the ill fortune shall turn to any good iffue at any time.

13 Whether there be any ill company in the way that a man would go.

14 How the man of the Church doth from whom ye would hear news.

15 As touching the members of mans body, the de-

mands

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mands which may be made touching the arms, fhoulders, and legs, be appropriated unto the third house. *Tapthihartharath* and his *Idea's* rule this house, wherefore when ye find any of the 16 figures there, ye shall judge according to the *Ruler*, *Idea*, and *Figure* in this House.

If ye find this figure in this house, it figni-\* \* fieth a noble parentage, mighty and vertuous \* \* noble brethren, and good journeys to the \* Querent, gives him administrations, and of-\* fices, and gifts from Princes, and great perfons : yet he many times will undergo imprisonment upon the account of Religion; it fignifieth that the perfon for whom the queftion is made is angry with his Kinsfolks, and that he shall have harm for love of them; fometimes it fignifieth profit and amity with Kinsfolk, fo that the tenth and fourth do agree : for all demands this figure is good.

Populus demonstrates many brethren and fifters, and many friendly, pleafant, and pro-\* \* fperous jonrneys with them, the Querent re-\* \* ceives good from his religious Kindred, he \* \* will obtain an office of truft from Princes or \* \* great perfons, by which he will receive much honour and an increase of riches. This figure is indifferent in all demands, and always fignifies fwiftnels.

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When Carcer is cast into this house, it portends danger unto the brethren of the Querent, and that there shall be much hate between him and them it is dangerous in journies, and is very ill in all demands, fignifying deceits in matters of faith or honesty,

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and diffembling hypocrites in religion, and in most things a very fycophant.

Acquisitio fortunates the Querents brethren and kindred, and makes them and the \* \* Native mutual friends; it is good in all de-\* mands, and fignifieth fortunate Imall jour-\* \* neys, viz. Inland journies, and he shall un-\* dertake, them with pleafure, quiet, and gain ; it addicts him to Religion and honefty, makes him credulous, devout, and of good confcience.

Puer fignifies much danger and prejudice to the Querent in small journeys, that he shall \* fall into the hands of Theeves and Robbers, \* he firs up much hate betwixt the Querent \* \* and his brethren, Infortunacy many times \* the death of them ; the Querent is rath, inciedulous, ungodiy, a blasphemer, absque sacrorum temere.

Finding this figure in the third houfe, it fignifieth quarrel and debate with kinsfolk; in fhort journies it notes speedinels with finall \* \* gain ; it is ill for the Scholer, and fignifieth an ill neighbour, and ill company : in all the \* \* demands which may be made in this house, this figure always fignifies an ill end.

> Albus gives a propenfity to the Mathematicks, and fortunates the Querent in journeys. And in all the demands this figure is very good.

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The head of the Dragon in the third » makes the Querent Religious, and prefers him by fuch means; fortunates him in journies, gives him fortunate brethren, and fhews their birth to be noble; in all demands in this house, this figure is good.

Signifieth a contraction of amity with \* great perfons, that the amity of friends is faithful without diffimulation, but yet they be fomewhat cholerick ; it is not good for \* \* the Scholer, for he hath no mind to fludy, it \* \* is indifferent good in all things, but that is theweth a little cholericknefs.

Signifieth little good for the Kinsfolk, it \* theweth that the perfon thall have his defire, his Kindred fhall put him in fear by the way, \* the Letters bring good news, it is good for a \* journey, but that there will be some stay; it \* is better by Land then by Water, and fignifieth the accomplishment of all defires.

This figure fignifieth lofs and hindrance where gain is hoped, never to attain un-\* \* to substance but by extream labour, envie, \* \* \* \* and anger, accompanied with ill luck and misfortune to loofe goods, to be spoiled, rob-\*

bed, overthrown, and to go in Theeves company, flow for journeys, and small profit. This figure is ill in all things, but to fortifie Towns ; the man of the Church is ill, ill neighbours falle and diffembling kindred and brethren.

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This figure in this house fignifieth peace and concord amongst kinsfolks and friends ; in cafe of voyage, it fignifieth speediness with-\*.\* out gain or profit, it is ill for a Scholer, for \* it sheweth that he hath no mind to study, the neighbour is honest. This figure is good \* in all other demands in this house.

Rubens in this house fignifieth choler, anger, debate, ill will amongst neighbours and kinsfolks, to let a man bloud it is good ; it fignifies burnings by reafon of queftions and words of injury happened amongst kinsfolks,

it is ill for the way, becaufe the perfon is in to be spoiled ; in all demands this figure danger is ill.

Signifieth good and perfect friendship amongst kinsfolks, and profit with them, and fneweth alfo that they be of good disposition and health. The fuit which a perfon maketh to come to the love of a Lady, he cannot ob-

tain. It is good for a fhort journey, it is good for a Scholer, but it sheweth he loves a woman in the place where he is refident : in all demands else this figure is good.

Signifieth conjunction and amity amongst kinsfolks, it is good for all things that may \* \* be demanded touching a Scholer ; it figni-\* fieth allo that the kinsfolks be learned, the \* neighbours good, the thing loft shall be \* \* found again, the Letters speak of nothing but fables and te es; it is good for to take a journey, the meffenger is good. This figure is good in all the demands.

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This figure infortunates the Querents journey, threatens destruction to his brethren and fisters, and kindred, and shews much quarrelling and disagreement betwixt them, they feldome agree, but are always

jarring, yes sometimes plotting the destruction of each other with much violence. In all the demands this fig gure is very ill.

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## CHAPIV.

Of the fourth House, and the Demands therein contained.

Ow the fourth house which is the Angle Septentrional or of the North part of the Earth, con-

taineth naturally the queffions and demands which may be made of Parents, Lands, Cities, Towns, &c.

2 Alfo upon Houfes, Vine-gardens, Meddows, Trees, and their appurtenances.

3 Also upon a Citie, Town, and of the people that dwell therein, to know what they be, and of what disposition, and what is done in the City, or Town.

4 It containeth also the questions which may be moved upon a Castle, Palace, Fort, or Tower.

5 The place where things are hidden, or other things kept.

6 Also the question which may be moved upon the end of all the Figures, to know if the iffue shall be good or bad. Cc 2 7 This

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7 I his houte being the second to the third must therefore fignifie the substance of the brother or sister of the Querent.

8 Where to find a thing hid or millaid, what part of the houle or ground.

9 Of buying and felling Lands, Houles, Farms, &c.

10 Of the goodness of the Land or House.

11 Quality of the ground.

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12 It the Tenants be good or ill.

13 If there be Wood on the ground, or if fertile or barren.

141f good to hire or take the Farm or House defired.

15 If the Querent shall enjoy the estate of his father.

16 If good to remove from one house to another.

17 Of turning the course of Rivers.

18 Of treasures hid in the ground, if the Querent shall obtainit.

19 Whether the father be dead, or shall die quickly.

20 If the child be right fathered, or a bastard.

21 Whether the father or son shall die first.

22 If it be good to buy Lands or Heritages.

23 Whether a Town shall be taken or not. A Figure cast in *Italy* by my felf, to know whether the King or Oliver Cromwel had the best at Worcester, and Ijudged there, that the King had then the worst, but the wind would change, and King (harles the 2. in 1660. would return in peace to his own again. And another I cast and gave my judgment upon a little after in Turky, which was to know what next should happen, and by my Figure I found we should have war with the Dutch. Many Merchants can testifie how true I spake of every particular, and how things will prosper within 300

ycars

years I told them privately, which (1 may not, I will not) write here. Finally, all the Queffions and Judgements in this Book, I have experiented, and am willing to teach and instruct others out of that affection I bear to my own Country England.

24 Whether the Ship on the Sea shall come to a good Port, and who is in her, and wherewith she is charged.

25 If a man dwelling in a house shall dwell there long time or not.

26 Whether he that is on the way shall be long in coming or not. These be the questions which be contained in this house, the fignification whereof, be it good or bad, shall be judged according to the fignification of the Rulers Idea's and Figures.

Wherefore when ye find this Figure cal-\* \* led Fortuna Major in this fourth house, it \* \* fhews honour and dignity in old age, and a laudable fortune, and stedfalt for a constancy \* hidden treasure and much gain, Princely

fame after death, a great estate to come by the death of the father, unless Rubeus or Tristitia aff. A him; but this not but by the fathers death. In all the demands that may be made this Figure is good.

This Figure in the fourth house declares \* \* the Querent to take delight in Buildings, A-\* \* griculture, or Husbandry, Mills, and Fish-\* \* ponds, and Fishing, and he shall gain wealth \* \* thereby, his Parents and he will differ, and

together with his happinels he will meet with fome vexation and trouble. If the question be by day, the evil will happen in the beginning of the Natives life, if by night in the latter part thereof. This Figure is indifferent in all the questions.

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X Carcer in this house deliroys the unbitation and dwelling of the Native or Querent \* \* the father shall die before the fon, the mo-\* \* ther is of fhort life, this figure being in the fourth, in a revolution of the Earth brought Carcer or Trifficia in & to Fortuna Major, which killed both Father and Mother the fame year : Deftruction of Lands left by the Querents Father, Fatherans patrimonii, he will destroy or make shipwrack of his patrimony, this Figure is ill in all the demands of this ther be that is a houfe. sell veus or

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Affures the Querent of riches from Lands, \* \* and Houfes, fometimes treafure, or riches \* hidden in the earth, he fhall receive fortune \* \* from Princes and great perfons, many times \* tiches without labour; an increase of his

patrimony, his Father or Parents will be honourable all their time, and after death fhall be eternifed in Fames Treafury; The Native will attain unto a great degree of rule and dignity, honoured of all, live in great pomp and glory all his days, in all the demands in this house this figure is good.

This makes the Querent or he that is born \* to be a murderer, or a fhedder of blood; and fubjects him to much calamity and trouble, \* deftroys his reputation and dwelling, haftens \* the death of his Father, he will alfo have con-

tentions with him, it threatens also damage by fire, and wounds and hurts in the body, moleftation, loss, or damage from his wife or wives: he will be excited to all kind of violence and villany, the ground is stony and barren: this figure is ill in all the demands.

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Signifies a stable and firm inheriance, but \* very mean, the Parents be pretty eminent, but \* \* poor; it signifieth loss in affairs: In all the \* demands this figure is ill, and fignifieth quar-\* \* rels and contentions with folks of ill nature, life, and complexion, the Father shall die be-

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fore the Son, it is not good to buy Lands, there is no treafure hid in them, the town befieged shalbe taken, the chip cometh with a good wind, but it is no great profit to the Merchant, the thip is full of young wenches forfaken, and is in danger to fall into the hands of the enenemie, or else Pirots, the party shall dwell long in the Town or Houfe. Heeft Is

In this house, thews an excellent memory \* \* and good understanding, a brain apt for Arts, \* \* and Sciences: acute and most apt in all busin'\* neffes, and the Querent by his industry and \* \* ingenuity, shall accumulate a stable fortune in Land and Edifices : but neverthelefs he threatens contention, ftrife, and moleftation with those nearly related unto him, or have any affinity with him : in all demands this figure is good.

11278 In this house argues much gain to acrew \* \* unto the Native : from Lands, Houses, In-\* heritances, &c. oftentimes much gain un-\* thought of, or unexpected, as by things hid \* and obscure, &c. It also shews the family from whence he fprings to be noble, long-lived and durable : in all the demands this figure is good.

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#### The Temple of Wifdome. Book 2.

Signifieth great fuddennels and quicknels in all things, the Father is come of an indifferent noble race, but they be all cholerick perfons; the house and appurtenances thereof be fair and good, and the Lands, but they

fhall be fubject to tire, and they fhall be damaged by men of war fometimes, viz. by Souldiers both Horfe and Foot, there is no treature hidden, the City or Town is well populated with Souldiers, the end of the war fhall be good, for peace it is ill; the Father fhall die before the fon, the child is not legitimate, the money which was hidden is found and taken away, the place befieged fhall be taken through their own folly, in quarrelling among ft themfelves, the Ship fhall come home fafe, the perfon fhall live long in the place : this figure fignifies haft and is not evil but for peace.

This figure fignifieth loss of Heritage, in \* all things that ye can demand this figure is ill, \* but to fow the earth: yet it is good by water, \* the treasure shall not be found, the City is \* weak, and shall easily be taken, the Castle or

Tower is not fair and they ftand by the water fide; the brother and fifter have not much money, the father is of long life, and the fon legitimate; it is good to buy Marshes; the ship shall come he me safe, the man shall not dwell long in the house: this figure is good for all things but for love.

> It fignifieth to be difinherited and driven from the effate of the Father, the man came of an evil off-fpring, the houfe is ill and ready to fall, wet and imcaky, the Town shall be taken if the other confent, the people be old Souldiers, subtile and deceitful, the Palace, Castle,

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Caftle and houfe be old, and much treasure hidden in them; the end of all things which ye demand is ill, but to buy aerable Lands, and to tuild houses: the son fhall die before the father, the mother is ill, yet the fon is legitimate; it is good to buy heritages, for they fhall be long enjoyed, he that is in the house fhall live there long, the fhip is heavy loaden, and will be long s coming; in all demands this figure is ill in this house, and so it is in the furth and fifth houses.

Signifies good luck and profperity in heritages, and that the treature hid in them fhall be found and difcovered, the family is good, and came of a noble extraction, the house is pleasant, and the places thereunto belonging recreative, and of much pleasure, because of

the groves, high Woods where the Birds warble forth their notes, and of the Gardens, Walks and green places where the Fairie Queen and her Ladies dance, by the Moon which thines through the tops of the high trees, and fortunates the place with pleafure ; the Palace and Caltle be very pleafant, with the fine works and green things that be there, there is much treasure hidden near the filver ftream which cules along its waves by the Palace walls, the river is full of fifh, the end of all dema ds shall be good. This house signifies the fubstance or riches of the brother or fifter, the fon is legitimate if the 5th, confent, the father is not dead, but doth make good chear, the thing enjoyed shall be flighted, the man in the house shall dwell but a fhort time there : in all the demands this figure is good.

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#### The Temple of Wisdome. Book 2.

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This figure fignifies the father to be poor \* \* & needy, he brother and fifter have no riches, \* the facher shall die shortly, the son is a ba-\* \* itard, the thip that be caft away in a ftorm, the \* \* waves have broke down the deck, & the guns have broke their tackles, and flaved out the

fides of the fhip ; there is no treasure hid, the Town shall be taken, and the Dams opened, and all the place deftroyed by the abundance of water : in all demands this figure is ill and fignifieth death and blood fhed.

gnifics good luck and profperity in heri-Puella figni es a good honest family, the \* hufe is pleafant and fine, the City is fair, \* \* but if it be besieged, it shall be taken, because \* there be more beauties, viz. Ladies and Gen-\* tlewomen, the men of war; there is no trea-

fure hidden but near the water fide, the brother and fifter have good store of money', the father shall live long : this figure is good in all the de-mands.

It is good to vifit the father, for he is fick \* \* or dead, and if he be not dead, he will cause \* do fomething to be written, the house is good, \* the Town shall be taken, or yeild by compo-\* \* fition the Souldiers be wife, the Palace, Ca-

file, or Tower is not very fair but it was builded by Artifts in Geometrie, the treasure hid shall be finely found, the father shall die before the fon, the Ship shall come fafe home, the brother and fifter have but little money, the party that lives in the house or Town, shall not live there long: in all the demands this figure is good.

Shews

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Shews much labour and forrow to the Querent, a confusion and walte of his patrimony, lois in Lands, Buildings, and all kind of Edifices, trouble and anxiety in the life or lives of his Ancestor or Ancestors, loss of estimation and credit.

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# CHAP. V. schendred W. Standor Both Stand

Of the fifth House, and of the Demands therein contained.

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Ere in order cometh the 5th. house, which is called the Succedant of the Angle of the Septentrional, otherwise called the Good Fortune, doth contain properly the fignifications of the demands which may be made touching a child, to know whether it shall be small or great of stature, and touching his birth whether he be legitimate or a bastard, of good nature or ill.

2 The substance of the father whether he be rich or poor.

3 Whether it be good to eat and drink.

4 If it be good to put on new cloathes, if they be good and shall last long.

5 If the promile made to a person shall be performed or not, and whether it be true or false.

6 Whether the Meffenger shall come quickly and what news he shall bring, and also what is contained in the Letters.

Book. 2.

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7 If the earth shall bring forth plenty of fruits, and whether they shall be good or bad.

8 Likewise the figni cations of all pleasures, as to kils, fing, dance, banquet, and play on all instruments of Musick.

9 If one shall have children.

32

10 If a woman may conceive.

II If the Querent shall have children be he man or woman that asketh.

12 If a man shall have children by his wife, yea or no, or of any other woman whom he nominates.

13 Whether the is with child or not.

14 If with child of Boy or Wench.

15 It a woman do conceive wich child of more then one.

16 How long the woman hath been conceived.

17. Of the time when the birth shall be.

18 Whether the birth shall be by day or night.

19 Whether unity is like to be between the infant and Parent.

20 Whether the Town befieged be taken or not.

31 Whether the party which is on the way shall be in danger to be robbed, and whether the ways be not dangerous by reason of Theeves.

22 If the Son be fick, dead, or taken prisoner.

23 Whether the Book which one would read contains things good or bad. These be the Questions contained under this house, the which ye shall judge according unto the fignification of the Rulers Idea's and their figures, and you have in the first Book their nature and power, and here they follow in order : you must remember first the Rulers and Idea's and then judge the figures in the houses.

When

The Temple of Wisdome. Book 2.

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When you find Fortuna Major in the fifth house, it denotes few children, but those of \* much honour and Renown, Besides he de-\* clares the respect and reverence the child shall receive from vulgar people, and the honour

and dignity he will receive from Eminent Perfons : but if it be with pure Rubens, Carcer, or Triffitia, the children dye if he be with Acquisitio or Letitia, the children may live and will attain a splendid estate and credit in the world, and the party shall be accompanied with the choylest delights, in a word, this Figure is good in all the demands, and better then all the other, because Sorath, and Verchiel rule this house in Fortana Major.

Populus in this house declares the Native or querent to journey often, and to go on divers \* \* Messages, and Embassages, gives him honour \* \* from the vulgar people and fignifies, that he \* \* shall have many children : he will be much gi-\* \* ven to company keeping, and all kind of voluptuous courfes, principally revelling, and haunting Tavens and Ale-houfes.

In this house portends either no Issue to the querent, or the death and destruction of \* those he shall have, and while they live, they \* \* shall prove crofs and disobedient, bringing \* \* much forrow and trouble of mind unto him: \* he deftroys the querents pleasure, and ftirs up contentions between him and Messengers or Embaffadors, and prefages or averie or crois fortune in a'l his Negotiations.

Declares

#### The Temple of Wildome.

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Declares many Children, and those duti-\* ful and obedient to the Native or querent, and he thall be bleffed in them: they shall \* prove honourable and ingenious, and receive Applause and commendations from all per-

fons, he Augments the querents delights and pleasures, he also shews many friendships and Donations of Consequence unto the Native or querent, chiefly by some arduous Messages or Embassages, he shall perform, and probably thereby attain unto an eminent degree of Honour : in all demands this figure is good.

Portends unto the querent but few chil\* dren, rather a spurious and illegitemate Issue,
\* by which he shall receive much forrow, grief,
\* vexation and trouble, It also the wes much
\* loss and evil to ensue unto him by reason of Libidmeus and prodigal course, playing
and gaming and following ill company this figure is ill in all the demands.

Signifieth that the child fhall be of ill Nature and loffe of Heritage by Art, the fick perfon fhall amend, the woman with child fhall have a Son, but fhe fhall be in danger sof death it is not good in cafe of eating and drinking the promute fhall not be per-

\* \* of death it is not good in cafe of eating and drinking the promife fhall not be performed, the Meffenger fhall come quickly, but he fhall bring ill news the Letters speak of challenges and quarrels about a Woman, for pleasure this Figure is ill, unless it be for Wantons, and Bawdyhouse-Keepers at the Hand in Placker over against Strand-Bridge without Temple-bar, for them it is good, the house is ill and dangerous: Vagabonds and Scorpions lye in the way, the Son is neither dead nor taken

pri-

Book 2.

prifoner, but he is very fick, the Child is a battard, to buy and fell new Garments it is ill, the year is good and great, aboundance of Corn, it is ill for Trees and Plants, the Books are ill and full of idle Complements and Love toyes : this Figure is ill in all the demands, and fignifieth many Children, but they shall be all bad.

In the fifth boufe, fignifies the querents \* \* Children to be Ingenious and apt for fludy : \* \* makes the Native honoured of Eminent per-\* fons for his Clerks-fhip Ingenuity, or skill in \* \* the Mathematicks, he may prove Secretary to fome honourable perfon, by which he fhall

eain much moneys and credit; he will delight himfelf in curious Arts, and neat and admirable inventions, in which he will excell.

This is not fo good as Fortuna Major, but it is indifferent good in Autama, & fignifieth that the child fhall be a man of honour, victorious over his enemies, and liberal, and he hall have many children : It is indifferent good in eating and drinking, the promife

fhall be performed, the Meffenger fhall return quickly, and the news that he shall bring shall be of War, or of ger; for pleasure there shall be small joy, or hearts ease, it is sllto remain in the house because of small gain, the woman with child shall have a Daughter, and escape death very narrowly, the Commons of the Town be ill, if the Castle be besieged it shall be taken, there be many Theeves by the way, and therefore it is not good to go into the Countrey: the son is sick, but he shall escape the disease, and come home safely, if the tenth agree, the child is a bastard, it is good to buy land put on new cloathes, for they shall endure but a while; the

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#### The Temple of Wildame.

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year shall be good and pientiful, but ill for Trees, the books speak of wars, and anger; this Figure is inditferent in all the demand, and signifieth few children.

This Figure figm fieth to have few children, \* but they fhall be of good nature and complexi-\* on, and not long of life; it is better to drink \* then to eat, the promife fhall not be kept, the \* woman is not with child, but hath fome Lump in her. In all demands that may be propounded this figure is ill, unlets it be for voyages, and whentoever you make a Figure for any demand, and find this Figure in this houte, it fignifieth that Letters fhall come from fome place, the which fhall fpeak of things

of water, or of a voyage, it fignifieth many children, but they shall all dye.

This Figure fingnfieth forrow, heavineffe, \* \* unquietnets, poverty, and ill fortune hereafter \* \* to come to the child; the Letters which come \* \* fpeak of heavy things, as of a Town befieged, \* or of other mifhaps and inconveniences; the woman with child fhall have a fon, fo that the tenth be Mafculine, and the fhall have a great and long travel with danger of death, this Figure is ill in all demands, and fignificth manychildren.

Signifieth perverse children, and degene-\* \* rate from vertue, it is ill touching, eating, \* and drinking, and especially of red things, \* the promise shall not be kept, the Messengers \* \* shall bring Letters which make mention of

War, Duels, or challenges; this Figure is ill in all things but to fow the ground; the woman with chail thall have a daughter, but it thall furely dye.

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Book 2.

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She fignifieth profperous children, it is alfo good to eat, and to drink, and for all Mirth, and pleasure, the promife shall be kept, the Mellenger shall come home fafe, and at last shall bring good, peaceable, and loving news, it is good to woo, kifs, fing, dance, and play

on Instruments of Musick; the child is a bastard, there is no Theefe in the way; the Woman with child fhall have a Wench if the four Angles confent, to buy and put on new cloathes it is good, and fignifieth that they shall be rich, neat, and fine : the year shall be good, and abound with great flore of all forts of fruits, the Books teach how to Woo, Court, Sing, Play, and Dance with Ladies; in all demands this Figure is good and fignifieth few children, but they shall be very fair and lovely.

Signifieth that the woman with child fhall have a son, and whensoever you do project a \* \* Figure for a Marriage, and find this Figure in \* this house, be sure the Marriage shall take \* \* effect. This Figure is mean in all the Demands, and fignifies few children.

Signifies prosperity, good luck, and the ad-\* vancement of honour to the child by his good \* \* nature, the woman with child shall have a fon \* \* which shall have great honour and reputati-\* \* on in his life; for all questions this Figure is good as to buy and put on new cloathes, and for the fruitfulness of the year, and consequently this Figure is good in all the demands, and noteth to have few children.

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#### The Temple of Wisdome.

Book 2.

In this houfe frees the Native from many \* \* troubles, calamities, and dangers, and gives \* unto him many children, and those long lived, \* and very fortunate, the Native receives \* fome publick employment or Office, gains much thereby, he is delighted with much civill recreations and pleasures.

In this fifth house doth either deny Issue, \* or else portends the destruction of the Que-\* rents children by violent deaths; much ciuel-\* ty, and adversity while they live, makes them \* crots, vexations, and disobedient unto their

Parents : It destroyes the Querents pleasures and delights : Judicates much evil unto him to proceed from vair, irregular, and voluptuous courses.

#### CHAP. V.

## Of the fixth House, and its Questions, viz. of fick-. ness, Servants, Small Cattel.

E Very thing is known to receive vertue from the Idea's and Rulers of the world, and they receive their power from God, and incorporate it into the twelve parts of the Earth, and the fixteen Figures in the Annua', monethly, and daily motions of them; This being called the Cadent from the Angle Septentrioral, which properly imports 'A moreous or Revolution of Figures good or evil in houses; but this is called ill fortune, and containeth these Queftiens, which may be made upon fick perfons and difeaies,

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les, whether it shall be long or short : and of which of the four Humours it cometh : and if the Patlent shall be quickly whole, or lose any of his Limbs by that Difease.

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good or bad, and in what day, and in what hour.

3 What part of the body is afflicted.

4. From what caufe the fickness is, what part of the body the Houses fignifie, and their diseases; Diseases fignifieth by the Idea's, by the Rulers in the first Book, and by the Figures in this and the third Book.

5. If the Difeafe be long or fhort.

6. If the party be fick of whom the question is demanded.

7. Cause of the Disease, inward or outward.

8. Of the quality and nature of the Difeafe.

9. Whether the Disease be in the right or left fide.

10. Whether the Disease be in the body, or mind, or both.

I t. How long ere the fick thall recover.

12 Whether the Phylitian be a Learned man you would go to, and if good to take Phylick.

13. If it be good to visit a sick person.

14. Whether it be good to remove the fick perfon from the Hospital or Chamber where he is to another A re which is in another place.

15. This house containeth the demands which may be made upon small beasts, as Sheep, Lambs, Goats, Hogs, Conyes, and su hlike small beasts, and whether it be good to buy or sell them.

16. Whether the beaft lost, shall be found and who is the Theef.

17. It containeth also the demands which may be made upon men of low condition or effate, as Laborers,

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#### . The Temple of Wisdome.

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Masons, Carpenters, Butchers, and Porters of London, or any other City.

18. Also over all things strayed and broken, falle witnesses, Bawds, Whores, Sorcerers, and Enchanters.

19. Also over fear, and fright, ihame, poverty, and lack moke and darkness.

20. As touching the members of man, it containeth the demands which may be made upon all the Noble parts of the body, the heart excepted. These be the principal demands which you must judge according to the fignification of the seven Lords of the Earth, the twelve Idea's, and the fixteen Figures, according to former Rules put in order.

Fortuna Major in the fixth, thews lofs in \* \* fmall beafts, many perturbations and troubles \* \* from fervants, although in tome things they \* fhall be friendly and ferviceable to him, he de-\* monftrates many long, and Chronical Difeafes;

chiefly those of the mind, if Puer or Rubeus be in the Ascendant, the Father of the Querent shall shortly dye.

Declares many fickneffes to invade the Que-\* \* rent, which fhall afflict the brain, Inimiciuias \* \* cum Malieribus, damna ab his, rix as cum con-\* \* fang ninis, yet if the thall be fortunate there, \* \* it thews health of body, much good from fervants and kindred, and gain by fmall Cattel.

He threatens Dolors, Griefs, and fometimes Imprisonments to the Querent, and divers

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#### The Temple of Wifdome. Book 2.

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remarkable mischeifs shall be, as it were inseperable unto the body. Danie in dodli . . . . .

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Acquisitio in the fixth house notes the querent to be g nerally healthful; And inti-mates him subject to very few diseases : he \* \* \* gives him great fortune in dealing in small \* \* cattle, his servants will be faithfull and honest to him, he shall be honoured of his family, and be bettered much by his fathers Kindred. fortunates, in his factor

In the fixth house presages unto the querent hot and dry difeates, if evilly aspected there, he vitiates the body either with crookedneis or lamenesse: he infortunes him both in his Servants, and in small beasts, if hebe in & \* 1 of Puella Albus or Conjunctio : the querent proves an excellent Phyfitian.

> Shews much loffe and damage from Servants, chiefly those of the female fex : his Difeases will be but few : but those that are, will be caused be venerous courses : he will be impotent in (yet extream earnest after)

the Art of Generation ; If he marry, his wife wil be ignoble, inobedient, shamelesse : And if Amissio be in D or & of Puer or Rubens, she will prove Meritorious, but well disposed; and in good Aspect of Asquisitio, Letitia, then she demonstrates one of excellent conditions; and allo denotes much gain unto the querent from Servants and all kind of small beasts, and will be honoured of his father,

In the fixth denotes the querent to libidinous couries, and to be deceived much by \* women, If he be in Afpect of Carcer Tristi-\* tia, Puer and Rubeus, he portends unhappy diseases unto the querent, and many times a × violent death, general Imprisonments and damage from fervants.

In the fixth house, declares good, and faithful, and honeft fervants ; portends health of \* body, and a good Conftitution, or that very few diseases shall assault the querent ; He will be fortunate, in his fathers Kindred and in beafts of the imaller fort.

When in the fixth house ye find this figure called Fortuna, it fignifieth that the fervants and subjects be true unto their Master, but the Servants shall be fick in their fervice; it is ill to buy beafts, the witneffes be falle, for the Phifitian and to take what he prefcribeth it

is good, especialy to take Aurum potabile, and fuch good Medicines, fo that the 7th and 10th. do confent ; the beaft loft shall never be found : it is good for whores and Bawds, but they shall be in danger to betaken becaufe of their fear, and fhal not bave the money promited.

Signifieth that the fervants will willingly put forth themselves in their Masters busi-\* nefs, and do it with great diligence ; it is ill \* to buy and fell cattle; the fick perfon fhall \* be in danger of death if the 8th confent × thereunto, it is ill for the Phyfitian, or to take Medicines; The witneffes have falfly deposed, tle Baid doth mock and will not do her endeavour, where the is worthy to have ten thousand kicks for her Signi-Labour. b.G Original from

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#### The Temple of Wisdome. Book 2.

Signifieth disobedience and naughtines in \* \* fervants and fubjects, and that they shall be \* \* floathful and fickly in their fervice, the fick \* \* person shall die so that the eighth confent, \* the witneffes have fworn falfly; it is ill to buy beafts, for the Phyfitian, or to take Me-

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dicine, and in all things which ye may demand in this house this Figure is ill, but for Bawds, for their sted, and perpissed matters will go well.

Signifieth the fervants to be good at work, \* fure and faithful; it is good to buy beafts, \* \* the Patient shall have none other difeases, but \* \* shall quickly amend : sometime the fickness \* \* cometh by over much reft or penfively for fome thing ; in all other things which belongs unto this house this Figure is good, except for Bawds, shewing they fall be falfe.

Signifieth no good luck touching fervants, for they shall be in danger to be robbed or \* \* devoured by Wolves; the disease cometh of \* \* \* too much abundance and corruption of blood \* \* mixed with red choler, the fick perion shall die or be long fick, if that the first house and eighth do confent : in all the demands which ye may make in this house this figure is ill, unless it be to let a perfon blood.

It is very good in all the demands which may be made; touching fervants it is ill, for \* \* the fick perfon and his difeafe, came onely by phlegm and thought taking for Women: \* for all other things which ye may demand in \* this houfe this Figure is good, especially for Whores and Bawds, for their affairs shall prosper, it is alfo profitable to buy Beafts.

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## The Temple of Wisdome. Book 2.

Signineth that the fervants be meetly good, the fick perfon fhall die, it is ill to take Phyfick, and likewife ill for the Phyfitian, it is excellent good for Whores and Bawds; in all other demands this figure is ill, but to buy fmall cattle, for which it is good.

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Shews that the Querent shall be afflicted with many mischievous diseases, and croffed, plagued, and perplexed with evil conditioned servants, the Beasts shall be stolen or eaten by Wolves, or Foxes, Badgers, or such like

Beasts, the Party shall have a Feaver and many other difeases, and be in danger of death if the eighth and fourth consent: it is ill for the Physitian, and to take Medicine, and for all other things, for Whores and Bawds it is ill, for they are deceitful.

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# CHAP.

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Original from THE GETTY RESEARCH INSTIT CHAP. VII.

Significations of the seventh House, viz. of Marriages, Enemies, Wars, Law-Juits, and Contracts, experimented by Sir. Chr. Heydon: Questions of Fugitives and Thefts, and according to Cardans experience are presented here, which are true in Astrologie, and as certain in this Art of Geomancy and Telesmes.

Y Ou must observe the seventh house, which is called Kara Sons, because the Sun passeth into the opposite Region to us, and leaves us, and falls into the Occidental Angle which Kedemel rules, and her Idea Zuriel, which in Puella govern the seventh part of the Earth, which containeth properly and naturally the fignifications of the Questions and Demands which may be moved on the contrary of the demand of any perfon.

2 Of Marriage, whether it shall take effect or not.

3 What shall be the occasion or hindring the Marriage.

- 4 Which love or defire it moft.
- 5 Whether a man fhall marry.
- 6 The time of Marriage
- 7 How many husbands a woman thall have.
- 8 From what part one shall marry.
- 9 What manner of perfon he or she is.
- 10 Whether the man or woman be more noble.
- II Who shall be Master of the two.

12 Whe-

12 Whether fhe be rich or not.

13 Whether the Marriage be ligitimate.

14 How they shall agree after Marriage.

15 Whether a man or his wife shall die first.

16 Whether a Damofel be a Maid or not.

17 Whether a woman be honest to her husband or not.

18 Of a woman whether the trades with any but her husband.

19 Whether a woman is honeft.

20 If ones Sweet-heart have a Lover besides himfelf.

21 If a Marriage shall be perfected to the content of all parties or not, and who will be grieved.

22 Whether the child conceived is the fon of the reputed father.

23 VVhether a woman living from her husband fhall be received into favour, or live with him again.

24 VVhich of the two that play at any game, or lays any wager, shall win or lose, either at Cards, Dice, &c. Cock fighting, Horse racing, Calting of Lots, Chefs, Tables, Bowls.

25 Of two Battels ready to fight, of Ordnance on both fides playing, and their Horse and Foot in hot fervice : on both parties, and in equal strength and number who shall get the victory.

26 If the Companion appointed to you be a good man or a bad.

27 If there shall be war upon the last Proclamation Rubens ascending, Fortuna Minor in the tenth, with Cauda Draconis in the eleventh, &c.

28 If the man be wife and of a good understanding.

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29 If

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29 If the friendship between two perions shall continue.

30 If the agreement made between two persons shall continue.

31 The place where the servant fled, Beasts strayed and things lost are.

32 How these things were lost.

33 VVhether the Cattle or other things bestolen or not.

34 VVhether the thing miffing fled of it felf.

35 Of Beafts strayed, or fugitives.

36 If the Beafts are loft.

37 If dead or alive.

38 If in Pound or not.

39 If the Cattle or things loft shall be found or not.

40 How far off the thing loft is from the owner.

41 In what place, which way are the Beafts stoled or strayed, in what ground.

42 VVhether the fugitive shall be taken.

43 How far the fugitive is.

44 V Vhether a thing stolen shall be had again.

45 If a thing be ftolen or not.

46 If it be loft or ftolen.

47 VV hether the Thief be young or old.

48 VVhether the Thief be man or woman.

49 If more then'one Thief.

50 Of the cloathes of the Thief.

51 Names of Theeves, or men according to Art.

52 VVhether the Thief be of the house or not.

53 Stranger or Familian.

54 Whether the Thief be in the Town or not.

55 Where the Thief is, gone rowards what part.

56 Of the house and mark of the Thief.

57 Dore of the house, tokens of the Thiefs house.

58 Whe-

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58 Whether the goods be in the cuftody of the thief 59 If he carried all with him.

60 Place where the goods ftolen are.

48

61 If loft or stolen, in what part of the house.

62 The form or likeness of the entering of the house.

63 What is stolen by the second or tenth house.

64 The quality of the goods stolen.

65 If recovered, in what time recovered.

66. Whether the Thief shall be known or not.

67 Whether the Thief be suspected of the owner or not.

68 If it be the first fact the Thief did.

69 Experienced Rules of Battel, War, or other contentions.

70 If one shall return safe from war, or a dangerous voyage.

71 What will enfue of the war between Spain and France.

72 If the agreement made between England and France shall continue.

73 If the agreement made between parties shall continue.

74 If neighbours shall agree.

75 If good to remove or flay in any Town or City.

76 If Hunters shall find or take their game that day or not.

77 Of a Law-fuit or controversie betwixt two who should do best.

78 Of buying and felling commodities.

79 Of Partner-ship.

80 Whether a City, Town, or Cafile befieged, shall be taken or not.

81 Of

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81 Of Commanders in Armies, their abilities and fidelity, &c.

82 If two Armies shall fight.

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83 If the Querent have open Enemies.

These be the principal demands and questions which be propounded in this house, you must remember the *Rulers* and *Idea's*, and then judge as ye shall find by your figures.

When you find this figure called Fortuna \* \* Major in this houle, he declares many controverfies between the Querent and the Magiftrate or perfon in authority, and much evil hall come unto him thereby ; in his old age, or declining years he will be honoured and renowned, and may have a noble and vertuous wife, although in his younger days he will be in peril and danger both of the lofs of his reputation and eftate by the means of Harlots and lewd women.

Portends forrow (or death fometimes) to \* \* the Native in his younger years, or unplea-\* \* fant travels in another Country, and if fhe \* \* be in the ill aspects of the Infortunes, he may \* \* be in danger of a violent death, but if she be in good aspect of Acquisitio, Letitia, or Puel-

is, and Miffio, the Querent will receive many advantagious profits from women, he will marry more then one, and his wife or wives shall be both fair and rich, and he will be much honourable in his old age; but if she be unfortunate of Carcer, Triffitis, Puer, or Rubeus, the Querent rarely marries but follow: corrupt and lewd courfes, fuch as he will receive difeates, fcandals, and difgraces from, and may repent too late.

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Being in  $\sigma$  to the Afcendant he fhews much danger unto the life of the querent, and many noxious, or hurtful diffempers to invade him; it also exposes him to many violent and dangerous falls, much forrow, many difficulties, vexations, and troubles in Marri-

age, oftentimes it imports a separation between the Native and Wife; alwayes a most miterable Marriage and fit to be pitied; he portends many Diseases in the secret parts, and Fistula's, and the Hemorrhoids in the Fundament, strifes, quarrels, and contentions with publick enemies.

Declares the querent to be victorious over \* \* his publick enemies, thews an honourable marriage, and much joy and pleafure with his \* Wife; many times the querent gains a great \* eflate, however a vertuous, honeft, wife, difcreet woman, whofe price is above Rubies: he declares much happines and pleasure unto the querent in his latter dayes.

> Declares many perturbations, quarrels, ftrifes, contentions, controversies unto the querent, he will often be engaged in broyles, and thereby be indanger of stabbing, or being murdered, *Probatum est*; he will per-

ceive many of those which he doth esteem, or bath esteemed as friends, to turn the most Malignant enemies unto him, he will be propense to soolish, and prodigal courses, and to sollow the humours of idle women, and spend his estate and strength on them, perhaps ill rewarded for his labour; it also imports many bickerings, and quarrels betwixt him and his Wise, many imprisonments, and torments, he will be also of a short hie, unless Acquistion, Letitia, Amissio, or

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Book 2. The Temple of Wildome.

or *Puella* prove adjuvant unto him, and may probably end it in his Peregrination.

Signifieth that the open enemy is ill, but he \* is of no great power, and each thing that he \* doth, he doth it with an anger and ha-\* ftinefs, but his anger is foon paft, the party \* \* fhall lofe his fuit, the party fuspected is the

Theef, and hath ftollen the thing; the fugitive will not be taken, the woman married will be a Whore, the man is of an ill will, he shall lose at Dice, and Cards, and other fports: The Hounds will lofe the Game, and spend upon a cold scent, & it falle ; the Marriage will quickly take force, but to no great profit to the one part, or unto the other; for Warit is ill, the Wife loveth not her Husband well, but hath company of others then he, the Maiden is no Virgin : the " Woman loft will not be found, the man shall go to war, but not profit much thereby ; there shall be no great feats of Arms done, but only affaults and skirmifhes, the Accord shall not long last betwixt Kings, Princes, or Lords, because they are not faithful, the party hath no wit but to do harm, the Theef is not of the house, but is run away, the thing lost shall not be had again: There will be no accord in all the demands which you may make in this house, this Figure is ill, but for Bawdery.

Stirs up many quarrells, and controverfies \* \* betwixt the querent and great and eminent \* \* women, if he be there in  $\mathcal{S} \Box$  or  $\mathcal{S}$  of Car-\* cer, Trifticia, Paer, or Rubeus, then many \* \* publick enemies will arife against him, by whose means, and accusations, and crosse-

grain'd informations he may incur the sentence or cenfure of a Judge or chief Magistrate, and to suffer im-

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# The Temple of Wisdome. Book. 2.

prisonment, or exile, his wife will be in much prejudice and danger, and he will follow very ill courfes.

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or hive

Denotes very few cnemies, but portends \* \* much good from women, and that he fhall \* use their companies, and delight therein; it \* alfo denotes great Riches with a Wife, or \* Wives, and thews her to be of an honest, prudent, and excellent carriage, and behaviour.

Signifieth that the enemy is wicked, and of \* an ill heart and affection, ftrong and migh-\* ty, and intendeth much harm ; the Plaintiff \* \* Thall win his fuit, but not without great pain, \* \* travel, and diligent foliciting; the Theef is fubtile and crafty, the Fugitive will not be found, neither return again ; the woman is cholerick, the marriage will not be for the fmall profit that cometh thereof; the man is ill minded, the Gamester fhall lofe, we fhall have Wars; the woman hath to do with more then her husbrnd ; the Maid is no Virgin!: the woman or thing fost will not return again, the woman is not very rich, the man shall go to war and have the victory, he hath good judgment in war, and how to fight, the Theef will not be found, neither the thing loft : the peace made between two parties will not long continue : In all things this Figure is ill, but for wars and women.

Signifieth the enemy is feeble, and of fmall \* power, the Plaintiff fhall win the fuit, the thief is crafty, the Fugitive will come no more, for marriage ie is ill, the man will put away his wife, and be feparated from her, the Gamefter fhall not win much, the Maid is no Virgin : In all the demands this Figure is ill, but for voyages by water. Sig-

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Signifies the enemy is strong and mighty. \* \* and is ill minded, and will be avenged over \* \* all his Enemies, the fuir is in hazard to be loft, \* \* the Thief or Fugitive will not be found, the Wife and Lemon be good, and use them-

felves Loyally, the Marriage begun shall be ended, the party hath a very ill affection, the Gamefter shall win, but it shall be by deceit : the Maid is no Virgin, the wife loveth her husband, and the Lemon her friend; the man shall go to war and have the victory, and when he hath taken his enemy, will let him go again : the perfon hath good understanding, and is of great enterprize, the Co-partner shall do his work well, the Thief is in the house, and the thing is there hidden : The love is feigned, and deceit is in it ; the friendship or agreement made shall last long, fo that the tenth confent in all things, this Figure is ill, but to keep a thing fecret, it is good.

Signifieth but small force in the enemy, and \* besides he is noble; the Plaintiff thall obtain his fuit, the man is not robbed : The Fugi-\* \* \* \* tive will not come home again : It is good for \* \* a wife, marriage, and for a friend : If you

make a ligure to know how your Mistrifs, Wife, Lover, or Lemon doth, this Figure in this place fignifieth that the weepeth for the great affection, he or the beareth to the friend absent; the Gamefter shall not win much, the Marriage is indifferent good, to that the eighth and tenth confent, there will be no War, but peace : the Maid is a Virgin, the Wife or Faramout loveth none but her Husband, or friend, and them they love heartily; the woman is pretty rich, the Companion will nie bimself well and faithfully : the thing follen will be recovered, and he that keep-

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### The Temple of Wisdome. Book 2.

eth it, doth it but in jeft and paffime : the agreement newly made will not last long, this Figure is indifferent good in all things.

Signifies the enemy to be very angry, but he is of fmall power, he mindeth to kill his enemy, or elfe to deftroy him by poyfon or water, if he have a handfome opportunity the Plaintiff fhall lofe his fuit; there were

many Thieves at that Robbery, the Fugitive will never return: it is ill for Marriage, for the Husband will run away from his Wife and forfake her, by occafion whereof the woman will deal with other men, there will be much debate and firife in the gaming; it is ill for War, for there will be lofs and no profit; the Maid is no Va gin, and hath but fmall fubflance; the friend loveth not his friend, the Companion is not good, the man fhall go to War, but it fhall be to his lofs, the party is dull spirited, and hath but fmall underflanding or experience, but in the Water and Wells; this Figure is ill in all things, but to fink Wells, and Pumps, and draw waters from place to place.

Significth in this house that the enemy hath no mind to work difpleasure unto the other, the fuit shall have good success, the person is not robbed, the Fugitive will come home again, it is good for a woman, a Lemon, Mar-

riage, and play: there will be no Wars, but firm peace, the married woman and Lemon fansie others then becometh them: this figure notes true love, the woman or Lemon loft will come again: the perfon can play well upon Musick, the thing loft will be found again, the agreement shall be made and last long; the woman is with child by another, and not by her husband

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husband; this figure is good for all things, but wars. Demonstrates the enemy to be feeble in his reins, and secketh daily to come to an agree-\* \* ment, the querent shall obtain his fuit to his profit, fo that the tenth confent : It is for marriage good, and better then all the other, \* \*

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for it alwayes fignifies the perfection of it; the Thief that is suspected hath imbezeled the thing loft, and he shall be taken, and in danger to be hanged, the fagitive will not return, the woman is honeft : If the figure be made to know whether he shall marry. the party, it fignifieth he shall enjoy his request; the Gamester shall win, the Wife setteth little by her Husband, 'or the Lemon by his friend, the Maid is no Virgin, the man is wife, the Companion is good and faithful : the Thief is one of the house, and the thing loft will not be found, because it is out of the house : in all things this figure is indifferent, but for War, for which it is ill.

Portends many publick enemics unto the \* querent, and many Prodigious Calumnies, Scandals, and difgraces from them, and that \* constantly, but it portends their destruction \* \* \* also that scandalize; it declares a cross and

unhappy marriage, alwayes brawling and contentions between the querent and his wife, never quiet, continual discontents, and murmurings, jealoufies &c. many times separations; it denotes also the death, or diffolation of the wife, or wives: Let no man marry without the Artifts advice in the choice of a VV fe, least he unhappily do repent the bargain.

The Tables of Letters, of Names, of Numbers, you shall find in the third Book, where we teach you

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also how to judge all manner of Questions past, prefent, and to come, as you find their Natural fignifications in the twelve Houses.

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# CHAP VIII. Of the eighth House.

DALLAGLORIANDAOS fays this house is unfortunate, he calls it 'Eminanaoose, because it is the fuccedent of the Angle of the Occident, and fignifieth blackness, and death, and all evil; it containeth naturally the Questions and Demands, which may be made and propounded upon the fickness or death of any man, if he shall live lon, or dye quickly.

2. Also to know whether he shall dye within a day, moneth, or year.

3. If a perfon fhall dye a good death, or elfe be flain.

41 If the absent party be alive or dead.

5. VV hether one absent shall return, or not, and when.

6. The time when he fhall return.

7. Of the death of the querent, or space of his own life.

8. VVhere, or about what time the querent may die. 9. Whether the man or wife shall dye first.

10 What manner of death the querent shall dye.

11. Whether the portion of the wife will be great, or cafily oqtained, or if the woman will be rich.

12. If one be affraid of a thing, whether he shall be in danger thereof, or not.

13. If a womans husband at Sea be alive or dead.

14. If the querent shall have the portion promised.

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15. Whether shall dye firit, the Father, or brother of the querent.

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16. If a man be flain, who killed him.

17. Who shall inherit.

18. Who is the fecret Counfeller of your enemy, or of your wife, or whether the doth keep faithful company or not.

19. Alfo the demand which may be made upon fright, or fear of harm to come, as by fire, burning, or shedding of blood.

zo. The gain or profit he hath gotten that was ablent,

21. How one shall thrive in a strange Count y.

anything to keep, will reftore it again or not.

23. Whether he that hath given his money to ufury fhali gain thereby.

24. After what fort shall the good or harm come to you, that you shall have.

25. If a place be haunted with evil spirits of any qua. lity, or order, how to drive them away.

26. The parts of mans body, the Rulers, Idea, Figures and Houfes fignifie, are largely treated of in the first Book, in a Table demonstrating that this house contains the questions which may be made concerning the principal parts of man or woman, *Rubeus* naturally rules this house.

Declare loss of estate and riches, by the means \* \* of perfons in Authority; many dangers unto \* \* the life of the Native, but he shall escape if he \* be with Acquisition and Puella, if he be evilly be-

\* held of Puer, Rubens, Carcer or Tristitia in watery places of the Earth, the querent will be

drowned, or in danger of water in the Westpart, loss and destruction attend him from Thieves and Robbers ; in

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the South part, danger both to body and estate by fire: in the East part of the figure and house, it threatens hangings, cruel torments in prisons, and many times death unexpected.

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Demonstrates many evills and afflictions to \* \* happen to the Querent from perfons of emi-\* \* nency and renown, and he shall suffer impri-\* \* fonment, if not a violent death, by reason of \* \* false testimonies, Counterfeit Knavish tricks

and devices, and if the Malevolents alflict him there, he will be drowned, or in great peril of water : Siverobene fuerit constituta, bareditates condonat mortem facilem, vitamque longam ac fanam, (i.e.) but if the shall be well constituted and affisted by the benevel int aspect of Acquisitio or Puella, the Querent shall then get possessions, and inheritances, his death shall be easie, his life long and healthful.

If Carcer be in the eighth house in compa-\* ny or aspect of Acquisitio or Puella, he de-\* clares unto the Native Lands and Heredita-\* ments from the death of some friends or relations, chiefly if the be by day, but if he shall be there in aspect of Puer or Rubeus; in isl company, it shews unto the Querent, or he that is

born, much sorrow and affliction, and many times threatens a violent death.

In this house is an argument of long life un-\* \* to the Querent, and denotes that when he expires, it shall be by a natural death; it \* gives him also in his life much gain by the Will's and Testaments of perfons deceased; in a Nocturnal Geniture, it generates many

firifes and evils, by which the Native will fuffer, it porte d: much lofs of goods, if with ill company and afpect. Digitized by

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In this house, and Foriuna Major, Fortuna 1110 . 3110 \* Minor, Populus, or Via, in any of the four \* Angles, fhews danger of a violent death, de-\* \* fects in the eyes, wounds in the hands and feet, it threatens lofs of goods, and poverty to enfue unto him, many croffes, troubles,

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and vexations, and this when he is in ill company and afpect; if in good company and afpect, many of those evils will be abated, at least the violence of them ; yet will the Querent have quarrels and controverfies with fome perfonsabout or concerning riches, as Legacies, gifts of dead men, &c.

In this house very feldom giveth marriage, \* but generally denies ; yet if the Querent mar-\* \* ry, as sometimes it may so fall out, the will be \* a Widow he marries, and rich, and one that \* will bring him great ftore of wealth, he will gain other ways by dead folks, his life will not be fhort, nor will his death be violent ; if Pnella be afflicted by ill company or aspect, it shews the troubles and adverfities of the Natives mother, and that fhe shall die before him, it shews also the danger and peril of his wife and children.

Denotes an augmentation of the Natives fortune by his proper industry, about the Te-\* \* \* \* staments, and Wills, and Legacies of men de-\* ceased, and that his own death shall not be \* \* violent; yet unless Albus be affisted by the good company of good figures and afpects, he thall have many contentions and controverfies with his friends and neighbours, and if Carcer, Tristitia, Puer, or Rubeus afflict him there, he will be a lying, boafting, quarrelling, troublesome person, he will be alfo infortunate in the forementioned things, and come to an untimely end. . Ee 4 Pre-

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Prenotes a long and healthful life, and \* \* gives the Native inheritances, and honours, \* and gifts, and legacies, by the means of per-\* fons deceased.

When you find this figure in this houfe, \* fometimes it fignifieth the death of fome great Lord, and yet he fhall amend, according as the first, fixth, or tenth houses do \* \* content, the fickness shall not long endure;

the man shall have much ado about his inheritance, the party suspected for the death of the man hath flain him indeed; the woman is meetly rich, it is an ill man that counselleth the enemy and thy wife, the man needeth not to fear any thing at all, it is ill to drive away Spirits for they will not obey the Artist or Scholer: this figure is indifferently in all the queftions.

Signifieth the fick perfon shall die on this \* difeate if the fift and tenth content, the man \* shall not inherit, the Counseller of the enemie \* and thy wife is indifferent, the man in traffique \* shall bring nothing home, the wife and the Lemon be very poor, the man hath flain no body, and if he be in prison he shall come out to his praise : in all the questions which ye may propound in this figure is ill, but to find watery Spirits, and to eause them to avoid the place.

> Signifieth the Patient shall be more like to die then live, the Prisoner shall die in prison, it is for fuccession of heritages good, the man is still in a great fright, it is good to drive away spirits, the man shall die an ill death: in all things this figure is ill.

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In this houte the Patient inail not die of \* this difease, the man shall be some mans heir, \* the woman is meetly rich, and to be brief this \* figure is good in all things; and to flie in the \* air by the power of an intelligence it is very good.

Sign i es the man is or fhall be flain with a \* \* fword or itaff, the fick perfon is in danger to \* die if the other houses confent, the enemy \* \* and the wife bave ill counfel, the fickness will \* \* be fhort, the man is in great fear, the woman is not rich : in all things this figure is ill, and fignifies more hafte then good speed.

> Signifieth the death of the fick perfon if the tenth confent, the fickness shall not be very long, the man shall lose the fuccession and have no amends for the trespass, the man is in danger to die on the wheel, hanged, or

fome evil death, if ill figures be with it or afpect it, the father shall die before the brother, if the fourth and tenth confent, the woman or Lemon is not very rich, the party that is fulpected hath flain a man about a womans caufe, the woman hath ill company, he which counfelleth thy enemie and thy wife is an ill man and giveth no good counfel, the fear is nothing: for love it is indifferent good, but those that are procured against their wills do not love heartily, and it will not continue; the man in the strange Country shall lose all and bring nothing home; in a word, this figure is ill in all the demands.

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Signifieth the fick perfon shall die of this \* \* discase, the man in prison shall die by the \* Law, the man shall not inherit, but lose his \* fuit, the man is in great fear, the Gounsfeller \* \* of the Enemie and of the wife is ill, the father

fhall die quickly, the man abroad fhall not bring home much filver: in all the demands of this house this Figure is ill,

Denotes a lofs of goods, and threatens the Querent with a violent death : this is certain if Fortuna Major, Fortuna Mimor, Populas, Via, and the Figure in the first house are afflicted by ill company and ill aspects of the Figures of Zazel and Barzabel.

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# CHAP. IX.

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# Of the ninth House.

Ver this house ruleth Hismael and the Idea Advachiel in the Figure Acquisitio, it is the Cadant from the Angle of the Occident, otherwise called Oxds (i.e.) it containeth the questions and demands which may be propounded upon the appurtenances of any Temple, Church, Chappel, Monastery, or Hermitage, and is therefore called Domms Dei.

2 Alfo of the doings of Priefts, Religious perfons, their Surplices, upon Divine Service, as the Common-Prayer, and other Canonical Service, and of the Clerks place, and the Parfons preaching.

3 Also upon the Garments and Vestures of the Priest, Preacher, Scholer, and his Studie, the School and the Companions and Books.

4 Whether he which goeth to be made Priest shall have Orders or not.

5 If the man shall be rich in Benefices, that is to fay, if he shall have the Bishop ick, Abbey, Parlonage, Vicarage, or be Curate in any Church.

6 What estate shall the Scholer be of when he returneth, whether he shall be Doctor in any Faculty, or Judge in any Ecclesiastical Court, or a President, or a Counsellour in any high Court.

7 Of a Voyage by Sea, and the fuccels thereof.

8 What wind we shall have.

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9 Of him that taketh a Journey, whether good or bad. 10 Of the fhort or flow return of him that taketh a journey.

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II When he shall return that is gone a long journey.

12 The caufe of a journey, and fuccels thereof, and the length thereof.

13 If one shall profit in his knowledge, &c. in Chymistry, and Chirurgery.

14 Of ones Science or Wildom, whether it be true or not.

15 Of many perfons travelling, in what condition they are.

16 To what part of Heaven the Traveller had best direct his journey.

17 If a Parson shall obtain a good Benefice.

18 Of Dreams whether they fignifie any thing or not.

19 If Presbytery Chall Rand.

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20 If Independency Ihall Itand.

21 If Anabaptifts shall prosper or not.

22 If Episcopacie shall rise again, that is, the honest Protestant Religion.

23 If the Querent shall obtain the Philosophers Stone.

24 Whether the year shall be good and fruitful, and what things shall be plentiful.

These be the questions and demands which may be propounded in this house, for which ye may make figures, and judge them according to their signification.

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Fortuna Major in the ninch house thews the Querent to be Religious, of a fervent \* \* faith, a true and zealous lover of God and \* \* the Religion, and also of Religious men : his \* journeys will be many and profitable, he will × attain to great Ecclesiastical preferment and honours, chiefly if he shall be there with Acquisitio in good aspects of good Figures.

Denotes many long journeys by Land, or Sea Voyages, and the Querent shall have \* \* pleasure and delight in his peregrinations, he \* \* will be subject to many dreams and cogita-\* \* \* tions, and according to the Company the is \*

in, fo will the Querents inclination be, as if she be in the houses of Ambriel and Hamaliel he will be propense to Astrologie and the Mathematicks, if in company of Puella, unto Musick, Sculpture, and Poetry; in company of Puer or Rubeus, unto Military or Warlike affairs; in company of Carcer or Tristitia, he studies Chymistry or the Philosophers Stone, a thing that hath enriched many with blifs of this world; and if she be in good aspect of the Figures, the Querents without doubt knows the true matter of riches, viz. the red and white Elixar.

Portends much damage and lofs in long journeys, Sea Voyages, and Travels unto the Que-\* \* rent, makes him hated of Princes, ifhews him \* \* to be an absolute hypocrite or diffembler, makes him herecical, and guilty of great errours in matters of Faith and Religion, and

he will also be accustomed to terrible dreams; if he be with good company the Querent will be propense to the Mathematicks, and to Philosophy, he may prove an admirable Diviner or Interpreter of Dreams.

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Gives many Ecclefiaffical honours, dignities and preferments unto the Querent, makes h m fincere in his faith and profetfion, zealous and true hearted, his dreams will generally prove true, and he will be mighty fortunate and fuccefsful in Sea voyages and long journeys.

Makes the querent purely superfitious and frothy in his profession, unstable, vainglorious, and oft changing his Religion, never stable or fixed therein, his dream will be frivolous and false, and he much puffed up and conceited thereby, his journeys many and

crofs, he will prove a fellow full of infidelity, a meer Atheift; but in good company he forefhews many fortunate and honourable journeys, chiefly if he go about military or Church matters.

Portends the querent to be Religious, and one that lives in the fear of God, he may prove a Prieft or one that is conversant in Ecclesiaftical or Church matters, he will reap much honour and profit by many excellent inventions as he will be good at, his dreams will be filthy and polluted and fuch as may make him a perfect abhorrer of vices, he will be apt to lead a fingle life.

Declares the querent to be experienced in \* \* occult and obfcure things, and the choiceft \* \* Arts, as Aftrologie and the Mathematicks, he \* will prove very fortunate and happy in Eccle-\* \* fiaftical things, gives him many journeys, and those profitable unto him : but if he be in ill company then the querent is a frenctick fellow, a bragger and boafter of many things more then he can or ever will be the to perform, D2-

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Declares the Native or Querent to be Re-\* ligious, and confers on him Riches, and Honour by fuch means, his Dreams, Revelations, and Vifions (to fpeak like an Enthuliast) will for the most part prove true and certain, his Sea voyage will prove propitious unto

him, unless he be afflicted by the ill company and aspect of the unfortunate figures.

Signifieth that the man is of great Wildome, \* Doctrine, and Knowledge; the man fhall have \* the Benifice he pretends, but it is of no great \* value, the Prieft is an honeft man : the voy-\* age is long, but the man fhall return home with great profit; the Meffenger fhall quickly return, the Books and Letters make mention of the Acts of Kings, Princes, and great Lords; the Scholer applyeth his Learning, and fhall come unto honour; the dream is of Kings and Emperours, in all things this Figure is good, and fheweth a little Cholenickneffe.

Signifieth that the man shall not obtain the \* Benifice; it is good for a Scholer, the man hath \* dreamed of Drink or Water, or of Letters \* which should be brought unto him : it is ill \* for gain, and in all other things, except for

long journies, for in them it fignifieth that the man shall go safely without any danger or inconvenience, but he shall be long by the way, besides this, whensoever you make a Figure for any Demand, and find this Figure in this house, there shall a Messenger come quickly with Letters, making mention of a voyage.

Signifies

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Signifieth ill for the Church, the man \* \* Ihall not attain to the Benifice he hoped to \* \* have, unlefs the fourth and tenth confent; in Cattel there will be profit, for a voyage it fignifieth delay and ftaying, to learn a Science

Book 2.

it is good, and likewife for a Scholer, for by his knowledge in the fecrets of Nature, he shall be a great Doctor, the man shall be well efteemed, and of good reputation ; the Meffenger shall be detained by the way, the thip is in danger to be loft or taken : In all things this Figure is ill.

It is indifferent good for things concerning the Church, the man shall not have the Be-× \* \* mifice he sapes for, it is good for a Scholer, \* \* and likewife for a dream, fignifing that it is of things merry, pleafant, and recreative, as XX

of some green Abours, Gardens, or Meadows, for religious perfons it is good, and fignifieth that they ferve God; it is good for a journey and the company therein, for profit and gain it is meetly, the man from home thall return quickly, and to thall the Ship on the Sca; to fing, dance, and to learn thefe, and to play it is good, and in all other Demands this Figure is very good.

Is very ill in all the Demands, but fuch as concern Water-works, Robbing, Rifling, \* \* ipoyl ng, and fuch other like, to the which it \* is good, on fuch wife, that if you make a \* \* figure to know what thall happen to him \*\* which doth take a long journey, it fignifieth

that without all doubt he shall be robbed or flain by the way. Signifieth

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Signifieth the man shall not have the Benifice he gapeth for; the books speak of nothing but rounds, ballads, and of Love Complements, or of Losses, and the Letters do the like: the common bruit amongst the people is true, if the man be a Priest he shall be much gi-

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CHAP

ven to Lechery, it is ill for the Scholer. for he will not ftudy, but love Whores, the Merchandife fhall.not be very good in this voyage, the man fhall lofe all, the Ship fhall come with great fpeed, but in danger to be taken by the way; this figure is ill in all the Demands of this house.

> Signifieth good for the obtaining of a Benefice, it is but meetly for a Scholer, and ill for a Dream; the Merchant thall be robbed by the way; in all other things this figure is indifferent good.

> Signifies the Querent to be unitable and wavering in matters of Religion, he will be fulpitious, and of evil faith, he often proves a peftilent Heretick; and if Carcer, Triftitia,

Puer, or Rubeus, by company, or Afpect do behold this figure, the Querent though he be a Prieft, ihall be of no faith, conficience, or Religion, but an abfolute Atheist or Scept que, and (which is notorious to be wondred at) if he fortune to preach unto others, his Conficience will never permit him to believe what himfelf faith, his dreams will be idle and deceivful, and long journeys or voyages to Sea will be moft wretched and unfortunate to him.

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# CHAP. X.

# Of the tenth House.

Now this tenth house ends the ten Letters of my name, being the Angle of the South, called Mearp 'vi & Medium Cali, the middle of Heaven, where my name is written in the Book of Life : Some call this house Cor Cali, by a Figure that Rhetoritians term a Metaphor, which indeed is only proper to a boo' Animate, or the heart of the world, we often give Heavenly names to Earthly things, as Michael, Gabriel, Daniel, John, &c.

2 This house containeth properly all the questions and demands which may be propounded touching the honour or praise of a person.

3 Also which may be demanded touching a Physitian and his Ordinance.

4 If the querent Ihall obtain the Office desired, or not.

5 If one thall continue in the Command or Office he is in.

6 If the King, forced to forfake his Kingdom, or an Officer removed from his Office, Ihall return to his Kingdom, or Office, or not.

7 Of the Profession any one is capable of.

8 If the King of Smeden thall worst the King of Dommark.

9 If the King of Poland shall worst the King of Sweadland.

10 If

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10 If King Charles, the late King Charles his Son of England thall prosper in the wars.

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II If the King of Spain shall worft the King of France.

13 If a man attain the preferment desired

14 Of a thing loft or stolen.

15 If the Phyfick you take be good for the difeafe, and if it will cure you or not.

16 Upon the Mother, Grandmother, of the Wife or Lemon.

17 Of the vertue and efficacy of a Medicine, and of all things touching the Appothecary.

18 Of the Queen, Pope, Prince, Lord, open Officers, and Magistrates, and their secret Laws, Decrees, and Ordinances, be they Ecclesiastical or Temporal, and upon the secret thoughts of the Mother, Grandmother, woman or friend.

19 If he which defireth to be Pope shall be chosen or not.

20 If the King shall enjoy his own, or a Lord abidelong in his Country.

21 If you shall enter into the favour of the King, Prince, or great Lord.

22 Whether ye shall abide in the favour of the Emperor, Pope, King, Prince, or great Lord.

23 If it be good for the King to remove out of one Country to go into another.

24 Whether the King or other Lord will do justice.

25 If it be good for the Emperor, Pope, King, or great Lord to make a voyage, if they that take it in hand thall thortly return, and how will the affairs ftand.

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26 As touching the air and the time to know it it will rain or be fair weather, wind or calm, and if it be a rainy feason, whether it shall rain much.

27 If it be good for a Captain, Antient-bearer, Cornet, or any other Officer to go to War, if they shall profper or not.

> When in this house, he gives great glory, honour, authority & dignity from Emperours, Kings, Princes, and great Perfons, & thole far heyond the condition or birth of the Native or Querent; and by reason of the admirable

inventions he may or shall attain unto, he fhall obtain the love and friendship of some eminent per fon or perfons, that thall exalt him from a low even unto a high degree.

Signifies Honours and Offices unto the querent or he that is born, but because it is \*\*\*\*\*\* the detriment of Populus his fortune floats foon this way and foon that, fo that this Figure promiseth much in this house, yet performeth norhing.

101 8 TO If Carcer be evil posited in this house, he portends much lofs and damage unto the querent or native from great perfons, and that he shall suffer restraint, captivity, and imprisonment, and shall be in danger of falls

from on high; he generally makes thipwrack of the Natives imprisonments and bonds, by the fentence of a judge : if he be with Acquisitio or Letitia, he fhall be in danger of fufferings although he be no ways culpable ; if he be with Pher or Rubens, the querent shall be put to death for some eminent fault he shall commit ; if Albus or Conjunctio be there, he fuffers by

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falle evidence; if Puella or Amifio be in company he will suffer many torments and be condemned to die. If Carcer or Triftitia shall be well posited in good afpect and company with those figures, are their friends, they denote much riches unto the Native or querent by the means of building of houses, but not before the querent is 30 years of age, or in his latter days.

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Pofited in this houfe, gives unto the querent if he be in good company great riches, honor, \* \* dignity, preferment, and this chiefly by negotiating and following popular bufinefs, or \* \* Church affairs, by offices of Judicature, Ad-ministrations, Wills, and Legacies, and of all things of that nature.

Portends great danger unto the querent of perfecutions and imprisonment from Magistrates and great perfons, and these oftentimes violent : many quarrels and controverfies with his friends, in good company and

afrect he then intimates good unto the querent from his handling divers business, as also in War.

Gives unto the Native, honours and preferments by womens favours; honour from Princes, his fortune shall be enlarged by the mothers substance, and in general he shall be fortunate and successful in the second part of his age then he was in the first.

Denotes the querent to be an excellent proficient in the Mathematicks, and fignifies much applause unto him for his admirable inventions and rare skill therein, many times it makes him a Secretary or Counfellour to a Prince, but if he shall be there in ill com-

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pany it pretages great danger, lofs, exile, and much infelicity.

In good Company and good Afpect denotes honour and preferment unto the Querent, let his condition be what it will, and that he shall grow rich : it also shews him to be of good and honest life.

Denotes great amity and friendship with Princes and great Lords, and especially in case of VVar, the King or great Lord is sick, but he shall not die if he take Aurum petabile and such like Medicines, the Physitian is good,

and the Medicine which he prescribeth is good and profitable : the Mother and Grand-mother is good, fo is the King or Lord, but they be fomething angry, the King or Lord loveth him well for whom the queftion is made, the King shall dwell long in his Realm, and the Lord in his Country, but they shall have some war, the man shall be elected Emperour, the Cardinal shall be made Pope, the Gentleman shall be Knighted, the servant shall be accepted at Court; It is good for the King to take VVar in hand, for he shall overcome his encmies and enjoy his own again; it is good to take possession of ground, or of a Lordship, the King or Lord shall do sharp justice, the time shall be fair, and the air clear, fweet, and wholefome, and it will not rain : in all things this figure is good, but always shews fome anger.

Is good to go to a King, for he shall do \* him honour, it is good to take Medicine, the \* thing loft fhall not be found, it is good for the \* Mother, the Oath is true, the King or Lord \* love the perfon well, the King fhall be banifhed, the Lord shall be killed by his fervants and iub-

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fubjects, the King is not fick, the perfon shall neither be Pope, Emperour or King, the man shall not be out of the Court, it is good for the King to go into his Country, but ill for war, this Lord is a Traitour and will do no justice, the air is good, but it shall many times rain: In all things this Figure is good, and efpecially to travel.

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Signifieth an ill time and unlucky to attain unto the honour pretended, the King \* \* is in danger to lofe his Realm and Domi-\* \* nion, it is ill for the Phylitian, or to take \* \* Phyfick ; the thing loft will never be found, \* if the King or Lord be fick he shall die, the person shall not be chosen Emperour, Pope, or King, unless it be by Treason, the man shall live at the Court, the King shall be betrayed by his own Subjects, the Voyage shall be long and flow, the air shall be tenebrous and dark : this Figure is ill for all things, but to till the Earth, fortifie and keep Towns, and for treasure hidden.

Signifieth that the King or Lord is not \* fick, it is good for honour, the Phyfitian is \* \* a good man, and it is good to take and ufe \* \* his advice, it is good for the Mother, Uncle, \* \* and Aunt; the King or Lord loveth well the

fervant, whereby he shall have profit: The Lord shall have Dominion and Governance over the Land, the perfon shall continue in Court, the King shall not go to war, but shall recover his Land peaceably, and shall do good juffice with loyalty; the King shall be received again with great joy and blifs into his own Country, the air is fweet, clean,

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clear, and pleafant, without rain or boifterouineis : in all things this Figure is good, and shews rather VVar then Peace.

> Signifies blood, choler, hurting, drowning, ftrife, quarrell, debate, treason, sadness, and ill will; In war it signifieth Victory at first, and loss at last; it is good for dissolute love and to undermine and spring a Fort: in all other things it is ill.

Signifieth ill to get honour or authority, for the party doth give himfelf to Le-× chery, it is not good to take Medicine, the \* \* thing loft is ftolen, and will not be had a. \* \* \* gain unlefs the feventh confent ; the Mother is cholerick, and if she fall fick she shall die, if the eighth confent; it is ill to go to the King, Prince, or Lord, there will be no rain, but the air will be fair and bright with a little wind : the Figure is ill in all the demands which may be made in this house, except to have the favour of a Princels.

For Honour and Dignity holdeth a Me\* discription it is good to dwell with a great
\* Lord, for he fhall be bis Secretary and Go\* vernour, it is indifferent to take Medicine,
\* the Lord fhall die of this difeate he is fick
of, the perfor fhall be banifhed the Court,
the oath is good, the Judge will doright, it is ill
to go to VVar; for he fhall be in danger to be
flain; it is good to enter into a Town and to take

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a Voyage, for they shall quickly return; the air shall not be wholesome by reason of the rain : in things ye can demand in this house this Figure is good, but for VVar it is ill, for Love it is very good and figniseth Mirth.

Declares loss of Honour, Reputation, Credit, and Effeem unto the Native; A \* deprivation of all worldly Honour and Preferment; it throws or precipitates him from the chief Pinacle of Dignity, into \* \*

the very ]aws of a Dungeon ; fometimes he is condemned to perpetual imprisonment or exile; it also portends short life to the Mother of the Querent, and the time she doth live, much infidelity. IFA menningil bave the cherch Orane arreine of friends.

What money the King and the Mariner luvel

in the Pope or great Lord have much riches.

the year (Bull be good and pleasiful.

is And in what Moneth - leafon of the part that

13. What tomodicies (sallsbackhap), and What

-nighter an Ainer dia and billing and should do to be

If the Empiriour, Rope, Bine, on Phince willighte

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## CHAP. XI.

## Of the eleventh House.

The eleventh house, which is the succedant of the Angle of the South, otherwise called 'Aya-Sofa'yuw', (i.e.) Bonum Genius, the good Angel, naturally doth contain all the demands which may be made upon a friend, he or she, that is to say, upon the thing ye love, and whereof ye hope to have coniolation, aid and profit as well of the friend hard by you, as by him which is far off.

2 Of good or ill in queftions concerning this houfe.

3 If a man shall have the thing hoped for.

4 Of the agreeing of friends.

5 Of Love betwixt two.

6 What money the King and the Mother have.

7 If the Emperour, Pope, King, or Prince will give you any riches.

8 If the friend be faithful or a traitour to you.

9 If the Pope or great Lord have much riches.

10 If the promise be true.

II If the year shall be good and plentiful.

12 If the year shall be dry or rainie.

x3 If the querent shall prosper all the year.

14 And in what Moneth or season of the year shal be the plenty or scarcity of things.

15 What Comodities shall be cheap, and what Merchandise shall be dear.

16 And touching the members of man, it containeth the demands which may be made upon the Buttocks or legs of man, and thighs.

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These be the questions which may be made, to know the truth whercof you must fearch by all the Rulers, Idea's, and Figures that move in this part of the Earth.

Fortuna Major in this eleventh house denotes many helps and affiftances from friends \* \* both old and young, unto the Native or \* \* querent, his hopes will prove no vain hopes, \* but prosperous unto him : great persons or \* men in power, shall confer upon him honours, dignities, offices, and preferments, and will prove friends in earnest unto him.

Imports the hopes of the Native to be prosperous, gives the querent many friends, \* \* and those no mean ones, his children (if he \* \* have any) shall be friendly and beneficial \* \* unto him, and he shall receive honours and \* \* profits from persons of eminencie.

With ill company and afpect, shews the struction of the querents hopes, causes much \* forrow and difcord among the friends of the \* \* querent, and he infortunates him alfo in his \* \* children, (it being the fifth house from the \* feventh) when Zazel is potent, and ftrong in she eleventh house : this figure is ill in all things.

Shews increase of Fortune and Dignity, and honour unto the querent, by the means \* \* of friends, he shall be supplied in his just \* hopes ; he will have many faithful, honeft, \* \* and fufficient friends, fuch as in a time of neceffity will not refuse to flick unto him, he

shall receive favours from Magistrates, &r. in all things this Figure is very good.

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### The Temple of Wildome.

Denotes false friends, & persons pretending friendship that shall prove enemies unto the querent, vain and deceitful hopes, diminution of honour and fubftance, and much difficulty in obtaining the things he hopes for, he may if in good company profper in all Martial things: this Figure is indifferent in all things.

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Signifies friendship unto the Querent in his younger years ; gives him many faithful \* friends and affociates, and those that shall be \* \* true unto him in his Counfels and Actions; \* \* his children will be many, and forcunate, and finally fuch fhall be his good luck, that he shall attain the end of hishopes.

Declares many ingenious and prudent friends unto the Querent : viz. fuch as delight \* \* \* \* in Sciences and Arts, men of rare and curious \* inventions, and fuch as can write well ; he fhall \* \* receive much profit and advantage by them, and they shall add unto him the fumm of his in all the houfes this Figure is very good. hopes;

Gives the Querent much familiarity and friendship with Princes and great perfons, and denotes much honour and riches unto them ; in all the questions which ye may demand in this houfe, this Figure is very good.

Signifieth the friend is trufty and willing to do pleasure, but he wanteth power, he shall not have the fruit of his hope, the triend is honeft and faithful, the Mother and King be pretty well ftored of money, and be in danger to be robbed; the entrance of the King fhall be good : the year will abound in good things, the for-

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tune of Air is good; in all things which you may demand this figure is good, especially in things of Love.

Signifieth joy among friends, and that the \* fortune of the querent shall be good; the thing \* defired shall take effect, the promile shall be \* good and kept, the friend and companion be \* faithful and good : there be Letters coming, the entrance of the King shall be joyful; this figure is good in all things which you can demand in this house; this figure is good.

Denotes ill fortune to the querent; the friend \* \* is ill, a quarreller, and a man of an ill mind to-\* \* wards his friend, the promife fhall take no \* \* effect, the hope fhall be in vain: the companion is no wife man, the year will be barren, and victuals dear, the fortune of the year ill: this figure is ill in all things.

Declares increase of friends, and that men of no fmall reputation, the fortune of the \* querent is good ; the friend is a good friend \*\* and trufty, the friend is a man that will both \* \* pleasure and help; the party shall not be de-\* \* ceived of his hope, the companion is good, honeft, and fecret, the Mother and King have not much money, and most part thereof is filver : the promife is good and true, the entrance of the King shall be like the fortune of the year ; the year will be plentiful of all fruits and good things, and yet there will be nothing very cheap; in all demands this figure is good.

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Portends ill fortune, the companion and the friend be ill, and by them will come ftrife, fo that blood will be spilt on the one fide or on the other, the hope shall be nothing, the entrance of the King is ill ; the Mother and King have little money, and if they have any, it is in dan-

ger to be ftolen ; in all things this figure is ill, but to let blood.

> Signifieth the friend is falfe, and worfe then the enemy; he that you put in truft wilf do the like; the fortune of the querent shall be ill, and to thall his hope be alfo : the Mother and the King have but little money ; the year shall be fcarce, and the fortune of the year ill,

and this Figure is ill in all things, but for hope and love of Courtiers.

Denotes mean fortune to the querent; it is very good in things witty : the friend is \* \* true, the hope is good, the thing loft shall be found in the end, the companion is faithful \* and true, the entrance of the King shall be \* \* good, the King and Mother are meetly mo-

neved ; gain will come by labour, the fortune of the year shall be good and no scarcity; you shall have Letters from your friend ; good to fend Children to fchool, good to hire fervants; in all the demands this Figure is good.

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# Book 2. The Temple of Wisdome.

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Canda Draconis separates the Querent and his friends, and portends many strifes and contentions betwixt them, he cannot obtain the thing he hoped for, without much difficulty: his friends will prove his enemies, and if

not careful will procure his ruine, and in all things this Figure is ill.

## CHAP. XII.

Of the twelfth House, viz. Imprisonment, great Cattel, Witchery, private Enemies, Labour, Banished men.

R Ofie Crucian teachers of this Art, are the beft that ever writ of this Art : Now this House is called by all Writers, Kanof gipsop it is Cadent from the South Angle; and of members in the body it hath relation to the feet, it comprehendeth Naturally the fignifications of the Questions and Demands which may be propounded upon a prison, and of the darkness thereof, and also of the prisoner therein detained.

2 Also upon the defolation of a person, and of his Lamentation and Mourning.

3 Also upon an incurable sickness, or such as none but Rosse Crucians Medicines can cure, these the Leprosse, Gout, Dropsie, and Falling-sickness, and all griefs of the Eyes, &c.

4 Upon the Questions and Demands which may be made upon a Traytor, ill Servants, and Thief of an

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## The Temple of Wisdome.

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house, and upon fin, and the place where it was committed and done.

5 Of fecret enemies not named.

6 To know who a fecret enemy is.

7 Whether any man committed to prison shall soon be delivered.

8 Of the imprisoned.

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9 If a question be asked for a Captive, Slave, or Prisoner.

. 10 If one be bewitched or not.

II If it be good to buy great beafts, as Oxen, Camels, Dromodaries, Elephanis, Lyons, Bears, Wolves, Leopards, Harts, Dragons, Seperts, Horfes, Mules, Ass, and all other beafts that bear, and be ridden upon, or to fell them.

and when.

13 If he shall fuffer if he speak truth,

14. If one Chall be fick in prison.

as If the Horse, Ox, or other beast, be good or not.

16 If the perfon be able to pay his debts.

17 If he shall be poor hereafter.

and a sharen the

18 What manner of perfons be the Traytors in the house.

19 Whether a person shall be banished from his Country or not.

20 Whether a man may boldly go before his enemy to unhorfe him without any danger, and whether a man shall be affraid of his enemies, and of those which do aid them.

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Fortuna Major in the twelfth house, portends great and powerful adversaries unto \* \* the querent who will caufe him to wafte and \* \* confume much of his estate and treasure, such \* as will detract from him, and render him infa \*

mous, he will be afflicted by captivity and imprisonments, and will receive loss from fervants; it denotes an infirm and fickly body, tormented with long and tedious difeates.

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Portends many calumnies and reproaches, poverty and bondage, damage by great beasts, imprisonment, and he will have potent enemies to rife up against him; but if he be in good company, in good afpect, he gives

the Querent victory and conquest over all his enemies that are private, and fuch as would undermine his reputation, and mitigates all the former evils.

In the twelfth, intimates many enemies unto the Querent, and imprisonment, capti-\* \* vity, and impediments from them : if the be \* \* afflicted by ill figures, the Querents life will \* \* be but short, and he will be in danger of a vio-\* \* lent death, he will be in danger of losing

much by fervants, and by dealing in the greater fort of of Cattel.

Denotes imprisonment and trouble unto the Querent, by reason of crimes and errours which thall wilfully be committed, great loss and prejudice from servants and private \* \* enemies, he will allo be unfortunate by dealing in Beafts of the greater fort, many infe-

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perable dileafes of the body will attend him, according to the nature of the Rule', Idea, and Houfe; if Pner

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be strong, enemies will be potent, if weak, he needs not fear his enemies.

> Portends fear, forrow, trouble, captivity, and exile unto the Querent, much damage by great Beasts and many evils and prejudice from private enemies : if *Carcer* be well dignified, that is, with good figure and aspect the Querent shall be fortunate in great Beasts.

Shews the Querent to be a great trafficker \* or dealer in great Beafts; and that he will be \* \* afflicted and receive lofs thereby; the fecret \* enemies are women, from whom he fhall re-\* ceive lofs and damage, and that he fhall be profecuted, imprifoned, and in danger of exile or banifhment by their means, In nativitate mulieris decernet meretricem, in nativitate viri uxor fape meretrix ancilla, vilis, cum infamia, & viri detrimento; it oftentimes denotes men to be vile, and even paft all manner of fhame.

Denotes a Grafier or Drover of great beafts, \* \* and that he fhall lofe by them, if Albus be \* \* weak he will lofe by them, and will bufie \* himfelf about difficult and unprofitable \* things, his enemies will prove Clerks and Solicitors, or fuch like fellows, by whofe means and procurement he may fometimes fuffer imprifonment.

> Imports many enemies unto the querent, fubjects him to penurie and fervitude, it for tunates him in great beafts.

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Denotes the prifoner to cleape out of prifon, the perfon shall have much loss in meeting with his enemie, the perfon shall not be made prisoner; it is good to buy beasts, for there shall be profit in selling them again; the

horfe shall be good, swift, and nimble; the horfe, amongst other things lost, shall return by himfelf; the man shall be rich and not troubled, the man shall pay his debts, the man shall not be banished out of his Country, the enemie shall have no fuccour or aid of any perfon: this Figure is good in all the demands of this house, but to obtain Mastership, or to attend upon any other it is not good.

Signifieth deliverance out of prifon without harm, it is good to go against the enemie, \* it is good to buy Cattel and heritages, yea and \* in all other things which ye may demand in \* this house, this figure is good. \*

In this house fignifieth a great number of enemies, mighty, and ftrong; there shall be \* \* great heavinels for lofs of a fervant, and of \* \* beafts, and for long keeping in prilon and \* \* torment thereof : this figure is ill in all things.

Signifies the Prifoner shall not be long in prilon, it is not good to affault the enemie, fer he shall lose by it; the person shall not be prisoner, it is very good to buy beafts, for you shall gain by it; to hire a fervant and

air the ground it is very good : the horfe is swift of foot and good, the man shall pay his debts, the person shall be rich, the enemie shall have no aid ; there is nothing for which ye may make demand in this house, but this figure is good. Gg 2

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Signifieth poverty and defolation in strange Countries, with few enemies, the perfon shall have much gain and small profit in all his doings: this bure signifieth ill in all the demands.

Signifieth the Prisoner shall not come out of prison, but shall be sick and confess a truth being examined; the man shall be made prisoner, it is not good to buy horses, but if any be bought, they shall be swift, the horse

loft shall not be found again; the perfon shall pay his debts and be poor, there be Traitours in the house, the man shall be condemned, whipped, and tormented, he shall be banished out of his Country, the enemy shall have it, and therefore it is not good to meddle with him : in all things this figure is ill.

Portends the Companies to be ill, the thing loft will be found again, to buy beafts it is mean, and fo it is to buy Lands and heritages, and to labour the Earth : the figure is mean in all the demands.

Denotes many oppressions unto the enemies of the querent, yet the querent rarely escapes prejudice thereby, he is prejudiced by dealing in great Cattel.

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CHAP.

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#### Book 2. The Temple of Wisdome.

## CHAP XIII.

A brief deduction of the accord and fignification which the fixteen Figures have by the twelve Houses.

\* \* IF this Figure named Acquisitio, do in mounting grow from the first into the fecond, that is to fay, that he be in the fecond, or be like unto the first where Aquisitio is, it fignifieth to gain Gowns, and Clo-

thing apparel, to get honour, and to make gain and profit in all acts of honour and vertue, and with the like people.

If that from the first she go into the third, it fignifieth to have honour, joy, and profit of the kinstolks and friends.

If that she go from the first to the fourth, it signifieth profit by the father, and a good and joyful end of his affairs.

If that she go from the first to the fifth, 'it fignifieth joy of children, that is to fay, they shall be good, and of honour, and to have joy and pleasure, to eat and drink, and to be well clothed.

If that she go from the first to the fixth, it fignifieth profit and good luck for servants, and to buy small Cattel.

If she go into the feventh, it fignifieth to make a contract of enemies, to make marriages, and to get honour and the love of perfons, and for all demands it is good.

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If the go from the first into the eighth, it fignifieth death for the thing demanded, or for the demander, and great profit in succession and heritages : it is also good for things of Magick.

If the go from the first to the ninth, it fignifieth to have profit and gain by Voyages, and in things of the Church, as in Benefices or Offices : it is also good for the profit of the children that ye would put to School, for they thall have promotions Ecclefiaftical, and they thall be men of knowledge.

If the pass from the first to the tenth house, it fignifieth amity, familiarity, acquaintance and profit with King, Princes, and great Lords; likewise to receive honour, and dignity by the mother : and also profit in fuccession and heritages. And to be brief it is good in all things.

If the go from the first to the eleventh, it fignifieth to have honour and profit by his friends, and a good hope of the question demanded.

If the pais from the first to the twelfth, it fignifieth imprisonment, loss of beasts, and to be overcome by the enemie: and to be brief, it is ill in all things.

If you find this Figure Amifio in the first
 \* If you find this Figure Amifio in the first
 \* house, and from thence be found in the fe \* cond, which we call the going from one house
 \* unto another, it fignifieth loss of goods, and
 \* to fall into debates, quarrels, and contenti ons, and fuit for goods.

If the pass into the third house, it fignifieth anger and contentions between Kinsfolks and Allies, it is alfoill for small and short journeys,

If the go into the fourth house, it fignifieth anger between the children and the father, and between the father and the children, and by that means loss of he-

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ritages, and the beginning and fuit in law the one against the other: and this copulation and affembly of the Figure is very ill but for lechery.

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If the pass into the fifth house, the woman with child thall have unseasonable deliverance : it is also ill to eat and drink, and fignifieth anger about victuals.

If the pass into the fixth, it fignifieth anger against fervants, and loss of them and of small cattel.

If she pass thence into the seventh, it signifieth strifes, quarrels, and debates with sriends : it is also ill for marriages, and signifieth to have displeasure with his wife, and to lose the suit.

If the go into the eighth, it fignifieth mortality by hot fevers, and alteration of the understanding, loss of goods of the women, and of the enemie : and in all the demands it is ill.

If the pass into the ninth, it fignifieth loss of subftance, and to be robbed by the way: it is ill for subftance of the Church, and for men learned.

If the go into the tenth, it fignifieth anger and mifcontentment of Kings, Princes, and Lords, and of the Sea, and it is ill in all the demands of the tenth house.

If the pass into the eleventh, it fignifieth anger against his friend, and to have an ill issue of the thing pretended or hoped to have.

If she go into the twelfth, it signifieth loss of cattel, and imp isonment. And to be short, it is ill in all things.

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If this Figure Fortuna Major be in the first house, and thence leap into the second, it fignifieth a great gain in goods, moveables, as gold, filver, and rich utenfils.

If she pals into the third house, it signifi-

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eth to have much substance by the means of the kindred : it is also good for small and short Voyages.

If it pass into the fourth, it fignisieth the father to be of good and godly disposition; it is also good to buy heritages and possessions, and a good issue in all things.

If the go into the fifth, it fignifieth, joy, pleafure, to be in good order, well appointed and clothed, to eat and drink well, and to have few children, and they thall be of red colour.

If it pass into the fixth, it fignifieth fidelity in fervants, and that the fick person shall amend : it is good for small beasts.

If the pals into the feventh, it is good for marriage, and fignifieth that the enemie will make peace: for the acquaintance of a Lady, it is not good, because their fecrets shall be disclosed.

If it go into the eighth, it fignifieth death : it is ill in all things but to have the goods of a woman.

If the pais into the ninth, it fignifieth to contract an amity with Church-men, and men learned, to make a Voyage it is good.

If it go into the tenth, it fignifieth to have dignity with Kings and Princes, and with the mother, and to have victory over his enemies.

If she pass into the eleventh, it fignifieth a good ifsue upon a good hope, good friends and succourable.

If it go into the twelfch, it fignifieth imprifonment of the Prince, and that his enemies shall over-pass him in might and power.

If this Figure Fortuna Minor, be in the fift \* house, and thence go into the second, which we \* call going from one house to another, it signi-\* \* fieth a mean in gain, and be which medleth \* \* with red things shall quickly lose thereby.

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If the pais into the third, it fignifieth joy of the kinsfolks, it is also good for a thort voyage, and fignifieth that it thall be quickly ended, it is also good for friends.

If it pass into the fourth, it fignifieth that the father is angry or fick, it also fignifieth the loss of the suit.

If the come into the fifth, it fignifieth to have many children which thall be red of colour, also great joy and pleasure, to cat and drink, and to be costly and well apparelled.

And if she go into the fixth, it signifieth good to buy small Cattel, it is indifferent, for servants, and signifieth that they shall be witty and wife.

If it pass into the seventh, it signifieth marriage, and that it shall be with strife and contention, the enemie is strong and mighty, the woman is wise, it is ill in case of Love, for it shall be discovered.

If she go into the eighth, it fignifieth death, and alfo is ill in all things of elprite, as Magick and invocations.

If it pass into the ninth, it fignifieth long Voyages with all prosperity and good luck, and the amity of men of the Church.

If she go into the tenth, it is good and prolperous going to the fervice of a King, Prince, or great Lord, the Ship on the Sea Ihall come fafe and found, and the owner thereof Ihall Ihortly have news.

If it pass into the eleventh, it signifieth good and trustie friends, and a good end of the thing wherein hope is put.

If the go into the twelfth, it is ill in all things but to buy horfes.

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If you find Rubens in the first house, I will fay no other thing but that which before I \* \* have told you, that is to fay, that following \* the opinion of all the Doctors in this science, \* \* be they Caldeans, Indians, Hebrews, Arabies, \* \* Egyptians, or Persians, when this Figure is found in this place, it ought not to be judged, the which thing I have always tound true by long experience, wherefore at this time | will fay no other thing, but that the is ill in all the honles but in the fixth.

If you find this Figure Albus in the first house, and be found again in the second house, ×× it fignifieth gain and profit in white things, \* \* Writings, or Letters, or Books.

If the pais into the third, it fignifieth \* \* good time for friends and kinsfolks, and that Letters shall come from near at hand.

If it go into the fourth, it fignifieth to win his fuir, it is allo good in the demands which may be made upon the father, fignifying as well in them as in all others, a good iffue and end.

If the pass into the fifth, it fignifieth to have many children, and to delight in white clothes, to cat and drink, and to company oftentimes with learned men.

If it pass into the fixth, the servants be good and trufty.

If the go into the feventh, the marriage lately begun shall take effect, to the great contentment and profit of the parties, and the enemies shall demand peace.

And if it pass into the eighth, it fignifieth death by a hot difeafe of Rhumes, and Cathers, it is also good for Magick.

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If the go into the ninth, it fignifieth that the long journy thall be good and profitable, and that the Letters which come from a far off bring good news, it is also good for Doctors and Church-men, and to make amitie and acquaintance with them.

If it pass into the tenth, it is good to go to Kings, Princes, and Lords, and to go to visit his mother.

If the go into the eleventh, it bringeth good luck, and also for Letters which thall come on their part.

If it pass into the twelfth, it is good to buy frames, also in this place it is a token to be held prisoner.

If this Figure *Caput draconis* be in the first \* \* house, and thence ascend into the second, it \* fignifieth gain and profit in all things.

If it pals into the third, it fignifieth the kinsfolks to be of good amity, it is also good

\* kinsfolks to be of good amity, it is also good for short Voyages, but there shall be some flowness therein.

If the go into the fourth, it fignifieth good for the father, and to fucceed in his heritage.

If it pass into the fifth, it signifieth many children which shall be wife and witty, it sheweth also a heartines to eat and drink.

If the go into the fixth, it fignifieth gain and profit in buying of Cattel, and that the fervants be good and loyal.

If it pass into the seventh, it is a good time for marriage and for reconciliation of enemics, and that the person is of great amity.

If she go into the eighth, it signifieth death without remedy, and sometime in this place it signifieth to win inheritances.

If it pass into the ninth, it signifieth gain and

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profit by a long Voyage by men of the Church.

If the go into the tenth, it is good to go to Kings, Princes, and to the mother.

If it pais into the eleventh, it fignifieth to have good friends, and that the hope shall not be in vain : and also the thing that is demanded shall come to a good effect.

If she go into the twelfth, it fignificth to be made prifoner, and therein to have much vexation and torment, and in all the demands she is ill, but for to buy horfes.

> If this Figure Cauda draconis be found in the first house, then the figure should not be judged, but it must be broken and an other made one hour after that : but if from the fecond house she go into any of the other, ye

may there judge it, faving in the fourth, where there is no certain judgment to be given, for the malice of the faid Figure, and therefore at this time I will fay no more.

Finding this Figure Letitia in the first \* house, and thence go into the second, it sig-\* \* nifieth a mediocrity of gain by white things, \* \* and in things of the Church.

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If it pals into the third, it fignifieth the kinsfolks to be merry, and in good disposition

and in health of body, it is also good for small and short Voyages.

If she go into the fourth, the end of all things shall be joyful, but the promise false.

If it pass into the fifth, it is good for children, and to eat and drink, and to fing musick, and signifieth a great lights muchs of heart.

If she go nito the fixth, it is good for servants,

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#### BOOK 2. The Temple of Wildome.

fignifying that they shall be profitable to their masters: in all the other houses this Figure is good, but in the eghth and twelfth, for in the eighth she fignificth death, and in the twelfth loss of Cattel. And for because that according to the fignification of each house I have herebefore sufficiently written, you may by the same easily judge each question that is demanded, I will not hold you long in the other Figures which follow, in touching their mutations and concordances, but onely pass over them generally.

This Figure Triffitia found in the first, and \* \* thence go into the second, it fignifieth small \* \* profit but in things of the earth, as Vines, \* \* Medows, Woods, and Lands aerable, in all \* the other houses this Figure is ill, but in the fourth and eighth, where both in the one and the other, it is good to buy heritages, and because I have largely declared herebefore, I will fay nothing more at this time.

If this Figure Puella go from the first house \* to the second, it signifieth gain by women, \* and by white things; in all the other houses \* where this Figure passeth the is good, espe-\* cially in the house where the signifieth joyfulnes; but in the eighth the signifieth death, and in the twelfth imprisonment.

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If this figure *Puer*, passeth from the first to the second, it signifieth small gain, but in things of War, in all other houses this figure is mean, but in the eighth and twelfth she is ill.

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This Figure Conjunctio going from the first to the fecond, it fignifieth gain by books and writings, in all other houfes this Figure is indifferent, but in the feventh where it is good for marriage, and in the ninth to put Scholers to fludy, and in the eighth it is ill,

for it always fignifieth death, and in the twelfth it is neither good nor bad.

This Figure Carcer paffing from the first into the fecond, it is gainful to buy lands ac-\* rable, in all other houses where ye find her, \* \* ye shall judge her as ye do the others, that \* \* \* is to lay, according to the fignification of the house where she is, and therefore at this time I will speak no more thereof.

This Figure Populus paffing from the first house to the second, it fignifieth gain and \* \* profit in white things, and in lands which \* lye by the water, and it the pafs into the \* \* third, it is good to make Voyage by water, \*

it fignifieth death in the eighth and in the ninth, and in the twelfth to be taken prifoner. In all the other houses judge according to their fignifications.

This Figure Via going from the first to the fecond, it fignifieth small gain, if it pals \* into the third it is good for fhort Voyages: \* in all the other houses this figure is ill, but in \* the ninth and tenth, where the is very good, \*

in the eighth fhe fignifieth death, and imprifonment in the twelfth.

Whenfoever ye finde the first houses to pass one into another, you shall judge according to the fignification of the house where they pass, as I have in the begin-

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beginning told you at large, and now in the end more briefly; the which things, to the end, you may the better understand them, I will set you an example of a Figure which my Lord of Tays commanded me to make, to know whether the French King Francis the first of that name, and the Emperour Charles of Anstriche, the fifth of that name, should speak together : which Figure being made, and by fortune, Acquisitio being in the first house, went strait into the seventh, which is the house of Kings and Emperours, which was the cause that I straight way judged that the Em-perour should speak with the King; and so likewise shall ye judge of the second if it pass into the third, to know (as by way of example) if the demand be made for fubstance it fignifieth that the fubstance shall come into the hands of the kinsfolks of him which made the queftion according to the content of the demand, and the fignification of the house where the faid Figure is : if the second pass into the third, fifth, or fixth, or into any of the others following, you shall also judge according to the fignification of the house where it is : the like shall ye do by the third if it pass into the fourth, or into any of the other unto the twelfth, fo fhall ye do by the fourth if she pass into the fifth, or into any of the other houses following : and fo all the others judging as is aforefaid, according to the fignification of the houfes where they go, and according to the good or ill of the faid Figures. And ye must note that they never pass but one time to stay the judgment, although that a Figure formed have many of one fort, and all alike, whereof I will speak more at large hereafter, in declaring the example that I will fet.

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### CHAP. XIV.

## Of the good or ill Houses, and which they be, where the Figures be in their places.

The good houses, to be brief, are the first, fifth, tenth, and eleventh; the mean houses be the second, third, sourth, and ninth: the evil houses be the fixth, seventh, eighth, and twelfth houses.

The Houses wherein she Figures be found to be good.

Aquisitio is good for profit, and amongst all other Figures it is good in the first, second, and tenth houses.

Amissio is good for loss of substance, and therefore is good in the eighth house, and very ill in the second.

Fortuna Major is good for gain in things where a perion hath hope to win, and therefore it is very good in the fifth, fixth, ninth and eleventh houses.

Fortuna Minor is good in any affair, wherein a perfon would go quickly, and is therefore very good in the fecond house, and ill in the eighth house:

Letitia is good for joy, as well prefent as to come, and for that caufe is found good almost in all the houfes, and especially in the fifth, and ill in the fixth, eight, and twelfth houses.

Triffitia is a very ill Figure in all the houles, but in the eighth and twelfth houles, where the is good : and mean in the first and fecond houses.

Albus is good for a man which hopeth to have gain

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or profit in any thing, and alfo to have entrie into any place, and in this respect is found good in the first and fourth houses.

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Rubens is ill in all good things, and good in all ill things, and many times fignifieth death, fhe is never found in the first house to make a judgment as is told you before, the is ill in the fecond, fourth, feventh and tenth houfes, and almost in all the other, faving in certain demands.

Puella is very good in all things that ye may demand, and especially in things of women, and she is very good in the ninth and fifth houles.

Puer is very ill in all the questions and demands which may be made in all the houfes, faving in the fecond and fixth, where he is mean.

Carcer is a Figure likewise ill in all the houses, and especially in the fixth, eighth, seventh, and twelfth houses, and fignifieth always to be staid.

Conjunctio is good with good, and ill with ill, and fignifieth always a recoverment and reftitution of things scattered or lost, and she is found good in the feventh, ninth, and tenth houses, and ill in the eighth, and fignifieth death, and in the twelfth fignifieth to be kept in prilon.

Caput draconis is good with good, and ill with ill, and is good in the feventh and fecond houfes, and the weth to have a good iffue in the things where a man hopeth to have gain,

Cauda draconis is very good with the ill, and very ill with the good, in matter of los the is good, and to pass out of an affair: the is found good in the fourth, fixth, ninth, and twelfth houfes, and ill in the fecond : ye must note that in the ninth she is good to learn Science,

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Science, and ill to journey, fignifying spoiling and robbing, the is also ill in this place for all other things.

Populus is fometime good and fometime bad, with good the is good, and with ill the is ill, the is good in the tenth, and ill in the eighth house.

Via is a Figure which breaketh and spoileth all the goodness of the others, saving in demands of journeys and voyages, and to go from place to place to the which she is very good; she is good in the third, fifth, and feventh houses, because she signifieth that Letters shall come which shall bring good news: in the twelfth house she is common.

In all the Telefmes it must be observed that the figures of Astromancie and Geomancie must unite, and then Superiours will communicate their vertues to Inferiours upon the proper Metals at the very moment of time, be careful therefore to observe the hour and minute you make a Telesmatical Gamahe, and follow these Rules and you cannot err.

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#### CHAP. XV.

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Fortana Major being found in the first house, giveth long life, and freeth from \* \* \* \* the moleftation of discases : it demonstrateth \* a man to be noble, magnanimous, of good \* manners, mean of stature, complexion ruddy, hair curling, and his superiour members greater then his inferiour.

In the fecond house, he fignifies manifest riches and manifest gain, good fortune, and the gaining any thing loft or mif-laid; the taking of a thief, and recovery of things stolen.

In the third house, he fignifies brethren and kinsmen, Nobles, and perfons of good conversation; journeys to be prosperous and gainful with honour : it demonftratethmen to be faithful, and their friendship to be unfeigned.

In the fourth house, he represents a father to be noble, and of good reputation, and known by many people : he enlargeth poffeffions in Cities, increaseth Patrimonics, and discovereth hidden treasures. In this place he likewile fignifies thefe, and recovers every thing loft.

In the fifth house, he giveth joy by children, and causeth them to attain to great honours ; Embassages he rendereth prosperous, but they are purchased with pains and prayers; he noteth rumours to be true, he bestoweth publick honours, and caufeth a man to be very famous after death : foresheweth a woman with child to bring forth a manchild.

In the fixth house, he freeth from discases, sheweth rhole

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those that have infirmities shall in a short time recover; fignifieth a Physician to be faithful and honest to administer good Physick, of which there ought to be had no suspition; houshold servants and Ministers to be faithful; and of animals he signifies horses.

In the feventh house, he given a wife rich, honelt, and of good manners loving and pleasant, he overcometh strifes, and contentions. But if the Question be concerning them, he signifieth the adversaries to be very potent, and great favourites.

In the eighth house, if a Question be proposed of the death of any one, it fignifies he shall live: the kind of death he sheweth to be good and natural; an hones burial, and honourable Funerals: he foresheweth a wife to have a rich dowry, legacies, and inheritance.

In the ninth house, he fignifies journeys to be profperous; and by land on horse back, rather then on foot, to be long, and not soon accomplished; he sheweth the return of those that are absent, sign fies men to be of good faith, and constant in their intentions, and religious, and that never change or alter their faith: dreams he prefageth to be true, signifieth true and perfect Sciences.

In the tenth house, he foresheweth great honours, bestoweth publike Offices, Magistracie, and Judgements, and honours in the Courts of Princes: fignifieth Judges to be just, and not corrupted with gifts, bringeth a Cause to be easily and soon expedited; sheweth Kings to be potent, fortunate, and victorious, denoteth Victory to be certain, fignifies a mother to be noble, and of long life.

In the eleventh house, he fignifies true friends and profitable, a D ince tich and liberal; maketh a man fortunate, and beloved of his Brince. In

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In the twelfth house, if a Question be proposed of the quality of enemies, it demonstrateth them to be potent and noble, and hardly to be refifted ; but if a Question shall be concerning any other condition or respect to the enemies, he will deliver from their treacheries; it fignifieth faithful lervants, reduceth fugitives, hath fignification of animals, as Horfes, Lions, and Bulls ; freeth from imprisonments, and eminent dangers he either mitigateth or taketh away.

Fortuna Minor in the first house, giveth \* long life, but incumbred with divers molesta-\* \* tions and ficknesses; it fignifieth a person of fhort stature, a lean body, having a mold or mark in his forehead or right eye.

In the fecond house, he fignifies substance, and that to be confumed with too much prodigality, hideth a Thief, and a thing stolen is scarcely to be recovered but with great labour.

In the third house, he caufeth discord amongst brethren and kinsfolks, threatneth danger to be in a journey, but escapeth it ; rendreth men to be of goodfaith, but of close and hidden minds.

In the fourth house, he prejudiceth Patrimonies and inheritances, concealeth treasuries ; and things loft cannot be regained, but with great difficulty; he fignifieth a father to be honest, but a spender of his estate through prodigalicy, leaving small portions to his children.

In the fifth house, giveth few children; a woman with child he fignifies shall have a woman child, fignifies Embassages to be honourable, but little profitable, raiseth to mean honours, giveth a good fame after death, but not much divulged, nor of lasting memory.

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. The Temple of Wisdome. Book 2

In the fixth house, he fignifies diseases, both fanguine and cholerick, sheweth the fick person to be in great danger, but shall recover, fignifies faithful servants, but slothful and unprofitable : and the same of other animals.

In the feventh house, he giveth a wife of a good progenie descended, but you shall be incumbred with many troubles with her; causeth love to be anxious and unconstant, prolongeth contentions, and maketh ones adversary to circumvent him with many cavillations, but in process of time he giveth victory.

In the eighth house, he sheweth the kind of death to be good and honess, but obscure, or in a strange place or pilgrimage; discovereth Legacies and Posseffions, but to be obtained with fuit and difficulty: denoteth funerals and buryings to be obscure, the portion of a wife to be hardly gotten, but easily spent.

In the ninth houfe, he maketh journeys to be dangerous, and a party abfent flowly to return, caufeth men to be occupied in offices of Religion, fheweth Sciences to be unaccomplifhed, but keepeth conftancie in Faith and Religion.

In the tenth houfe, he fignifieth Kings and Princes to be potent, but to gain their power with war and violence; banished men he sheweth shall soon return, it likewise discovereth honours, great offices and benefits, but for which you shall continually labour and strive, and wherein you shall have no stable continuance, a Judge shall not favour you, suits and contentions he prolongeth, a father and mother he sheweth shall soon die, and always to be affected with many difeases.

In the eleventh house, he maketh many friends, but fuch as are poor and unprofitable, and not able to re-Digitized by Originallie ve

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### Book 2. The Temple of Wisdoms.

lieve thy neceffities; it ingratiates you with Princes, and giveth great hopes, but fmall gains; neither long to continue in any Benefice or Offices beftowed by a Prince.

In the twelfth house, he sheweth enemies to be crafty, subtle, and fraudulent, and studying to circumvent you with many secret factions: signifies one in prison to be long detained, but at length to be delivered; animals he sheweth to be unfruitful, and servants unprofitable; and the changes of fortune to be frequent from good to evil, and from bad to good.

Via in the first house, bestoweth a long and
prosperous life; giveth signification of a stranger, lean of body, and tall of stature, fair of
complection, having a small beard, a person liberal and pleasant, but flow, and little addicted to labour.

In the fecond, he increaseth substance and riches, recovereth any thing that is stolen or lost, but signifies the Thief to be departed without the City.

In the third, he multiplies brethren and kinsfolks, fignifies continual journeys, and prosperous, men that are publikely known, honess, and of good converfation.

In the fourth house, signifies the father to be honest, increase the Patrimony and Inheritance, produce th wealthy fields, sheweth treasure to be in the place enquired after, recovere th any thing lost.

In the fifth, he increase the company of male children, sheweth a woman with child to bring forth a male-child, sendeth Embassages to strange and remote parts, increase the publike honours; signifieth an honess kind of death, and to be known through many Provinces.

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in the fixth house, he preferve h from ficknets, fignifies the difeated speedily to recover, give h profitable servants, and animals fruitful and profitable.

In the feventh house, he bestoweth a wife fair and pleasant, with whom you shall en oy perpetual felicity, causeth strifes and controversies most speedily to be determined, adversaries to be casily overcome, and that shall willingly submit their controversies to the arbitration of good men.

In the eighth houle, he sheweth the kind of death to proceed from Phlegmatick diseases, to be honest, and of good report; discovereth great Legacies, and rich inheritances to be obtained by the dead; and if any one bath been reported to be dead, it sheweth him to be alive.

In the ninth houfe, he caufeth long journeys by water, especially by Sea, and portendeth very great gains to be acquired thereby; he denoteth Priesthoods, and profits from Ecclesiastical employments, maketh men of good Religion, upright, and constant of faith; sheweth dreams to be true, whose signification shall fuddenly appear, increaseth Philosophical and Grammatical Sciences, and those things which appertain to the instruction and bringing up of children.

In the tenth houfe, he maketh Kings and Princes happy and fortunate, and fuch as fhall maintain continual peace with their Allies, and that they fhall require amity and friendship amongst many Princes by their several Embassages; promoteth publike honours, offices, and Magistracie amongst the Vulgar and common people, or about things pertaining to the water, journeys, or about gathering Taxes and Assessments; sheweth ludges to be just and merciful, and that shall quickly dispatch Causes depending before them : and denotes

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denotes a mother to be of good repute, healthy, and of long life.

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In the eleventh house, he raiseth many wealthy friends, and acquireth faithful friends in foreign Provinces and Countries, and that shall willingly relieve h m that requires them with all help and diligence; it ingratuates perfons with profit and trust amongst Princes, employing him in such Offices, as he shall be incumbred with continual travels.

bred with continual travels. In the twelfth houle, caufeth many Enemies, but fuch as of whom little hurt or danger is to be feared; fignifies fervants and animals to be profitable, whofoever is in prifon to be elcaped, or fpeedily to be delivered from thence, and preferveth a man from the evil accidents of Fortune.

Populus being found in the first house, if \* \* a question be propounded concerning that \* \* house, sheweth a mean life, of a middle age, \* \* but inconstant, with divers sickness, and \* \* various successes of fortune; signifies a man

of a middle flature, a groß body, well fet in his members, perhaps some mold or mark about his left eye. But if a question shall be propounded concerning the Figure of a man, and to this Figure if there be joyned any thing of the figures of Zazel or Rubens, it sheweth the man to be monstrously deformed, and that deformity he fignifies to proceed from his birth; but if in the fifth house, it he be encompassed with malevolent Aspects, then that monstrousness is to come.

In the fecond house, she sheweth a mean substance, and that to be gotten with great difficulty: maketh a man also always sensible of laborious toyl, things stolen are never regained, what is lost shall never be wholly recovered.

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recovered, that which is hidden shall not be found. But if the Question be of a Thief, it declareth him not yet to be fled away, but to lye lurking within the City.

In the third house, the raiseth few friends, either of brethren or kindred, foresheweth journeys, but with labour and trouble, notwithstanding some profit may acrue by them; denotes a man unstable in his faith, and causeth a man often to be deceived by his companions.

In the fourth house, it fignifies a father to be fickly, and of a laborious life, and his earthly posseffions and inheritances to be taken away, sheweth profit ro be gained by Water, sheweth treasure not to be hid, or if there be any hidden, that it shall not be found; a patrimony to be preferved with great labour.

In the fifth house he sheweth no honest messages, but either maketh the messengers to be Porters or publike Carriers, he divulgeth false rumours, which notwithstanding have the likeness of some truth, and seem to have their original from truth, which is not reported as it is done; it sign fies a woman to be barren, and causeth such as are great with child to be abortives, appointeth an inglorious funeral, and ill report after death.

In the fixth house, it sheweth cold fickness, and chiefly afflicteth the lower parts of the body. A Phyfitian is declared to be careless and negligent in administring Physick to the fick, and fignifies those that are affected with fickness to be in danger of death, and fcarcely recover at all; it notes the deceitfulness of feryants, and detriment of Cattel.

In the seventh house, it sheweth a wife to be fair and pleasant, but one that shall be solicited with the

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love of many Woers, fignifies her love to be feigned and diffembling, maketh weak and impotent advertaries foon to defert profecuting.

In the eighth house, it denotes sudden death without any long fickness or anguish, and oftentimes sheweth death by the Water, giveth no inheritance, posses fion or legacie from the dead; and if any be, they shall be lost by some intervening contention, or other discord, he fignifies the dowry of a wife to be little or none.

In the ninth house, the weth false dreams, personates a man of rude wit, without any learning or science; in Religion he fignifies inferiour Offices, such as ferve either to cleanse the Church, or ring the Bells, and he fignifies a man little curious or studious in Religion, neither one that is troubled with much conscience.

In the tenth house, be fignifies such Kings and Princes, as for the most part are expulsed out of their Rule and Dominions, or either suffer continual trouble and detriment about them; he fignifies Offices and Magistracie, which appertain to matters concerning the Waters; as about the Navy, Bridges, Fishings, Shores, Medows, and things of the like fort; maketh Judges to be variable and flow in expediting of Caules before them, declareth the mother to be fickly, and of a short life.

In the eleventh house, he giveth few friends, and many flatterers; and with Princes giveth neither favour nor fortune.

In the twelfth house, he sheweth weak and ignoble enemies, declareth one in prison not to be delivered, discovereth dangers in Waters, and waterie places.

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## The Temple of Wisdome.

Acquisitio found in the first house, giveth a long life and prosperous old age; fignifies a man of a middle stature, and a great head, a countenance very well to be diftinguished or known, a long nofe much beard, hair curling, and fair eys, free of his meat and drink, but in all things elfe sparing and not liberal.

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In the fecond house, he fignifies great riches, appre-> hendeth all theeves, and caufeth whatfoever is loft to be recovered.

In the third house, many brethren, and they to be wealthy, many gainful journeys, fignifies a man of good faith.

In the fourth is fignified a patrimony of much riches, many possessions of copious fruits; he fignifieth that treafure hid in any place shall be found, and sheweth a Father to be rich, but covetous.

In the fifth house, it signifies many children of both Sexes, but more Males then Females, sheweth a woman to be with child, and that the fhall be delivered without dauger : and if a question be propounded concerning any Sex, he fignifies it to be masculine; increaseth gainful, profitable Embassages, and Messages, but extendeth fame not far after death, yet causeth a man to be inherited of his own, and fignifieth rumours to be true.

In the fixth house he fignifies many and grievous fickneffes, and long to continue, maketh the fick to be in danger of death, and often to die, yet he declareth a Phyfitian to be learned and honeft, giveth many fervants and chattel, and gains to be acquired from them

In the seventh house, he signifies a wife to be rich, but either a woman, or a woman of a well grown age;

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fignifies fuits and contentions to be great and durable, and that love and wedlock shall be effected by lot.

In the eighth house, if a man be enquired after, it sheweth him to be dead, signifieth the kinde of death to be short, and sickness to last but a few days, discovereth very profitable legacies and inheritances, and signifieth a wife to have a rich dowry.

In the ninth house, he fignifies long and profitable journeys, sheweth if any one be absent he shall soon return, causeth gain to be obtained from Religious and Ecclesiastical perions or Scholers, and signifies a man of a true and perfect Science.

In the tenth house, he maketh Princes to enlarge their Dominions, a Judge favourable, but one that must be continually presented with gifts, causeth Offices and Magistracie to be very gainful, signifieth a Mother rich and happy.

In the eleventh house, multiplieth friends, and bringeth profit from them, and encreaseth favour with Princes.

In the twelfth house he fignifieth a man shall have many powerful or potent enemies, reduceth or bringeth home servants fled away, and cattel strayed; and signifies he that is in prison shall not be delivered.

Letitia in the first house, fignifies long \* life with prosperity, and much joy and glad-\* ness, and causeth a man to out-live and be \* more victorious then all his brethren', figni-\* fies a man of a tall stature, fair members, a

broad fore head, having great and broad teeth, and that bath a face comely and well coloured.

In the second house it fignifies riches, and many

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gains, but great expences and various mutations of ones state and condition, these and any thing lost is recovered and returned; but if the Question be of a Thief, it declareth him to be fled away.

In the third house it sheweth brethren to be of a good conversation, but of short life, journeys pleasant and comfortable, men of great credit and faith.

In the fourth he fignifies happy patrimonies and poffeffions, a father to be Noble, and honoured with the dignity of fome Princely Office, fheweth treafure to be in the place enquired after, but of less worth and value then is supposed, and causeth it to be found.

In the fifth house, he giveth obedient children, endued with good manners, and in whom shall be had the greatest joy and comfort of old age, fignifies a woman with child to bring forth a daughter, sheweth honourable Embassages, and declares rumours and news to be altogether true, and leaveth a good and ample fame after death

In the fixth house it sheweth the fick shall recover, denoteth good servants, good and profitable cattel and animals.

In the feventh house, he giveth a wife fair, beautiful and young, overcometh strifes and contentions, and rendereth the fuccess thereof to be love.

In the eighth house it giveth Legacies and Possefions, and a commendable portion with a wife; if a Question be proposed concerning the condition of any man, it fignifies him to be alive, and declares an honess, quiet, and meek kind of death.

In the ninth house it fignifies very few journeys, and those that do apply themselves to travel, their journeys either are about the Messages and Embassages of Princes, or Pilgrimages to fulfil holy vow s: sheweth a man

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Book 2. The Temple of Wildome.

to be of a good Religion, of indifferent knowledge, and who eafily apprehendeth all things with natural ingenuity.

In the tenth house, it raiseth Kings and Princes to honour and great renown, maketh them famous by maintaining peace during their times, fignifies Judges to be cruel and fevere ; honeft Offices and Magistracie, fignifies those things which are exercised either about Ecclefiastical affairs, Schools, or the administration of justice, sheweth a mother if she be a widow, that she shall be married again.

In the eleventh house, it increaseth favour with Princes, and mulciplies friends.

And in the twelfth house, it giveth the victory over Enemies, causeth good servants and families, delivereth from imprisonment, and preserveth from future evils.

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Puella in the first house fignifies a person of a fhort life, weak constitution of body, middle stature, little fat, but fair, effeminate, \* \* and luxurious, and one who will incur many troubles and dangers in his life time, for the love of women.

In the second house, it neither encreaseth riches nor diminisheth poverty, signifies a Thief not to be departed from the City, and a thing stolen to be alienated and made away : if a Question be of treasure in a place, it is resolved there is none.

In the third house it fignifies more fifters then brethren, and encreaseth and continueth good friendfhip and amity amongst them, denoteth journeys to be pleasant and joyous, and men of good converfations.

In the fourth house it fignifies a very small patrimony;

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mony, and a father not to live long, but maketh the fields fertile with good fruits.

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In the fifth house a woman with child is fignified to bring forth a woman child, denotes no Embaffages, cauteth much commerce with women, and some Office to be obtained from them.

In the fixth boule fignifies much weaknels of the fick, but caufeth the fick fhortly to recover, and fheweth a Phyfitian to be unlearned and unskilful, but one who is much effeemed of in the opinion of the vulgar people, giveth good fervants, hand maids, cattel, and animals.

In the feventh houfe it giveth a wife fair, beautiful and pleafant, leading a peaceable and quiet converfation with her busband, notwithstanding one that shall burn much with lust, and be coveted and lusted after of many men, denoteth no fuits or controversies, which shall depend before a Judge, but some jarrs and wranglings with the common people one amongst another, which shall be easily diffolved and ended.

In the eighth house, if a Question be of one reputed to be dead, it declareth him to be alive, giveth a fmall portion with a wife, but that which contenteth her husband.

In the ninth house it fignifies very few journeys, sheweth a man of good Religion, indifferent skill or knowledge in Sciences, unless happily Musick, as well vocal as instrumental.

In the tenth house it signifies Princes not to be very potent, but notwithstanding they shall govern peaceably within their Dominions, and shall be beloved of their Neighbours and Subjects, it causeth them to be affible, milde, and courteous at d that they shall always exercise themselves with continual mirth, plays, and hunc-

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huntings, maketh Judges to be good, godly, and merciful, giveth Offices about Women, or especially from Noble womer

In the eleventh house he giveth many friends, and encreafeth favour with women.

In the twelfth house he fignifies few enemies, but contention with women, and delivereth prifoners out of prifon through the interceffion of friends.

Amifio in the first house fignifies the fick not to live long, and fneweth a fhort life; \* \* fignifies a man of difproportioned members \* of his body, and one of a wicked life and \* \* conversation, and who is marked with some notorious and remarkable defect in fome part

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of his body, as either lame, or maimed, or the like.

In the fecond house confumeth all substance, and maketh one to undergo the burden of miferable poverty; neither Thief nor the thing stolen shall be found, fignifies treasure not to be in the place fought after, and to be fought for with lofs and damage.

In the third house it fignifies death of brethren, or the want of them, and of kindred and friends, fignifieth no journeys, and caufeth one to be deceived of many.

In the fourth house it signifies the utter destruction of ones patrimony, theweth the father to be poor, and the fon to die.

In the fifth house sheweth death of children, and afflicts a man with divers forrows, fignifies a woman not to be with childe, or elfe to have mifcarried, raifeth no fame or honours, and disperseth false rumours.

In the fixth house it fignifies the fick to be recovered

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or that he shall ioon recover, but causeth loss and damage by servants and Cattel.

In the feventh house, give than adulterous wife, and contrarying her husband with continual contention, nevertheless the thall not live long, and it cause th contentions to be ended.

In the eighth houfe, fignifies a man to be dead, confumeth the dowry of a wife, bestoweth or fendeth no inheritances or legacies.

In the ninth house it causeth no journeys, but such as shall be compassed with very great loss, fignifies men to be inconstant in Religion, and often changing their opinion from one Sect to another, and altogether ignorant of learning.

In the tenth house, rendreth Princes to be most unfortunate, and sheweth that they shall be compelled to end their lives in exile and banishment; Judges to be wicked, and signifies Offices and Magistracie to be damage ble, and sheweth the death of a mother.

In the eleventh house, it fignifies few friends, and causeth them to be easily lost, and turned to become enemies, and causeth a man to have no favour with his Prince, unless it be hurtful to him.

In the twelfth house, destroyeth all enemies, detaineth long in priton, but preferveth from dangers.

> Conjunctio in the first house maketh a prosperous life, and signifies a man of a middle stature, not lean nor fat, long face, plain hair, a little beard, long fingers and thighs, liberal, amiable, and a friend to many people

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In the fecond houfe it doth not fignifie any riches to be gotten, but preferveth a man fecure and free from the calamities of poverty, detecteth both the Thief and the thing ftolen, and acquireth hidden treafure. In

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In the third house he giveth various journeys with various fuccels, and fignifieth good faith and conftancie.

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In the fourth house it sheweth a mean patrimony, caufeth a facher to be honeft, of good report, and of good understanding.

In the fifth house he giveth children of subtle ingenuity and wit, sheweth a woman pregnant to have a male-child, and raiseth men to honours by their own meer proper wit and ingenuity, and disperseth their fame and credit far abroad, and also fignifies news and rumours to be true.

In the fixth house it fignifies ficknesses to be tedious and of long continuance, but forefheweth the Phyfitian to be learned and well-experienced, and theweth fer vants to be faithful and blameleis, and animals profitable. .... L'and a man of a fi

In the feventh house he giveth a wife very obedient, conformable, and dutiful to her husband, and one of a good wit and ingenuity; caufeth difficult fuits and controverfies, and crafty, fubtle, and malicious adverlaries.

In the eighth house, him of whom a Question is propounded, he fignifies him to be dead, and pretendeth some gain to be acquired by his death, sheweth a wife fhall not be very rich.

In the ninth house he giveth a few journeys, but long and tedious, and sheweth one that is absent shall after a long feason return. In this house increaseth divers Arts, Sciences, and Mysteries of Religion, and giveth a quick, perspicuous, and efficacious wir.

In the tenth house it maketh Princes liberal, affable, and benevolent, and who are much delighted and affeded wich divers Sciences, and fecret Arts, and with 1192170190 men

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#### The Temple of Wisdome. Book 2.

men learned therein; caufeth Judges to be just, and fuch who with a piercing and fubtle speculation, do eafily difcern caufes in controversie before them, enlargeth Offices which are concerned about Letters, Learning, sound Doctrines and Sciences; and fignifies a mother to be honest, of good ingenuity and wit, and also one of a prosperous life.

In the eleventh house it fignifies great increase of friends, and very much procureth the grace and favour of Princes, powerful and Noble men.

In the twelfth house it fignifies wary and quickwitted enemies, causeth such as are in prison to remain and continue so very long, and causeth a man to eschew very many dangers in his life.

Albus in the first house fignifies a life vexed
\* \* with continual fickness and grievous difeases,
\* \* fignifies a man of a short stature, broad bress,
\* and gross arms, having curled, or crisped hair,
\* \* one of a broad full mouth, a great talker and
babler, given much to use vain and unprofita-

ble discourse, but one that is merry, joyous, and jocond, and much pleasing to men.

In the fecond house it enlargeth and augmenteth fubftance gained by sports, plays, vile and base arts and excises, but such as are pleasing and delightful, as by plays, pastimes, dancings and laughters: he discovereth both the thief, and the thest or thing stolen, and hideth and concealeth treasure.

In the third house it signifies very few brethren, giveth not many, but tedious and wearifome journeys, and signifies all deceivers,

In the fourth house he sheweth very small or no patrimony, and the father to be a man much known, but declareth him to be a man of some base and inferiour office and imployment. In

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In the fifth house, giveth no children, or if any, that they shall soon die, declareth a woman to be servile, and causeth such as are with young to milcarry, or else to bring forth Monsters, denote th all rumours to be false, and raiseth to no honour.

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Patty,

In the fixth house, it causeth very tedious sicknesses and diseases, discovereth the fraud, deceit, and wickedness of Servants, and signifies diseases and infirmities of Cattel to be mortal, and maketh the Physician to be suspected of the sick Patient.

In the feventh house giveth abarren wife, but one that is fair and beautiful, few fuits or controver fies, but such as shall be of very long continuance.

In the eighth house, if a question be propounded of any one, it shews the party to be dead, giveth little portion or dowry with a wife, and causeth that to be much strived and contended for.

In the ninth house it denoteth some journeys to be accomplished but with mean profit, hindereth him that is absent, and signifies he shall not return, and declareth a man to be superstitious in Religion, and given to false and deceitful Sciences.

In the tenth house it causeth Princes and Judges to be malevolent, sheweth vile and base Offices and Magistracies, fignifies a Mother to be a Whore, or one much suspected for adultery.

In the eleventh house it maketh diffembling and false friends, causeth love and favour to be inconstant.

In the twelfth houfe, denoteth vile, impotent, and ruftical enemies, sheweth such as are imprison shall not escape, and signifies a great many and various troubles and discommodities of ones life:

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Puer in the first house giveth an indifferent long life, but laborious; raiseth men to \* great fame through military dignity, fignifies a perfon of a ftrong body, ruddy comple-\* \* ction, a fair countenance and black hair.

In the fecond house it encreaseth substance obtained by other mens goods, by plunderings, rapines, confifcations, military Laws, and fuch like ; he concealeth both the thief and the thing ftolen, but difcovereth no treasure.

In the third house it raiseth a man to honour above his brethren, and to be feared of them, fignifies journeys, to be dangerous, and denoteth perions of good credit. googa bd go

In the fourth house it fignifies dubious inheritances and possessions, and signifies a father to attain to his fubstance and estate through violence.

id In the fifth house it sheweth good children, and fuch as shall attain to honours and dignities, he fignifies a -woman to have a male-child, and the weth honours to be acquired by Military discipline, and great and full fame.

In the fixth house it causeth violent difeales and infirmities, as wounds, falls, contufions, bruises, but eafily delivereth the fick, and fheweth the Phyfitian and Chirurgeon to be good ; denoteth fervants and animals to be good, ftrong and profitable.

In the feventh houfe it caufeth a wife to be a Virago, of a ftout spirit, of good fidelity and one that loveth to bear the Rule and Government of a house; maketh cruel strifes and contentions, and such adversaries as shall fcarcely be reftrained by justice.

In the eighth houfe, fheweth him that is supposed to be dead, to live, fignifieth the kind of death not to be

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painful, or laborious, but to proceed from fome hot humour, or by iron, or the fword, or from fome other caufe of the like kind, fneweth a man to have no legacies or other inheritance.

In the ninth house it sheweth journeys not to be undergone without peril and danger of life, yet nevertheless declareth them to be accomplished prosperously and safely; sheweth persons of little Religion, and using little conficience, notwithstanding giveth the knowledge of Natural Philosophy and Physick and many other liberal and excellent Arts.

In the tenth house fignifies Princes to be powerful, glorious, and famous in Warlike atchievements, but they shall be unconstant and unchangeable, by reason of the mutable and various successes of victory. In this house he causeth Judges to be cruel and unmerciful, increaseth offices in Warlike affairs, fignifies Magistracy to be exercised by fire and sword, hurteth a mother, and endangereth her life.

In the eleventh house it sheweth noble friends, and noble men, and such as shall much frequent the Courts of Princes, and follow after Warfare, and causeth many to adhere to cruel men; nevertheles he causeth much esteem with Princes, but their favour is to be suspected.

In the twelfth house he causeth Enemies to be cruel and pernicious, those that are in prison shall escape, and maketh them to eschew many dangers.

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Rabens in the first house, signifies a short life, and an evil end, signifies a man to be filthy, unprofitable, and of an evil, cruel, and malicious countenance, having some remarkable and notable sign or scar in some part of his body.

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In the fecond house it fignifies poverty, and maketh thieves and robbers, and such perfons as shall acquire and seek after their maintenance and livelyhoods by using false, wicked, and evil, and unlawful Arts, preferveth theeves, and concealeth thest, and signifies no treasure to be hid nor found.

In the third house it renders brethren and kinsmen to be full of hatted, and odious one to another, and sheweth them to be of evil manners and ill disposition, causeth journeys to be very dangerous, and foresheweth false faith and treachery.

In the fourth house he destroyeth and consumeth patrimonies, and disperseth and wasteth inheritances, causeth them to come to nothing, idestroyeth the fruits of the field by tempettuous seasons, and malignancie of the earth, and bringeth the father to a quick and sudden death.

In the fifth house, giveth many children, but either they shall be wicked and disobedient, or else shall afflict their parents with grief disgrace and infamy.

In the fixth house it causeth mortal wounds, fickneffes and diseases, him that is fick shall die, the Physitian shall err, servants prove false and treacherous, cattel and beasts shall produce hurt and danger.

In the leventh house it signifies a wife to be infamous, publikely adulterate, and contentious; deceitful and treacherous adversaries, who shall endeavour to overcome you by crafty and subtle wilds and circumventions of the Law.

In the eighth house it fignifies a violent death to be inflicted by the execution of publike Jultice, and fignifies if any one be enquired after, that he is certainly dead, and a wife to have no portion or dowry.

In the ninth house sheweth journeys to be evil and

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#### Book 2. The Tempie of Wisdome.

dangerous, and that a man shall be in danger either to be spoiled by theeves and robbers, or to be taken by plunderers and robbers ; declareth men to be of most wicked opinions in Religion, and of evil faith, and fuch as will often eafily be induced to deny and go from their faith for every small occasion ; denoteth sciences to be false and deceitful, and the professors thereof to pulled is or inheritances, a facher to be be ignorant.

In the tenth houle it fignifies Princes to be cruel and tyrannical, and that their power shall come to an evil end, as that either they shall be cruelly murthered and deftroyed by their own Subjects, or that they fhall be taken captive by their Conquerours, and put to an ignominious and cruel death, or shall miferably end their lives in hard imprisonment; Signifies Judges and Officers to be falle, theevish, and such as shall be addicted to usury, sheweth that a mother shall soon die, and denoteth her to be blemisht with an evil fame and report.

In the eleventh house, it giveth no true, nor any faithful friends; fneweth men to be of wicked lives and conversations, and causeth a man to be rejected and caft out from all fociety and conversation with good and noble perfons.

In the twelfth house, it maketh enemies to be cruel and traiterous, of whom we ought circumspectly to beware ; fignifies fuch as are in prison shall come to an evil end, and sheweth a great many inconveniencies and milchiefs to happen in a mans life.

\*

Carcer in the first house being posited, giveth a fhort life, fignifies men to be most wic-\* \* ked, of a filthy, cruel unclean figure and shape, \* \* and fuch as are hated and despised of all men. \* In the fecond house, it causeth most cruel and

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#### The Temple of Wisdome.

and milerable poverty, fignifies both the thief and thing stolen to be taken and regained, and sheweth no treasure to be hid.

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In the third house it fignifieth hatred and diffention amongst btethren, evil journeys, most wicked faith and conversation.

In the fourth house it signifieth a man to have no possessions or inheritances, a father to be most wicked, and to die a sudden and evil death.

In the fifth house it giveth many children, sheweth a woman not to be with child, and provoketh those that are with child to miscarry of their own confent, or flayeth the child, signifieth no honours, and disperset feth most false rumours.

In the fixth house it causeth the diseased to undergo long ficknels, fignifieth servants to be wicked, rather unprofitable, Physitians ignorant.

In the feventh house it sheweth the wife shall be hated of her husband, and signifies suits and contentions to be ill ended and determined.

In the eighth house it declareth the kind of death to be by some fall, mischance, or falle accusation, or that men shall be condemned in prison, or in publike judgment, and sheweth them to be put to death, or that they shall often lay violent and deadly hands upon themselves, denieth a wife to have any portion and legacies.

In the ninth house, it sheweth he that is absent shall not return, and signifieth some evil shall happen to him in his journey, it denotes persons of no Religion, a wicked conficience and ignorant of learning.

In the tenth house it causeth Princes to be very wicked, and wretchedly to perish, because when they are established in their power, they will wholly addict them-

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themfelves to every voluptuous luft, pleafure, and tyranny, cauleth Judges to be unjust and falle, declareth the mother to be cruel, and infamous, and noted with the badge of adultery, giveth no offices nor Magistracies, but such as are gotten and obtained either by lying, or through these, and base and cruel robbery.

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In the eleventh houfe, it cauteth no friends, nor love, nor favour amongst men.

In the twelfth house it raiseth enemies, detaineth in prison, and inflicteth many evils.

Triftitia in the first house doth not abbreviate life, but afflicteth it with many molesta\* viate life, but afflicteth it with many molesta\* tions, fignifieth a person of good manners and
\* carriage, but one that is solitary, and flow in
\* all his business and occasions, one that is solitary, melancholy, solutions, but
most covetous after all things.

In the fecond house, it giveth much substance and riches, but they that have them shall not enjoy them, but shall rather hide them, and shall scarce afford to themselves food or sustenance therefrom; treasure shall not be found, neither shall the thief nor the theft.

In the third house fignifieth a man to have few brethren, but sheweth that he shall out-live them all, caufeth unhappy journeys, but giveth good faith.

In the fourth house it confirmeth and destroyeth fields, possessions and inheritances, causeth a father to be old and of long life, and a very covetous hoorder up of money.

In the fifth house, it fignifies no children, or that they shall soon die, sheweth a woman with child to bring forth a woman-child, giveth no fame nor honors.

In the fixth house it sheweth that the fick shall die, fervants shall be good, but flothful, and fignifies cattel shall be of a small price or value. In

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In the seventh house it shewests that the wife shall foon die, and declareth fuits and contentions to be very hurtful, and determining against you.

In the eighth house it fignifies the kind of death to be with long and grievous fickness, and much dolor and pain, giveth legacies and an inheritance, and indoweth a wife with a portion.

In the ninth house, it she weth that he that is absent thall perish in his journey, or signifies that some evil mischance shall happen unto him; causeth journeys to be very unfortunate, but declareth men to be of good Religion, devout, and profound Scholers.

In the tenth house it signifies Princes to be severe, but very good lovers of justice, it causeth just Judges, but such as are tedious and flow in determining of caufes, bringeth a Mother to a good old age, with integrity and honesty of life, but mixt with divers discommodities and misfortunes; it raiseth to great Offices, but they shall not be long enjoyed nor perfevered in, it figmistes such offices as do appertain to the water or tillage, and manuring of the Earth, or such as are to be implayed about matters of Religion and Wisdome.

In the eleventh house it fignifies scarcity of friends, and the death of friends, and also fignifies little love or favour.

In the twelfth house it sheweth no enemies, wretthedly condemneth the impriloned, and causeth many discommodities and disprofits to happen in ones life.

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Caput Draconis in the first house augmenteth life and fortune.

In the second house he increaseth riches and substance, saveth and concealeth a thies, and signifies treasure to be hid.

In the third house it giveth many brethren,

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thren; causeth journeys, kinsmen, and good faith and credit.

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In the fourth house he giveth wealthy inheritances, causeth the father to attain to old age.

In the fifth house it giveth many children; fignifies women with child to bring forth women-children, and often times to have twins, it sheweth great honours and fame, and fignifies news and rumours to be true.

In the fixth house it increaseth ficknesses and diseases, fignifies the Physitian to be learned, and giveth very many servants and chattel.

In the seventh house he fignifieth a man shall have many wives, multiplies and stirreth up many adversaries and fuits.

In the eighth house he sheweth the death to be certain, increaseth legacies and inheritances, and giveth a good portion with a wife.

In the ninth house it fignifies many journeys, many Sciences, and good Religion, and sheweth that those that are absent shall soon return.

In the tenth house he signifies glorious Princes, great and magnificent Judges, great Offices, and gainful Magistracie.

In the eleventh house he causeth many friends, acid to be beloved of all men.

In the twelfth house it fignifieth men to have many enemies, and many women, detaineth the imprisoned, and evilly punisheth them.

\* \*

Cauda Draconis in all and fingular the respective houses aforefaid, giveth the contrary judgment to Caput. And these are the natures of the figures of Geomancie, and their judgments, in all and fingular their house, upon all manner of questions to be propounded. The Temple of Wisdome.

Book 2.

pounded, of or concerning any matter or thing whatloever.

But now in the manner of proceeding to judgment, this you are especially to observe, That whensoever any Question shall be proposed to you, which is contained in any of the houles, that you thall not onely answer thereunto by the figure contained in such a house; but beholding and diligently respecting all the figures, and the Index it felf in two houfes, you shall ground the face of judgment. You shall therefore confider the figure of the thing quesited or enquired after, if he shall multiply himself by the other places of the figure, that you may caufe them alfo to be partakers in your judgement : as for example, if a queftion shall be propounded of the fecond house concerning a Thief, and the figure of the fecond house shall be found in the fixth, it declareth the Thief to be fome of ones own houshold or fervants : and after this manner shall you judge and confider of the reft, for this whole Art confifteth in the Commixtures of the figures, and the natures thereof; which whofoever doth rightly practice, he shall always declare most true and certain judgments upon every particular thing Milloever. ..... dialuns ad alund ditiovela adt a to be beloved of all men.

In the swelling house it new first men we have man

Cauda Dencenie in all and finguine the re-

and a state a forther a fire and a state rey judgment to Cater. And Firete and Co particles of the figures of Licomandie and

they agon all manner of quellions to brinto-

memies had many women, detaineth the suprifosi

- Pod mente, ing fine lle ni entennie menter cheir bott-

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and evilly punifinth thein

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# CHAP. XVI. Of the two Witnesses.

A Fter that we have fufficiently treated of the twelve houses and of the Figures, and of their translation and concord, and which be good, and which be bad. Now refteth it to ipeak of the two Witneffes and ofthe Judge, now must you know that the two Witneffes betwo figures drawn of the twelve figures of the Zodiack, whereof the one must be placed in the Figure formed on the right fide, which is the thirteenth Figure, and is called the right Witnels; the other must. be placed on the left fide of the Figure, and is the fourteenth Figure, named the left Witnefs : the right Witnefs is put for the Querent, and fignifiethall that which by the first Figure, and all the others which be on the right fide (that is to fay, the fecond, third , fourth, ninth, and tenth) is difcerned, which is the motive of the question before propounded. The left Witness containeth all that which the figures do fignifie which be on his fide, that is to fay, the fifth, fixth, feventh, eighth, eleventh, and twelfth, on fuch wife that the right Witness fignifieth the Querent, and the left Witness the thing demanded, propounded, and enquired. Besides this, the right Witness signifieth joy and happiness of the thing lately passed to the perfon which propounded the question, and the left Witnels fignifieth heavinels, unquietnels, and milhap of the thing to come, and put in question : you must further note, that these two Witnesses be no houses, neither natural figures, but be only accidentals, taken from the other to give a judgment certain on the question propounded. CHAP.

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. The Temple of Wisdome.

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Book 2,

## CHAP. XVII.

# of the Judge.

Free that we have fufficiencly created of the risely c He Judge, or the fifteenth figure is procreated of L the two Witnesses to judge the end of all the fignification of the demand, to know if it be good or bad. The which Judge ought always of necessity to be even; for if it be not, the figure should be false : and fo if the Judge be good, the fignification of the demand shall come to a good end, and if he be ill, it shall come to an ill end. If the Judge do agree with the first and with the other figures which be on the right fide, it fignifieth good to the Querent, and in the thing demanded. And if he agree with those on the left hand, which be called the daughters, it fignifieth to the Querent an ill issue of the thing demanded. And so must ye fay and efteem of the accord which he hath with the right or left Witnefs, as ye shall see by the example following, according to the doctors in this Art, as well Hebrews as Chaldeans, and others which have treated thercof. elle chat the sight Witnels fignificth the Ouccent,

and the tele Wirmals' the thing dominated, propounded,

d erquired. Relides the the tighe/Vitnels fignifich

rion which propounded the queftion, and the left

This inter, that thefe wo Mintelles be sould uses, this be welles, taken

from the other to give a judger on the real of the ghe

Sybabagoig asin

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This Table following shall ferve you to know the Witnesses and the Judge as well even as uneven, and the signification which they have, and also for the better playing: the judgment of each figure and demand propounded.

Kk

Populus

134 The Te	emple of Wisdom	ze. Book 2.
Populas	* * * *	* * * *
	* * * *	* * * *
The second second	* * * *	* * *
Even Witneffes	* * * *	* * *
	* *	* *
Judge	* *	* * •
1 2	* *	*
AT & Some the	* *	*
life	mean	good
Rouds Money	mean	good
-worthip Honow	maan	good
pollefion Business	mean	good
a wite Maniage	good	good
woman with child hre	safter the s	TUCEVEN, anllig
ficknels	atter the 1	health
prion	come out	come out
journey	good by water	won
thing loft	found	found
Populus	** *	** *
the second states in the second se	** *	* * *
a faile alta sain	* * * *	
Even Witneffes	* * * *	
Potering	*	*
Judge	*	* *
	* *	*
The second	* *	
life	good	mean jil
goods	good	mean
worthip	good	ill
poflettion	good	good
a wife		fon
woman with child	daughrer	health
ficknefs	Ioon health	out for nothing
prifon	foon come our	good by water
i-uney	mean	not foundgins! from
IN THE THORE HIVE	part tound	THE SETTY RESEARCH INST

#### The Temple of Wisdome.

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Populus	* * * *	The second se
Alter in the state of the state	* * *	** **
1 1/ 1/ 20.	* * *	** **
Even Witneffes	** **	the second se
	* *	*
	*	**
Judge	*	* *
	* *	*
life	mean	ill
fubitance	mean	ill
worfhip	good	mean
possession	good	ill
a wife	good	ill
woman with child	daughter	daughter
ficknefs	perillous .	health
prifon	long	come out
journey	ill	mean
ching loft	found	loft
Populus	* * * *	** *
The second second	* * *	* * * *
the loss of the	** **	** *
Even Witneffes	* * *	1 * * *
and the second second	**	***
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Judge	* *	and the second se
Judge	*	* •
life	good	* *
fubstance	mean	good mean
worfhip	mean	ill
poffeffion	mean	good
a wife	good	ill
woman with child	atter the	daughter
ficknefs	health	after the 1
prifon	die therein	die therein
journey	mean	ill
hing loft	found	part found
A COLORADO AND A COLO		Leveronson

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Letitia	* * *	* *	
「おいいない」であると見たい	* * *	* * *	
A Real Providence	* * *	* * *	
Uneven Witnesses	* * *	* * * *	
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Judge -	*	*	
C. C. N. A.	*	*	
	*	**	
lite	good and long	mean	
fubftance	ercreate	ill .	
worfhip	good dignity	mean	
poffeffion	good	mean	
awite	good	mean	
woman with child	fon	daughter	
ficknefs	health	after the II	
prion	late out	come out	
Lourney	good in end	hortful	
thing loft	found	found	
Letitia	* * *	* * *	
	* * * *	* * *	
These Write of	* * *	* * * *	
Uneven Witnesses	* * * *	* * * *	
Indee	*	*	
Judge	**		
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		ill * *	
life	mean	mean	
fubftance	mean	good .	
worthip	mean	good	
pofiefion	mean	ill	
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prifon	ill	ill	
journey	part tound	part found al from	
Iching=kat	part round	REGETTY RESEARCH INSTI	

Book 2. The Temple of Wisdome. 137			
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Letitia	* *	* *	
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Uneven Witneffes	* * *	** *	
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Judge	*	**	
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lubitance	good .	ili	
worth p	good	111	
potteffion	good	-	
a wife	g001	ill	
woman with child	2 10 1	after the s	
ficknels	health	health	
prilon	foon out	run away	
Journey	good	ill	
thing loft	ogre tound	part yeilded	
Letitia	* * *	1 * * *	
Laction		* * * *	
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Harrow With of	* * * *		
Uneven Witneffes	* * *	* * *	
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Judge	* *	* *	
in a line	*	* *	
life	mcan	good	
fubstance	mean	mean	
worthip	mean	D Can	
pottettion	mean	II Trailing	
a wite	mean	fooq	
woman with child	a fon	atter the s	
fickmels	health	after the 6	
prifon	flow	come out	
journey	return	good by water	
thing loft	found	pare found	
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Fia	*	* *	*	*
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Even Witnesses	*	* *	*	*
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Jubstance	ill		111	
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a wife	good	OTH T	good	
woman with child	lon		daught	er
ficknets	health		danger	and the second se
prilon	o t tor n	othing	ill	
Tourney	good by			y water
thing loit	not tound	And in case of the second s	not for	and the same second in
Via	1 *	* *	*	*
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Even Witneffes	*	*		**
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State Mr. E. S.		*		* * .
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Judge	*	* *		* *
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life	mean		mean	
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worfhip poffeffion	mean		mean	
a wrife	- mean		mean	
woman with child	atter the		ill	ha the
ficknels	health	- 5	after t	
prilon	come ou	r	death	
journey	Rack		notou	the second s
thing lot	parr yie	Ided	- return	
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Book 2. The Temple of Wisdome. 139			
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Even Witneffes	* * *	* *	
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life	mean	mean	
ubitance	mean	ill	
worthp	ill	good	
potlefiion	mean	111	
1 wife	ill	atter the s	
woman with child	atre the s	death	
licknels	death	not out	
priion	notout	late	
Journey	return	part tound	
thing loft	tound	A REAL PROPERTY AND A REAL	
Via	* * *	* *	
1. 水气上水山花用	* *	* * *	
A Real Proversite	* * *	* *	
Even Witneff.s	* *	* * *	
	*	* *	
	* *	*	
Judge	*	* *	
3 - 0	* *	*	
life	mean	mean	
fubftance	mean	mean	
worthip	mean	nie an	
potiettion	mean	mean	
a wire	mean	ma	
woman with child	a fon	after the 5	
ficknets	health	health	
ordon	come out	fgon our	
journey	late		
thing loft	little found	good not tound	
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140 The:	140 The Temple of Wisdome. Book 2.			
Fortuna major	* * * *	* * * *		
	* * * *	* * *		
	* *	* * *		
Even Witneffes	* *	* *		
	* *	* *		
1年代的1996年4月1日	* *	*		
Judge	* *	*		
1	* *	**		
life	good	good		
fubitance	good	good		
worfhip	poffisilitie good	good		
polieffion	good by water	good		
a wife	gord	good		
woman with child	aiter the s	Ion		
ficknels	health	grod		
prifon	tuoseout	come out		
Tourney	good with speed _	difficult		
thing loit	tound	found		
Fortuna major	* * *	1 * * * *		
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1.200		* *		
Even Witneffes	* * *	* * * *		
	* *	* *		
The Friday	+ +	*		
Judge	* * *			
puugu	*	* *		
life	111			
fubstance	411	mean		
worthip	ill	mean		
poffeffion	ill	good		
a wife	ill	good		
woman with child	fon	after the ,		
ficknefs	health	after the 1		
prilon	late	die therein		
journey	ill	mean		
thing lo t	not found	tound		

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## The Temple of Wisdome.

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Book. 2 The Temple of Wisdome. 141				
Fortuna major	* * *	* * *		
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Even Witneffes	* * *	the second s		
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and the second states	*	*		
Indee	*	* *		
Judge	*	*		
11.0	mean	**		
life	mean	incan		
fubftance	good	mean		
worthip poffeffion		HI NI		
a wife	mean	mcan		
woman with child,	good	evil		
ficknefs	health	daughter		
Prifon		perillous		
	come out	wit harm		
Journey	loon re turn	ate		
thing loft	part tound	not tound		
Fortuna major	* * * *	* * *		
	* * * *	** *		
	* * *	* *		
Even Witneffes	* * *	* *		
	* *	*		
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Judge		* *		
	*	* *		
life	good	nica -		
lubstance	good	mean		
worthi	good	good .		
polleffion	good	evil		
a wife	\$001	evi		
woman with child	after the s	atter the s		
fickness	health	health		
prilon	come out	loon out		
journey	good	very good		
thing loft	found	not found		

142 The Temple of Wisdome. Book 2.			
Albus	* * *	** *	
a har a third	* * !*	* * * *	
and the second second	* * *	* *	
Uneven Witneffes	* * *	* * *	
Ceneren Hannen	*	*	
TO ST. LANDER	*	* *	
Judge	*	* *	
Judge	*	*	
life	ill	good	
fubitance	ill	good	
worfhip	ill	good	
coffeffion	ill	good	
a wife	ill	lill	
woman with child	daughter die	after the 5	
ficknels	death	health	
prifon	perillous	late	
journey	mean	good	
thing loft	not found	not tound	
Albus	* * * *	* * *	
The second	** *	* * * *	
ALL AND ALL AN AMAN	* * *	* * *	
Uneven Witheffes	* * * *	* * * *	
	* *	*	
		* *	
Judge	*	*	
Jung	* *	* *	
life	ill	tufficient	
fubftance	mean	good	
worfhip	ill	good	
pofieflion	j11	g001	
a wife	mean	good	
woman with child	daughter	ater he c	
ficknefs \	death	nealth	
prifon	notout	come out	
journey	ill	good	
thing loft	not found	part found	

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Book. 2 The Temple of Wisdome. 143			
Albus	* * * *	* * * *	
1	* * * *		
1612-10-16- <b>1</b> , 4, 5, 6, 1	* * *	* * *	
Uneven Witneffes	* * *	** *	
uneven withenes		A CONTRACTOR OF THE REAL OF TH	
aler a star	* * *	* *	
		*	
Judge	*	* *	
he the state of	**	* /	
life	ill	good	
fubstance	mean	good	
worfhip	tit	good	
polleffion	mean	good	
a wife	ill	good	
woman with child	daughter ,	alter the 5	
ficknels	death .	health	
Drilon	die in prifon	run away	
Journey	difficier	ilow	
tung loit	part tound	tound	
Albus	** *	* * * *	
	* * *	* * * *	
Contraction of the second	* *	* *	
Uneven Witneffes	* * * *	** **	
A State of the second		* *	
	* *	* *	
Judge	* *	* *	
Jace	* *	* *	
life			
Contraction of the second seco	itl	mean	
lubstance	in in	mean	
worfhip	ill	mean	
a'wije	ill	mean	
woman with child	daughter	daughter	
licknels	health	afrer he I	
prifin	come out	come out	
1 million and the second secon	mean	very good by water	
journey	not found	part found	
time from			
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144 The Temple of Wisdome. Book 2					k2
Rubens	* *	*	1*		
	A CONTRACT OF A	* *	*		
	* *	* *			**
Uneven Witneffes		* *			
I shorten ty mistice	*	~ ~	* :		*
A starter to	**	x T	1 + +	* *	
Judge	A Provide States of the States of the		1	*	
June			The sea	* *	
life	good × v		1 Section	*	
fubftance	good		mean	The second second	The second
worfhip	good		mean	1.	
posieffion	good	and the second	mean	1 2	-
a wife	very good		mean	1.1.1	A. The
woman with child	a fon		ill		
fickneis	health		daugh	ter	
prilon	come our		health		
Journey	difficult		difficul	t •	18 4
thing loft	part tound		ill		
Rubens	1 10 1		part ye	and the second s	10.1
1000000	1	* *	* *	*	*
	I DEPARTURE IN THE REAL PROPERTY OF	< *	*		k
Uneven Witneffes	* *	*	* *		
mucken admining	* * *	< *	* *		ĸ
. Pige Latin The	* *	:		* *	
	*	102123		* *	
Judge	*	KIL		*	
	_ * *		and a start	*	24
life	incan	T.A.	good	-14	-
fubstance	mcan		good		-
worship	mean		mean		
pofieffion	mean	good			
a wife	good		mean		-
woman with child	daughter		a ion		
fick nefs	death		health		-
lourney	ill		ill		
hing lott	ill		ill		-
nunk wit	and the second se	19	111		

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Book 2. The Temple of Wisdome.			
Rubens	* * *	e. 145	
Parallel Browner Bartha	* *	* **	
A A CALL	** ** **	******	
Uneven Witneffes	** **	** *	
aneven writhenes			
1	× ×	****	
	T XT	*	
Judge	* *	*	
	A Salad	and the first of the second	
life	ill	niean	
fub Aance	ill	good	
worthip	ill	good	
polieilion	ill	mean	
a wite	ill	good	
woman with child	daughter	atter the 5	
ficknefs	health	long fick	
prilon	come out	foon out	
Journey	ill	flow	
thing loft	not found	found	
Rubens	* * *	* * * *	
1 400.000	** * *	* *	
R DR HARSEN	* * * * *	* * * *	
TT SXT: (Ter		* * * *	
Uneven Witnesses	*		
	* **		
	* *	* *	
Judge	* * *	* *	
	in manine 1	* *	
life		very ill	
fubstance		very ill	
worthip	ill	very ill	
poficilion	ill	verv ill	
a wife	ill	a whore	
woman with child	after the s	after the s	
lickness	in danger	peri'ous	
prifon	doubtful	death	
journey	ill -	robbed	
hing loft	not found	not found	
- Provent of the second	the state of grant protocol		

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146 The T	emple of wijaon	не. Боок 2.
Tristitia	* * * *	* * * *
Aller The The	* * * *	* * * *
the state of the	* * * *	* * *
Uneven Witneffes	* *	* * *
Children IV IIII	* *	* *
	* *	* *
Judge	* *	*
Judge	* *	*
1.0	ill	ufficient
life jubitance	mean	fufficient
worthip	ill	Iufficient
poffettion	good	fufficiene
a wife	ill	fufficient
woman with child	arter t c	daughter
ficknefs	death	death
prilon	death adda og	death
journey wolf	UI . KIT	lill .
thing loft	not touna tot toa	ound
Tristitia	* * * *	* * *
*	* * *	
1 4 4 4	* * * *	* * * * * * * * * * * * * * * * * * * *
Uneven Witneffes	* * *	* * *
Contraction of the second	* *	*
	*	
Judge	* *	* * *
Judge	*	* *
	il.	
inte Iubstance	ill	mem
worfhip	11,	me=n ill
potteflion	ill	ili
a wife	in the	nl
woman with child	Ion	daughter
fickneis	111	ill
prifon	ill station -	ill
journey	III	ill
thing loft	not found	not found

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Book 2. The Temple of Wildome. 14/			
Tristitia	*** **	***	
and the second	* * *		
1. S. A. A.	** **		
The survey SXTing offer	* *	* *	
Uneven Witneffes		The and the Walter and	
and the second second	*	*	
	Y H	* *	
Judge	* *	**	
	1. T		
1	ill	mean	
life	ill	mean	
lubstance	ìll	good	
worthip	il	ill	
pottettion	ill	ill	
a wite	after the 5	atter the s	
woman with child	ill	health	
ficknels	ill	come our	
prilon	ill	very late	
Journey		not found	
thing loft	not found * * * *	* * *	
Tristitia		and the second s	
a the second second	***	* * *	
· · · · · · · · · · · · · · · · · · ·	* *	* * *	
Uneven Witnesses	No. 1. A.	* * *	
CHEACH AA MUELLES	* *	*	
1999 - La 1999 - 1999	*	*	
- Starter III	* *	*	
Judge			
		*	
life	good	ill	
fubstance	good	very ill	
worfhip	good	ill	
poffeffion	good	very ill	
a wife	good	ill	
woman with child	daughter	after the s	
ficknefs	health	peri'ous	
	long	hard	
prifon	late	mean	
journey	found	not found	
thing loft			

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148 The T	emple of Wisdom	ne. Book 2.
Prella	* *	* *
Real Providence	* * *	* * * *
and the second second	* * *	* * *
Uneven Witneffes	* *	* * *
CHICYCII VIICHCHICH	* *	* *
	*	* *
1.1.	*	*
Judge	* *	*
		mean
life	mean	good
ubstance	ill	good
worth p	ill	good
polition	mean	good
a wite	da ghter	a fon
w.m.n.with child	after the I	health
ficknels	out by ill	come out
prilon	perillous	good
thing to R	part found	ourd
Putella	* * *	
L'acieno -	* * * *	* * * *
1 1 X X 1	Contraction of the second s	1 × × ×
Trans Withoffer		* * *
Uneven Witnesses		A CONTRACTOR OF
. *	**	*
14	* *	* *
Judge	**	* *
-/11/-	**	*
lite (inter	good	good
fubstance	good	good
worfhio	very good	good
polit flion	mean	good
a wife	beog	good
woman with child	after the state	after the s
fickneis	dangerous	after the t
prilon	come out	good end
hing loft	good by water	good
finite 10:1	part found	found

Book 2. The	Temple of Wisd	ome. 149
Puella	* * *	the second s
*** * :	** *	I de la comp
**	* * *	
Uneven Witneffes	* * *	
*	**	*
**	**	
Judge	* *	* * bu
*	* *	**
life	ill	mean
fubftance	mean	Rican
worthip	ill -	good
posteffion	mean	mean
a wife	ill	mean
woman with child	after t'e e	after he s
ficknels	health	health
prifen 2 910 n of	come out	come out
journey 100 noci	perillous	flow noting
thing loft	not found	not found you wet
Puella bautor aver	* * *	* floi gikit
* * * *	* * *	** *
* *	* *	* *
Uneven Witneffes	* *	* * *
* * *	*	Lacken*Vitnel
*	* *	' *
Judge	* *	* * * bu [
* *		*
life 🗶	good	ill
fubitance	good	ill
worfhip	good	ill
pefleffion	g od	-illSingnau
a wife	good	mean gidizow
woman with child fickness	daughter	after the giorishog
prifon and gueb	long	health sliw a
journey	long out rote	come out w nemoval
thing loft	good state	mean alomial
	LI	pare found
Digitization		Original fram.
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150 The Temple of Wisdome. Book 2.			
Pher	* *	* * *	
** **	* * * *	* * *	
* * * *	* * *	** *	
Uneven Witneffes	* * *	* * Wask	
*	* *	*	
Judge 🐇	* *	*	
*	* *	*abal	
**	* *	*	
life	good	ill sill	
fubftance	good in -	fomew har good	
worfhip	good	mean quation	
-poffeffion	mean	mean normanog	
a wite	good a ster t	mean	
woman with child	ficale in nol	daughter	
ficknels aus amod	healthuo amos	fondie notice	
prifon wou	well our olling	foon out you not	
journey banot 20 1	return 1001 1011	mean Rol goiels	
thing loft *	found	part found all ang	
Pner	1 * *	* * *	
* *	* * *	* *	
Washington !!	* * * *	* * m * m *	
Uneven Witneffes	* *	* * *	
*	* *	*	
Judge	* *	* **	
*	* * *	**	
111	* *	* 511	
life	iil	ill osmendad	
fubstance	ill po g	ill diama	
worthip	ill boog T	ill nitime	
poffeffion and asses	daughter	illido daim niemon	
a wife dalaget	ill gaol -	lickneis III	
woman with child	after the s guol	daughter noling	
licknefs	after the 1002	death yournet	
prifon	dangerou's	die fiot galde	
journey	fpovled	ill	
thing loft RCHIVE	not found	nor found right from	

Book 2. The	Temple of Wildon	me. 151
Puer	* **	* *1
x x x	* *	* *
36 × 1	* * *	* * *
Uneven Witneffes	* *	* * *
A State of the	*	* *
×	* *	* *
Judge 🔀	*	*
56-	* *	*
life	mean	ill
fubftance	mean	ill
worthip	mean	ill
poffession	mean	ill
a wife	mean	ill
woman with child	ton	daughter
ficknels	health	perilious
prifen	come out	perillous
journey	mean	ill no ity
thing loft them	found	not found your i
Puer brund	*index	* for *
* * * *	* * * *	* * *
** *	* * * *	** **
Uneven Witneffes	* * *	* *
and an other of 19	* *	Linev* Witnes
-* *	* **	*
Judge	* *	* * 00
THE K	*	* *
life	mean	ill
fubstance	mean	ill
worthip	mean	ill
possession	mean	ill
a wife	mean	illquirow
woman with child	fon 3 /13/	daughter
ficknefs prifon pointquab	health	ill sliw e
the second se	come out	Moutain memory
thing loft	mean de sont	fichnels Ili
and tote Differ	found	not found

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152 The T	emple of Wisdon	ne. Book 2.
Caput draconis	* * *	* * * *
* *	* *	* * *
	* * *	* *
Uneven Witnesses	* * *	* * *
	*	**
Judge	* *	*
1 3	* *	* *
	*	*
lite III	111	good
fubftance	ill	good
worthip	ill	good
Potteffion	III	good
a wite	111	mean
W man with child	daughter	after the 5
fichnels	after the I mo	health
pri.on	long ntom	perillous
Jairney and O	.li bnuoi	mean
thing loft	not found	I found
Caput draconis	* * * *	* * * *
****	* *	* * *
1 × × ×	* *	Loc*V/ no*n*
Uneven Witnesses	* *	* *
Tudas	* *	* *
Judge	* *	*300[]
**	* *	*
111	* *	* *
life	very good	ill some start
fubftance	verygood	futficient
worthip	very good	ill
poffeffion parintusb	very gcod	mean daise management
a wife III	good ratend	
woman with child	atter the source	daughter
ficknefs	atter the 1	health
puifon Muorson .	come our	hard
ic urney	good t v water	ill Original from
la temper loft chive 1	fond	found Unginal from /

Book 2.

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	TO DI CONTRA	a la ferra	391	A A A
Caput draconis	* *	* *	1 * *	*
	*	*	*	* *
* *	*	* *	*	* *
Uneven Witneffes	*	* *	+	* *
T X X X	*		85115mill V	(Toever)
* *	*	*	1	*
Judge	1 20	*	- Call	*
J		*	1	* agbul
1 fe	lil	1. 201	brog	
lubitance	mean	4	Very goo	d
worth p	good	a survey	good	THURSDAY
policition	funciens	I STORES	good	0.00
a wife	mean	The area	mean	notional
woman with child	2 100		afon	and the second
ficknefs	good and		health	The searce of
prilon	atte the	No. of Concession, Name of Street, or other Designation, or other	foon out	- annia
Journey	ill	-	good	NE JOIN
thing loft	part tound	d	found	war ingr
Caput draconis	* *	*	* *	*
	*	*	*	* *
17 × ×	*	* *	*	*
Uneven Witneffes	*	*	*	*
	A. A.	*	131836131 VX	*
* *	*	*.	1	*
Judge		*		and the second se
Jane	*		++	**
life	$\frac{1}{1}$	<u> </u>		
fubftance	ill	Lizzart.	good	
worth p	ill		very good	up(tapere
pottettion	ill	a diamate	g od	- Culling
a wite	ill	11-1	good	
woman with child	daughter	C. S.C.	a fon	
licknefs	health	al and	caith	W OLD
prilon	come out	and the	outlate	
journey	ill	LL USED	very good	
thing loft	not found	Contraction of the	tound	1
and and a second and a second			TOHMA	and and a start

54 The Temple of Wisdome. Book 2.			
Cauda draconis	*	* *	* *
	*	*	* *
15 × 11 × 1	*	*	* * *
Uneven Witneffes	* *	*	CONTRACTOR A.A. 602 A. 3213
Cheven to renetied		*	
	Contraction of the second	and the second s	**
Rudge X	*	*	* *
Judge			*
		*	*
life	mcan	manale	ili
lubitance	good	dual	ill
worth p	mean	and some fill	ill
potteffion	good	- pandal	ill
s wife	mean		ill hid de
woman with child	fon	- hand -	atter the s
locknets	health		perillous
prifon	good end		out with pain
journey	Itt		ili
thing loft	tound	and the second	not found
Cauda dr aconis	*	*	* *
	*		* * *
THE SAL	**	*	* *
Uneven Witnesses	* *	* *	** *
A CONTRACT OF A CONTRACT			* *
	×	*	*
Judge	*	***	* *
1	4	*	*
life	veryill		rolerable
lubstance	very ill	TIT	good
	TTTT TAA	and the second sec	8000
worthip		ALL ALL	mean
worfhip poffeffion	very ill	-11	mean
	very ill very ill		mean
possession a wife	very ill very ill very ill	111 	mean mean
poffeffion	very ill very ill very ill after the	111 111 5 12000 /20 5 12000 /20 5 12000 /20 5 1000 /20 5 1000 /20 1000 /20 10 1000 /20 1000 /20 1000 /	mean mean after the ,
poffeffion a wife woman with child	very ill very ill very ill after the death	111 5 2000 -	mean mean after the , death
poffeffion a wife woman with child fickness	very ill very ill very ill after the	111 111 111 111 111 111 111 111 111 11	mean mean after the ,

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BOOK 2. The	Temple of Wijde	ome. 155
Cauda draconis	1 * * *	1 * * *
The state	* *	* * *
The All		* *
Uneven Witneffes	* * * *	
	a set a set a set a set a set a	* * * *
A A A A A A A A A A A A A A A A A A A	* *	+ +
Judge	A CONTRACTOR OF A CONTRACTOR OFTA CONTRACTOR O	T
Judge	*	* * * *
	* *	
1 fe	ill	mean
lubitance	mean	fufficient ndu
worfh p	dt	fufficie c
potteffion	ili	111
2 wife	ill	after the s
woman with child	after the s	perillous
ficknefs	death	come out
priion	come our punithed	ill not
Journey home	ill	part fornd
thing loft	not found	1 million and the second
Cauda draconis	* *	* * *
1 * * 1 * 1	* * *	* * *
* * *	* * *	* * *
Uneven Witneffes	* * * *	********
12 . * 10 11	* *	*
*	* *	* * *
Judge	* *	× anh
1 - A - A	* *	*
life	good bo gov	ill
fubitance	good boog man	ill santhan
worthip	good boog yoy	ill
pottettion	good brogener	mean
a wire	mean hoos	very ill
woman with child	a fon and live	atter the same
ficknefs daleari	health and the	afte th 1
prifon 100 pmos	foon out	dangerous notice
journey neo	good boog	very ill Youwood
thing loft mout soul	found theory	not found
The second s	and the second second	and the second s

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156 The Te	mple of Wisdon	ne. Book 2.
Aquisitio	* * * *	** *
A AND CHARLEN AND AND AND AND AND AND AND AND AND AN	* * *	* *
1 * *	* * * *	** *
Even Witneffes	* * *	* *
- Lungdores X + Conclusion	* *	*
*	*	**
Judge	* *	*
J	*	**
life	good	ill
Tubstance	mean	jh
worthp	mean	mean
polefion	mean	ill to the state
a wife	good	ill e.e.
woman with child	alter the 5	fon
fickneis	health	health
prifon	death	come out
Journey	mean	good
thing loit	tound	not jound
Aquisitio	* * * *	* * *
The second second	* *	* * * *
* * . *	* * * *	** *
Even Witneffes	* *	* * *
「「「「「「「「「「」」」	* *	*
*	* *	*
Judge	* * *	*
	* *	*
life	very good	mean
tubstance	very good	ill constant
worthip	very good	ill
poffeflion	very good	ill
a wite	good need	ill
woman with child	aiter the se not e	after the ,
licknels	hea the diast	health
prilon any sense	come our	come out
Journey	good borg	, ean
shing lo t	found house	not found

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Original from '

Book. 2 The Temple of Wisdome. 157			
Aquisitio	* * * *	* * *	
* * *	* * *	* *	
* *	* * *	* * * *	
Even Witneffes	* *	* * *	
	* *	*	
* *	*	* *	
Judge	*	* *	
Judge	* *		
life	g004	*	
lubstance	good	mean .	
worthip	good	mean .	
polleffion	good	man	
a wife	grod	mean	
woman with child	a lon	daughter	
ficknels	hea'th	health	
prifon	long	come out	
journey	10 nreturn	mean	
thing loft	tound	touna	
Aquifitio	* * * *	* * *	
K* **	* * *	* *	
* * * 1	** *	* * * *	
Even Witneffes	* *	* * *	
Diet Hitener	* *	*	
		* *	
Judge	* *	* *	
Judge	A DECEMBER OF A		
life	* *	* good	
lubstance	mean		
worthis	mean	good good	
potteffin	man	good	
a wife	nican	good	
w man with child	atter the s	2101	
licknels	after the I	in danger .	
prif n	lare our	not out	
journey	ill ball	flow	
thing loft	found	found	

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158 The :	Temple of Wisdon	me. Book 2.
Amifio	* * *	* * *
and the second	** *	* * * *
and the second	* **	* *
Even Witneffes	** *	* * *
LACH AA HUNCHES		* *
	*	**
V. 3	*	**
Judge		
	*	* *
life	good	mean
fubffance	good	mean
worthip	mean	mean
poficiion	mean	mean
a wife	afterres	mean
woman with child	the end nealth	a fon
ficknefs	and the second se	health
prifon	long good	good end
journey	not found	mean
thing loft	T	found
Amifio	* *	* *
1242	* * * *	** *
* * * * *	* *	* * *
Even Witneffes	* * * *	* * * *
	* *	* *
	* *	*
Judge	* *	*
	* *	* *
life	ill	mcan
fubstance	ill	mean
worfhip	ill	good
poffeffion	ill	mean
a wife	evil	mean
woman with child	after the s	atter the s
ficknefs	perillous	health
prifon	hard	foon out
Journey	ill	good
thing loft	not found	not found .

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Original from . THE GETTY RESEARCH INSTITU

159 The Temple of Wisdome. Book. 2 Amifio \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \*\* Even Witneffes \* \* \* \* \* \* \* \* \* \* × \* \* Judge \* \* \* \* \* life m n mean :11 lubitance mean worthip mean 11:20 poffeffion nt mean iH a wife mean woman with child lon daught r health ficknefs halth come out prifon COME OUL mean journey mean thing loft not touna not tound \* Amifio \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* Even Witneffes \* \* \* \* \* \* \* \* \* \* \* \* Judge \* \* \* \* \* \* iII life ill Ilt lubitance mean iI ill worthin 11 potteffion mean il a wife 11 w man with child after the 5 after he s fickness death health prif n out in the end die iII not be journey part found Part tound thing loft

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Original from

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160 The 2	Temple of Wisdon	me. Book 2.
Conjunctio	* * * *	* * *
	* *	* * *
The second second	* **	* *
Even Witneffes	** *	* * * *
	* *	* *
· 非米	* *	*
Judge	*	**
hand	*	* *
life	good	mean
Tubffance	good	mean
worthip	good	mean
poffeffion	good	mean
a wife	good	ill
woman with child	2 '01	after the 5
ficknefs	long pining	dea.h
prifon	long time	out with fear
journey	Now	mean
thing loft	found	found
Conjuntio	* * * *	* * * *
and the second of the	* *	* * *
	* *	* * *
Even Witneffes	* * * *	* * * *
	* *	* *
		*
Judge	* * *	*
1	* *	* *
life	mean	good
fubstance	mean	good
worship	mcan	very good
poffeffion	mean	very good
a wife	mean	good
woman with child	atter the s	daugnter
ficknefs	death	atter t C i
prifon	perillous	long
Journey	good by water	good
thing loft	not found	found

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Book 2. The Temple of Wisdome. 161			
Conj unitio	** *	* * * *	
conjuncto	****	* **	
	* *	*** *	
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Even Witneffes		1 ×	
1 * *	*	* * ***	
and the second second	* *	***	
Judge	*	*	
	line and the		
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fubftance	ill boos	good	
worthip	ill	good	
rottettion	mean Ili	good	
a wite	ill	good	
woman with child	after the s	lon	
ficknefs	after the I	health	
prilon	goed	come out	
Journey	mean	ill	
thing loft	not tound	found	
Conjunctio	** ***	* * *	
Con Huncino	* * *	* * *	
ET. 13 C.	* * * *	* * *	
	** * * *	* * *	
Even Witneffes	*	*	
* * *	* * *	1	
***	*	*	
Judge	* *	*:ghall	
	* *	*	
life boug	mean	mean	
fubstance	mean	mean	
werfhip	mean	hard	
poficifion	mean	mean	
a wife	good	mean	
woman with child	daughter	daughter	
fickaefs	perillous	hard	
prifon	come out	long	
journey	flow	hard	
hing loft	not found	found	

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162 The 1	Temple of Wisdon	ne. Book 2.
Curcer	* * *	* *
A A A A	* * * *	* * *
1 xxx	* * * *	* * *
Even Witneffes	* **	Exen Winki
* ***	* *	* *
×.	* * *	*
Judge	* *	*abol
1.2	* *	* *
life norg	good	mcan
iubitance duog	good	11
worthip	ill	mean
poffeffion bean	mean	ill
a wife boug	ill	inean
woman with child	da ghter	after the s
ficknels ditant	healtir oris soste	health and the
prilon	goodend	foon out
Tourney	mean wolt	good yourned
thing loft human	found himor ron	Incle tound anida
Carcer	* * * *	(Kninkilio *
Le a at hok	* * *	* * * *
* * * *	* * * *	* * * * * *
Even Witneffes	* * * * * *	
Even Witneffes		** *
the second secon	* *	* * * * * * * * *
Even Witneffes Judge	* * * * *	* * * * * * * * *
the second secon	* ****	* * * * * *
Judge	* * * * * * * * * * * * * * * * * * *	* * * * * * * * *
Judge	* * * * * * * * * * * * * * * * * * * *	* * * * * * * * * * *
Judge lite lub(tance worfhip	* * <u>good</u> <u>good</u> <u>good</u> <u>good</u>	* * * * * * * * * * * * * * * *
Judge lite lubitance worfhip posi: flion	* * * * * * * * * * * * * * * * * * * *	* * * * * * * * * * * * * * * *
Judge lite lubstance worfhip poti flion	* * * * * * * * * * * * * * * * * * * *	* * * * * * * * * <u>good</u> <u>good</u> <u>good</u>
Judge lite lubitance worfhip poth flion a wife woman with child	* * * * * * * * * * * * * * * * * * * *	* * * * * * * * * * * * * * * * * * * *
Judge lite lubítance worfhip post: flion a wife woman with child ficknels	* * * * * * * * * * * * * * * * * * * *	* * * * * * * * * <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u>
Judge lite lub(tance worfhip poH: flion a wife woman with child ficknets prifon	* * * * * * * * * * * * * * *	* * * * * * * * * <u>pood</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>daughter</u> <u>health</u> <u>come cur</u>
Judge hite hubítance worfhip post: flion a wife woman with child ficknels prifon	* * * * * * * * * * * * * * * * * * * *	* * * * * * * * * <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u> <u>good</u>

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Book 2. The I	emple of Wisdom	e. 163
Carcer	* * * *	*** *
K AND	** **	** **
Even Witneffes	* *	* * * *
Even vy menenes	*	* *
* *	* *	***
Judge	* *	*
A A		
life	mean beight	fufficient
fubstance	mean	fufficient
worship	mean	mean Sufficient
poliethon	mean	fufficient
woman with child	after the s	atter the s
ficknefs	hcalth	health
prilon	come out	come out
Journey	flow, boa	flow
thing loft	part found	not found
Carcer	** **	A A A A A A A A A A A A A A A A A A A
Second and the	*** * *	T
* * * * *	* *	
Even Witneffes	* *	Carlotter AA LUAN
and the second second	****	*
	***	*
Judge	X · T	Juige *
-		*
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fubftance	ill Theorem	mean
werfhip poficifion	mean meant	good
a wife	ill	good
woman with child	after the s	daughter
fickacis	perillous	dangerous
prifon	ill out of trad	late out
journey boowers	difficult 000	ill La Gund
thing loft outsing	not found	be found

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Fortuna minor       * * * *       * * * *         Even Witneffes       * * * *       * * * *         Indge       * * * *       * * * *         Judge       * * * *       * * * *         Judge       * * * *       * * * *         Iff:       good       mean         ubitanc:       good       mean         worthip       good       mean         polieftion       good       mean         a wife       good       mean         prilon       good       mean         forma withing to       formation       formation         formation       good       mean         formation       good       mean         formation       good       mean         formation       formation       formation	164 The	Temple of Wisdo	me. Book 2.
Even Witneffes       * * * * * * * * * * * * * * * * * * *	Fortuna minor	* * *	* * *
Even Witneffes       * * * * * * * * * * * * * * * * * * *	· · · · · · · · · · · · · · · · · · ·	* * *	* *
Judge       * <th>A Starting and a</th> <th>* * *</th> <th>* * *</th>	A Starting and a	* * *	* * *
Judge       * <th>Even Witneffes</th> <th>** *</th> <th>* * * *</th>	Even Witneffes	** *	* * * *
Judge     *     *     *     *     *       Iif:     good     mean       worthip     good     mean       poffettion     good     mean       a wife     good     mean       wom a web child     a ter he s     after the s       ficknefs     reate     ater he s       forme out     good     mean       good     mean     good       formation     mean     good       fuldge     * * * *     *       * * *     *     *       inte     mean     good       good     good     good       good     good <t< th=""><th>1 2 3 3 1 2 1 2</th><th>* *</th><th>*</th></t<>	1 2 3 3 1 2 1 2	* *	*
life     good     mean       worthip     good     mean       poffettion     good     mean       a wife     good     mean       wom a ward child     a ter he s     after the c       ficknefs     realt at the s     after the c       priton     come out     come out       poarney     good     mean       thing load     found     tourad       Fortwna minor     *     *       *     *     *       Judge     *     *       worfhip     mean     good       fubftance     mean     good       worfhip     mean     good       fubftance     mean     good       worfhip     mean     good       worfhip     mean     good       fubftance     mean     good       worfhip     mean     good       policifion     mean     good       a wife     mean     good       woman with child     atter she same       health     health       hor prifon     health	Le set an and a set	*	* *
life     good     mean       worthip     good     mean       poffettion     good     mean       a wife     good     mean       wom a ward child     a ter he s     after the c       ficknefs     realt at the s     after the c       priton     come out     come out       poarney     good     mean       thing load     found     tourad       Fortwna minor     *     *       *     *     *       Judge     *     *       worfhip     mean     good       fubftance     mean     good       worfhip     mean     good       fubftance     mean     good       worfhip     mean     good       worfhip     mean     good       fubftance     mean     good       worfhip     mean     good       policifion     mean     good       a wife     mean     good       woman with child     atter she same       health     health       hor prifon     health	Judge	*	* bull
life     good     mean       worthip     good     mean       poffettion     good     mean       a wife     good     mean       wom a ward child     a ter he s     after the c       ficknefs     realt at the s     after the c       priton     come out     come out       poarney     good     mean       thing load     found     tourad       Fortwna minor     *     *       *     *     *       Judge     *     *       worfhip     mean     good       fubftance     mean     good       worfhip     mean     good       fubftance     mean     good       worfhip     mean     good       worfhip     mean     good       fubftance     mean     good       worfhip     mean     good       policifion     mean     good       a wife     mean     good       woman with child     atter she same       health     health       hor prifon     health		*	* *
worthip       good       mcan         a wife       good       mcan         wom a with child       a ter he s       after the s         ficknefs       fealth       after the s         prilon       come out       come out         good       mcan         prilon       come out       come out         good       mcan         prilon       come out       come out         good       mcan         forma       forma	life montuille		mcan
policition       good       mean         a wife       good       a ter he s       after the s         wom.a wath child       a ter he s       after the s       after the s         ficknefs       'calt i       death       death         prilon       come out       come out       mean         point nev       good       mean       mean         for nd       for and       found       found         For swna minor       *       *       *       *         *       *       *       *       *         #       *       *       *       *         Bood       mean       *       *       *         Indge       *       *       *       *       *         Inte       mean       good       good       good         fubftance       mean       good       good       good         worfhip       mean       good       good       fon         a wife	iubitance	good and	mran
a wife good mean after the s death come out come out good mean found fou	the second se		mean
woman with child       a ter he s       after the s         ficknefs       realt.i       death         priton       come out       come out         geod       mean       found         found       found       found         Fortwna minor       *       *         *       *       *         #       *       *         #       *       *         #       *       *         #       *       *         #       *       *         #       *       *         #       *       *         #       *       *         #       *       *         #       *       *         #       *       *         #       *       *         #       *       *         Judge       *       *         #       *       *         #       *       *         #       *       *         Judge       *       *         #       *       *         #       *       *         #	him was a second and a second a		mean
ficknefs     realt i     death       prilon     come out     come out       grod     found     mean       found     found     found       Fortwna minor     *     *       *     *     *       *     *     *       Even Witneffes     *     *       *     *     *       *     *     *       Judge     *     *       inte     mean     grod       ubftance     mean     grod       worfhip     mean     grod       policifion     mean     grod       a wife     mean     grod       woman with child     atter the state     for       hard pr fon     long prilon	a wife marsarol	and the second sec	A CARLES AND A C
prilon       come out       come out         geod       found       mcan         thing lo       found       found         Fortwna minor       *       *         *       *       *         *       *       *         Even Witneffes       *       *         *       *       *         *       *       *         Iudge       *       *         inte       mcan       good         mean       good       good         inte       mcan       good         worfhip       mean       good         politifion       mean       good         a wife       mean       good         woman with child       atter thd sea       fon         health       hard pr fon       long prilon		and the second se	
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thing lo       found       found         Forswna minor       *       <	1	And and a second se	
Forstana minor       *		and the second s	A REAL PROPERTY AND A REAL PROPERTY.
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Even Witneffes       * * * * * * * * * * * * * * * * * * *	Fortuna minor	ENT ALL ALL ST	
Even Witneffes       * * * * * * * * * * * * * * * * * * *	the the second	and the state	
Judge     * *     *       Judge     * *     *       * *     * *     * *       * *     * *     * *       * *     * *     * *       * *     * *     * *       * *     * *     * *       * *     * *     * *       * *     * *     * *       * *     * *     * *       * *     * *     * *       * *     * *     * *       * *     * *     * *       * *     * *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *       * *     *     *	From Saling (Ten		
Judge     * *     * *       Judge     * *     * *       Inté     mean     * *       Inté     mean     good       Inté     health     health       Inté     hard pr. fon     long priton	Even witnenes	N S W	Syen Witholks
**     *       Inté     mean     good       Inté     mean     good       Inté     mean     good       worfhip     mean     good       potheflion     mean     good       a wife     mean     good       woman with child     atter the case     fon       fickneis     health     health       prifon     hard prifon     long prifon		* *	*
**     *       Inté     mean     good       Inté     mean     good       Inté     mean     good       worfhip     mean     good       potheflion     mean     good       a wife     mean     good       woman with child     atter the case     fon       fickneis     health     health       prifon     hard prifon     long prifon		**	and the second second second second
Inté     Mean     good       Inbitance     mean     good       worfhip     mean     god       policifion     mean     good       a wife     mean     good       woman with child     atter the core     fon       ficknets     health     health       prifon     hard prifon     long prifon	Judge		* * bu
Importance     mean     good       worfhip     mean     good       policifion     mean     good       a wife     mean     good       woman with child     atter the case     fon       ficknets     health     health       prifon     hard prifon     long prifon			*
worfhip     mean     g od       policifion     mean     good       a wife     mean     good       woman with child     atter the case     fon       ficknets     health     health       prifon     hard prifon     long prifon	and the second se		
pothefion     mean     good       a wife     mean     good       woman with child     atter the case     fon       ficknets     health     health       prifon     hard prifon     long prifon			
a wife     mean     good       woman with child     atter the case     fon       ficknets     health     health       prifon     hard prifon     long prifon			and the second se
woman with child     atter the case     fon       ficknets     health     health       prifon     hard prifon     long prifon		They belled	
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Book 2. The	Tempie of Wisdon	ne. 165
Fortuna minor	* *	* *
He was the second second	* * *	* *
HILE MARKEN	* * *	* * *
Even Witneffes	* * * *	* * *
and and Canii con	* *	**
Judge	*	*
de Taints and with a	*	* *
fierificerion of th	* *	*
lifent . devent brown	evil	mean
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Lands	evil	mean
a wite ad is find and	evil	mean
woman with child	a maid	a fon
ficknels Thomshore	according to 1	health
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Fortuna minor	* * *	* 1 1 *
an entra a Managara in		
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Judge Judge ie tubftance government lands a wite woman with child fick nefs	* * * * * * * * * * * good good good evil evil	* * * * * * * * * * * * mean evil mean evil mean a maid perillous
Judge Judge ie tubftance government lands a wite woman with child fick nels prifon	*       *       *       *         *       *       *       *         *       *       *       *         good       *       *       *         good       good       *       *         good       *       *       *         good       *       *       *         good       *       *       *         evil       *       *       *         odd       *       *       *         evil       *       *       *         evil       *       *       *       *         fealth quickly       *       *	* * * * * * * * * * * * mean evil mean mean a maid perillous die
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#### Book 2.

Even W menes

THE GETTY RESEARCH INSTI

#### CHAP. XVIII.

Ehold how the Stars, Angels, and Genii communicate their vertues in Dreams. And this hath been described unto you by this Table here before, by a discourse, the fignification of the Judge, and of the Witnesseven and uneven, to the end you may the eafilier give a certain judgment of the Figures as they shall fall, having fometimes like fignification and importance for fundry demands, and fometime unlike, :s to know if that a perfon fhall be of long life or thort, if I e thall have the goods and fucceffion of his father, if it be good to tuy Lands and Lordfhips, if it be good to take a wife, and whether the shall be good or bad, and whether a woman with child shall have a lon or a daughter, or if a fick perfon shall amend of that difease, or that he which is in prison shall quickly come forth, or if it be good to take a Voyage in hand, whether a thing loft shall be found again. And fo of all other queftions and demands which may be named, according to the example here before let out, whereby you may by your own felf without any further declaration know the figures which be good for one demand, and those which hold no more on the one fide then on the other. Moreover, I have here placed the figure Populus for a Judge, contrary to the opinion of all the Doctors in this Science, the which fay all with one accord, that when she is found in this place, that then the figure formed is not to be made, or queftion propounded, is not to be judged by him, but that question must be judged by the four angles and other rules which we will hereafter shew, by the which they may

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may be as well and certainly judged, as by the Judge himfelf.

DOOK 2.

Now you must note that the Angels and Genii come down with their influential power by the beams of the Planets to the earth, as you find by the figures of Aftromancie and Geomancie, to the bodies of men in their Many of the ancient learned Hebrews Dreams. Greeks, and Latines, have handled the Subject of Dreams, and in these last ages divers have written of them, but with fo little affurance and probability, that amongst a thousand fignifications, there are hardly two true, having no more experience for what they advance then Conjectures and Imaginations, whereof they have made large Volumes, which have rendred them that studied them more anxious and perplexed then they were before for their dreams. But they are deceived though learned, not knowing that a thoufand, nay ten thousand dreams which poffess the spirit of man every night are nothing but a reminiscence of their former actions; the which thing is common to him with the beafts, and that the occupation which the perfon thought most concerned his life and livelyhood, is that which reprefents it felf every night. Witnels the Fisherman of Theocriums, in the 22. Edylls Maranuw astes underen, incuarano, &c. which Classdian hath represented in these Verses :

> Omnia que sensu volvuntur vota diurno, Pettore sopito reddit amica quies. Venator sua sessa toro cum membra reponit, Mens tamen ad sylvas & sua lustra red Judicibus lites, aurige somnia currus, Vnaque notturnis meta cavetur equis. Mm 2 Which

BOOK 2.

DOW WOW

Titlerine1

### Which in effect is no more but this :

Weil and containly judged, as by the judge

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The Hunter, Lawyer, Carter, all refent The fense of what hath past the day fore-spent.

All these elegant expressions of the Poets give us plainly to see that which Antiquity thought divine in dreams, was indeed nothing but folly, and that in this cale there is no difference between a man and a beaft : feeing also Salomon the wifest that ever was of men, hath faid, That the end of the ions of men and the end of beafts is the fame thing as to them ; as the one dies, so doth the other, and they have all the same spi-rit, and a man naturally is no more then a beast, for all is vanity; all goes to the fame place, all is dust, and all shall return into dust; who is it that knows that the spirit of the children of men ascends up on high, and the spirit of the bealt descends under the earth? for who can bring it back to fee what was become of it ? Wherefore I have found nothing better then that a man thould rejoyce in the works of of his hands. If therefore this be doubtful, who will attribute divinity to fo many fortish visions dreamed by gross people, feeing all that is under heaven is nothing but folly, and humane wildome, both which are but one thing? If a thousand figures are seen by a Rustick in his fleep, even foit is with a labouring beaft ; if the one chafes, the other will thew it is angry ; all their paffions are alike, and they are both of the fame thing ; the hope of one is the hope of the other, but death reduceth all things : the one out of a confideration grofly embraced by him, and the other deprived of all confolation, having not a reason strong enough for discourse, which

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#### The Temple of Wifdoms. Book 2.

is the Soveraignty of mans acquisition. But how is it that a dream is natural to a man, and by the means of dreams the more subtle have perswaded those that were lefs, to many things; and finding fome things fall out according to their defire, have given their Dreams the names of Prophecies, to the end they might be the better received, faying, that things to come were contained in these riddles ? to honest and simple are we, that for a little peace, we without any troubles take dreams for things corporally feen ; nay, that which hath but the appearance of an historical truth, for a thing decreed certain and true; and are (I know not what force it is to the Soveraign) much more miferable then the Canadiens, making our felves our own flaves, through our own means and inventions, loading our felves with those burdens wherewith our shoulders are crushed when we think of them, depriving our felves by that means of the pleafure of this life and the enjoyment of our labours : which if it be a felicity is fuch a one as the most miferable beaft without it, is happier then we; for as I have faid, dreams are equal to them with us, though I prefume to fay that a man hath fomewhat more then is ordinary to beafts, some dreams being to him the fore-runners of some fortunes or misfortunes, which follow him the day after they have been seen and dreamt. Of these by fearching into the ancient Cabalifts, Mecubalifts, and Mafforets, I find to the number of 73 which are eafily underftood by those who know the temperament of those that have dreamed them, and not otherwife ; they thould also know the day of the Moon and the hour of the night they were dreamed in. If these dreams exceed 73, and that there be fomething more then ordinary that happens by fome means more then 25 1193

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common, and these dreams happen 2. 3. 6. 9. and 12. months before their effects are feen. But becaufe I have fludied dreams more then the ordinary Sciences, Phave added to this my Temple this Chapter of Oneirocracie, that is to fay, the judgement of dreams, from these two greek words, overeou, i.e. fomnium &, noive, judice, i.e. to judge of dreams. But becaute I have given it place here, I have made follow this fecond nomination of the Aparition of dreams, which is fully represented without disguise, that every one whatever he be may receive the comfort of his dreams, being certain forerunners of the affairs of the day following. "Tis not only the fimple man that is concerned herein, but the Monarch, King, Prince, and any one whatever shall hence receive fatisfaction, and may prevent much evil and misfortunes that might dayly happen to him, and also anticipate much good. But all must be known through the fecrets of the Hebrew Mafforets which represent them to us, and according to them the 28. nights and days of the moon, not with any conformity to what they are in our Geomancy, but according to the Meditatives of the faid Mafforets which are referred to the nights of the Moon, and to each of the dreams, and to those other three fo not to omit the 72. somethere are, the formularity of whole polition is as is to be seen hereafter, and is to be observed by the curious; for these nights and days here represented are not to be neglected, but known : for before that I declared and fhewed them in this place, they were known only of God. Befides this, there is nothing true in matter of dreams : for all that Artemidorus, Cardan Niphins, de. have written thereof are nothing but miftakes and brutalities not differing from the dreams of the most Savage creatures, wherein as they have deceived

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ceived others, fo they have been deceived themfelves. Behold then how our days are according to thee Mecubalifts, and the nights for the dreams feeing that by them they acknowledge one true God, and expect the fame hope in the Meffias. Which dreams the Greeks who learned fomewhat out of the ] ewish School, have called Hyperphysical, or dejacufa; and they dispose the 28 days or nights in this manner.

1. The first day of the Moon, or the first night wherin it was created by the Eternal for to give it light, was the fourth of the creation and disposition of this All, and the first of its newness, which by the Hebrews is called Alnath, that is to fay Cornuta Arietis, which is the beginning of the Moon ; all these nominations are before, asalfo in Corn. Agrippa in the 2. book of his Occult. Philof. All the dreams that any one fhall dream, fhall be very true, and fhall happen to the fatisfaction and joy of the parties, and the child that shall be born that first day, shall be long-lived.

2. The fecond night or fecond day, which (A) was the fifth of the Creation, the volalatiles, \* reptiles, fishes and creatures of the earth \* were created; The Hebrews give this day \* \* Enediel for Genius, and for houle the belly of \* Aries, Pner (v) called Albothan; this day is very fortunate to make fome not ordinary learches, the dreams of the night are unprofitable, the child born fhall grow very fenfibly and fast.

3. The third night and third day which is the fixth of the Creation, which is in the extremity of Aries Athorage, was Adam created ; the dreams are very good and the child born that day shall be very fortunate through Kings and Princes. 4. The

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4. The fourth day or night was the fourth (6) of the Moon, the going out Aries, which \* . had been three days in entring into Aldebran \* \* in the eye of Taurus, Hasmodel (b) into this night is unhappy; he that falls fick that night \* \* is in danger of death; the dream of that night will be of no effect ; that day was the Sabbath.

5. The fifth day, at is a day that is fit to begin a good work, or build upon the water ; if the dream be good, it will have its perfect effect ; if it be unlucky, it will not; the child born that day is a Traitor.

6. The fisth day the Moon enters Gemi-(c) ny first house of Mercury, and Taphibartbarath \* \* \* \* Ambriel in (c) this house called Alchataya, in-\* timates that the person that is run a-\* \* way, or the beaft that is gone aftray shall be

found and taken; the dreams of this night fhall be fufpended, and the child born will not be longlived,

The feventh day or night, which day was, 7. as fome affirm, the day wherein were all the ceremonies of the law inftituted, the ficknesses that shall be taken that day fhall be foon healed ; the dreams must be kept fecret and not revealed, and he that is born fhall live a long and painful life.

8. The eighth day, the Moon enters into (d) \* \* Cancer, and Hasmodai runs into Muriel in (d) \* \* which makes the first quarter; this p ace is \* \* called Alnaza: the dreames of that day or \* \* night, are most certain and true : the child born fhall be long lived. 01 (1961

9. On the ninth day of the Moon the is in the fecond part of Cancer : all dreams are good and happy Las send dauge and the next day. 23 873

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10. The tenth, the Moon enters the first house of Leo, and Soraib Verchiel in (e) which \* \* the only houte of the Sun; the dream of that \* \* night shall come to pals foon after : this \* house is dangerous for them that fall fick: the \* child born shall live long, the Sun being the giver of years.

11. The eleventh, which is the fecond day of Leo, Alcharph, wherein governs the spirit Babiel, the enemie of dreams, for which reason they are of no effect the child born shall have much affliction by reason of ser much travel, vet fhall come to the travels.

12. The twelfh day, when the Moon is in the tail of the Lion, the dream is good and turns rather to a good then ill effect ; the child born will be of good understanding, expert and artificial in all things, and longlived.

(f) 13. The thirteenth day, that the Moon en-\* \* ters Virgo called Albayrel and Taphibartbarath \* Hamaliel in (f) the dreams are true: the \* child born shall be a fool, and a Zelor.

14. The fourteenth day is still Virgo : the \* \* dreams are in suspense, but the child born in this part of the fign will be accomplished in all things, and his Genins will be of the hierarchie of U. riel under the Prince Caffiel. corpulent and

(g) 15. The fifteenth day or night is indifferent, \* that is to fay, neither good nor evil: as to \* \* fickness this day is mortal, this day the Moon \* enters Libra, and Kedemel Zuriel and (g) \* the dreams are most true, and the child born Chall be of the nature and complexion of Venus.

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16. The fixtenth day or night the dreams shall be effectual; the child born shall live long, Venus being the giver of years.

(b) 17. The feventeenth the Moon enters
\* \* Scorpio, and the spirit Barzabel Governs (b)
\* if it be Saturday the day is so much the more
\* w unfortunate; the dreams shall not have any
\* effect till three days after, and the child born shall be unhappy in all things.

18. The eighteenth of the Moon, which is the fecond day of m, the dream is certain; the child shall suffer much travel, yet shall come to the highest honours and dignities.

19. The nineteenth day or night the Moon enters into the last part of Scorpio, where governs Hile: this day is dangerous, and the dreams ill; the child born shall be mischievous, a thief and deceiver.

(i) 20. The twentieth of the Moon, the moon
\* \* enters I the house of Jupiter and, Hasmael
\* and Advachiel are in (i) the dreams are
\* true; the child born shall be a deceiver and
\* mischievous.

21. The twenty first night or day of the Moon, this day shall be good enough, but the dreams shall be vain and unprofitable; the child born shall be corpulent and strong, but a cheat.

(k) 22. The twenty fecond day the Moon catring into vp the first house of Saturn governed by the spirit Geliel and Zazel and the k k Idea Hanael who will be in (k) the dreams are true and the child born shall be good and docile, but not live long.

23. The twenty third day shall be governed by v<sup>p</sup> and Saturn: the day will be more fortunate then the first

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first, but the dreams of the night are false : the children born shall be ill-shaped and deformed, yet will have good understandings.

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24. The twenty fourth, the last day of v<sup>p</sup> being ternary, in this day or night, for the Intelligent though ir be of Mars is volume which will affist him : the dream will be without any effect ; the child born will be mild and gentle, and shall love feasting.

(1) 25. The twenty fifth day or night entred
\* \* death among the Egyptians for their incre\* \* dulity: the Moon enters into Aquarius the
\* \* 2 houfe of Saturn and Cambiel: (1) the
\* dreams are unfortunate, and the child born
fhall be much subject to dangers, misfor-

tunes, and adverfities.

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26. The twenty fixth day, Moses, as they tell us, divided the Erithrean Sea, to make a paffage for them whom he brought from captivity and bondage, becaule of their fickness that was odious to all, they were enlightned by the spirit definite Protectour : which is the reason that the dreams are certain : and the child born being come to perfection shall be rich and much esteemed.

27 The twenty seventh day Judas Maccabens got his great Victory, which came from the hand of him whom he adored, by his faith, and the Genius which governed was Unit of this night is strong for dreams and for the birth of children.

28 The twenty eighth, he that falls fick dies; dreams are not good to any, & mens spirits are troubled with foolish opinions in Religion; children born wildie or if they exceed five moneths they become Idiots and Zelots, that is to fay, as natural Fools.

Let us see our 73 Divine Dreams. The Reader must

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must confider the humour of the Dreamer, and the night he shall dream, by the Capital Letters of each humour; as the Sanguine by S the Melancholick by M. the Cholerick by C. and the Flegmatick by F. The dreams do also answer the great mysteries of the Cabalists, with the Mecubalists, and Massorets. Wherein the Ancients affirm they have found much certainty. But you must observe your figures of Astromancie and Geomancie, we will teach you the fignifications of Astromancie, and you will learn without teaching by the Rules before.

## The Dinthe first Face of V.

I To dream that one fees hair, is infallibly to a fanguine to fee fome men whom he was not wont to fee; if they are white, they are friends; if red, envious perfons; if black, Enemies. But with melancholick perfons tis quite otherwife; to cholerick men, the red fignifies the enemies. Read the Harmony of the world.

### non od the The fecond Face of V.

foreums are cellula : and

COLD TOT ORCANS

Bele dice

The Reader

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to 2 To dream that one hath much money and to count it, to the Sanguine, it is to be deceived, good for the M, indifferent to the C, and F.

### The third Face of V.

21 3 1 1 1 1 1

3 To worship God, to be in a Church and do somewhat that is religious, to the S. it is joy, so to the C. but ill for the F, and M.

elote, that is to fay, as named Fools,

al C tus fee out 73 Divine Divine

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#### D In the first Face of S.

INCOMPANY AND A DESCRIPTION OF A DESCRIP

4 To dream that ones beard is thaved, to the S. it is melancholy and affliction; to the M. good, to the C. madnels, to the F. indifferent.

The second face of Sugar to date

5 To have a long or little beard, by the great, is the friendship of some great person, or his enmity by the little one, the first is to the fanguine, the last for the 

6 Who dreams that he hath teeth drawn, to a S. it is loss of friends, to the F. a fign of tooth-ach, to the 

7 To be in a dilpure of Religion, or fee the mysteries of our Religion in contempt, is an ill dream to the S. That happened to a friend of mine which was in prison ; for he faw that night which was the fifth ; the man that caused him to be taken did represent one disputing with an ill feature and cruel countenance ; to the M. it is honour, to the cholerick condraw the rope of a bell, and to to solution ward

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The first Face of I. 8 To fight with Serpents or Toads and to destroy them, fignifies to the S. victory over his enemies, but to the M. to fall under the burden ; to the F. fome af-Aiction

Book 2.

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fliction, to the cholerick to kill, or do mischief.

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#### The second Face of II.

9 To dream that he killes, or lives with a Maid or Woman with some pleasure, signifies some contestation to the S. that day will not pals without fome quarrel; but to the flegmatick it is nothing, to the cholerick death or wounds, to the M. little or nothing.

## The third Face of I.

10 To drink when one is very dry, is affuredly ficknefs, if the dream be at the break of day, after digeftion ; if the party lie upon the left fide, this is ill to the fanguine, but to the M. health.

# The first Face of S.

II To flie high is a fign of praise, and the party is praised according to the heighth, if it be above the water, and that he seems to himself to be of a fair phyfiognomie, it is all the honour and reputation that can be for the S. but contempt to the M.

## Thesecond face of S.

12 To hear the bells ring, is to the S. good, but to draw the rope of a bell, and to fee a spirit hindring it to found, if it be a Priest that hath dreamt it, he will have fome trouble in his function, if he be fanguine; as for the M. they are their ordinary dreams. The

men, fignifies to the S. victory over his enemies, bat rother dif, to fall under the builden ; to the F. forme sin Book 2. The Temple of Wisdome.

#### The third Face of 5. bot .or

13 To fee the Crows or other birds of prey flying, that being in an ill night, it is all ill and rueful; let the S. beware the prifon, the *M*. the death, the *C*. prifon and troubles, &c.

14 He that dreams this fourteenth night that he lies with his mother, or any of his kindred, and knows any of them, doubtlefly there will happen to him fome great misfortune, and fome anger crofs to all humours.

#### The first Face of St.

195 9th Cr.

mage by the death of fome friend

15 To speak to the King in this fifteenth night, is a very good dream; for to the S. it is honour and profit, to the M. that are in hand with some business, it is a fign that all they undertake shall have a good iffue.

16 To gather some fruit whereof the trees are abundantly loaden, is gain and profit to the F. and honour to the S.

17 To give a ring, or fome precious thing, is to the S. lofs, but to the C. profit, indifferent to F. and M.

#### The second face of A.

18 To climb up some high place, and see precipices, the sight whereof is scarful, it is the sear of Justice, or of some great person that threatens our fortune; if it be a S. this dream is not good. 19. To

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19. To dream of fire, and to receive hurt by feeking to quench it, and not be able to do it, to a C. it is quarrels and combats; to the S. it is indifferent, but not fuch as to the C.

20 To see fire fall from heaven, fignifies some extraordinary thing; if it be a King or Prince that dreams it, it is a War in their Country.

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21 To marry a woman or be at a wedding, it is damage by the death of some friend or other.

22 To be stark naked in a Church is an ill dream to a S. but to the melancholick very good.

23 To fing confusedly in the Church, so that one understands not the other, it denotes some dispute about matters in Religion, and bad for the *M*. and F.

## 16 To gather, is the first face of meinder of di

24 To dream to have a new marriage, and to think that he hath a fair woman, and to do the part of a husband, it denotes fome great peril or accident the next day, or fome danger of death, and that for the S. and C. principally.

25 To hear Serpents is a good dream and a fign of victory over his Enemies.

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bees S. thirdream is not good.

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#### The Second face of me.

26 To draw teeth, is the loss of friends, whether by death, falling out, or diftrust; that is certain to the C. and S.

#### The third Face of me.

27 To fee Souldierie, the thing it felf will certainly happen to the S. which I have my felf observed above 100 times; but it is disquiet to the F.

#### The first Face of ≏.

28 To feem to have an ugly beard and great, or to dream that fome body plucks it, it is carefulnefs, peril, and anger to the M. F. and C.

#### The second Face of a.

29 To have much vermine about one, and to be troubled in killing of them, it is a fign of money and riches.

#### The third Face of ...

30 To fee the Sun and Moon greater then ordinary, is a good dream.

31 To be at a feast and to eat rost meat greedily, is fickness to the S. and F.

#### The first Face of m.

32 To gather fome fair fruit, as Cherries, Plums, Peaches, Apricocks, is a good fign of encrease of riches to the S. and M. but if one eat of those fruits which fet the teeth on edge, it is an ill omen to the C. and F.

33. To go up a high Mountain, and that with pains and fear because of the precipices, it denotes through much pains one shall come to the honours and dignities which he pursues : this dream is ill to the M. if they dream it not just when they go to bed.

34 To hear dogs bark at him, 'and to purfue them, or that they purfue him, is either to be overcome by his enemies, or to overcome them in purfuit.

#### The second Face of m.

35 To hear Crows croak, or to see Monks, are ill dreams to S. they fignifie nothing but fadness.

36 To make much of a handsome woman, and yet be afraid to come near her, is a good dream and repreints vertuous actions.

7 Who dreams of uncleanness, as dung and ordure, fail be invited to banquers.

#### The third face of m.

To lose ones clothes, and especially ones shoes, is see S. loss, and calumnies, if so be this dream hapthe first days of the Moon. The

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39 To fee a great and wide river, and to feem to fwim over it, denotes praife for fome knowledge, or elfe fome honour which he shall receive from the common people; but if he feem fometimes to fail into the river, there will be prejudice.

40 To speak with an Angel that reveals some secrets to you which you do not yet understand, denotes that you shall come to know some great King or Prince.

#### The first face of 1.

41 Who dreams that he speaks to God, dreams fomething great and extraordinary, as who should speak to him being seated in a Throne, as *Ezechiel*, or in a breath or voice as *Jeremiah*, it is a beginning of prophecie, to a S. it is very fortunate.

42 To be in Paradife and fee the greatness of the glory of God, yet not dare to approach his humanity, is a beginning of wildome and of true learning.

43 To speak with Spirits, is ill to the S. and C. but good for the M.

## The second face of 2.

44. To lose blood, if it be by the nose, is very ill; tis loss of goods to the *M*. and *F*. but to the *S*. and *C*. tis good.

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45. To dream that God comes in and speaks to us in some familliar way and without terrour, denotes a sudden fortune to the dreamer, and that from the part of some great King or Prince.

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#### The third face of 1.

46. To find d'fficulty in passing over a river, ditch, or precipice, fignifies some pains taking, and hard labour.

#### The first face of ve.

47. To dream of great thunder and other terrible things fignifies to the C. great quarrels and contestations.

48. To dream of a very high place, yet without falling to the ground, and without receiving any blow, fignifies a bufine is which will not come to perfection, yet shall there be no los.

49. To see knives or swords, is a note of quarrels and disputes, but all will be well again.

#### The Second face of vo.

30. To have many eggs, is a fign of great differences and many idle words.

51 To see the top of a house burning, and desiring to remedy it, but ineffectually, it signifies the affistance of

### Book 2. The Temple of Wisdome.

of some great man that is necessary, but beware his life.

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Original from

52 To see an Apparition of Saints, is a Christian and good dream, and is the beginning of a good fortune,

# The third face of ve

53 To see fair Kine, white or red, it is to see women fair and white, that he was not accustomed to see, which shall be inclined to vertue.

54 To see lean or fat Oxen, denotes generally the fertility or sterility of the year; but to take it more strictly, it signifies a present gain or misfortune.

55 To scento kils ones father, or some friend, or some one reputed a Saint, signifies a free friendship without deceit, yet there will be some juggling : these visions are proper to the melanchollick.

## The first face of m.

56 Who dreams that he hath had the company of his mother or fifter, it is an ill dream and unworthy; there are few F. who in their night visions do not see these things, whereof the next day they are sad.

57 To see the Sacramenr, being at Church, is a very good dream, and a beginning of Prophesie.

### The second face of m.

58 To see an evil Spirit hinder a good work, haply the communion denotes that some man seemingly devout shall hinder you in your sunction and business; probably a Priest, a wicked hypocrite, will seek all the ways that can be to hurt you; that hath happened often.

The third face of zz.

39 Whoever dreams that he fees a Mule carrying Books, and fees others mocking at those that demand them, the next morning he is affured to fee an enemy which shall hinder all devotion, and through his foolis there will be somewhat wanting, that he may appear beyond others.

### The first face of X.

60 To see a grea: Lyon and well preprared to fight, tis to the S. to see a man ready to dispute.

61 To fee men in the places of execution ready to lofe their lives, denotes that on the morrow you shall be importuned by one that shall be in some great neceffity.

62 He that dreamshe cats hearbs in a fallet, will receive fome novelty in his opinions of learning and that with controversie, if there were divers hearbs in that fallet.

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# The second face of X.

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63 To be in a fair place furnished with devout images, and be meditating, and that many Angels are with you, is a very good dream; but if in that place you see deformed figures as in the places of the Fatherstis treafon against the prince.

64 To fee the Sun and Moon and Stars fall at your feet, is the fame dream as Josephs; but beware of hypocrifie, for this age is full of deceit.

65 To fee an old woman woing of you, and to court her is an affair purfued to good effect, but fo, as all the world shall mock at it.

### The third face of K.

66 To be in great darknefs and in the middle of that darknefs to fee a light, and therein Jefus Ghrift feated in a throne speaking to you, there needs but two of these visions or dreams to do miracles.

67 To fee a great Serpent come out of the earth, and approaching to hurt you, but cannot, tis to the S.a woman defirous to do, him fome injury; but to the F. praife.

68 To be in a Hall richly hanged with tapiftry of divers colours, and there see the King, is an excellent fign and good dream.

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## The first Face of $\gamma$ .

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69 To have a great bunch of Keys and give them to those that ask for them tis a fign of giving liberty to fome captives.

70 Toreceive great gifts from a King or Prince, is matter of joy.

71 To dream of hideous and ill favoured people is to fee things to come by fome not vulgar fectets.

72 Diverfity of subjects in dreams, as Horses, Flowers, Fruits, Garments, to be talking with some body of holy things, and through fear, all that denotes prophesie; and he that hath such dreams and visions often, if they take him at break of day, he may assure himself he hath part of Theurgie, that it is the holy spirit that appears to him to reveal unto him somewhat more then ordinary : he should not content himself with low things; for the spirit of the most High defires high things. As at large you may read in the Holy Guide.

Of fifteen dreams or visions dependeth all tuth, and those are they that distinguish us from Beasts, which have equal with us what is common in dreams; and those dreams was all that the ancient Hebrews believed to be holy and prophetick, and it was all their religion and consolation, which were underprop'd by them knowing the perfection of it the true ones are here contained in this Treatife under the 72 names of the Eternal: but being particularized, there are fisteen more diviner then the rest, which you may observe by the fisteen Principal verses which are contained in

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### Book 2. The Temple of Wisdome. 189

the 27, which make up Jacobs Ladder, there being one placed on every round by the which the Angels ascended and descended. So that this Patriarch only faw them in a dream, which made him asraid, and he paid his vows, saying, That God was in that place.

Upon the top of this ladder there was this great name of 72. Letters Sembammaphoras, which by its vertue and praife divided the 72 Thillick verfes, including what was to come of the prophetical promifes of David, and myftically contained under the 72 Letters of the aforefaid name which fignifies nothing elle but praifes to the great lehovah.

Let us proceed in Order, for having dispatcht what concerned terrestrial and sublunary Matters, the celefial follows. The celestial Matter, which hath for its object, Dreams, is either spiritual, or corporeal.

The spiritual is either infinite, as God ; or finite, as the good Angels.

But the Reader is to observe that the referring of God to celestial things is not here meant to the least prejudice of godlines; as if he were supposed to be included in some certain part of the heaven, but after a familiar manner of speaking; for since it may not be expected that these precepts (whatever they are) can possibly be included in certain and infallible methodical rules, because of the contingence and varietie of the matter, the Courteous Reader is entreated to bring with him an officious inclination and zeal to the advancement of these studies.

To dream then, that one prays and calls on God, is good; but it is ill, not only to fee him, but even to ipeak with him. But to dream to fee God fpeaking before others, is of a more favourable fignification. If a

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man dreams he receives any thing from God, who is pure, its a fignification of most perfect health; for it fignifies that those things that shall be received into the body shall be pure and clean; the contrary is ill, for it fignifies a difease shall seize the body.

The adoration of Chrift fignifies joy ; to hear or fee him speaking, gladness.

To fee Angels, good; to be an Angel, better; to fpeak with Angels, evil.

The celestial matter that is withall corporeal, is taken either for the substance of the Heaven, or its parts or places, which are called houses or Signs.

The feeing of a ferene clear sky fignifies profit and gladnefs; a troubled and cloudy sky, fadnefs; a burning sky difeafes; red, wars; the sky-falling, guilt or crimes; the sky afcending, honour and eminent dignity.

To fee the planets pure and clear falling out of their Orbs, or make towards the earth, denotes health.

The Sun fignifies a King, father, House or dignity, Arnald Vill. &c.

The Sun thining, a mind well pleafed; the Sun falling out of heaven, the death of fome prince or Emperour; the Sun troubled, the dangers of a prince; the fun in Conjunction with the Moon, ill news; many Suns thining together, denotes a popular and univerfal joy. To fee the Sun, Moon and planets, clear, pure, and eafily moving according to their ordinary motion, are all of very good fignification, efpecially as to the health of the body.

The Moon denotes a Queen or mother; being darkened, it speaks the treachery of some great and noble women, as also threatnings, and hatred. Many Moons

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Moons shining together, fignifies some extraordinary news, the Moon bloudy, loss: the Moon shining clear and bright, advantage; falling out of Heaven, the death of some princes, Datchess, Queen or eminent Lady: to see the Moon of a purple colour, denotes profit and increase.

The Stars of Heaven denote Brothers, partners, a Malter or people: to see them in their order and motion, and in their lustre, figures, and brightness, fignifies joy and gladness: to see them confused and without order, and wandring up and down, denotes Seditions, Schisms, perturbations, Factions, Tumults, and Assemblies, brawling, discord, contention, &c. Of these things our felf hath written largely in our Idea of the Law and in our Fundamental Elements of Moral Philosophy, Policy, Government and Laws.

> This figure and his Idea and Ruler govern this house. After the parts of Heaven follow the *spaces* which are the Celestial houfes or figns, (which are twelve) and from which the fignifications of humane life are deducted.

The first house is the horoscope or ascendent, whence the condition and manner of life is resolved.

The second is the house of riches, servants, substance, as also the expiration of youth.

The third is of Brothers Sifters, and friendly Relations.

The fourth of the inheritance of Fathers, and treasure.

The fifth of children and subsistence, pleasures and delights.

The fixth of health and fickness.

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The feventh of wedlock, women, marriage, and its diffolution.

The eighth of the kind of death, and the last years of a mans life.

The ninth is the house of piety, wisdome, learning, philosophie, and travels.

The temh is the houle of government, advancement, eminencie, lordship, laws, and of the middle years of life.

The eleventh of friends, benefactors, lervants in their old age.

The twelfth of Enemies fighting, labours, envie, treachery in the end of life.

Of these houses some are Cardinal, as the 1, 4, 7, 10. fome are succeeding, as the 2, 5, 8, 11. some cadent, as the 3, 6, 9, 12.

The alcendent is the fignification of life and its condition in every one, whereto alfo certain dreams are affigned.

Of Socrates it is thus written, That Socrates the night preceding the day he faw Plato, did forefee that a Swan being prefented to him, refted in his lap, and thence flying pitcht upon that gate of Athens, which wascalled Academica, where it fo firetched out its neck that it reached and pierced the heaven: the next day while Socrates related his dream to his Scholers, Plato's father prefents his fon to Socrates to be infiructed; whereupon Socrates cries out, behold this is the Swan that fhall foar up to the celeftial fecrets, and difcover hidden things.

In this dream the Swan is the image of Philosophy by a proportioned analogie : for it is white, clean, living in the depth of waters, long lived, near the expiration

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ration of life fweetly finging : fo a Philosopher living in integritie, and honesty, is without spot, white, and clean, inquiring into the truth of things, fearching into the various depths of sciences and opinions, to discern between truth and falshood, and according to the former, chuses and directs his life, providing what is necessary, neglecting what is superstuous; the longlived experience of things, brings him to a habit of vertue and learning, and in the approaches of his death, he leaves to posterity sentences and actions speculative and practick, as the Swan-like farewel. And this is the reason why a Swan foresignifies a Philosopher and long life.

There is fuch another ftory of the clufter of Bees pitching on the lips of Plato (being a little one fleeping in the cradle ) gathering of honey, and a while after dispersing themselves up into the air. This dream is equally good as the other : for as the Bees gather together the matter of fweetness for nourishment, the matter of fweet fmelling, for the recreation of the fense: so Philosophers dispose all the time of their lives, that they may in their age recreate themfelves with a true knowledge of things, and as with fragrant incense instruct others in most sweet precepts, which they do two manner of ways, either by way of precept, or by express examples of vertue, out-thining others, there being in Bees a perfect Idea of pædagogical fun-Rions. The wax denoteth the Idea of manners, and the practical reprefentations of vertues ; and the fweetnels of the honey, thee sweetnels of doctrine.

In like manner by a certain propriety the Vulture in a dream fignifies a Phyfitian, as we fball more at large fhew hereafter.

There are also dreams that prefage an evil and vi-

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tious condition of life : It is faid that Nero's mother being with child dreamed that the brought forth a cruel great Dragon, which rifting up against the mother, drew out her bowels; who frightned, related the dream to the Oneiromantist, who answers, Thou shalt bring forth a wicked man, and one that shall be the cause of thy own death which happennd accordingly. Suet. in Nero, Gec.

The figure is Puer Barzabel is the Ruler and Malchidael is the Genius that answers the Comunication of 3 in V in the first house.

Kedemel and the Genius Hasmodel Rule this houle. Having Spoken of the Angular houses, \* there remain the intermedial, that is to fay, \* \* those that shelter between the four Angles, \* and they are either fucceeding or cadent : \* \* the succeeding are, Hell gate, Good fortune, Heaven gate, Eudamon, viz. the 2, 5, 8, 11. houfes.

The first fucceeding house is the second, called Hell gate, whence is judged of riches and substance ; subftance is underftood two ways, for it is obtained either lawfully and honeftly, or unlawfully and fhamefully; fo many and those very various dreams may be referred to this house. Befides of what is directly and lawfully gotten, some is obtained by Art, some by induftry, some by chance, some by inheritance; and what is indirectly gotten, fome is obtained by ftealth clandeftinely, and with any manifest infamy; fome with the note of open infamy, difgrace, basenels, and dishonestly.

So a certain man dreamed that he often went to divers waters with nets, and caught fmall fifnes, but that

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at last that he came to a great river, and there took a many great fish of several forts; This expressly denoted he should attain riches by his own industry and pains: for the waters signifie the pains, and the fish the advantage. In like manner, those that receive fish being given, or have rain come into their windows, may expect the same.

A certain man dreamed that he took out his own bloud, which done he went into fome remote Country and there delivered it to another; the party a while after dies in a ftrange houfe in a far Country, and his riches by testament he bequeathed to another stranger. A certain thief related how he forefaw that as be entered into a certain house he found the Master or owner of the house fleeping, fwollen up, and flinking, whom out of indignation of the flink he difentraild, which were full of the superfluity of nature, and burdened with his load of excrements he returned; This very thief a while after, fecretly in the night entered the house of a certain Ulurer, and carried away with him a great fum of money while the other flept. If these had been seen without Itink, the fignification fhould have been that the ftealth might have been committed without any publike infamy and manifest difgrace. By what hath been faid, the wife Interprepreter may cafily judge of the loss of substance, as if a Fisherman should dream he lost his fish out of a near fish pond; and so confequently of other things. And now observe the Rulers and Ideas we spake of before, and they will guide you in their figures.

Taph-

Taphthar tharath and Ambriel have Dominion over this corner of the Earth : having dispatched the fuccedent Houses, we come now to the Cadent Houses, we come now to the Cadent houses which decline from the Angels, and are included in both the for-

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mer, and arc, the Goddels of good things, Evil fortune, the Divine house, Cacodæmon.

The first then of the Cadent houses is the third, called by the Astrologers Dea bonorum, by which are judged dreams that relate to Brothers, Sisters, kin, and alliance, as also the change of place.

To this chapter the divers dreams of divers things are to be refered.

So the Brothers of Joseph are denoted by their **Meaves to bow the Meat of Joseph : the same may be** faid of the stars bowing to Joseph, Gen. 37. Cc.

So another dreamed that he faw one cutting off his arms with a fword, and was afterward killed by his own brothers.

Whatever is here spoken of brothers, the same may be also understood of Companions and persons of the same bloud, whereof the falling of the teeth is a frequent signification.

As for the change of place or voyages, it is fignified by flying. So a certain man (we have the ftory from Villa Novanus) faid that he dreamt that he fled, and that with much pleafure, and that at the end of his flight he ftood in a pleafurable green Meddow, high feated: and that walking up and down the meddow, he found divers rivers and rivulets, &c. and them repleat with ferpents tails. And while he erioufly confidered these fights, he saw himself, as he

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he thought, changed into a Vultur, beating of with his feet the Serpents flicking to him. About feven days after he was entertained by a great Baron, to practife phyfick there, and being entertained phyfitian in that house, he cast down many that envied him.

It is here to be noted that a Vultur, by some peculiar property fignifies a physitian; for as a Vultur ever attends other creatures and their carkasses, so the kin of a Vultur newly killed draws other creatures to it (for so they are taken in Spain) so the physitian attends the diseased for to cure them, or endeavours it as far as the bleffing of God and his own skill can contribute.

(a) Hafmodai and Muriel in (a) the fecond Car\* \* dinal boute is the fourth, called the low
\* \* heaven, from whence is drawn the judge\* \* ments of parents, patrimony, immoveable
\* \* goods, editices, treasures, lands, agriculture, and fuch like.

In dreams then to see friends, especialy ones mother, fignifies security; for motherly dreams are of most circumference and activity. Yet sometimes the parents appear like the Sun or Moon, a: Jose ph saw the Sun and Moon and 12. Stars bow to him, which was afterwards verified in his parents in Egypt. Gen. 46. 1. and 29.

But it is in this place to be observed that the parents of divers persons, who had seen total or partial eclipses have within a while after died or sickened; and proportionally to this is whatever may be faid of the sight of parents. So there was a certain man that in his sleep saw his father falling into a deep pit, whose father accordingly a little while after dyed. Oo Here

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Here may also be ranked among presages, some matter which is a proportionable subject to the parents, that is, such a thing as is of dayly use and relation to them, and may be the portender of life or death; as if the horse of a noble man or great man (whereon he dayly rides) wi hout any fufficient prævious cause chance to die either at home or abroad fuddenly, it fignifies some misfortune or danger to the Nobleman. nodi ben sonuter Chids Office CV

Sorath and Verchiel Rules this place. The fecond succeeding house is the fifth, called Good Fortune, whence we judge of sons daughters children, subsistence, &c. ×oce

To see in a dream a multitude of children, fons or daughters, fignifies many advantagious businesses, and that deservedly, because tis for our children that we undertake fo many affairs.

A certain man dreamt that his own ion was taken by his play-fellows into a hall and clad in a garment of Laurel leaves, and crowned with a Laurel Garland; He faw him afterward for his high integrity and honefty crowned King.

Others dreaming they faw Crows on their childrens heads, forewarned them of hanging.

A certain Queen dreamed that there appeared to her out of the West part of her Kingdom divers beasts under the forms of Lions, making towards her in the King her fons Palace, and that the faw the Kings Chappel burning, and that the gathered together the Szintsreliques. The Queen awoke, related the dream to an Oneiromancer, who answered, That the Kingdom should suffer great loss, and that her son should die in a War raifed by the means of those beasts of the

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the West part of her Kingdom, and that many Inhabitants and much Nobility should be destroyed.

Befides the foregoing dreams, there are other prefages which more certainly prefigurate the deftruction of Kingdomes, Children, and Regions, then any dream can.

So a Gallowes or Gibbet newly built with the help of all hands, by fome high wind quite overthrown (before there is any motion of War) and by the violence of the wind crushing to pieces the dead bodies of those that have been hanged, denotes death to fome King, and the destruction of the Kingdome, witness Arnaldus Vill. Gc.

high reation the wife In-

\* \* Txphthartharath and Hamaliel are com \* manded to protect this part of theEarth The
 \* fecond of the Cadent Houfes is the fixth, cal \* \* led by the Aftrologers Ill Fortune; whence
 the judgement is directed concerning health

or fickness, disease & indispositions, as also of fervants and Beafts. That therefore ionewhat may here be faid of health and fickness; (though every where before in the general objects of dreams relating to Physical matters, we have spoken fufficiently )it is to be noted, that those dreams which are dreamed at night reflecting on the actions of the day in an honeft matter, and reprefenting fomewhat like the actions of the day, are ever good to a man ; for they fignify health, and are a fign that a mans mind is constant to the actions, and what he did in the day, and that his reason and will are good friends, and that he is not detained by a fulnefs or emptinefs, or any other outward thing, whereby the operations of his mind should receive any hinderance. 00 2 But

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But when the dreams are contrary to the actions of the day, and fight with them, it denotes a perturbation of the body, and confequently ficknefs. In like manner all things (that are pure) that feem to hang out of heaven, fignifie good health. Things appearing troubled, black, dark, and not perfpicuous, fignifies ficknefs, *Hipp. lib. de Inform.* 

Servants are commonly foreseen & foresignified by the hands; for a servant is, as it were, the hand of his Master, as being a moving Organ, though a seperated member. Hence Aristotle was in the right, 1. Polit. 4. do Juncon, & c. a servant is an animate possififion; and every one that serves, is an organ to be preferred before all. The hands moreover are the servants of the members : for which reason the wife Interpreter shall apply them to fervants, slaves, maids, and Ministers.

If living creatures appear in dreams, their fignification is according to their propriety, compared to man; or according to the ordinary use that man makes of them.

So an Oxe fignifies husbandry; a Horfe, carriage; a hound, hunting; a houfhould dog, fidelity, as to Domeftick affaires; Sheep, Swine, Geefe, Ducks, and fuch like tame creatures, fignifie tubftance and cloathing; and to in other cafes the judgment of the dream is according to its feveral circumftances, yet with this difference ever, that the relation to man be obferved; in which respect, an Eagle doth commonly defign a King; a Faulcon a Duke; a Lyon, an Emperour, Prince, or King; and fo of the rest, as you may read in Tandinus Geomanty.

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And Geomancers attribute this figure to this houfe, Kedemel and Zuriel are the Ruler and Idea of this feventh Angle of the Earth. The third Angular houfe is the feventh, cal-

led by the Attrologers the Weft Angle; tis the denotator of all contentions and controverfies, and confequently to women in relation to their husbands, for the man as an agent, the woman as patient, as in all other controverfies, is taken for afcendent, and in the indication of celeftial matters falls into the feventh Houfe,

It is then to be noted, that when any creature of what kind foever, makes any affault, or does any violence, the contention is denoted both according to the condition and quality of the affault, and according to the defence which both make.

So Arnaldus de Villa nova, leaves it of himfelf, that in a dream he faw four Wolves affaulting him with open mouth, but that he thruft through the biggeft of them; four dayes after he overcame in fuit four adversaries. Hither may be referred what is before largely handled in The Harmony of the VV orld.

But as to women, it is to be noted in general; That to lie with a woman profitute, fignifies in fome way profperity; but a Virgin, much labour with little advantage; the latter being properly barren, and the other to far fruitful, as that the is alwaies ready for the act. This alfo hath obtained the credit of a perfage; That in going out of any place of traffique, after having made their markets, the meeting of ftrumpets fignifie gain; the meeting of fterile perfons, lofs. But fuch things as thefe<sup>3</sup>, are currant rather by the ftamp of experience, then by any natural reaton taken from caufes concurring to the effential conftitution of the things. Oo 3 Barzabel

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Barzabel and Barthiel own this Quarter of the Earth. The third fucceding Houfe is the eighth, called by the Aftrologers Domus mortis, whence the fignification of death and \* \*

the end of a mans life is fignified : Hither appertain those dreams that are the prefaces and fore-runners of death.

Suetonius relates of Calphurina, Jul. Cafars wife, that the night before the aflaffination, fhe dreamt that the roof of the House fell, that her husband was thrust into the belly, and that prefently the Chamber door of it felf flew open. And while the next day the related the dream to Julius, behold there came in a bird with a branch of Laurel from Pompeys Court, which entring in was purfued by many other Birds of divers kinds, from a Grove hard by, and having killed it, tare it in pieces. And Julius himself thought in his sleep, that he flew above the clouds : another time, that he shaked hand with Jupiter: another time, that he was caft down headlong. Julius therefore forewarned not fo much by his own dream, as by the augury of the Sooth-fayer Spurina, to look to himself from the Calends till the Ides of March were past, kept himself in a while, but afterwards going abroad and meeting with this Sooth fayer, the Calends are come fayes he to him; Spurina answered, but they are not past Sir; fo going forward to the Capitol, he was killed by the Conspirators.

So the Crows eating out of the basket on Pharaohs Bakers head, prelaged his hanging. So to a certain Lady a black Cloak, wherewith fhe dreamt her felf cloathed for to go to a Funeral, foretold her own death.

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#### The Temple of Wisdome. Book 2.

Hismael and Advachiel rule here. The \* \* third Cadent house is the ninth, called by the \* Aftrologers, the Divine houfe, whence we \* \* judge of journeys, travel, piety, wildome, \* learning, Philotophy, and other Sciences:

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But fince we have fpoken fufficiently as to journeys before, we shall in this place lay down fomewhat briefly of Religion.

A certain man being to enter an Order of Monks, did often dream he was dead, and that not without wondring, he thought he went about begging from door to door ; by which dream, his change of life and entrance into the Order was confirmed.

So likewife a certain Nun before the entered the Cloifter to make her vow of chaftiry, dreamed the was led by her parents into the Church, received from the Priest the image of Christ crucified, and that the married that image; which dream fignified the change of her former life, and her beginning of a Religious life.

As concerning Wildome, Learning, and philosophy, the Reader is referred to the Holy Guide.

Zazel and the Genius Hanael govern this \* part of the Earth. The fourth and last of \* \* the Angular houses is the tenth, called the \* \* Culm, or Mid-heaven by the Aftrologers;

whence is judged of Empire, Exaltation, Sublimation, Mastership, Laws, Memory, Honours, Dignities, and the like.

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There was a certain man faw in his dream, that in an afternoon, and after a fickness, in a neutral condition between health and fickness, he had feen his own face like a Sun, and in his left hand a bright Star : a great

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great while after this happened, he took the Degree of Master of Arts.

Arnaldus Villa Novanus, relates of a certain King, who dreamed that he crowned his wife, placing her in a royal chair, and giving her a Scepter, did a while after recover the Kingdom which the Queens father had loft, and did in effect make her heir thereof.

Arnaldus fays of another who dreamt that he fuddenly fell out of his chair and royal feat, and could not again recover his feat, though he much strived to do it; and a while after by the unanimous confent of all his Nobility was deposed, and died destitute of all Government.

Hither may also be referred the dream of Adrianue before mentioned, who the day before he was pronounced Emperour at Antioch, saw a fire fallen from heaven on the left fide of his neck (which at the falling he presently felt) spreading into the right, but was not hurt nor frighted by it.

So the dream of Antonius the Philosopher, concerning the hands of ivory, mentioned in the Holy Guide.

As also the Omen of Alexander the Great at his nativity, of an Eagle being on the palace of his father *Philip*, which with his voice and wings seemed to applaud and congratulate.

Such is the Omen of Ascanius of fire fliding down, fuch the Omen of Tullius, of the head burning in the cradle, whereof more in our third Book of The Temple of Wisdome.

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Zazel and Cambiel naturally belong to this part of the Earth. The last of the fuccedent houses is the eleventh, whence are judged Friends, Counsellers, great men, Benefactors, Patrons, Doers of pious works, Mecenates,

Favourers, and Servants. But becaufe a friend is another lelf, there are many fights referring to friends, and many to enemies. It is a prefage of friendship to fee ones felf multiplied; as also to have the arms and grinding teeth ready and fit to do fome action: but the loss of teeth, arms, or provision fignifies proportionable enmities and defigns of enemies.

As for, what concerns the Counfellers or Ministers of great perfons, it may be gathered from what hath been delivered in the Harmony of the VVorld. as if any one dream that he administers or enjoys the honours or dignities of some Duke, Prince, Emperour, or King, or that he is subject to him; that is reckoned of good prefage, other circumstances of the Dreamer being confidered.

So Pharaohs Cup-bearer dreamed that he took Pharaohs cup, and having filled it, prefented it to Pharaoh to drink; which dream fofeph interpreted to his reftauration to his place.

*Hifmael* and *Annixiel* are affigned hither.
 *\** The laft cadent houfe is the twelfth, called by
 *\** the Aftronomers, *Cacedamon*; whence the
 *\** judgment is framed concerning Enemies, Adverfaries, Treachery, Imprifonment, and the
 like. In which procedure it is to be obferved, that enemies are defigned under the forms of certain living creatures; fometimes under the form of a Dragon, fometimes of a Lion, fometimes of a Wolf, Fox, Ser-

pent,

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pent, &c. according to the qualities of the Dreamer, and according to the various circumstances of the dreams, as is sufficiently spoken of before.

To go into a prilon denotes treachery, bands, nets, circumventions, iron chains, and the like, reprefent prifons, and imprifonment.

But if any one ask what it is that thus determines the phantaims of Visions, Arnaldus answers out of Ptolomie, faying that the images of composition in this World, are subject to the celessial images proportionably, either in respect of the Dreamer, or in regard of the Mover; the things enquired are to be understood, as is described more at large in the Holy Guide.

Having lpoken of the houses of Heaven (read 7 he Harmony of the World) we are now to treat of the Signs of the Zodiack, which are in number 12. through which the Sun and Moon (especially the Moon) passing, do diversly dispose the humours of our body, and consequently imprint so many various phantas in those that dream, and the Earth is also divided into twelve parts.

Now all or at leaft the principal matter of all our actions, whereof we dream in the night, may be diftributed into these 24 heads. The 1 shall be of Weeping, 2 Joy, 3 Cloathing, 4 Water, 5 The living creatures of the Water, 6 Chance of man, 7 Buildings, 8 The abuse of Members, 9 Singing, 10 The arrival of 2 friend, 11 Local motion, 12 The seeing of fire, 13 Riding, 14 Murther, 15 Dead people, 16 Washing in the water, 17 Money, 18 The sear of some fight, 19 Fighting, 20 The spoiling of a man, 21 Sickness, 22 Kisse and embraces, 23 Banquets, 24 Assemblies.

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#### he Moon in V cheping and I fome trouble in antrone material

If Populus be in any of the 12 houf s of \* \* the earth, you cannot err. The Moon being \* \* in v contention, in & the fear of a friend, \* \* in II the hope of firm joy, in S infirmity, \* \*

in st honour, in megladness, in = mirth, in m meeting some body, or agreement, in I fear, in vo the death of a friend, in at the death of fome great man, in H it fignifics the hearing of fome news : and you may be fure this is true if Populus be in that part of the Earth the fign fignifies.

### 2 Joy.

The Moon being in V fignifies trouble, in & the arrival of a friend, in money, in S the coming of a friend, in A the separation of a friend, in me gladnes, in a grief, in m the fadnefs of a brother, in I joy, in ve separation of a friend, in augmentation, in X a vain dream. The Moon being un

# 3 Cloathing.

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The Moon being in V fignifies nothing, in S gladness, in I nothing, in D good, in I hatred, in m great contention, in a fadnefs, in m honour, in I ficknels, in ve a guest or stranger, in a vexation of heart, in \* nothing. The Moon being in Y a good thing. O neverity,

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#### 4 Waters.

The Moon in V there is fignified fome trouble, in S perplexity, in I infirmity, in S extremity, I power, m money, = nothing, m gladnefs, I death, v contention, ≈ a vain dream, in H ficknefs.

### 5 The living creatures of the Water.

The Moon being in <sup>γ</sup> fear, <sup>∞</sup> comfort, π money, S a troubled mind, A fear, m loss of money, <sup>∞</sup> death of a friend, M amendment of life, <sup>×</sup> good news, <sup>√</sup> trouble, <sup>∞</sup> fickness, <sup>×</sup> the like.

### 6 The chances of man.

The Moon being in V detraction, & lying, I honour, Sa dilease, A nothing, M famine, ≃ death of enemies, M diffention, × a new friend, <sup>19</sup> grief of mind, ≈ a good dream, × some necessity.

#### 7 Buildings.

The Moon being in  $\gamma$  joy,  $\otimes$  death from fome powerful hand, I plague of the flefh, S money,  $\Omega$  fhall travel,  $\overline{M}$  good news,  $\cong$  profperity,  $\overline{M}$  joy,  $\checkmark$  a new friend,  $\Im$  grief of mind,  $\Longrightarrow$  a good dream,  $\varkappa$  fome neceffitie.

## 8 The abuse of members.

The Moon being in Y a good thing, & necessity, I trouble, 5 detraction R a friend, ℝ joy, = detraction,

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ction, Il a difease, \* wearines, 19 money, = X mony.

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### 9 Singing.

The Moon being in γ news, 8 a journey, <sup>II</sup> change into better condition, S nothing, st fancie, m great love, = trouble, <sup>m</sup> grief of mind, × fame, <sup>19</sup> comfort, m a vain dream, H difcord.

### 10 Arrival of a friend.

The Moon being in  $\Upsilon$  a gift,  $\bigotimes II$  noting,  $\bigotimes$  increase of money,  $\bigotimes$  loss of some honour, i poverty,  $\cong$  lamentation, i riches,  $\bigotimes$  honour, i great news,  $\bigotimes$  trouble,  $\bigotimes$  wearinels.

#### II Change of place.

The Moon being in  $\gamma$  ftrife,  $\delta$  good to thy felf, II news,  $\mathfrak{S}$  the death of a Prince,  $\mathfrak{N}$  the joy of a gueft, IV an enemy,  $\mathfrak{S}$  fomewhat ftolen from thee, IV honour,  $\mathfrak{N}$  nothing,  $\mathfrak{N}$  anger,  $\mathfrak{M}$  comfort,  $\mathcal{H}$  fome great and ftrange news.

## 12 The seeing of fire.

The Moon being in  $\gamma$  trouble,  $\otimes$  a gueft, II increase of money,  $\infty$  a disease,  $\Omega$  loss, m trouble,  $\simeq$  news, m a disease,  $\prec$  news,  $\gamma$  news,  $\approx$  grief of mind,  $\chi$  grief of heart.

#### 13 Riding.

The Moon being in  $\gamma$  death,  $\otimes$  honour, I a friend, 5 no-

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Errauge news

Moon being

s nothing, a long life, m a battle, = humiliation, m trouble, r detraction, <sup>19</sup> theft, = a guest, H detraction.

#### 14 Murther.

The Moon being in V fadnefs, in & death of a friend, I confession, S riches, & fickness, W grief, P poverty, M fins, & death, W gladness for a reward, mothing, X good things.

# 15 One dead.

The Moon being in <sup>γ</sup> riches, ⊗ nought, <sup>II</sup> bad news, <sup>So</sup> contention and anger, a money, <sup>III</sup> a gueft, ≃ gladnefs, <sup>III</sup> a vain dream, × good news, <sup>VP</sup> joy, ∞ good things to come, × a vain dream.

### 16 Washing in the water.

The Moon being in 7 lofs, 8 trouble, II detraction, great anger, n joy, II grief of mind, riches, 11 fear, riches, 19 joy, ≈ lofs, × labour.

#### 17 Money.

The Moon being in γ ficknefs, & a heavy dream, I lofs of a friend, & a guest, a money, ik weariness, = death of an enemie, m thest, × a vain dream, is a guest, = joy, H a guest.

### 18 Fear of some sight.

The Moon being in V trouble, & a battle, II an evil conscience, good fortune, & fickness, money, = a vain

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vain dream, In the fame, & good news, 19 strife with thy felf, = weariness of heart, H tears.

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# 19 A fight.

The Moon being in r infirmity, & victory over an adversary, II good declaration, S advancement, R envie, R good news, an enemie, M business, × news of women, w a messenger, so the flight of an enemie, ¥ joy.

### 20 The despoiling of a man.

The Moon being in V deceit, ⊗ riches, II a good man, S a friend ro come, St a reward, W Poverty, M death of an enemie, Z fame, B a guest, S labour, H departure.

## 21 A Disease.

The Moon being in <sup>γ</sup> nothing, 8 joy, <sup>II</sup> deceit, 5 money to be loft, St a friend, 10 gladnefs, = comfort, 11 a fight, z a difeafe, 19 joy, = joy of a friend, ¥ good employment

#### 22 Kiffes and embraces.

The Moon being in γ trouble, & detraction, II the coming of a friend, 5 the arrival of an enemie, Ω advancement, m fadnefs, a gueft, m joy, r little labour, <sup>19</sup> news, m grief and strife, H gladnefs.

# 23 Banquets.

The Moon being in  $\gamma$  joy,  $\otimes$  the arrival of a friend,

friend, I gladneis, S nothing, long life, W good news, poverty, M money, & comfort, '' feparation, a a vain dream,  $\chi$  joy.

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### 24 An Assembly.

We have hitherto treated of the manner of divining according to the subject matter; now follows the manner of prefaging out of dreams. But fince dreams are either divine, or humane, we are to confider what truth, and out of what dreams this truth is to be had, and how far divination by dreams may be lawful or not.

Divine dreams as they are without controversie the most certain, so do they require a certain faith : But here we must be very cautious, and consider what dreams are properly divine, and what are not so; for sometimes Satan changes himself into an Angel of Light

Divine dreams are tryed by examining them by the Rule of the known Word: for if they agree with what hath been delivered before, if they bear nothing new and discrepant from those things which are the immutable Law of God and the Gospel, they are of God : but if they be a false gloss and shew of Religion and Piety, require somewhat contrary to the declared word of God, let them be condemned they are not of God.

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And fince the Devil, as in all his other works, hath endeavoured to imitate him in the business of dreams, by which occasion he crept into the minds of foolifh and improvident people : we may not henceforth expect such enthusiasms from heaven, and God hath ryed us to the express Letter of his doctrine, wherein he requires us to fee him and know him, as also what his pleasure is, and what he will have us to do, and what not. Let us not therefore fasten on, but abhor the doatings of fanatick perfons, though they pretend never to much to derive them from heaven.

Next to divine dreams are the Angelical, which if they agree with the Divine, and be fuch as I have described them, they may be believed. But the Dia-bolical dreams are to be detested, by which the Heathens of old, and of late the Manichaans, Pelagians, Monks, and fanatick perfons, being deceived and carried away, were the authors and defenders of what horrible things followed thereupon. For it is a point of the greatest impiety and Atheism for to have any thing to do with the deftroyer and enemy of God and man, or to give any credit to his lyes. And it being granted that fometimes the Devils may know cafual events, (which opinion the Conimbr. Philosophers charge Augustine, Damascennes, and Tho. Aquinas with) yet the fignification of things to come (which the Devil never infpires into men dreaming) it cannot be called ; because if he be the fworn enemy of truth, and the architect and artificer of all lies, there cannot any thing proceed from him that is folid and true; but whatever he doth, we must look on it no otherwise then a painted falshood, to deceive those who shall credit it.

Humane dreams which have no other but natural PP

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causes, and happen to men ordinarily as they fleep, are either physical, or common. The physical dreams are those which by the agitation of the humours, and the disposition of the temperament, do by certain figns, nay sometimes even material and efficient causes, discover unto the Physician the more certain constitution of the patient. These may be observed without any rior or suspicion of impiety or athesim, to the end that more fortunate medicines may be provided for the fick. See the Holy Guide.

So a certain Wreftler dreamed that he was plunged in a Ciftern of blood, and that he should scarce deliver himself thence : Accordingly to this dream, the Physitians knowing it proceeded from an exuberance of blood, having taken away what abounded, diverted the danger he was in. Galen mentions another, who dreaming that one of his legs became dead as a stone, a while after became paralytick in that leg.

The common dreams are those that proceed from compound causes; and they are true, or false or equivocal: All which though they might happily be the images of certain events; yet to reduce from them any positive and absolute interpretation or conjecture is forbidden in holy Writ. VVherefore we may not give credit to a simple prævision any further then it proceeds from natural causes.

Nor is it fufficient, in cafe the event fignified, anfwers this dream, or that if there be not the fame fuccefs in a hundred or thousand others, to charge the Art with vanity, or the Intrepreters thereof with ignorance, fince there are many things, which though they are rightly interpreted, yet many times happen not accordingly. Hence it was fo many Kings and Princes have miscrably perished by this kind of dreams,

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as Pompey, who about the latter end of the war between him and Casar, dreamed that he fate in the Theatre, and was applauded by the people, which applaule fould give him the victory : but the event of that applause denoted not the victory, but the ftirring up against him of Lamentulus, Domitius, Libienus, and others. See our Idea of the Laws. &c.

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So Darius before the last battle with Alexanders dreamed he faw a burning army marching through Afia, came even to Babylon, where he faw Alaxander, clad in a Perfian robe, entring the Temple and prefently vanishing. By which dream Darins was persweded that by the flames destruction was meant to the Macedonian Army; and that Alexander being clad in Persian habit, signified he should be brought under the power of them; But the event made it appear; that by the flames was portended the fwift and victorious progress of Alexander, and that of fire devouring all things; by the habit, the Persian Empire was forefignified to Alexander.

So Camby fes dreaming that his Crown touched the heaven, and that he sate in his brother Smirdis's Royal leat, was to him the fignification of death.

So Julius Cafars dreaming he was above the Cloud, had its effect in his death.

So Xerxes upon the bringing of his army into Greece dreamed that he was crowned with an Olive, whofe branches shadowed all the earth, that prefently vanishing with the dream.

There are many dreams which are rather the conjectures of events, then the true fignifications, such as was that of Alexanders dream to Cyrus; for he dreaming that he law Satyrs dancing asked the Conjector, whence he forecold him the victory; the conjecture

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jecture was taken from the word Satyr, seeing from ourvees may come these words, Tua est Tyrus.

Many dreams are ambiguous, double fensed, in certain, and doubtful, and may be referred to either part of the contradiction; whose events are so ticklish, that the very Interpreters of dreams in such cases are sometimes asses, whereof we have these examples.

One that was to run in the Olympick games, dreamed he was carryed in a chariot with four horfes; He tells the Conjector his dream, who answered, Thou shalt overcome; for that is shewn by the celerity and shrength of the horfes; the party relating the same dream to Antiphon was answered, Thou must be o ercome; sceft thou not there are four that run before thee?

Another told a Conjector that he had dreamed he was turned into an Eagle; he answered thou shalt overcome, for their is nothing swifter or more violent then that bird : But says Antiphon to him, doest thou not see thy felf overcome, for that Bird pursuing and chacing others, is ever the last it felf.

Of a many dreams, there are but a few have their true events, (though it must be granted they fometimes though feldome have) especially in melancholy perfons who as they are naturally thoughtful, so do they the oftness dream, and suffer most representations of things. Whence as he that shoots all day may at last hit the mark, so they in their dreams may some time or other apprehend true things, and that the oftner because they dream often. Arist. lib.d e devin. Crc.

These the Greeks call point adaes, industines, industines, industry is a magnines. For they receive by particular influences of heaven such a faculty, as when it perceives the approach of any thing, if it be in the day, it privately

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vately (the brain being imployed and taken up with other thoughts) affects the persons wherein it is, with an unexpected joy or fadnets, according to the condition of what is imminent : if it be in the night, the brain being exempted of its dayly imployment, the faidfaculty moves præsaging Phantasms, (Peuc. lib. de divin. per. somn.p ag. 256 ) whereof we have these examples in our Book called Regio Lucis.

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A certain man told a Conjector that he had dreamed he faw an egg hanging by a ftring of his bed ; the Conjector answers, that there was a treasure hid under his bed ; he fearches and findes a parcel of gold, compaffed with Silver. He fent the Interpreter what filver he thought fit; but sayes the other, will you give me none of the yolk? for that doth as well fignifie the gold, as the white did the filver.

So when Prolomie, Alexanders favourite, was hurt with a poyfoned dart in a fight, and lay in grevious pain fick of it; Alexander fitting by him fell afleep, and faw a Dragon which his mother Qlympias kept, carrying a little root in his mouth, and fhewing the place where it grew, faying it was of fuch vertue that it would cure Prolomie : Alexander being awake, told his dream, and sent to seek that root, (for the place was not far off) which having found, it cured. not only Ptolomie, but many other Souldiers that were hurt with those kind of darts.

Many holy perfons have the Society of their Guardian Genius by which they have the apprehenfion and knowledge of the death of their friends and kindred either before or after they are dead, by certain monitory Dreams, or by a strange and unufual restlessness within themselves, though they be a thousand Leagues diftant. My mother, Mary Heydon, now living, hath lome

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some such sign always given her, for there never died any of our kindred, but a little before fhe dreamt either of Hair, or of Eggs, or of Teeth, all mingled together with earth; and this fign was an infallible one, and I my felf, when I heard her fay fhe had any fuch dream, observed the event always to follow. And my fister Anne Heydon the 10. day of April 1662. Dreamt The had an Angel came to ber and faid she must not accept of any of those Gentlemen that desired to marry her, but go along with him, and he gave her a white horse ready furnished, and bid her follow him to heaven. She sent me her dream, but before my aniwer came to her, fhe was dead; and as it proved, this Virgin (upon the next May-day in the morning about 4 of the Clock) took her journey. I write this the more powerfully to enforce the induction upon the spirits of the obstinate men, viz. those confident Coblers, and talking troublesome Taylors that have lately appeared in Almanacks and other parts of Aftrology, oppofing Cornelius Agrippa Knight, and other learned men, whom they do not understand, and it is a doubt whether they can read these Authors, who they fo impudently ignorantly, yet confidently abuse. Let these inconsiderable men pass unregarded ; I hope those ingenious Gentlemen that are learning these Arts, will be induced to believe the truth of the Examples of these Books, and the experi-. ments we will infert in our Third.

By all these examples, it is evident that there are few dreams are followed by their events; that many fail, many are vain, and but the sports and images of a busic Nature. For which reason (excepting those Physical dreams) we deny them any end: for if we believe not a Lyer though he speak truth, how shall we credit our dreams, which are only Ideas proceeding from

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from monstrous conceptions and phantasies. Especially since the most part, as those in The Harmony of the World, propt up with the probability of some Analogie, and can challenge nothing certain and imutable.

· Lastly, since sleep is for the most part the end and remedy of all care, labour, trouble, and anxiety, it were impious from it to expect the matter of new cares and vexations, as rightly Lastant. lib. de op if. cap. 18. Cicer. & alii.

But thou wilt fay, fince dreams are nothing but toyes of a nature that is not quiet when at reft, to what purpofe is it to deliver any precepts of fuch things? and if the event be uncertain, what need we spend our labour in vain therein?

'Tis answered; not that thou mayeft firmly believe the event, but that thou mayeft try and study how far mans reason and the vigour of his wit may reach in hidden things, as also that from this nature the contemplation of the divine Majesty and its goodness, may proceed; To whom for what hath been hitherto granted in this kind of study, we give eternal thanks and praise, besechin; him to grant all learning its halcyon dayes, and preferve and dispose it to the glory of his name, the advancement of Churches and Schools, the advantage of Republicks, and the particular profit of every one; and that through Jesus Christ, Amen.

Now these manifestly demonstrate the power of the Angels of Astromancy and Geomancy when they are united, and how Superiours and Inferiours communicate to man. In the third Book we shall shew you fome more examples, but to compleat these Books, read carefully The Harmony of the World. And then The holy Guid: For in The Harmony of the World, is all the fecrets of Astromancy, in The Temple

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of Wisdome is all the secret Mitteries of Geomancy. and such Spells

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That allure the Genii up that in our Center dwells. Theless and Gamabes, The Holy (uide leads to all the secrets in Physick, and Mathaphysick, with the Rosse Crussan Rules to raise the Dead.

Now it is not any Itch of writing poffeffes me, Courteous Reader, that I present thee with the Temple of Wisdome; those that know me, have found me very free from this foolish paffion. But a person of quality, (Sir Ralph Freeman) w hom to deny any thing, were a great Crime in me, hath forced them out of my Clolet, whence otherwife they never should have come : fince I had refolv'd, after fo many Caluminies indured, never to adventure more into the Publick View, having fo oftentimes fighed forth those words of a Roman Prince ; Utinam nescissem literas ! But in fine, the Intreaties, and Commands of my friends have prevailed against my own Resolution ; and I am forced, I confefs, to this Publication; fince I could not but forefee well enough, that my Enemies would not rellifh at all this other Essay of my pen : notwithstanding after all this, I have where with to comfort my telf; fince one of the greatest Prelates of our Age hath condemned their Infolence. Keceive therefore favourably this Discourse, Courteous Reader, and remember what we all are : I will not fay , thou fhalt finde all things perfect here, for I am no Angel: and if there be any defects, we mult accuse our Mortality, which renders all Mankinde subject to Error. But above all, know, that I am no whit obstinate, or felf-conceited, nor never was; I take in very good part what Advertisments foever are given me : neither do I account my felf to knowing, but that I shall be very teady to learn of 'any

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any man : they are fools only, and vain-glorious, that refuse to be taught; and the Ignorant only say, They know all. As for my part, Courteous Reader, use me but friendly, I shall require nothing else.

If thou think it strange, that a Gentleman as I am, fhould adveuture on fo bold & daring a Subject, as this feems to be ; confider, I pray thee , that many Priefts have put forth things much more bold then thefe ; and even fuch as have been efteemed dangerous too. Thus Trichemins the Abbot put forth his Polygraphy, and his Steganography, where the calling forth of Spirits is plainly delivered; notwithftanding he makes other ufe of it, then our Scocerers do. Gulielmus Bishop of Paris hath not only written of Natural Magick, but he alfo both perfectly understood & practis'dit, as the Learned Picus Mirandula reports of him. Another learned Bifhop alfo, Albertus Magnus by name, hath taught the grounds of it with admiration. Roger Bacon, and Johannes de Rupescissa, both Franciscan Friers, have done the fame; Petrus Cirvellus, a Spaniard of the fame Order, hath published to the Christian World a Book in Polio, of the Four Principal kinds of Divination, and all the Maximes of Judiciary Aftrology. P. de Alliaco, Cardinall, & Bishop of Cambra, hathwritten of the fame Subject : as alfohath Junitinus, a Priest of Florence, and a Dr. of Divinity. And fincewe are fallen upon the Italians, have not Aurelius Augurellus, and Pantheus, both Preist, the one allenstian, the other a Travisian, delivered the truth of the Phylosophers Stone, the one in his Chrysopan, and the other in his Voarchadumia? Marsilius Ficinus also, a Priest, how full of Admirable fecrets are his writings ? yea what learning is there in the World, that he hath not published to open View ? Antonius Bernardus Mirandulanus, Bihop

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shop of Caferte, hath after his example, maintained a world of things clean contrary to our Religion, in his Book De singulari certamine. The Cardinal Cajetan de Vio hath done the very fame : and Giovanni Ingegneri, Bishop of Cabe d' Istria, hath newly busied himfelf in maintaining the Grounds of Phyliognomy. And before all these, Synesius, a Christian Bishop, wrote a Book of the Interpretation of Dreams, commented on afterwards by Nicephorns Gregoras, a Bishop also, or Patriarch, of Constantinople. I omit the works of Jeachimus Abbas; and of Savanarola, a Dominican Frier ; with Cardnal Bembus his Gli Afolani; Aneas Sylvins (who was afterward Pope Pins I I.) his Lucrece; the Book fo full of all Lewdnefs of Poggius the Florentine, who was Secretary to the Pope. Neither will I mention the Macaronick Hiftory, put forth under the name of Merlin Coccai, but written by Theoph. Folengins, a Benedictine Frier ; nor an infinit number of other Books, written by Churchmen, with which, Kind Reader, if thou compare this of mine thou wilt find, if any blame me, they do it wrongfully.

And that thou mayeft be fully acquainted with my purpofe in this difcourfe, know, that 1 enter into this Temple no further then the Catholique & Apostolique Church permits, and that I have not published them, at least frome of the most nice and ticklish, but after many Christians of my Profession; as thou mayst perceive by the Sequel. As for the Talismanicall Figures, they were so thrange in our Age, that their very name was not so much as known. Now that thou mayest have a more perfect understanding of what is delivered in the ensuing Discourse, be pleased to add this which followeth.

In the first part, I say, that I had not been able to discover

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discover the reason, why Plutarch, Strabo, Trogus, Tacitus, and Diodorus had accused the Jews of worshipping a Vine: I have fince found, that it was, becaufe they had heard fay, and even themfelves ieen, at least some of them, that in the Temple at Fernsalem, there was a Golden Vine, with it's leaves, and clusters of grapes, made against the wall; as it is describedby Josephus. Interior porta, faies he, tota inaurata erat, ut dixi, & circum eam auratus paries desuper autem habebat aureos pampinos, unde racemi, statur à hominis, dependebant. I know very well, that many fo understand the words of Josephus, as if this Vine were not of folid Maffy gold, but only gilded, after the manner of Phrygian work. But the other Josephus, the Son of Gorion, contradicts this Interpretation of the words: for, fpeaking in the fame Hiftory ( of the Destruction of ferusalem) both more clearly, and more at large, of this Golden Vine, and it's bunches of Grapes, he saies : Fecit insuper Herodes vitem de auro mundo, & posuit in summitatem columnarum, cujus pondus erat mille talentorum aureorum. Erat autem vitis ipla facta opere ingenieso, habens ramos perplexos; cujus folia, & germina fasta erant ex rutilanti auro; botri autem ex aurofulvo, & grana ejus, acini, atque folliculi facti erant ex lapidibus preciosis: totumque opus erat fabrefactum opere vario, ut effet mirandum (pectaculum, & gaudium cordis omnibus intuintibus ipsam. And presently after headds: Multi quoque scriptores Romanitestantur, se eam vidisfe, cum desolaretur Templum. Now the forenamed Authors Plutarch, Strabo, and the rest feeing the Jewes had in their Temple a Golden Vine, fo rich, fo precious, and of fo admirable Workmanship, they were easily perswaded that they worshipped it, in honour of Bacchus, who was the first that

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that fubdued the East: and this is the Opinion of Cornelius Tacitus, who lived at the fame time, when this Beautifull Temple was destroyed. Sed quia, saith he, Sacerdotes Judeorum tibia, tympanisque concinebant, bedera vinciebantur, vitisque aurea in Templo reperta? Liberum Patrem coli, domitorem Orientis, quidam arbitrati sunt; nequaquám congruentibus institutis: Quippe liber festos, latosq; ritus posuit; Judæorum mos absurdus, sordidusq;. But we pass by this Impious Author, who makes a mock at the Religion of the Jewes on all occasions.

In the Second Part, where I render the Greek words Thais introduis as they ought to be understood, which fignifies properly, Little, Delicate, and fmall: as we call one of the Greek letters Tpfilon, that is to fay, the Little T. Now the second thoughts are small, fine, and Delicate, because they confider things abstracted, and separated from Matter; which the first do not.

In the following part you may add these admirable Gamahes. At Pifa, in the Church of St. John, you have, on a certain stone, an Old Hermite, perfectly drawn by Nature only; but with fo much exactnesse, that there seemes not to be wanting any thing that belongs to one of that fort of men. For he is represented in a Desert, suitable to his profession, and fitting near a Brooks fide, with a Clock in his hand. This Natural piece of picture, almost fully answers that, they deliver St. Anthony in. In the Temple of S. Sophia, at Constantinople, there is alfo feen upon a plain white Marble, the Image of St. John Baptift, cloathed with a Camels skin; being only defective in this, that Nature hath drawn him but with one foot. At Ravenna, in the Church of St. Vitalis, there is to be seen a Franciscan Frier, naturally drawn upon a ftone of an Afh-colour. At Sneiberg in Germany

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Germany, there was found in the Earth, a certain little Statue of a kind of unrefined Metall, naturally made; which represented in a round Figure, a man having a little Child at his back : and whoever hath any where seen the picture of St. Christopher, may eafily conceive the shape of this. It is not long fince there was found in the Hercinian Forest, a stone that naturally represented the figure of an old man with a long beard, and crowned with a Triple Crown, as the Pope of Rome is. Observe likewise that many of these stones, or Gamahes, are called all by the fame name, because they have always the same figure. So that which reprefents the Eyes of a man, is called Leucophthalmos: that which bears the figure of a Heart, Encardia: that which hath the shape of a Tongue represented on it, Gloffopetra : that which is figured like the Genitals, Enorchis : and if it repretent as well the fecret parts of a man, as of a woman, it is then called Diphys, &c.

To the figures that are found in Plants, and Flowers, you may likewife adde those which represent some kind of Letters, or words: as the Hyacinth, on which the Poet sayes, is written the Complaint of the fair Phabus, for having killed Hyacinthus; whom he afterward transformed into a flower of the same name: and this Complaint of his is express in these two Letters,  $\alpha_i$ , which make up the word, Ai, which we frequently use in all kinds of forrow.

Non satis hoc Phæbo est, (hic enim fuit anttor bonoris:) Ipse suos gemitus foliis inscribit, & Hya Flos habet inscriptum, funestaque litera dutta est.

The flower also that sprung, (according to the fiction of the same Poet,) from the blood of the valiant Aax, bears the two first letters of his name Ai.

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Litera communis mediis pueroque, viroque, Inscripta est foliis, hac nominis, illa querela.

As for the divers kinds of Figures that we meet withal in beafts, (which we have likewife examined in the Holy Guide, ) I have found nothing more worthy our admiration, then what I have been lately informed of by Eye witneffes : namely, that it is not long fince, that in divers parts of Poiton it rained a certain kind of little creatures, about an inch in bignefs; fome whereof were in the thape of Bilhops, with a Rochet and hood, closed up in a shell, or skin, so admirably that one would have thought it to have been of burnished gold : others were in a shape like Friers, with a Frock and Cowl: some were of a certain horrid shape, and others like I know not what. It is a great wonder, if this Relation come among the Frenchmen, if we have not very speedily some strange Interpretation of the Revelation, such a one as Ananias Jeraucurius, and Raphael Eglinus have given, (as we shall shew hereafter) of the dark Visions of Daniel, by the help of certain Characters found upon two Herrings taken up upon the Coaft of Norway. But to pais by thefe fooleries.

In the first Book, where I spake of divers forts of Talismans, and prove their vertue, according to the opinion of the Eastern parts; you must take heed, that you mix not all forts of Characters and figures indifferently, with these Talismans. For though many of them bear the figures of the living creatures described in the Heavens, which we usually call Constellations, they are not therefore presently to pass for true Talismans; but either some kind of money, as that of the Duke of Brunsmick, whereon were engraven all the Celestial Signs; and that of Angustus Casar, on which he

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## Book 2. The Temple of Wisdome. 227

he cauled the Sign of *Capricors* to be figured, for no other reafon, but only in memory that he was born under that Sign. Or elfe thefe Figures are onely fome Mystical Emblems under which the Ancients couched fome certain Philosophical Secret. Such was Nesters filver goblet in Homer whereon the Pleiades were ingraven.

Whoever therefore knows not the mystical meaning of this Goblet, would, without doubt, seeing the Pleiades engraven on it, be apt to conceive, that it was made under some certain Constellation as Talismans are, whereas there is nothing else in it but a philosophical fense thus darkly delivered by Homer.

The Poet Anacreon who confulted with Bacchus as often as with his Mule, makes himfelf merry with this Goblet of Neftor, and entreats Vulcan to make him one without fuch a deal of philosophy, enough to make one crack his brains: For what have I to do, quoth he, with the Pleiades, or bright fhining Bootes? Make me therefore, good Vulcan, neither arms nor weapons, but make me a Bowl, as deep a one as thou canft, and engrave thereon no Stars, neither Charles his VVain, nor the fad Orion, but carve me out a Vine, with its fwelling Grapes, and Cupid, Bacchus, and Bathillus, preffing them together.

I doubt whether or no many of those precious ftones that we see in ancient Rings, which are commonly taken for Talismans, (such as was that of our Countryman Bagarris, whereof I make mention:) on which we find Cmpid, Bacchus, Vines, bunches of Grapes, and Vine branches engraven, were not rather the effects of some gallant humor of some Philosophers who defired to wear on their fingers the Emblemes of Wine, rather then any other figures.

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## The Temple of Wisdome. Book 2.

In the fame Book where I fpeak of the power of Refemblance, I know not how, the word France hath flipt in in ftead of Italy. For it is in Italy chiefly where the Leprofie is fo frequent, by reafon of the great quantity of Hogs flefh that is eaten there more then in any other Kingdome: and the reafon that in France we fee fome infected with this difeafe, is, becaufe that here, next to the Italians, they eat more hogs flefh then any where elfe. Neither do I fay this, but according to the opinion of Phyfitians, without the leaft purpofe of offending any; either Strangers, or those of my own Nation. In a word, Courteous Reader, I fhall defire thee to interpret in good part, whatfoever thou fhalt find in this Book, feeing that my purpofe is to deal clearly, as one exempt from paffion.

In this Book my intent is not to rank *fofephs* gift of Interpreting Dreams with the Art of Conjecturing at the meaning of Dreams: Nor yet to reject the order of the Commandements established by the Church, and to introduce that which is set down, for I there follow the Jews manner of counting them.

Laftly, I must intreat thee to correct the faults of the Preis, and use me as thou would the used thy self, *i.e.* speak well if thou doest not understand it, and I will do so of thine: for as the Poet saith to his Readers, so I conclude this Book.

Readers be civil and do not abuse the Poet Say not it's old, stole, or I know it, If any such thing thou see, Say nothing, hee'l do as much for thee.

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# Ocia Imperialia: BEING SELECT EXERCISES OF

Philosophy, Policy, War, Government, &c. T H E

Idea of the LAW Charactered from Moses to King CHARLES.

Whereunto is added, The cruel Tyranny of Cromwel, and the Ufe and Profit (Emperours, Kings, Princes, Dukes, Murqueffes, Earls, Lords, Knights, Judges, Gentlemen, Counfellours, Students, Clerks Atturnies, Juftices of Peace, &c.) may receive from this Book, by Eugenius Theodidactus. Now publikely communicated to the World,

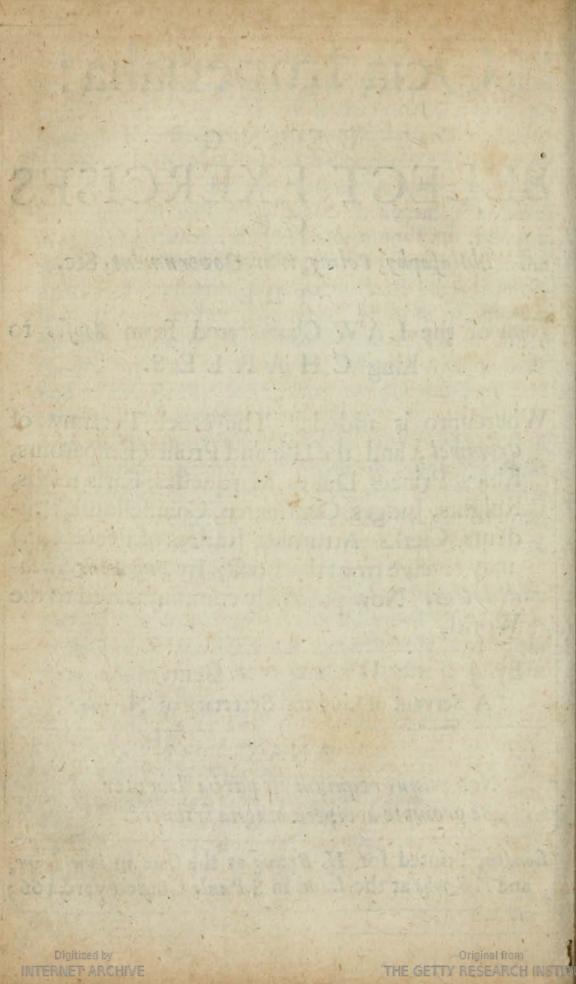
By JOHNHEYDON Gent. DILovop. ds. A Servant of God and Secretary of Nature.

#### ANAX.

Non minus requium est parva libenter Ac prompte accipere magna tribuere.

London, Printed for H. Brome at the Gun in Ivie-Lane, and T. Rooks at the Lamb in S. Pauls Church-yord. 1663

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N the former time of Tyranny, we were called Eugenius Theodidactus. Forasmuch as necessity of nature maketh mento will and desire Bonum sibi, that which is good for themselves, and to avoid that which is hurtful; but mess of all the terrible enemy of Nature, Death, from whom we expect both the loss of all power, & also the greatest of bodily pains in the losing: It is not against reason that a man doth all he can, to preserve his own body and limbs, both from death and pain. And that which is not against reason, men call Right, or Jus, or blameless liberty, of using our own natural power and ability. It is therefore a right of nature, That every man may preserve his own life and limbs, with all the power he hath.

And because where a man hath right to the end, and the end cannot be attained without the means; that is, without such things as are necessary to the end, it is consequent that it is not against reason, and therefore right for a man to use all means, and do what so wer action is necessary for the preservation of his body.

And seeing men cannot be afraid of the power they believe not, and an oath is to no purpose, without fear of hims they swear by, it is necessary that he that sweareth, do it in that form which himself admitteth in his own Religion, and not in that form which he useth that putteth him to the eath. For though all men may know by nature, that there is an Almighty Power, nevertheless they believe not that they swear by him in any other form or name, then what their own (which they think the true) Religion teacheth them. Qq 2 And And by the definition of an Oath, it appeareth, that it addeth not a greater obligation to perform the Covenant (worn, then the Covenant carrieth in it felf, but it putteth a man into greater danger, and of greater punishment.

Covenants and Oaths are De Voluntariis, that is, De possibilibus. Nor can the Covenantee understand the Covenantor to promise Impossibles, for they fall not under deliberation: and consequently no Covenant is understood to bind further, then to our best endeavour, either in performance of the thing promised, or in something aquivalent.

It happenet many times, that man benefittet bor contributeth to the power of another without any Covenant, but onely upon confidence and trust of obtaining the grace and favour of that other, whereby he may procure a greater, or no lejs benefit and affistance to himself. For by necessity of mature every man doth in all his voluntary actions intend some good unte himself. In this case it is a Law of Nature, That no man suffer him, that thus truffeth to his charity, or good affection towards him, to be in the worse estate for his trusting. For if be shall fo do, men will not dare to confer mutually to each others defence, nor put themselves into each others mercy, upon any terms what seever, but rather abide the utmost and worst even of host liny; by which general diffidence, men will not onely be enforced to war, but also afraid to come so much within the danger of one another, as to make any overime of peace. But this is to be understood of those only that confer their benefits (as I have Jaid) upon trust only, and not for triumph or oftentation. For as when they do it upon trust, the end they aimed at, namely to be well used, is the reward; so also when they do it for oftentation, they have the reward in themselves. But seeing in this case there passeth no Covenant, the breach

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breach of this Law of Nature, is not to be called Injury. It hath another name, to wit, Ingratitude.

It is also a Law of Nature, That every man do help and endeavour to accommodate each other as far as may be, without danger of their persons, and loss of their means to maintain and defend themselves. For seeing the causes of War and Desolation proceed from those passions by which we strive to accommodate our selves, and to leave others as far as we can behind us, it followeth, that that passion by which we strive mutually to accommodate each other, must be the cause of peace. And this passion is that Charity defined in the Harmony of the World.

It is also the Law of Nature, That no man obtrude or prefs his advice or counfel to any man that declareth himfelf unwilling to hear the fame. For seeing a man taketh counsel concerning what is good or hurt of himself onely, and not of his Counsellor, and that Counsel is avoluntary action, and therefore tendeth also to the good of the Counsellor, there may be often just scame to suspect the Counsellour : and though there be none, yet seeing Counsel unwillingly heard, is a needless offence to him that is not willing to hear it, and offences tend all to the breach of peace, it is therefore against the Law of Nature to obtrude it.

A man that shall see these Laws of Nature set down and inferred with so many words, and so much adoe, may think there is so much difficulty and subtiling required to acknowledge and do according to the said Laws in every sudden occasion, when a man hath but a little time to consider. And while we consider man in most passions, as of Anger, Ambition, Covetousness, Vain-glory, and the like, that tend to the excluding of natural Equality, it is true. But without these passions, there is an easie rule to Qq3 know

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know upon a sudden whether the action she to do, be against the Law of nature, or not: and it is but this, That a man imagine himself in the place of the party with whom he hath to do, and reciprocally him in his. Which is no more but a changing (as it were) of the Scales. For every mans passion weigheth heavy in his own Scale, but in the Scale of his neighbour. And this rule is very well known and expressed in this old dictate, Quod tibi fieri non vis, alteri ne feceris.

These Laws of Nature, the Sum whereof confisteth, in forbidding us to be our own Judges, and our own Carvers, and in commanding us to accommodate one another; in cafe they should be observed by some and not by others, would make the observers but a prey to them that should neglest them, leaving the good both without defence against the wicked, and alfo with a charge to affift them: which is against the score of the said Laws, that are made only for the protection and defence of them that keep them. Reason therefore, and the Law of Nature over and above all these particular Laws, doth distate this Law in general, That those particular Laws be fo far observed, as they subject us not to any incommodity that in our own judgments may arife by the neglect thereof in those towards whom we observe them; and confequently requiretb no more but the defire and conftant intention to endeavour and be ready to observe them, unless there be cause to the courary in other mens refusal to observe them towards us. The force therefore of the Law of Nature, is not in foro externo, till there be fecurity for men to obey it, but is always in foro interno, wherein the action of obedience being unsafe, the will and readiness to perform, is taken for the performance.

Amongst the Laws of Nature, Customes and prescriptions are not numbred. For what soever action is against re. son,

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reason, though it be reiterated never (o often, or that there be never somany precedents thereof, is still against reason and therefore not a Law of Nature, but contrary to it. But confent and Covenant may fo alter she cafes, which in she Law of Nature may be put by changing the Circum-Stances, that that which was reason before, may afterwards be against it, and yet is Reason still the Law. For though every man be bound to allow equally to another yet if that other shall see cause to renounce the same and make bimfelf inferiour, then, if from thenceforth he confider him as inferiour, he breaketh not thereby that Law of Nature that commandeth to allow equality. In fum, A mans own confent may abridge him of the liberty which the Law of Nature leaveth him, but cultom not; nor can either of them abrogate either these, or any other Law of Nature.

That men ought to stand to their Covenants, is taught, Pfal. 15. Where the Question being asked, vers. 1. Lord who shall dwell in thy Tabernacle? Oc. It is answered, vers. 4. He that sweareth to his own hindrance, and yet changeth not. And that men ought to be gratified where no Covenant passeth, Deut. 25.4. Thou shalt not muzzle the Ox that treadeth out the Corn, which S.Paul, 1 Cor. 9.9. interpreteth not of Oxen but of Men.

That men content themselves with equality, as it is the foundation of natural Law, fo also is it of the second table of the divine Law, Matth. 22.39, 40. Thou thalt love thy Neighbour as thy felf. On these two Laws depend the whole Law and the Prophets; which is not so to be understood, as that a man should study so much his neighbours profit as bis own, or that he should divide his goods amongst his neighbours; but that he should esteem his neighbour worthy all rights and priviledges that himself enjoyeth; and attribute unto hsm, Qq 4 what-

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What soever he looketh should be attributed unto himself; which is ne more, but that he should be humble, meek, and content with equality.

And that in distributing of right among st equals, that distribution is to be made according to the proportions of the numbers, which is the giving of æqualia æqualibus, & proportionalia proportionalibus, we have Num. 26.53, 34 the commandment of Ged to Moses, Thou shalt divide the Land according to the number of names, to many thou shalt give more, to sew thou shalt give less, to every one according to his number. That decision by let is a means of peace, Prov. 18.18. The lot causeth contention to cease, and maketh partition among the mighty.

That the accommodation and forgiveness of one another which have before been put for Laws of Nature, are also Law divine, there is no question. For they are the Effence of charity, which is the scope of the whole Law, that we ought not to reproach or reprehend one another, is the dostrine of our Saviour, Mat. 7.1. Judge not, that ye be not judged. Vers. 3. Why seeft thou the Mote that is in thy brothers eye, and seeft not the Beam that is in thine own eye? Also the Law that forbiddeth us to press our Counsel upon others further then they admit, is a divine Law.

In the making of a Democracie, there paffeth no Covenant between the Soveraign and any Subject. For while the Democracie is a making, there is no Soveraign with whom to contract. For it cannot be imagined that the Multitude should contract with it self, or with any one man, or number of men, parcel of it self, to make it self Soveraign; nor that a multitude confidered as One aggregate, can give it self any thing which before it had not. Seeing then that Soveraignty Democratical is not conferred

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ferred by the Covenant of any multitude which supposeth Union and Soveraignty already made; it restet that the same be conferred by the particular Covenants of every Several man, that is to say, every man with every man, for and in confideration of the benefit of his own peace and defence, covenanteib to frand to and obey what sover the major part of their whole number, or the major part of such a number of them as shall be pleased to assemble at a certain time and place thall determine and command. And this is that which giveth being to a Democracic, wherein the soveraign Assembly was called of the Greeks, by the name of Demus, (that is, the people) from whence cometh Democracie. So that, where to the Supream and Independent Court every man may come that will and give his Vote, there the Soveraign is called the people.

Out of this that hat been said, may readily be drawn, that what soever the people doth to any one particular member or subject of the Commonwealth, the same by him ought not to be stiled injury. For first injury (as you may see in our Holy Guide) is breach of Covenant; but Covenants (as hath been said in the precedent Discourse) there passed none from the people to any private man; and consequently, (to wit the people) can do him noin ury.

Secondly, how unjust soever the action be that this Soveraign Demus shall do, is done by the will of every particular man subject to him, who are therefore guilty of the same.

If therefore they stile it Injury, they do but accuse themsfelves; and it is against reason for the same man both to do, and complain, implying this contradi-Etion, that whereas he first ratified the peoples acts in

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in general, he now disalloweth the same of them in particular. It is therefore said truly, Volenti non fit injuria, Nevertheless nothing doth hinder but that divers actiens done by the people may be unjust before God Almighty, as breaches of the Law of Nature. Read the Idea of the Law, Government, War, and Tyranny Lib. 1.

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OCIA IMPERIALIA:

#### CHAP. I.

## of the condition and true happinels of a King.

Uring the Tyranny of the late Times, in our Book called The Idea of the Law, we have been bold to teach that they are either blind or ignorant that (with the Vulgar) estimates the happines of a King to confift in titular honours, largeness of Dominions, millions of Subjects, fair Palaces, multitude of allegeance, rich treasures, and other glistering shews: they never look into the heavy burthen and thorny cares of Government, whereof a Diadem is composed, wherein the suppressing of Vice, exalting of Vertue, equal administration of Justice, immediately in his own perfon. and mediately by his Officers, the defence of the poor and oppressed, day and night to be watchful that neither in his own perfon, nor in others, the Law be infringed, ought to be, and are the chief and infeparable companions of Emperie, and so annexed to a Grown, upon no leffe peril then privation of all those worthy Epithites which are due to good Princes here, and of the eternal reward, that is promised bereaster ; This Kingly charge, outwardly glorious, begun with cares continued with fears, oftentimes ended with forrows, rightly confidered, will make Selencus with fighs bewail

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i wail the misery of Kings Damoclis leave to flatter Dionifins, Golden Crasus in forrow and admiration remember old Solon; let therefore all Princes who are transported with the libidenous defire of Raign, or ambitious inlarging of their Dominions, wifely expend these following reasons. Read the Idea of the Lam &C. The Holy Guide lib. 1. Ch. 1.

First the great charge that is imposed upon such to whom government is committed, and how difficil it is to exercise the same rightly, what wildome is required in Princes, left they not only make shipwrack of their own private, but of the Fublique estate; how far they ought in vertue to excel others; for as seeing is peculiar to the eye, hearing to the ear; so is the publique good to a King, which without wildome he can no more govern, then a blind eye see, or deaf ear hear: wherefore let none as a prive to the face of a King, but such who fludy by wildome and vertue to exceed those they over-rule. The Holy Guide shows this at large in the third Book, and how to attain wildome and vertue. See the Idea of Tyranny.

Secondly, Let them confider, that the Septer is not given unto Kings tyrannoufly to abufe the authority committed to them, but to be first Obfervers and Ministers of the laws, they impose upon others, because the reciprock duty, (otherwise then in the dignity of commanding and that Kings are onely comptable to God) is mutual.

O King, faid Agapetus, fince there is none upon earth able to compel thee, impose a necessity of keeping the laws upon thy felf. Augustus Casar likewise having made a law for the punishment of Adulterers.

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Adulterers (overcome with frailty and the violence of his paffions) did beat a young man, who had been more familiar with his daughter Julia then did become him; but hearing him cry out O Cafar I appeal to the law which thou haft made, did fo condole the exactation of punishment, not due before the lawful trial and legall censure, to that he did forbear eating or drinking for a time. A notable example in a great Prince to whom the breach of the law he had made was fo displeasant, that he studied rather to publih bis own error, then the offence of fo high quality committed against his Royal Dignity. This prince did well know that the law is the Soveraign Queen of divine and humane government and that it is not enough to make or understand the laws, but to keep them. As you may read at large in our Idea of the Law Gc.

Thirdly, Let ambitious Alexander and tyrannous Dienifius (whole ruling appetite and cruelty one world or humane blood cannot fatiate) confider that Kings are the Images of God; and as God is not only goodnefs it felf, but diffributes his goodnefs to all men; So a prince (being Gods Vicegerent) ought to be profitable to his fubjects, not to prefer his private good before their publique ill, but to draw his picture by the pattern of his maker, and fo go before his Subjects, not only in abandoning of Vice, but in following of Vertne; knowing as he excells others in place, fo far ought he to furpaffe all other in external and internal vertues; and finally that a fympathy betwixt his greatnefs and goodnefs is required of him: Let a prince wifely weigh that, the helm of the Common-wealth is committed to his charge, the well or ill government whereof will one day

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day either be rewarded with a more glorious Diadem, or punnished (for the shipwrak of his Subjects expoied in his default upon the works of perdition ) with eternal misery. There is nothing that either is more contagious or that sooner disperseth it felf through the body of a State, then the example of a Prince whose life is so conspicuous as the Sun; and therefore necessarily must either to the good of all men, be the best among men, or to the prejudice of all men, and his own ruine the most wicked. Read our Idea of (overnment.

Fourthly, The boyling defire of Empire will grow cold, if a Prince let before his eyes, the infinite dangers to which he is fubject, to what burthen he is tied, how full of Thorny cares and perils, and commonly how short the life of great Potentates is. It was not without cause that Casar did complain upon the misery of Princes, subject to perfidious machinations, detestable Treasons, deceiptful conspiracies, and intoxicat epoyfonings, they cannot in fafety go abroad without a guard, neither take meat before some other taste it ; Princestnuft in peace live Armed , not only against the invalion of foreign Enemies, but inteffine & domeflick friends; one betrays him; an other deceives him, others diffembledly magnifies him ; he is the subject of all discourse, the object of all mens eyes, from all which the vulgar fort live fecure, they are nither fubject to fears, nor feared or envied of any; their earthen cups yeild them drink to quench their thirst, but not to extingrish their life, hunger makes their brown bread sweer, labour their sleep quiet, a small fire keeps them from cold, course cloaths shelters their nakednefs, and an innocent life crowns their death ; By which it is evider t whosoever affects Empire, must either fool. liftly

lishly be ignorant that he is set upon the Theater of the World, or what intricate difficulties are in the right discharge of a KingsOffice; or Tyrant-like, resolve that the Common-wealth must be the flay of his insolent life and wished-for death. The continual toyles whereunto Princes are subject, made Casar oftentimes with to be exoner d of so weighty a burden. This hath been the cause that many wise and learned Princes, have preferred a private life before publick greatness. Read our Holy Guide.

Lastly, Let the serious premeditation of the strict account that a Prince must give, serve to curb the insolent affecting of Government. Read our Idea of Government.

The time will shortly come (Death sparing no more Kings then Beggars ) when he must yeild up his accounts, ac cording to the greatnels of his Tallent committed to him, before fuch a Judge, before whom all the Monarchs in the World are not able to appeale; and when they can neither deter, deceive, or corrupt, what strict account will he take, what fevre judgement will he pronounce against fuch, aseither unjustly have usurped his authority on Earth, orbeing lawfully called to fuch an high hon our, have notacquited themfelves of the truft committed to them; forcleeing of lo great a danger, the best remedy is, that Princes square all their Actions, by that same measure, by which they shall certainly either receive the bleffing and a better Kingdome, or the curie of I knowyou not, and eternal torments. Read our Harmony of the World.

It is now manifest that a good Prince (to whom the incessant care of this great charge is more dlear then the mad and foolish defire of preheminence) is not happy by the external shews of greatness, but by shewing

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shewing himself great. First in the over-ruling himself, (which is none of the least, but rather the perfection of humane Actions) and then by the establishing of good Laws, going before his people in the observation of them, in the equal administration of Justice, in rewarding the vertuous, and punishing the vicious, exalting the humble and obedient, beating down the proud oppressor, in repressing of Enemies, cheristhing of friends, in punishing treasfonable practises, detesting imposturing flattery, chastizing detractors, discountenancing hollow-hearted Hypocrites, day and night to be busied in the publick affaires, and finally to shew himself such, as he cares not who looks into his most secret Actions, or outward gesture. Read our book called the Idea of the Law, &c.

These and the like be true kindly functions, and the rich Jewels that adores a Diadem; for the happinefs of a Prince doch not confift in temporary or momentary pleasures, grounded upon the finking foundation of deceitful vice, but upon the never perifhing delights, builded upon the unmoveable Rock of vertue, unto which no man can ascend, but by the steps of divine Wildome, which Solomon ( in whole choice it was to ask what he pleafed) did well know to be the life of Government, he did not ask Riches, nor large Dominions, nor victory over his enemies, nor vainglory, nor pleasures ; but wisdome, neither worldly Wildome, but fuch whereby in uprightnels and understanding he might judge his people. Phillip of Macedon was defirous that his Son Alex inder thould not give his minde to corruptable riches, neither to the extending of his Dominions, but to the fludy of Philo-Sophy; Thus great Princes did confider, that Wildome and Learning are the Herculean Pillars, and supporters of

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of Kings, without which their condition (although embelished with the Empire of Alexander, the Armies of Xerxes, the riches of Crafus, the glory of Solomon, and other whatfoev er failing vanities, either nature doth produce, or Art invent, is more miserable then the pooreft Codrus, or dispifed Lazarus. Read the Holy Guide lib 3.

It is the wildome leconded, by good education and learning, that dignifies a Prince in his youth, accompanieth him in his life, and glorifies him after death.

#### CHAP. II.

## What benefit cometh to a King by good Education and Learning

A S the most fertil ground without culture is not only Barren in the production of wholfome fruits but doth overgrow with Thiftles and hurtfull weeds ; fo the mind of man without Education is not only infertile in the propagation of vertue, but naturally inclined to bring forth ignorar ce, voluptuoufnefs, and all other vices, Solomon laith, That foolighnefs is eied to the heart of a young man, and cannot be untied but by the hand of instruction: There is no man born good, neither Prince howfoever nobly descended, without wholsome doctrine, did ever prove himself worthy of Empire ? It concerneth therefore generous high born and ingenious Princes in their young years, to follow the fludy of good letters, to honour, love, and retain

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retain the professor of liberal Arts, and to be proficient in them. The benefits thereof are many, the effects admirable, and the reward ineftimable, Read our Holy Guide. lib. 3. chap, 2.

First, vertuous education begetteth a habit of vertue and hatred of vice, for there is nothing more certain, then that thereby a man becometh more then a man, and participates in the Divine nature; on the other fide, if he be left to his natural ignorance, he degenerates to all wickedness, and sympathies rather with the most Savage and rude beasts, then with a reasonable man.

Lucurgus the Spartan Law-giver made manifest the powerfulnels of education by the divers effects of two puppies. See the Idea of the Law.

Secondly, although a Prince fo exceed all others in the abundance of all things, that Learning may feem either to ferve him to fmall ufe, or not neceffary at all, yet for many weighty confiderations, the more powerful he is, the lefs able he is to govern, either himfelf, or his people without knowledge, & Learning, being more ready t decline from the right hand of vertue, unto the left hand of vice, then to keep the fure way, never known to the ignorant and unlearned. Learning that ftrong guard that defendeth aPrince against the deceitful inticements of prosperity, power, honour, riches, and whatfoever elle prepicitates greatnels, blindfolded in the Cimerian darkness of ignorance) to an irrecoverable rownfall : a Prince ought not to measure his happinels by those falle goods of Fortune, but by the true riches of his mind. Gorgias being asked whether he did think the Persian King happy or not, answered, he did not know how verteous and learned he was, for said he, there is no happiness in these things that

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may be taken away. Read the Harmony of the VVorld, lib. 2.

Thirdly, Learning ftirrs up and excitates the minde and love of a Prince to the reading of Books, wherein he may learn all things needfull for himfelf or Subjects; These dumb Masters will praise him if he be worthy, or without fear, which the Prophet tells him thou art the man, they will finally (without blushing) admonish him of those things his Courtiours either will not or dare not, the want of learning is the cause that Princes reject the counsel of their friends, and contemn the power of their enemies; ignorance caused Cambifes cruelly to murther the ion of Praxa/pes his fervant, for his faithful counsel; Tyranous Dionysias, to check Plato for his loving advise. Read also our Idea of Tyranny.

These and the like phalarism examples of Tyranny; prove that the knowledge of learning is necessary for good Princes that thereby they become so much better that they willingly embrace v. rtue, and comes to the knowledge of themselves. See the Idea of Tyranny.

Fourthly, although by descent, nobility of blood, and indulgence of Fortune, Princes are eminent, yet to add a more shining brightness to their external splendor, Learning is necessary, Tund minute madre maidele Bestis Learning is an honour to all men saith Menander, many famous Princes both at home and abroad have been more reverenced for their Learning, then honoured for their greatness. See our Idea of Government.

Fifthly, Learning only brings with it lasting and prince-worthy pleasures, the rest are but deceitful momentary, Builiss to infnare them. They are richly

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named (by Architas) the most destroying plagues inflicted upon men, Aristotle was wont to admonish his Scholers, not to look upon pleasures, at their coming, but in their going; so in the one, said he, they shew fair, in the other they leave forrow and repentance,

On the contrary, the delights that are begotten of learning and vertue, are true joyes, permament pleafures, the ornaments of youth, the Crown of age; They adorn prosperity uphold adversity at home, the best Stewards abroad the best Interpreters in peace, and of idleness; in war the Marshals of Camps, in company the Ministers of discourse, alone private and true Councellors.

Noble Affricanus used oft to say that he was never less solitary then when solitary.

A prince of Athens being demanded what he did profit by Philosophy answered, that at all times he could without offence conferre with himself, and in every discourse draw in conclusion consonant to reason, besides said he, the knowledge of Philosophy makes me love wise learned honess men, detest flattering Parasites, and fools.

Sixthly, Learning adorns a Prince with curtefic, clemency, and meekneffe, the first begetteth infeperable love the fecond humane admiration, and the third divine applause; the love of Subjects, is the wall of Kingdomes, mercy establisheth the throne of a King, and meckness deifies him.

Sevenchly, In most desperate diseases (by learning) a Prince findes matter of comfort, and present help. The was the medicine that Marcus Tullius did minister to his friend; O Balbus said he, if I could prescribe medicine for our equal griefs, I wouldt fuch as I can I will, Let the study of good letters which

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which for our delight we have formerly embraced be now the comfort of our miferies, and laft health; as they did advance our better fortunes, fo they will mittigate our prefent forrows, cure our wounds and fo expell Melancholy paffions, that the forrows of humane miferies, shall have no further entry, then to the gates of our weakest fences,

Since therefore humane mileries are no leffe incident to Princes then poor men: a Prince ought by learning to arm himfelf, against the violent batteries of adverse fortune, if *Crafus* had perticipate, either in learning or advise which Solon in his flourishing estate, he had found more comfort thereby upon his Tragical Theatre, then in the millions of his golden treasures. *Dionyfius* (nothing inferiour to *Crafus* in tyranny or prefumption, but superiors) by learning in his exile being asked what he had learned by *Plato*, answered that by *Philosophy*, he had learned to undergo equally the estate of a Prince, and Beggar.

Eightly, a learned Prince doth willingly incline to wildom and vertue, he followeth the one and fhuneth the other, not for fear, but for love of themfelves. The Cubicularies of the Persian Kings were enjoined every morning to put their Master in mind of his Kingly office by these words. Arise O King and go about thy publique affairs: A learned Prince needeth no such advertisement, before he goeth to bed, he premeditates the next dayes work, in his bed he consults upon that, and at his rising he executes his setled defigns, he is neither overcome, with forrow, fear, hope, joy, and other vulgar violent perturbations : but willingly follows those wholfome laws he doth enact for others. Aristotle being demanded what he had profited by Philosophy, answer-

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ed that he had learned to do those things willingly that others did for fear of the law,

Oderunt peccare boni virtutis amore Oderunt peccare mali formidine pana.

Ninthly, Giving of answers, using perswasions, refolving of queftions, discoursing of laws, confering of honors, defence of things proposed or done, are inseperably annexed to the office of a King, unto all which a Prince must be by learning inabled, left he expose himself to the censure of ignorance, or become the subject of smothered laughter, and suture contempt. The words of Frinces are (like the Oracles of Apollo) no sooner spoken but taken hold of by all men, therefore great care is to be taken, that his words, his orations, his answers and demands, be confonant to the dignity of a Prince. Pilate did pronounce that State happy, where a wite and learned King did raign, for faid he, learning is the only and cheif happineffe, and ignorance, the greatest ill; upon the first depends all humane felicity, and upon the last assured misery. Arristippus made choice rather to be a beggar then be unlearned, because by the one he wanted but external and temporary riches, but by the other, he was destitute of humanity, knowledge and endlesse wealth. See my Holy Guid in English lib. 1. chap. 1.

Wherefore (to conclude this point) learning keeps States from returning to the former Chaos of confusion, it is the fame that enlightens the mind of a Prince, and being removed, government by diforder, turns into tyranny, and is obscured, with the dark clouds of ignorance. See my Idea of Tyranny.

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## CHAP. III.

## How a King ought to Moderate his Power.

A Good Prince must limit his power by his will, and his will by reason, quod liber licer, is the dictum of a Tyrant, whose office is to give laws, but take none : Caligula being admonished by his great Aunt Anthony, that he should more wifely rule the reigns of his government ; did tell her, that his will was a law : 1 his licentious appetite is the poison that once drunk, makes Kings abuse their authority, degenerates in all libidinous liberty, oppreffing the mighty, and neglecting the poor: On the contrary a good Prince hath (with Uliss) his ears ftopt from fuch inchanting fongs, that are pleafant to his flattering fycophants, but poisonable to the publique Weal. Antigonius did severely check one of his Courtiours, who did maintain that all things were just and lawful for a King, not fo (by Jupiter) faid he onely to Tyrannous and barberous Kings, but to me nothing is lawful or just, but that which is honest. Princely authority is not given by God to be the supplement of vice, neither the picture of Tyranny, but to be the pattern and defence of vertue and justice, the name of a Prince hath his original, as well by commanding his own impetuous affections, as in over ruling and going before his subjects. Hinc dicti Principes quod Principentur cogitationibus id est omnes adfertum pravorumimpetus confiringent, & a recte agendo vocati reges; quod recte agendo Rr4 regal

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regale nomen obtinent amittunt peccando.

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Kingly Authority is not only reftrained to things that are lawful, but oft-times many things that are lawful in private subjects are not so in a King; that which is but errour in a private person is a vice in a Prince, who so much as he exceeds all others, in Authority, so much more severely ought he to take accompt of his own ways; ne animum judicas tuum alies debere, honeste vitam agere, regibus immodeste vivendi relista licentia, sid ea sis temperantia, ut exemplum reste vivendi constituas, compertum habens subditorum mores prorsus ad similitudinem Principis componi.

The flourishing estate, and modest life of subjects, is an argument of the care and witdom of the Prince, when he afferts nothing more then the good of his subjects, neither any thing leffe then tyrranous liberty, superfluous aboundance, wicked followers, flattering Courtiours, and blind-folded ignorance.

## CHAP. IV.

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By what means a King may secure himself in bis Kingdome, and obtain the love of his subjects.

A Swifdom (which is the brightnefs of the everlafting light the undefiled mirrorof the Majefty of God, and Image of his goodneffe, is the fure ground of the frately pillar of government; So is the favour of Subjects the maintainer of fo glorious huild-

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building, diligite tumen saprentiæ is the watch-word given to Kings, and the Kingdome that governed by the vertue of a Prince, and love of his subjects are most quiet and firm; the most undeniable beasts are made more easily mild by gentle and familiar usage, then by roughness and stripes, and the love of subjects (without which a Prince can never be fecure) is so over-conciliate, by the benevolence of a Prince, then by unbridled authority, and cruelty.

Bleffed are the meek in heart, for they shall possifie the inheritance? of the earth, and shall be delighted in the multitude of peace, was not written in vain, but for the instructing of Kings, and establishing of Kingdomes, by the fruits of wildom and not by the effects of Phalarisme : Civibus placere stude, babet Id multum gratia, was the worthy fentence of Bias; if a Prince should desire to equal or exceed Cetrops in Nobility, Policrates in happinels, Crafus in riches, Xerxes in multitude of Armies, Cafar in victories, Pompey in triumphs; no helps can fo avail him as the united and true love of his fubjects, being the impregnable ftrength, and never emptied treasure of a King. Non sic excubie non circumstantia pila quam tutator amor: the Empire of a King over his Subjects, is compared to a father over his son, or Master over his Scholer; he is no loving father that beats his fon for every flight fault, and no leffe cruel master, that whips his scholler till the blood come, for the natural defects of his memory, or fight; and certainly many vigorous prefidents of punifhment, are no lefs difgraceful to a King, then many burials to a Phyfitian, the more remis a King Governs, he is more honoured, loved, and obeyed; no virtue becometh a prince better then Clemency, neither more furely

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furely bindeth the hearts of his people, what is more joyful to a King then to raign with the appluase of all men; who dares imagine any harm against that Prince that is meek and merciful, under whole fheltring wings, justice, peace, security, and honours, flourish and whose rich Cities abounds with all good things: as meeknels and mercy establishes the throne of a King, 10 pride and cruelty overthrows the feat of a Tyrrant. Sedes dura superborum distruxit Deus & sedere fecit mites pro eis, faith Solomon, and in another place, the house of the wicked shall be overturned, but the tabernacles of the godly shall flourish : let the fort Raign and tragical end of Dionyfius, Caligula, Vitellius, and many others, whole tyrannous life haftened their wished (yet immature) death, confirm that no tyrant is of long continuance, that fuch are much deceived, that dreams stabillity or security to a prince without goodness, which being excluded, the Empire is turned into tyranny.

Existima tum demum te tuto regnare cum volentibus imperas quod enim invita animo, objicitur seditionibus fluctuat capta occasione, quod ob malum prestatur obsequium, non integrum sed fucatum est.

The Prince that wants the favour of his people hath loft his chief good, for certainly a Prince that is fearful to many, must of neceffity be afflicted of many; for how can he be fecure whom the greatest part of his subjects wish dead? Dionyfins the tyrant excrutiate with this fear, did make choice to suffer pain of singeing the hair of his beard with hot fire, rather then commit his conscious life to the hazard of a Barbers razor. Alexander. Thareis never entred his Queens chamber, before diligent fearch was made, that no private weapon were hidden in that; yet in

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In the end by his wife was cruelly murthered, such was the tyrannous life and milerable end of these and thoulands more; but we Christians learn our lessions from our Maker, Mibi vindicta ultio mea est ego retribuam, we mult think our fins are the just caule of our af lictions, and that wicked Kings sometimes are given to punish people, Dabo regis in furore meo, faith the Lord; but as God giveth them for the punishment of fin, so must Gods people only by repentance and amendment submit themselves to Gods pleasure, in whose hands are the hearts of Kings: it is not lawful for to think an evil thought against a King, far less to touch or lay hands upon the Lords Annointed.

## CHAP. V.

## Of Nobility and what it is.

Subjects are more eafily inclined to follow Antient Nobility, therefore difcent from Prince by ftock & noble parents, are the cheif means whereby a Prince attaineth to the due respect of neighbouring Princes, friends and Subjects, yet he muft not rely upon the Nobility of his Anceffors, as if that could add any thing (except feconded by his goodnets) to the dignity of a Prince, for nobility is the Act of time, and dyeth with the father, if the Son be not a like vertuous, Nebilitas cognatorum non valet nis fnerimus nos ipsi boni, quid enim prodest ei, quem sordidant mores generatio clara; whereby it doth appear that in nobility by descent (without vertue) is rather an imaginary and vulgar

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vulgar opinion, then real and true nobility, and that the Prince which is is indeed with vertue, is only worthy of fo heigh, a Title and no other.

Nam genus & pravos & que non fecimus ipsi Vix co nostra voco.

It is a rediculous and offenfive humor to glory in the vertue of others, and the splendor of Ancestors is the greatest stain that can taint degenerating posterity.

It is a cheif point to be wifely confidered by a Prince, that the very name of nobility, imposeth a necessity of well-doing upon him, to this purpose, Chrysoftom saith well, Ille clarus ille sublimis ille tunc integram nobilita tem suam patet, qui dedignatur serviere vitiis, & ab eis non vult superari.

Iphicrates the fon of a Shoomaker, preferred to Imperial dignity, being upbraided by degenerate Hermodins, anfwered, I am the beginner of my Nobility but thou the extinguisher; of thine. Caius Macius did glory in the multitude of wounds he had received in the defence of his Country, and in vertuous Actions, not in the glorious monuments, or Images of his predeceffors.

As Juvenal did hang Publins Plantus (who used to boast himself descended from the Noble families of Druss) by the nose; so those proud glestering Thrasoues, yet like statues, or good for nothing, but to look upon, and talk of the powerfulness, vertues, and riches, of their Ancessors, are worthy to be laughed at.

Frontinus gave charge before his death, that no Monument should be built for him, for faid he, If I have lived vertuously, my memory shall not perish

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perifh, neither needeth monument of Gold, Marble, or Brafs; but if I dye viciously I am worthy of none; they shall rather revive my infamy then abstract my memory.

• True Nobility doth not descend by Birth, merrit of others or imaginary opinion, but is acquired by vertue, and well doing, Vera nobilitas non nascendo queratur sed vivendo; verus nobilis non nascatur sed fuit.

### CHAP. VI.

Antidotes against the poysoning of vaine-glory, and ambitious thoughts that intexicates the minde of a King.

E Arthly glory is a deceiveable picture, drawa with falle coulors, blemished with every breath, is the work of fortune, blindly imported to the good & bad, but the true survey of the condition of the greatest Prince, and what he is, is a Divine work, and sufficient to restrain a Prince from the dangerous paths of Pride and ambitious aspiring.

This examination ought first to begin at the ferious confideration what he is in his conception, at his birth, in his life, and what he shall be after his death, he is (as all men conceived) in the heat of lust, and filth of Sin; he is born naked, less able then many base creatures to help himself, or take food, he liveth not only exposed to humane diseases, and worldly cares, whereto private men are subject, but to many miseries from

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from which the vulgar are exempted, after his death he must resolve to yeild a strict account, and that according to the using of his Tallent, his reward shall be, Read the Temple of Wisdome at large.

Let a wife Prince confider that all goodnets is the good gift of God freely bestowed upon him for his own good, and weal of his Subjects; but every dilordered appetite discrepant from vertue, proceedeth from the corruption of nature, and inclineth unto Tyranny. A Prince ought to think his Vicegerency from God his greatest glory, that he is to exer-cife that but for a short time, and although he be intituled to all fuch glorious Itiles as may exalt fwelling pride, yet who knoweth, but to morrow he may be where all Kings before him are; the food of Serpents, and worms ; all flesh is but dust and ashes, and therefore hath no just cause to be proud, it is like the grass of the fields, this day green and to morrow cast into the Oven: If a Prince had the Wildome of Solomon, the beauty of Absolom, the strength of Samson, the long life of Ma husalens, and the riches of Crasus, what shall they availe him, unless by a vertuous Raign in this short Kingdome of cares, he so dignifies himself that he may be intailed to an everlasting Kingdome of Joys. Where be the most glorious shews of most power-

Where be the molt glorious shews of most powerful Monarchs, whose pride builded high aspiring Babylan, whose ambition one world could not contain.

Where be those invinciable Emperours that did over-rule the world? where be the multitude of Horse? the out landish attire? number of attendants? leaders of Troops; and all other false pleasures, that did attend upon Tyranny? are they not turned into

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into Afhes, look into their Sepulchres, and difcern who was a King, who was a Subject, who was rich, who was poor, finde out (if thon canft) the Conqueror from him that was conquered, the ftrong from the weak, the beautiful from the deformed, or try fome caufe of humane Arrogancy; thou fhalt finde pride, and ambition, neither amongft the counfels of the wife, nor bodies of the dead.

Factus es princeps in terra, ne ignores te ortum ex terra, ex pulvere ad solum ostendere, atque in eandem pulverem tandem descendere necesse est.

## CHAP. VII.

# By what means a King may obtain the favour of his Subjects.

A Prince hath three gates to receive the favour of his people, and thut out the envy of all men and the hatred of male contented Subjects. As you may read in the Holy Guide.

First, Because Pride is hateful to all men.

Secondly, A Prince shall more easily confiliate the love of his people, if (without great cause) he doth not impose taxes and novations upon his Subjects; the one taints him with avarice, the other with rashness; the first is liable to contempt, the second to danger, and severely be attempted (although in matters of capital abuse) that all suspicion of base avarice and unfetled facility may be removed, oft-times the very Nobility

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Nobility is more offensive to a State, then the benefit profitable, a Prince must tolerate some things, that without great prejudice to the Common-wealth, and his Royal Dignity, may be suffered, otherwayes by piece-meal reform them.

It is recorded to the infamy of *Rehoboam* that he did leave the counfel of the Elders, asking the advice of young men, and imposing heavy burthens and exactions upon his people, he did lose ten Tribes of his Kingdome.

Thirdly, if a Prince shew himself affable, exorable, not vindictive and severe, in the rigorous execution of Laws, for every light offence, he shall much oblige the favour, and obedience of his people, as impurity begetteth contempt of Law, so frequent punishment and severity ingenerates a senseles stupidity, careless, or contentious repugnancy.

Agasiclis King of the Lacedemonians did account that the chief fecurity of a Prince did confift in the government of his people, as fathers do children, a fentence ( in few words ) worthy of a great Prince, for certainly a King that affects favour and shuns envy, must think Pater Patriz amongst his Subjects, and Bossus pater familis amongst his Domestick, are most glorious litles.

Marcus Anthonius the Emperour, did lovingly name fome by father, fome by brother, fome by ton, according to their dignity and age.

This Princely familiarity made him be loved in his life time, and at his death condoled with the brinish tears of his forrowful subjects.

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# CHAP. VIII.

# What general Observations a King is to keep in all his Actions.

Hree Observations are necessary for the right tempering of all the Actions of a Prince.

First, That his defires be confonant to reason, then which there is nothing more helpful to all Offices.

Secondly, That a Prince wifely effimate the weight of thr matter in hand, left more or less care be taken then is needful.

The third is, That judicioufly he moderates those things that belongeth to the dignity or indignity of affairs, neither coming short, or exceeding a Princely decorum.

There be also two respects of Plato to be obferved, the one is, that a Prince (forgetting his private benefit ) refer all his Actions to the Weals publick.

The fecond, That he equally Manure the whole body of his Empires in the equal distribution of Justice, left by labouring to make one part too fertile, he leave another part barren. Blass againer of Studder

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## CHAP. IX.

Whofe Image good and bad Kings reprefent, and by what Epithites they are known, their feveral Actions, and differences.

A good King or Prince represents the Image of God whose Vicegerent he is, as it is effential to God to be goodnefs it felf, to do good to all men, to hurt none; fo a Prince drawn from the picture of his maker, ftudies to be profitable to all, & to incommodate none: the nearer he comes to his pattern, fo much he participates in the divine nature, he doth not (like the Woolf) prey upon his people, but cherisheth and protects them ; he punishes but feldome and then is unwillingly drawn to it; and therefore fuch a Prince is juftly intituled by the name of a Father, Religious, meek, gentle, provident, just, humane, magnanimous, free, liberal, a contemner of Riches, condemning himfelf, over-ruling his affections, of quick and found judgement, wise in counsel, sober upright, firme, full of Authority, princely Majefty, and industry, a careful watch over his people, ready to do good, flow to revenge, fure, constant, inclined to justice, easie to give accels, courteous in speech, loving the obedient, making much of Souldiers, not affecting war, a lover, a procurer, a keeper of peace, if need be can be both King and Captain; finally he maketh wholfome Lawes, is born to the good, liveth with the favour, and dieth with the regret of all men. Read the Rofie Crucian Axionata lib. 3. Read the Iea of the Law, Government, and Tyranny. Оп

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On the contrary if Appelles should delineat a tyrannous or wicked Prince, he could not do it other ways then by the pattern of the Prince of darkness, a monstrease mis-shapen Creature, an armed, Dragon with manyeyes, more teeth, every way fearful, sharp claws, in fatiable bellied, cramed with the intrailes of his people, drunk with humane blood, offensive to all, but specially to good men, abusing his power, to the undoing of the Commonwealth. Such a Prince was Nero, such was Caligna, such Heliogabilus, and many others, whose birth and life was a plague to the World, their memory after death execrable to good men.

There is nothing then more like unto the Image of the Enemy to man then a wicked Prince, and therefore juftly merrits the Epithite of a Tyrant, ungodly, cruel, favage, violent, Avaritious, a devourer of his people, proud, difficil in giving accefs, uncourtcous, woful, terrible, a flave to lufts, intemperate, immodeft, inconfiderate, inhumane, unjuft, light, inconftant, incorrigible, contume!i ous, the Author of war, diffurber and hater of peace, a breaker of good Laws, born to be the *Tamberlane*-like fcourge of the world, he raigneth with the difcontent, and dieth with the applaufe of all good men.

A Prince by conferring the Annuals of good and bad Princes, may reap much fruit. Contraria juxta se posita maxime elucescunt, he shall finde their diffimilitude, their divers Actions, and different qualities.

A Prince in all his Actions advances and confirms the common good, preferrs it before his private refpect, doth dothing but by good advice and fpeedy execution.

Phocion hearing the uncertain rumours of the death of Alexander, was perswaded by his Orators pre-S 2 fently

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fently to take Arms; stay said he, if he be dead this day fo will he be to morrow. This wife Prince did check the precipitate rashness of his Oratours, and did recommend mature deliberation to Princes.

On the contrary, A tyrant regards altogether his own ends, neglects the pubique good, approves the detestable Oath of Oliarchy, alwayes mannages his affairs after his private libidinous appetite. Read our Fundamental Elements of Moral Philosophy and Policy.

Xerxes before his expedition against Gracia having convened the Nobility of Asia, uttered these speeches, Ne viderer meo consillio agressus, contraxi vos caterum mementote mihi parendum magis quam suadendum. Read also our Idea of the Law.

Lastly, The difference between a good and bad Prince, is such as between a loving Father and rigorous Master, the one effects the weal and health of his children, the other the gain he makes by the use of his slave. A Prince commandeth that which is profitable to the publique good, a Tyrant that which is pleasing to his private humours.

God is believed of all good men, and (except in a filial fear) feared of none, but of the guilty and wicked: yetever leaves place (if the patient be not paft cure) to amendment and pardon. A tyrant is loved of no man, hated by good, and applauded by wicked men: It is the glory of a King to follow Vertue, of a Tyrant to imbrace Vice: A Tyrant dreams fecurity to himfelf by the ftrongness of walls, and multitude of guards; A Prince by the benificence and love of his Subjects: A Tyrant envyeth such as excel in Wisdome, and learning; A Prince honours them as helpers and friends

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The Office of a Prince is to procure by his care, the quiet of his people; of a Tyrant by the unquiet" ing of his Subjects, to care for his own eafe.

A prince loveth to be followed with fuch, by whole faithful advice he may be eafed in his great charge, a Tyrant delighteth either in ignorant, vitious, or flattering Attendants.

Finally the frame, the actions, and qualities of a good Prince, and Tyrant, are fo unlike, fo contrary, and different, as God and Belial, light and darkness, white from black; and for to contract all in one word, there is nothing under heaven given to man more profitable then a godly and wife prince, nothing above hell more pernitious thena Tyrant.

CHAP. X.

# Of flattery and discommodities that comes to a King thereby.

Lattery a false praise of that which is not praiseworthy, or a Imooth detracting from the merrit of goodnels: the walhpilh honey of an impudent tongue, the bondage of the ears, and the feared friendship of a false heart.

A flatterer is rightly termed the most cruel of tame beafts, the deceiver of fuch as trust him, the poison of truth, the maintainer of falf-colour d lies, the Enemy of truth, plain dealing, and honefty; he names vice vertue, and vertue vice, lechery true love, deceit pollicy; cruelty manhood, bate Avarice, good hulbandry: if his patron be merry he laughs

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laughs, if fad, (with the Crocodile) he weeps if offended with a friend, he perfwades him never to be reconciled, if he be a Mufician he loves mufick out of meafure. This Camelion can turn himfelf unto all colours, following the fortune of a Prince and not himfelf.

Plutarch gives warning to Princes of the two-fold cuning of flatteries.

First, They fain ignorance of all matters of moment, whereof loyalty should oblige them either freely to admonish, or lovingly advise; but in frivilous, indifferent and light escapes, they shew their care and officioussels. If a Cobweb be in a Prince his chamber, a spot upon his bote, a fault in his new sute of cloaths, or a wrong hair in his beard, or if a country fustian doublet be seen in the presence, then keeps the flatterer a stir, cryes out upon fervants, Taylors, Shoe-makers, Barbers and Dore keepers.

The lomens compared flatterers to Mountebancks or knavish Empericks or Leaches, that for curing a fore in the foot, will cut the hair of the head, or pare the nails, fo flatterers never touch these things, which they ought, and onely seems busic in matters perniticus or trivial

Secondly, The mind of man hath two parts rational, and irrational, the one heavenly, and delights in goodnefs, the other earthy and brutifh, given to filthy pleafures; the flatterer never takes notice of the beft parts, but of the fecond. Thefe he cunningly foments until fuch time as the ufe of reafon is quite extinguifht. Augustine to this purpofe compareth a flatterer to fuch meat as neither nourifheth the blood nor ftrengthneth the finews, but paffeth down the belly, and ingenders corrupt humours; fo a flatterer adds nothing to wildom and vertue, but ftirs up vice: If

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a Prince be angry he bids him be revenged, if he be jealous, his flatterer bids him beleive it, if he be covetous, he adviseth him to poil his people.

Flattery is the foft bed that makes Princes fleep in the fecurity of vice, it corrupts and infatuates their hearts, with coloured imposture and wrong judgement, withdraws them from the true rule of reason, and differing of truth.

When Alexander (in drunkennefs) had killed Clitus his flatterer, Anaxarchus was ready to tell him that Clitus had juffly deferved his death: So long as Alexander followed the wholfome advice of Philofophy, fo long did wifdome moderate all his Actions, then he did throw Ariftobulus flattering verfes in the River Hidaspes, but when flattery had once whispered in his ear, then pride, cruelty, ambition, and forgetfulnefs of humane frailty, did intrude themfelves in the places of his former vertues; then he was not afhamed to be called the Son of Jupiter, kill his true hearted fervant, bewaile the want of Worlds to fatiate his afpiring mind, and forget that he was the fon of Philip of Macedon.

Xerxes (whole armies Gretia was to little too contain; trufting in flatteryhad an ignominious&as irrecoverable overthrow at Thermopelus: one did tell him, the fea did groan under the heavy burden of his Navy; another is was to be feared, left '(by escape of the Enemy) he should lose triumph of a glorious victory. Amongst many thousands one faithful Demaratus was found; this brave Courtiour did tell him that his confused multitude had more weight, then strength, was ill to be governed, and not to be trufted.

Alexander Severus did so detest flattery, that he caused Thurinus a corrupt flatterer, tobe suffocated with S f 4 fmoak

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Original from THE GETTY RESEARCH INSTIT smoak, let him, said he, that did sell smoak, die by smoak.

Since then there is no such dangerous domestick Enemy as a flatterer, it concerneth a Prince nearly to distinguish such Sycophants from honest men, not to account those true friends that praiseth all his actions, but those that give th true judgement of them, that congratulates his vertue and condoles his vice. Philoximas maluit in lapidicinas reduci quam assentando Dionysii mala carmina laudare.

Agefilans did tender those as his most faithful followers that did most freely admonish him, and in token thereof at his death did recommend them to his fon. Accepta eos qui bonorum confiliorum ei admonitum effe volunt, non cos qui adulantur.

Secondly, After the true notice of fuch attendants as by flattery infinuates themfelves in truft, it is the glory of a Prince to difcountenance fuch fycophants, and not to prefer them to places of credit; fo long as he feeds them fo long fhall they magnifie sliberality, and other princely vertues; but if he leave off, or be exposed to the least hazard of adverse fortune, then fhall flattering *Erotaus* either proclaim his avarice, or vanish like smoak. But true friends are most obsequious in adversity, and willingly follow those whom fortune hath left.

Tarquinus the proud being in exile did ule often to fay, that he never did know his true triends from his flatterers, till he was not able either to reward the one or the other.

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## CHAP. XI.

The necessity of a King his knowledge of the eftate of his Empire, and presence in administration of Justice, especially, in matters that deferve Commiseration, or of great weight.

THE Antient Hierogliphick difcription of a Prince (painting a Septer with eyes) did myftically contain the moft neceffary part of the office of a King, whole quick-fighted eyes muft fee into the moft dark corner of his dominions: the Sun is the eye of the world, it gives light to all, but fees not; The King is the eye of his fubjects, gives light to them and ought to fee all; he muft in matters of weight fit in judgement, reform unprofitable laws, obferve Magistrates and inferior officers, punifh corruption; with Eagles eyes pry into all his Courts, look into all offices, upon all officers leaft the golden clock reafons of the rich overfway the innocency of the poor. Read our Holy-Guide.

Homer did justly intitle a Prince Πιμήνη λαών pastorem populorum ne subditi à Deo optimo maximo sibi concrediti miserabiliter a lupis rapacibus devorentur; quod potissimum siet si Princeps vicarios suos, concilliarios, Archigrammatas, Argentarios, Questores, Satrapas, frumentatores, pratores, Tollenarios, procuratores, judices, omnes denique agrorum, pratoriorum, urbium ac Civitatum prafettos in officio retinnerit, & a retto justitia tramite non permiserit aberrare. Cajus Furius Cresimus being accused for practice of witch-crast, in the multiplying

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tiplying the increase of a little field, answered thus, Omnia instrumenta mea rustica in forum effero venesi-cia mea querites hac sunt ; then laid he open his diligence, his pains, and continual prefence, then which there is nothing more profitable for a Prince, in the discharge of his royal office, neither for a subject in the Augmentation of private benefit, We do find it recorded that many brave Princes, have difguiled themfelves in private and course cloathes, surveyed their territories unknown, that more eafily they may attain to the knowledge and condition of their people, their many wants, oppreffions of officers, and complaints of the people, that thereby the more speedy remedy might be provided; for this caule a Prince must understand that he is the clear eye of his people, and ought exactly to know the effate of his Empire, which he may eafily do by Geography, Hiftory, and frequent progress in the several Provinces there-of: by the first two, he shall learn the cituations of the Country and Cities, their Customes, lawes, and manners; by the last he shall see what part thereof stands in need of his present supply; It is written to the great praise of King Gerian, that he had many hands, more feet, and but one mind, by which he governed his people. See our Idea of the Law.

But because great Princes are oft-times so implicate in the affairs of Estate, as they cannot in their own person so oft be present in the administration of justice, neither survey the peccant honours of people, or officers, as they defire, or is requisite; for supply whereof it is commendable pollicy in a Prince, to make choice of some either of his Court or Country, not given to avarice, or corruption, of whose integrity, loyalty, and love to the publique good, he is well affured

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affured; whom at all occasions, he shall fecretly imploy both in Ciries and several places of his Kingdom, to take true information of the remissness or strictnels of government; in what estate publique and private affairs remain, how the people are affected to obedience, and vertuous living; whether 7 udges, Magistrates, and Officers, are inclined to justice, upright dealing, to the publique good, or to their private gain, and neglect thereof : This Princely and dilligent fearch for the weal of Subjects, is of great force to concilliate the love of the good subjects towards their King, to deter the bad from offending against the laws, and to restrain all such to whom under a Prince the charge of government is committed, from juffice extortion and oppression; this divine work will tend to the endlesse praise of that King whose piercing sight can look into the most secret actions of his subjects; that by the Sunshine of reformation, those misty clouds that darkens his people may be dispersed; but although this fecret inquiry by others is praise worthy, and profitable; yet a Princes own person, io far as is possible, is of much more consequence, as Livy faith, non tam faciliter procedunt que occulis agis alienis, quam que occulo domini presente administrantur; Ram id omnia negotia plarimum habet momenti, si Princeps magis strenuis presens cunttis rebus intersit.

On the contrary a Prince can be liable to no greater indignity nor contempt then by recity and fencelefs flupidity, neither feel these abuses (by which under the vail of his princely authority) the poor are oppressed, the seat, and oft-times the bloud of the miserable and weak is exhausted, the posses of the miserable and weak is exhausted, the posses of the second second goods of widows and orphans (by these that in wickedness and authority are powerful) are either de-

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deceitfully purloyned, or violently bereaft. The reftraint of which abominable abufes hath by heathenish Princes been fo narrowly lookt into, that by their politick Laws, their Officers were enjoyned, yea compelled, to live upon fuch maintenance as was allows ed for them, to administer equal justice to all men, to hurt none, but contented with their private means, neither so much as affect the possession of others, and being tainted with corruption, briberry, or oppreffion, were feverally punished by the Annuals of famousKingdoms, and many worthy Princes ; it is maninifest, that by the firict observation or carelels neglect thereof, Kingdomes have either flourished, or have been utterly ruinated. But amongst others, I will illustrate this point, by a short view of the causes of the large Dominions, long continuance, and fudden overthrow of the Roman Empire: Romani propter oculatissimam in publicas functiones intentionem a tque conservatas justitie leges, sapientissimi atque optimi duces ubique gentium celebrati sunt, Rectores ac domini totius ferme terrarum orbis fuerunt, tantisper dum justitie studium, atque concordia in imperio suo non emarcuerunt; at postuam ambitio, simultas, luxus, ac pecunia libido (qua generis humani certissima pestes) ingruer unt, statim prapotens illud imperium, praclara dignitas, atque gentis omnibus Aupenda Pe. Ro. majestas ad nihilum redacta corruit, in memorabile cuntis mundi gubernatoribus exemplum.

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## CHAP. XII.

# To whom a King may, and ought Safely to comit publick functions.

There is no man fo carelefs that will commit the charge of a Ship, or of his goods (although of fmall value) to an ignorant Steers-man or untrufty Factor; neither wife Prince that will commit the Government of the Commonwealth, the goods of his Cities, and lives of his people, to fuch whom-Homer called devourers of people, but to fuch, who in integrity of life and knowledge, excells others; the election or fuffering of wicked Officers, makes a Prince liable to their faults; the cenfure being all one, whether errors be committed by himfelf or his Vicegerents: for a Prince must not only answer to God, whose immediate Lieutenant he is, for himfelf, but for fuch whom he deputes to any part of his charge.

Wherefore fince the good or bad eftate of the Commonwealth depends, upon these choice Magistrates, two confiderations are worthy the observation of a Prince, in the promoting of Counsellors, Judges, or other inferiour Magistrates and Officers.

First that none make Marchandize, or by money incroach upon publick functions, that none wickedly hunt after them, but that they be conferred upon fuch whose life is uncorrupt, and their knowledge fufficient to discharge their places, for certainly the love of Justice and Commonwealth is the least part of the aim of fuch, who by money comes unto preferment; but on the contrary, their chief designs

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are builded upon the private gain and pillage of others by raifing fuch to Dignities, Magistracy, Offices, a Prince wrongeth himself and others, himself in promoting such as are not worthy, others in bearing these whose merrit deserves preferment.

Avaritious Vespasian used to prefer such blood-sucking Officers as himself, and being by the spoyle of the people enriched, did cut off their heads; but farr be it from a Christian Prince to immitate such a vitious and tyrannous president. Let him only wisely confider that Covetousness is the root of all evils, and draws men headlong unto wickedness, and mifery; therefore it concerneth him nearly to look that his Counsel, Judges, and other publick Officers be not only free themselves from difloyalty, bribery, or corruption, but their followers, and attendants from the least sufficient thereof.

Apollo Pitbius (by Oracle) denounced the deftruftion of Sparta thus. O Sparta, faid he, whofoever is your King, Lady Pecunia is Queen, therefore your deftruction is at hand; this was a true Oracle from a falfe God, yet worthy of obfervation in the Moral. For it is to be feared that in this age there be few like unto Eleon, who entring in the Office of a Judge, did thake off all his friends and familiars, left by yeilding to their private fuits, he fhould err from the equal administration of juffice.

Theopolis being asked, how a Prince might juftly govern his people, answered by giving his friends no more liberty then is just, and by careful watching that subordinate Officers uprightly discharged their places; as it is not fit (faid he) for a King (by severity) to alienate his friends, and familiars, so it is

Digitized by INTERNET ARCHIVE Original from THE GETTY RESEARCH INSTIT is not fufferable, that they should abuse this Prince, by favour, by oppressing of his people against justice and reaso n.

Secondly, it is necessary for a Prince by leaving exhortations, to recommend justice and uprightness to his Officers, and fometimes by threatning, check the least suspition of corruption : Agesilaus used often to exhort and admonish his Deputies, that they should rather study to Justice, Fortitude, Temperance, and other vertues, then to the infatiable defire of riches. Elanns Domitian did not only feverely check suspected Judges, but did give way to all such as were wronged by them, to enter suite a-gainst them, inflicting due punishment upon such as were found guilty. Augustus Casar, ofttimes did prefer his friends to dignity and places, but such as did answer his expectation in the adminstration of justice, and good example. Ipaminondas hearing a poor man complain for want, did send him with his Warrant to a rich Judge for a Talent, who did deliver it unto the beggar. This Judge coming to the King demanded the reafon why he had fo charged him; answered, because, said the King, the man whom I fent is poor and honeft, but thou art a Robber of the Commonwealth. A notable president for a Prince to look unto, fuch as in Magistracy, have indirectly increa-fed riches, for certainly no publishment will to curb fuch as are corrupted: as oftentimes for example conferr their unlawful purchase upon such whom they have wronged, or upon the poor and inno-cent. Adrianus Imperator, quos pauperes & innocentes vidit, sponte ditavit calli litate ditatos summo odio habuit & ad paupertatem redegit. Read the Idea of the Law.

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# CHAP. XIII.

A King ought willingly to give access and ear to the complaints of the opressed, afflicted, or poor.

THe equal hearing of the caufes and complaints of Subjects, is the fure and impregnable Rock whereupon the love of people towards their King or Prince is, builded ; Upright judgement, faith Solomon, establishes the Throne of Kings; but he that regards not the cry of the poor, shall cry and not be heard in the time of trouble. Saint Augustine advifeth Princes, to be easie in giving of access, and willingly hear the complaints of all men. Orlavius Augustus did somerime spend whole days, and greatest part of the night, in the administration of Justice. Alexander Severns did dayly hear the caules and complaints of his people, & feverely punish fuch Magistrates as were found guilty of injustice. Imperatorem stantem mori oportet, hoc est, in causis audiendis rebusque componendis strenuum et erectum, usque ad extremum vite momentum esse oportere. Mithrdatus King of Pontus, did minister justice in twenty one Languages to several people under his Empire; as those heathen people did much magnifie those Princes that did give easie access, willingly determine controversies, and hear their complaints; io did they contemptuoufly hate fuch whole intollerable pride, tyrannous answers, contain Lyons sayings, difficil accefs, was unworthy of the name of a King, amongic which

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which number was Demetrius who after two years attendance, did return the Athenian Ambassadours wearied with long ftory, without answer ; this same Demetrius at another time did publish that upon a certain day he would mildly and lovingly hear the complaints of fuch as were grieved; at the affiixed time he did liberally receive all the petitions that were delivered to him; put them in his pocket, but when every man did expect to have an aniwer accorto the quality of their demand, he did throw all their petitions in the River Axis, by which he did unrightly exalperate and alienate the minds of his Subjects; A good Prince must not throw the complaints of his people into the River, neither in the fire, neither commit them to covetous perfons whofe private gain is more dear unto them then the love of juffice; but hear them himfelf, return them in feafon loving and Princely answers; And if sometime multiplicing ry of affairs withdraw him, he must be careful that those whom he appoints to give answers, neither carelefly nor covetoufly exact upon his people.

The obscure life of the Persian Kings, and commiting all the affairs of estate to Countellors and officers, was never approved of the wife, neither recorded but to their ignomie: Now to shut up this point, it is the glory of a good Prince to imitate those famous Princes, both Christian and Heathen, that in their own persons have equally administred justice, giving easie accesses, loving and gentle answers, beating down the proud oppressors, strengthened the weak and innocent, punissed the wicked, rewarded the vertuous, have been careful that officers should faithfully difcharge the trust committed to them; by this means a Prince shall obliege the true affection of his subjects, T t and

and thun the prophetical censure, against insolent and unjust Princes; Pupilla non judicant, & causa vidua non ingreditur ad illos.

## CHAP. XIV.

## Of Laws.

A King is Lex loquens, so the Law is Rex mutus, A the rule whereby Prince and Subjects, ought to square all their actions; and therefore in the making of Laws (which do appertain to Kings) there be many cautions to be observed, that they be just and profitable.

First, That a Prince be in his own person, the lively and uncorrupt law shining before his people, that he study rather to make wholsom Laws for the Common good, then many, that his laws taste not of covetousness, of the private gain of great ones, or oppression of the poor, but that they all be referred to the publick good: It is remembred to the infamy of Dionysius that he made Laws rather to ensure his people then to reform them.

Epitades (having a private intention to dif-inherit bis son) made a Law, that fathers at their pleasure might confer their estates, upon such whom they best affected.

Secondly, Great care is to be had, in the due execution of good Laws; that they be neither perverily wrefted, over firicity or remifly executed: the first

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is to be strictly looked into by a Prince, left the corruption of officers (by false glosses) pervert good institutions: severity must be moderated as occasion shall require, for sometimes, Summum Jus, is summa injuria: other times, the laws must have their full force, for too remits reluxation of laws, begetteth contempt, and fenseles stupidity in offenders.

Lastly, The equal observation of Laws, is seriously to be looked unto by a Prince; lest the mighty and powerful offenders escape, and only the weak and poor be punished. This error was the complaint of old Cato, Stoical Diogenes, wise Anacharsis, and many others, who preferred the love of their Country before the flattery of Princes, the threatning of greatness, or other respect; all which did well know that it is the height of injustice not to minister it equallys Contingit enim sepenamiero, ut qui parva tollunt, deprehensi pendant; magnoram autem raptores, aut splensdidi, depeculatores (fastis argento viis) evadant.

# CHAP. XV.

Of the Wise managing of a King his secret affairs, and what judicious Pollicy is to be used in making choice of helps.

GReat Alexander having received a letter from his mother Olympias, containing matters of state, giving it to his Secretary to read, did touch his mouth with his Signet commanding thereby Secrefie to T t 2 him,

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him; for truly there is nothing more ridiculous nor prejudicial to great affairs then immature difcovery, by which a Prince is admonified to admit not of fufpected or known lightness to the managing of private matters of importance.

Caciflins Metellus, being asked of a young man what he did mean to do, answered, If I did know my shirt were privy to my intention I should throw it in the fire, he did well know that secrefie is the best and most fure bond of government, and that it is a chief vertue in a Prince. Deus apud veteres pingebatur digito admoto ori, filentium judicans, qualis & apud Romanos dea Augerona.

Secrefie is the most heigh and difficil humane action, and therefore as Princes are to impart matters of importance only to fuch of whose fecrefie and loyalty they are fecured; so ought a good subject not narrowly to prie, or curiously fearch into Princes fecrets. *Philipides* the familiar of King *Lysimachus* being demanded by his Soveraign, what benefit he defired to beconferred upon him; I refuse nothing, O King faid he, onlyimpart no fecret unto me, implying by his answer how difficil it is to keep counfel and how dangerous to reveal the fecrets of a King.

Accanum neque tu scrutaberis ullius unquam, Commissimiq; tegas, & vino, tortus, & ire.

Augustus Cafar caused the bones of Thalla. (who had opened a letter committed to his trust) to b broken to the terror of such untrusty attendants o Princes.

Wherefore it is a commendable pollicy in a Princ to make wile choice of fuch whom he imploys in pri

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vate matters of weight, for as God the Monarch of the World makes use both of the good and bad, to the profit of his Church; so a great Prince some makes choice of wicked Subjects, not by them to commit wickedness, but to punish the wicked : This is the rule by which Phillip of Macedon perswaded his Son Alexander to conciliate both good and bad Subjects, to make use of the good, and to abuse the bad.

For this cause a Prince must sometimes, for the punishment of wicked Subjects, and good ends, fuffer perfidious and treacherous persons about him, Rhimitales who had made defection from Anthony, being at the table with Augustus Casar, did somewhat infolently boast himself of his treacherous fervice, thereby challenging Cafars thankfulnefs; Augustus (as not hearing him) did utter these words to one of his familiars, proditionem amo, proditores non laudo que significabat his qui Reipub. sua proditione vel malignitate profuerunt nibil deberi gratie; licet enim officium quod prestiterint pro tempore gratum sit, upsi tamen habendi pro nebulonibus: whereby it is manifest that although a King or Prince detest treacherous and wicked followers, and oft-times in end thrust them in the fire, yet are they necessary Instruments or scourges, that Kings and Princes fometimes have occasion to use for the affecting of good and commendable purpofes; in which Election, and many other politick Stratageins of Goverment, a King or Prince must wifely diffemble, and fecretly cover many matters of great weight, according to Agricola.

Qui regnare volunt, multis dormire, sagaci Multaque consilio dissimulare solent.

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Hannibal

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Hannibal being determined to befiege Sagunts, a cheif City in Spain, did bring his Army againft another Village, left his intention againft Sagunts fhould be discovered : another time the same Hannibal to make his enemy Fabius Maximus then Dictator sufficious to the Senate, did spare a field of corne that did belong to his Enemy Fabius Maximus. This cunningly cloathed practife might have somewhat prevailed, if the piety of Fabius and policy of Hannibal had not been well known to the Romans.

The provident and politick forefight of a wife King or Prince is no lefs known in matters of no danger, then in greateft extremities, as by the wife answer of *Iphicrates* doth appear, who having his Army furely encamped in the fields of his friends, did himfelf no lefs carefully digg in the trenches, then if the enemy had been ready to give the affault; and being asked what he did fear, answered, I did not expect such an accident did not become a great Prince, and therefore he did prevent the worst that might befall.

Sometimes a King or Prince, is compelled to wink at Capital Offences, and treasonable practices, because wildome adviseth him rather wisely to diffemble, then violently in an unfit time bewray his justly conceived displeasure.

Marcus Marcellus, hearing that some of his Counfel of Nota had private intelligence with his Enemy Hannibal, did secretly dissemble his knowledge, until such time as Hannibal was pass hope of betraying of Nota, then did he inclose his gates, strengthen his guards, and call the Conspirators (that had formerly practised with the Enemy,) to an account, Lastly

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Laftly, It is a cheif policy in a State to have good intelligence of the affaires of other Princes, but specially of those of whose friendship they are least secured; some to this use, as by Ambassadors, Merchants, and private Tradesmen, and banished, have come to the knowledge of matters of great weight.

The Carthaginians hearing that the great power of Alexander might endanger ther eftates, did fend a Citizen of courage, as banished, to intreat the protection of Alexander, who being retained, did difcover his intention to his Country: These and such like be the policies of wise Kings and Princes, which otherwise then falleth out, no man can reduce to any difinite number, but since it is, Ut industrium virum & egregiam artificiem ingeniosa monumenta, & opera nobilia declarant ita generosa facinora & prolata sapientia specimina nobis vere nobilem principis animum.

## CHAP. XVI.

# Of the generons mind of a King.

A Lthough Solomon saith, that Cor regis non perforutabile sicut altitudo Cali, & incomprehensibile sicut profunditas terra: Yet there be many eminent signes whereby the generous mind of a Prince, may in some fort he known, some whereof I do recommend to the diligent observation of a Prince.

First, The cheif and sure foundation of this generous minde of a Prince, is builded upon the fear of his

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maker, with Solomon he is earnest with God that his cheif wisdom may be in his obedience, his delight in his commandements, his care in the governing of his people according to wisdome and justice in his own time, and that by Godlinesse, and learning, his poostrengtherity may be worthy to set in the chair of Dawid.

Secondly, The mind of a generous Prince, is not capable of bale and fordid actions, but is delighted in high and rare delignes; as the flames of fire whole nature is to alcend, cannot be depreffed; fo the whole mind of a Prince, the more noble the more inclined to Princely and heroick action, ever contemning those things which the bale vulgar holds most dear.

Thirdly, A true noble Prince, is ravished with a fatherly love of his subjects, affecting the love and not the fear of his people, his care is to be approved of the good : such he prefers, such are his familiars, such his counfellours, such are always about him; flattering sycophants he cannot indure, he is never Tyrant-like cruel nor given to anger, nothing offends him more then the spoil of unjust officers, or corrupt Judges.

Pescennins imperator confiliariis suis ne vel aliquam onerandi pauperes occasionem baberent, addidit scellaria, dicens judicem ac officiarium nec dare debere, nec accipere.

Fourthly, The mind of a good Prince fuffers not good men bately to profirate hemfelves, or fervilely demand justice of him, but willingly inclineth himfelf to them, giving acceffe and hearing. Aristippus being reproved by his friend, for lying fo long at the feet of the tyrant Dionysius, answered, I am not in the fault,

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but Dionyfus that hath cars in his Feer.

On the contrary, (Becaute too much familiarity begetteth contempt) a Wife Prince doth not rashly admit men of suspect faith, or corrupt life, to his presence.

Fifthly, True nobility springeth from true vertue, and the mind of a true good Prince, is prone and given to vertue, honest actions, and to the works of light; as charity, peace, meekness, goodness, and temperance; despiseth the works of darknesse; as lust drunkenness, gluttony, cruelty, adultery, and all such vices to which vulgar and base minds are addicted.

Sixthly, The mind of an illustrious Prince wearied with the incefant cares of government, is refreshed and delighted in pleasant and short, not in unlawful and prophanel exercise, gaming, or tedious discourse. Thiloximus being at supper with Dionyfius seeing a great Carp fet before the King, and a little one before him, did put the little fish to his ear, whereof the King asked the caufe, he answered I do ask this little fish certain questions which by reason of her young years the cannot refolve, but faith that her great grand-mother, which is in your Majesties difh, can tell me ; by which Philoximus did minister matter of laughter to the King, and furnish his own dish with the great Carp. Cleomines did check one that upon a light subject, did hold a long discourse, it is not fit faid he that fuch a short tale should have fo long Proem.

Diogines hearing a wel favoured young man talk with lefs modelty then did become him, art thou not afhamed faid he to pull out a leaden fword out of an Ivory fheath.

Seventhly

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Seventhly, Mediocrity betwixt extreams is a Princely vertue (for whatloever approacheth neareft to the mean is beft) the mind of a generous Prince is wholly inclined to fhun vices, to follow vertue; he is meek and merciful, but fo as by his lenity he nourifh notthe vices of his people; levere, not inclined to tyranny, he foreprefleth injuries, that he terrifies others from offering them. Chilon of Lacedemon advifeth Princes to to moderate their actions, that they be neither fearful to their inferiors, nor contemned of their equalls, the one favours of Tyranny, the other of Pufilanimity. A good Prince is neither covetous nor prodigal, but truly liberal.

Beneficentia & veritas custodiunt Regem, & fulcitur thronus ejus beneficentia, but base avarice is rightly termed the Murpémons or chief of evils, and most distant from a generous mind; It was written upon the Tombe of Queen Semarimis, Quisquis Rex pecunis eguerst operto monumento quantum voluerit capiat. Covetous Darius having gotten the City did expect great store of riches, caused the monument to be opened, where he did find nothing but this infuing infeription upon the otherside of the stone, Ni vir malus effes & pecunia inexplebilis, hand mortmorum loculos moveres. A caveat for Princes not curiously to fearch, neither affect perishing riches.

Sordidior dives Solomonis habetur afellus Qui vita plagas, gaudia morte refert Verbera multa capit dorfo, dum spirat afellus, Extincti pubes tympana pelle facit: Nill habet ex opibus, nisi curas dives avarus, Ipsins est heras foenore latus abit.

The

Bigitized by INTERNET ARCHIVE Original from THE GETTY RESEARCH INSTIT The high mind of a Wife Prince is delighted in liberallity, ever fhunning supershuous prodigallicy, rightly compared by *Diogenes* to the fruit of trees that grow upon high rocks, which are not profitable to man, but crows and vultures: so faid he, the riches of a Prince that are prodigally prefused upon dice, cards, unlawful gaming, whoring, or conferred upon Parafites flatterers, and unworthy persons, is the fuel of vice, and not the reward of vertue.

Item, The mind of a generous Prince is not troubled with the unfettled refolutions of pufillanimity, or rafhnefs, but it is at all times armed with true fortitude, ready at all occafions (if the good of his Subjects fo require, to expose his life) to most eminent dangers, or death it fels: his mind is neither pust up in prosperity neither dejected in adversity, his Majestical countenance is all one at home or abroad. Metellus being banished into Asia fitting in the Theatre, receiving letters that he was restored to his kingdome, did neither alter his gravity, or reveal such glad news to those friends that did sit nearest unto him; by which Kingly gesture he did declare to be a true Prince, neither depressed with adverse fortunes, nor exalted with new preferment to his former dignity.

Rebus adversis animosus atque Fortis appare, sapienter idem Contrahes vento nimium secundo. Turgida vela.

A Magnanimous Prince is not given to superfluous banqueting, drunkennesse, or to the abuse of Gods good creatures, neither to Hermit-like uncharity, but lawfully

Digitized by INTERNET ARCHIVE Original from THE GETTY RESEARCH INSTITU lawfully in sobriety, may feast with his Subjects, or call them to his table. Beata terra cujus Principes vescuntur in tempore suo ad reficiendum, non ad luxiriam.

A good Prince truly loveth such who are of upright heart, constant and true according to Solomon Place... ant regibus labia justa, & veraces diliguntur.

The true friendship of Damon and Pythias was fo pleasant to Diony sius (although a tyrant) that he not onely pardoned the offence of the one, but in admiration of their faith, intreated to be admitted into their friendship.

The generous mind of a Prince is born to peace, loveth concord, and deteils tyrannous wars, and if neceffity urge him he taketh Arms unwillingly rather for the defence of himfelf and his fubjects then for enlarging of his Kingdomes by tyranny and ftrong hand: no defects of tyranny raigns in the mind of a true noble Prince, neither doth he ever repudiate his true friends, but is defirous to be beloved of all men, and fearful to no good man.

A poor man exhibiting his petition featfully to Augustus Casar, was by him thus checked, or rather comforted : An putes te assem dare, elephante?

Alexander demanding of Diegines whether he did fear him or not, answered, Whether art thou a goodor bad Prince? Good said Alexander; then said he I sear thee not, because no man searcth a good Prince.

Lastly the heroical mind of a Prince is so great, that it can hardly be removed to anger or violent passions; this Princely patience was so eminent in Augustus Cafar, that he could abide the biting jests of his meanest subjects.

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Agathocles figulo patre natus fuit, is rex declaratus, cum obsideret urbem quandam quibus dam è muro convitis in ipsum jaculantibus dicensque figule, unde militibus tuis persolves stipendium? ille placidus, ac ridens, respondit, cum hanc cepero: at cum urbe potitus esset, venderet que captivos, Si me inquit, denuo convitiis, affeceritis, apud heros vestros de voleis conquerar; non homines occidit, sed civiliter illis exprobavit & intempestivam maledicentiam & servitutem maledicentie premium.

# CHAP. XVII.

# of Justice.

Iuftice, which is the helm of Government, the happinefs of Kings and People, is by God enjoyned unto Kings and Princes, and hath (by all good Kings) been carefully obferved, and recommended to their fucceeding pofterity. From Juffice arifeth Religion, Godlinefs, Peace, Truth, Innocencie, true Friendship, and other rich treasures of goodness; it is the maintainer and upholder of all well-governed Commonwealths, Cities, and Families, the equal administration whereof is a most Divine-like and Princely work.

In the exercise of this Kingly Office, a King must shew himself noble, wise, grave, severe, inexorable over the wicked, powerful, and full of Majestie.

Marcus did petition unto King Antigonus, his brother, that his Caule depending before him, might be privately ordered; not so brother, answered Antigonus, if your Cause be bad, you did not well to try it by Law; if it be good, wherefore defire you I should

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privately give judgment. Agis King of the Lacedemonians in a matter of injustice refused his own father; for said he, so long as I was your private son, I had no charge of Justice, but since I am by you preferred to the Commonwealth, and sworn to do Justice, I will rather obey your command without shipwrack of my conficience, then consent to your unreasonable demand.

As this equal ballance of justice is to be carefully preferved by a King or Prince in his own perfon, so must he with the like or (if possible) greater care commend the same to inferiour Judges and Magistrates, upon no less pain then privation of his favour, and severe punishment : and if sometimes any be found corrupted, let exemplary justice terrifie others from such scandalous presidents.

Finally, Let a King so determine all Causes under his censure and jurisdiction, as he doth look shortly to be judged by that supream Judge whose Lieutenant he is; let subordinate Judges and Magistrates so administer justice, and over-rule others, as they may answer both their heavenly and earthly master, assure themselves that there is, unus judex, unum tribunal incorruptum; ante illud stabunt mortales; ea in sella quisque sedet qui judicat, ubi sinjuste judicabitur, rec pecunia, nec gratia, nec fals testes, nec preces indigne, nec inanes mine, nec deferii proderunt patroni.

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## CHAP. XVIII.

# Of the Liberality of a King.

Philip of Macedon being advised to punish Nicanor who had unjustly depraved him, did answer, Nicanor non est Macedonum pessimus; videndum est igitur nec ubi nos cellamus in officio; this wife King knowing him to be poor and that he had neglected him, commanded a gift to be sent to him; some five days after Nicanor had received it, it was told to Philip that Nicanor did much magnify him; you fee faid he that it is in the power of Kings to be well or ill spoken of. This kingly magnificence and true liberality doth not only concilliate the hearts of subjects to their King, but maketh (in fome fort) his face shine with the good-ness of his Maker, for as God is bountiful to all men, needeth nor requireth no recompence, so a true noble and heroick Prince in the diffribution of his goods without respect of profit or gain, imitates the supream and eternal King: officium liberalitatis est omnipetenti dare; deos imitare dando etiam ingratis, saith Seneca, A good King ufeth his Subjects as a good shepheard his fheep; he feedeth his people upon the green and wholfome pastures of magnificence and liberality, doth not covetoully fuffer them to wander in the barren wilderness of poverty, neither to be torn with thorny exactions. Crasus did tell true noble Cyrus that if he had not exceeded in liberality, he might have had great ftore of gold: how many talents answered Cyrus, thinkest thou Crasus, I might have had if I had not been liberal? 10 many, faid Crasus: Then faid Cyrus thou shale

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fee I have greater ftore of riches then you fay I might have had; then did he call his Secretary Hida/pa commanding him to write to his friends that he wanted money, and that they fhould write to him what they would feverally advance, which (after return of the anfwers) by true supportation far exceeding those fums Crasus did speak of, O Crasus faid Cyrus you see I do not want money; for so long as by liberality I do beget friends, my treasures are more fure then digged in the earth.

This worthy Prince did wifely expend that eart hly tiches are uncertain, not permanent, every day perifhing, temporary, and transferred daily from one to another, gotten with care, and left with forrow; but munificence and liberality are firm, permanent, and perpetual, purchaft by vertue, left with joy, and recorded upon the tables of inobliterable vertue. The due confideration whereof will make liberal Vefpafian, bewail the day wherein he bath not beftowed fome benefit. Alexander Severus did invite the indigent to be beholding to him.

Liberality not only unites subjects to the love of a Prince in faithfulness and obedience; but oft-times shelters many other enormities and defects in Princes.

In liberality a Prince ought to examine his effate and dignity, left he either gives more then he may, or leffe then he fhould; for feeing vertue confifteth in mediocrity, there is fault in the exercise of either extream, and therefore divers circumftances are cautioufly to be observed; as the reasons wherefore it is given, the perfons to whom, the time and place: The first circumftance is to be measured by ability, left he make a whore of the most pure virgin liberality, he must

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must not give too much, lest bewailing the Channel he emptie the Spring. The causes of liberality may be comprehended under charity, or merit; a Prince ought to extend his liberality chiefly towards the good and vertuous, and if sometimes to the vicious and wicked, it is in hope of their amendment, or in commiseration of their wants, and not to add matter to their infolent life. The confideration of time confisteth in the fit oportunity thereof, not keeping Suitors in sufference, Nam qui cito dat bis dat, faith Seneca, Timely liberality sheweth a free and true noble willingness, and delays discovereth a refractorie confent, and loseth the gift and thankfulness of the acceptant.

Si bene quid facias, facias cito; nam cito fa tum Gratum erit, ingratum gratia tarda facit. Gratia qua tarda est, ingrata est: gratia namque Cum fieri properat, gratia grata magis.

The place of giving is rather to be private then publike, for true liberality cannot abide pharifaical thews and oftentation: the pattern of liberality (who never did refuse any that in true faith did ask) did command not to fuffer the left hand to know what the right hand did, infinuating thereby that goodnets, munificence, and charity, doth not participate with hypocrifie, hope of gain, and glo ious thews.

Lastly, The beneficence of a King or Prince must be of his own goods, not unjustly taken from one and conferred upon another, whereby the hate of the wronged shall exceed the love of those upon whom benefits are conferred. In the end, Demosthenes fully (in few words) setteth down true liberality and Tyrant-like prodigality. Liberalitatis est erogare pecunias

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in laudabilia, & largitio ad honestos sumptus faciendos, esse ad auxilium in adversa fortuna, & non accipere unde non oportet, nam liberalitas tyrannorum nihil aliud est quam translatio pecuniarum justis dominis ad alienos, comitatur autem liberalitatem morum facilitas, comitas & humanitas, & esse misericordiem, & erga amicos benevolum & hospitalem, & honesti studiosum.

# CHAP. XIX.

# Upon whom Ecclesiastical Functions by a King are to be conferred.

A S Plate did think no man fit for Government but fuch who did unwillingly undergo the heavie burthen of a Diadem, fo a Prince ought to prefer none to Ecclefiaftical functions but honeft, godly and learned men, whofe merit (rather then defire of dignity) challengeth fuch place, who do not ambitioufly (by fimonie) thruft themfelves in the Lords harveft, feeking their own gain and not Gods glory.

There be three infeperable companions of all wellgoverned Eftates, whereupon dependeth their fole felicity. The first is the right education of youth, the fecond upright and just Magistrates, the third religious and holy Pastors; without the first, the fecond and third cannot subfist; and without the last, the first and fecond are without effect; for without religion, learning and justice are uprofitable; for this cause a Prince must carefully provide that the care of the souls of his people be not committed to wicked or ignorant Paflors, Causa funt ruina populi Sacerdotes mali, quoniam pec-

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peccatorum participes fiunt, qui ministeria quod aiunt portantibus asinis curam animar um crediderunt, aut ineptos homines exemplaria posucrunt.

Church-benefices ought not rashly to be conferred upon every one, but upon such who in good works, sound doctrine, integrity, gravity, and unreprovable life, are worthy of so high a calling. Good King 7ebosophat is a pattern for a Prince in making choice, and preferring men learned and holy, for none can preach except they be sent, and none are sent, that by symonie, pride, and other indirect means intrude themselves in the house of the Lord. Princeps inprimis eos suspectos babitat qui se negotiis ingerunt ambitios, qui sua quarunt, non qua Dei sunt, qui denique voti compotes vel prece vel precio fieri contendunt.

## CHAP. XX.

The necessity of the good life and vertuous example of a King, and of his Court, and followers.

There be three confiderations worthy the observavation of a King or Prince, first the care of himself and his upright life : secondly, the general care of those he overns, and particularly those of his familiars and followers: thirdly, of the number of his attendants and servants.

The first is the lively fountain from which the rivers of the life of both Country and Court flow. The life of a Prince is the square that guides not onely the life and manners of his people, but more especially of his familiars and domesticks; he is the head, they the

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members, and of no less force in their politick, then the heart in a natural and living body; if it be fincere and whole it imparteth life and health to all other members; if corrupt and difeased, death and ruine. By the like reason if a Prince be given to goodness and vertue, his Subjects and Courtiours will imitate him; if he be vicious, they will (without doubt) exceed in all licentious, they will (without doubt) exceed in all licentious exceed in all licentin exceed in all licentious exceed in all licentious exce

The good life of a Prince was the arch-pillar whereupon *Plato* his Reipub. was builded : and *Solomons* faithful Counfel to Princes, was to go before the people in vertue and goodnefs : the doing whereof, faith he, is the powerful maintainer of piety, honefty, and obedience in Kingdomes, Cities, and private families. Efficacifimum exhortationis genus eft principem hoc facere quod ab aliis fieri velit. Sic Adrianus Imperator suos omnes ea docebat facere que par erat.

The rewards of all Nations do tufficiently demonftrate this point; for whatfoever vertues or vices Princes have followed, fuch have been the patterns from whom the life of Subjects and Courtiours have been drawn Nihil enim vulgus imitatur libentius quam quod à fuo principe fieri conspexerit, sub aleatore passim luditur alea, sub bellari bellatur ant omnes, sub comnesfatore luxu de fluunt : sub Diony sio ebrio, Syracu fani ebrii sunt: sub libidino so lenocinantur, sub crudeli deferunt ac caluminantur : non alia igitur brevior aut efficacior ad corrigendos populi mores via, quam principis ip su incorrupta vita

This exemplary prefidencie of a Prince, feconded with a careful furvey of the life, condition, and inclination

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nation of his followers. Courtiours and Officers 15 the frame whereupon the lively pour traiture of all praise-worthy Courts must be drawn, whereof the Prince is the head, his Courtiours and Officers (according to their places and dignities) the members, and therefore carefully to be attended, that they be religious, honeft, vertuous, and careful to discharge the truft committed to them, that they be adorned with wit and difcretion, well educated, and generoufly conditioned, that they bend all their studies promptly, speedily, and carefully to execute the command of their Soveraign, that they be not given to foftnels, delicacie, or eafe, but men of courage, and above all, that they be free of all fuch vices as are the poylon of either Countries or Courts, as Blasphemie, Drunkenness, Luft, Flatterie, Detraction, Hypocrifie, and other damnable vices, that they hunt not after honour, riches, pleafures, rather then the fervice of their Prince or publike good; let them be ashamed to hear the Court of a Christian Prince thus complained upon.

> Fides, honestas, humilitas, ac veritas, Pudor decens, & mentis alma castitas, Simplex intenti pettoris prudentia, Integritas, & omne virtutis jubar Exprincipum modo palatiis procul Fugere, quorum (pro dolor) vices gerunt Fraus atra, persidiu, procacitas, sales, Calumnia, palpatio, ronchi, doli, Nasula, sanua, scomma, ludus alea, Potationum crebra concertatio, Libido spurca, jugis & scortatio, Summi nibil dei metus perpenditur, Guratur & nibil respectus ultimi Fati, nibil tormenta dira Tartari.

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In the third observation (confisting in the number of attendants and servants) a Prince shall more safely (with Alexander) make choice of faithful and sufficient, then with Xerxes, of a confused multitude of Parasites, false lovers, vicious or ignorant Courtiours, for the reasons following.

Fift, As the most populous Feast (although most fumptuously prepared) is full of clamours and incumbiances to the Master of the house, and oft-times ministers discontent to the greatest part of the guests; so the multitude of attendants, officers, and fervants in the Court of a Prince, is so interlined with numbers of ferfervile, illiberal, thousonical, intruding, and unprofitable spirits, (that for their own ends hunts the Court,) although maintained with the great charge of the Prince, are ever subject to wrangling, emulation, envy, flatterie, and discontentment, whereby it behoveth a Prince, leaving his Kingly Soveraignty, to become a painful spectator, a diligent mediator, keeper, and judge over those whom he ought to command.

Secondly, Where there be multitude of followers, there the most fecret affairs are (by cunning of corrupt Courtiours, Spies, and base Parrat-like tongues of fame-spreading-multitude) exposed upon the rocks of discovery.

Thirdly, Many attendants (by the prodigal exhausting the revenues of a Prince) so difinables him, that without the spoil and emptying of the publike good, he can never fill their waste and inexpleble bellies, neither gratifie others of better worth. Read the Harmony of the World.

Fourthly, As it is difficult to govern few well, fo is it impossible to keep many within the precince of loyalty and obedience. To

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To fhut up all, the Kingly structure of a Court is builded upon the exemplary vertues of a Prince, garnished with godly, loyal, honess, and true-hearted Subjects, and Domessicks, is defaced and ruined by the confused multitude of intending prophane Atheists, according to that of *Horace*.

> Pernicies & tempestas barathrumque macelli, Nos numerus sumus, & fruges consumeri nati, Sponsi Penelopes nebulones, Alcinoique In cute curanda plus aquo operata juventus. Cui pulchrem fuit in medios dormire dies, & Ad strepitum cithare, cessat ducere curamo

man Alexandri co the been con a particulation for the state of and

after he had boundfully so in test thushing a did heral

vante for breaking on them. Read the West of

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# Of the Wrath of a King; and when and how he should punish.

A S Clemency and flowness to wrath, are the divine and kingly Robes of a good Prince, so furious anger, and revenge are the Tygar-like and deformed garments of a Tyrant: by which wildome is banished, juffice is forgotten, peace is overthrown, the Common-Weal ruinated, and the gates of cruelty unlocked and laid open: for this cause a King or Prince (whose greatness, power, place, and humane frailty, invites him to wrath and revenge) must carefully (fetting before him the love of his Country and fatherly affection to his subjects) restrain the impetucus and dangerous inundations of such passions as are most hurtful to his people, prejudicial to himself, and unworthy the title and dignity of a King. Zelus & iracundia minumat dies. & ante tempus senettam adducunt cogitatus: & ingentis ira exitus furor est; ideo vitanda, non tantum moderationis, sed etiam senettutis causa

Colis King of Thracia being naturally Cholerick, and a fevere punifher of offences, having received divers rare and curious wrought (but fragil) veffels, after he had bountifully rewarded the giver, did break them all, and being asked the caufe, anfwered, left I fhould be moved to anger, and feverely chaftice my fervants for breaking of them. Read the Idea of the Law. &c.

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This worthy Prince did well know that the wrath of a Prince, is like the roaring of a Lyon, and thereforefore wifely did remove fuch combustible matter, as might fet a fire his death, threatning fury.

There is nothing more fit and injurious to Counfel and deliberation, then temeratious and fudden anger: Therefore *Bias Prianeus* prescribeth delay and deliberation, as a foveraign remedy against wrath, for faid he, by intermission furious passions languisses, and the misty clouds that oppresses the mind either vanishes or become less.

Artemidorus the Philosopher did advise Augustus Casar, at such time as he was angrie, to rehearse twenty four greek letters.

In punishing, a Prince is to keep such golden, mean, and temperate mixture, betwixt lenity and severity, that his Subjects be neither wounded by the one or become insolent by the other. Leones quos mansuescere volunt homines jubebat olim Phraotes, verberibus non cædi, nec rursus blanditiis nimium timendos putabat, quia sic nimium superbievaderent; opinabatur itaque blanditas minis permixtos facilius ad mores optatos posse deducere.

Lastly, If neceffity inforce a King or Prince sometime to draw the sword of justice; dilligent care is to be taken, that he do it unwillingly, that he cut away but corrupt and unmovable members. Ne major pæna sit quam culpa, & ne ijsdem de causis alii plestantur, alii ne appellentur quidem.

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CHAP.

# CHAP. XXII.

What a King or Emperour ought to confider before he enter War; for what causes they may lawfullytake armes, and how to behave themselves in War.

Some do hold that the Latine name Bellum was taken from Belus fon to Ninus and begun in Affyria, others fay it did begin by Nimrod fon to Belus, and nephew to Minos; others fay that the first that did make war was Chederlaamer King of the Elamites, against whom went Abraham to defend Lot; the Egyptians hold against all those opinions, affirming that the first inventer of war, was Promotheus against Orestes King of the Lycaonians for the daughter of King Solomon: But I will not infist upon the Original of war, but rather complain upon the evils that it brought with it in the world, and to me lately.

All war may be thus divided, it is either Royal War, Civil War, more then Civil, or Perfonal, or VisceralWar.

The Royal War is that which is betwixt King and King, Kingdome and Kingdome, fuch was the War betwixt Alexander and Davius, Rome and Carthage. Civil War is not betwixt Kingdome and Kingdome, but City and City, Neighbour and Neighbour; fuch War was amongst the Carthaginians betwixt the Hamonians and Afdruball; in Rome, betwixt the Sillaes & Marians; the Cafarians and Pompeyans. War more then Civil, is fuch as is betwixt Coufin and Coufin, Father & Son, Uncle & Nephew: fuch was betwixt Cafar & Pomper at the battle of Pharfalia, where did lye dead the Father killed by the Son, the Brother by the Brother, the Coufin

Digitized by INTERNET ARCHIVE Original from THE GETTY RESEARCH INSTI Coufin by the Coufin; such War was betwixt Herod Ascalon, and his two fons Alexander and Aristobulus; such was betwixt David and his Son Absalom. Read our Regio Lucis.

Particular or Personal War is, when two valiant men fights for the justifying of some matter of consequence: such War was betwixt Alexander the great, and King Porus, for their interest to the Kingdome of India: betwixt Aneas and Turnus, for the marriage of Sabina heritrix to the Kingdome of Albanie, betwixt David and Goliab, betwixt the Emperour Constantine and the Emperour Maxence. Read our Elements of Government.

The Laft fort of War, which is; Visceral, (betwixt a man and his own corrupt affections) is of all other most dangerous; in it, the victorious remains conquered, and he that is conquered victorious: of this War speaketh *Iob*, *Factus fum mihi ipfi gravis*. It is called Visceral because it begins and takes end in the very heart of man; in it fights love and fear, abstinence and intemperance, filence and speech, reason and sensuality, floth and dilligence, wrath and patience, carefulness and negligence, avarice and liberality, mercy and revenge, and many other irreconcilable enemies. Read the *Idea. & c.* 

In this dangerous War, man fights not accompanied, but fole; not publickly, but fecretly: not against others but against himself. Of this War speaketh the Apossle, Infelix homo quis me liberabit, de corpore mortis hujus, I will leave the curious division of War, and shortly speak of that War in general, which is royal.

As it is certain that peace is the nourifher of all happinefs, and the arch-bleffing that (by the Almighty) is imparted either to Princes or Kingdomes, fo it is

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as true that as there is a time of Peace, there is a time of War, wherein a Prince may justly take arms, but to warily that he wifely expends the weight of the matter he intendeth, the intricate difficulties, and bloody dangers that attend War, that he truly enform himfelf of the caufe that moveth him, of his own ability in maintaining fo dangerous and fumptuous a task: he is ferioufly to medicate with himfelf and debate with his Counfel, the irrecoverable loffes, the Chaos of confusion, the multitude of mileries, the inhumane cruelty, the thipwrack of confcience, the fpoils, rapes, tyrannies, murthers, cares, dangers, loffes, ruines, cries of fatherless and widows, and the Ocean of evils that do accompany all devouring War: let him wilely confider the endless charges that uphold it, the increase and multiplying of it, the easie beginning, the difficil and uncertain iffue of bloody War. Read our Martial Disciplin lib. 2.

The true furvey of thefe, and other innumerable deftroying plagues, that by War are inflicted upon the fouls and bodies of men, will check the inordinate defire of ambitious inlarging of dominions, of vain glory, or tyrannous revenge : Let a Prince call to mind the ftrict accompt he must make for the least drop of humane blood ipent in his detault, remembring alfo the fhortnefs, and the frailty of the life of man, the millions of difeases, hourly accidents and fatal blows that daily (beside War) affaults the ruinous cottage, wherein his life is inclosed.

Secondly, He shall descend to the true causes of War, from which he shall feelude the Ambition of Alexander, the confidence in the numbers of Xerxes, the covetousness of Crasus, the crueltie of Nere, and private end of Caser: Gods glorie, the defence of his Kingdomes, the

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the undoubted weal and fafety of his people, and the enjoying of peace, are the true caules, that ought to found the Trumpet in Sion, and unfheath the regal fword: Thefe made David put his hand to the fling and kill the proud blafphemer, Indas Machabens boldly go against Gods enemies, many brave Princes expote their lives to death for the honour of their fupream King, and fafety of their Country.

Augustus Casar did say that War ought to be command d by the gods, mrintained by Princes, justified by Philosophers, and executed by Captains.

When then no other remedy will ferve, a Prince for the caufes above named may lawfully take armes, wherein he must be careful that in his own perfon he be religious, provident, judicious, just, merciful, true, politick, vigilant, skilful, and a ftrict obferver of difcipline : fo long as Mofes litted up his hands, fo long had the people victorie, provident Scipio did scorn to fay, I did not think it should fall out thus. Alexa der made choice rather offew skilful, then of Xerxes confuted numbers. Just Zalencus did rather share in one eye with his fon then to be tainted with injustice; politique Serterins Pescennius did watch when his Soldiers did fleep: skilfull Hannibal did order his battles to the difadvantage of his enemies. Alexander Severus did fo strictly observe military discipline that he did severely punish the least contempt thereof. Merciful Mithridates did not triumph over his prostrate enemies.

Next, A Prince being in Arms ought not rashly to expose his people to unadvised dangers The Emperour Lucullus did oft say, Se malle unum militem summ è manibus hostium eripere qu'àm universas hostium fortunas sibi vindicare.

Hannibal to the same purpose faith, se magis cun-

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Etantem & acquiescentem Fabium quam pugnantem Marcellum formidare.

It hath ever likewile been the care of greatest Princes rather by policies, stratagems and wisdom to overthrow the enemie, then by hazard and uncertain Bat tle. Casar loved better the victories that was acquired by counsel then by force. Lacones si quando stratagemate hoc est callido consilio, superassent hostem, Marti bovem immolabant; sin aperto pralio, gallum; hoc pacto consues cientes belli duces, ut non solum fortes essent ad pralium, verum ut callidis potius consiliis adversus hostem instru-Eti, victoriam incrmentam consequerentur.

It is also neceffary that a Prince or General in most eminent dangers be magnanimous and full of courage, because the quality of War is such, that the fear fulnels of one, discourages the others; for certainly where fear is, there is small hope of victory. Judas Macchabeus (invironed by the multitude of enemies) was advised to turn back, God forbid, faid he, that we should do this thing, to fly from them; if our time be come let us die mansfully for our brethren, and let us not stain our honor. Read our Policy of War.

Alexandrias Captain of the Spartane, being demanded, Why his people made choice of death, rather then to yeild to the enemie? becaufe faid he, it is a Law obferved amongst them, rather to offer their bodies to death, then to captivity. Read our Martial Elements.

Bias (having War with Iphicrates King of the Athemians, being furprifed by an unexpected ambush) seeing his people leave him, did thus encourage, or rather check their cowardice, Tell you, faid he, to the living, that I your Captain do die fighting, and I shall tell to the dead, that you did leave me like base Cowards.

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It was told to Leonides that the arrows of the enemies did obscure the Sun; we shall then fight under the shadow, said he. The strength of the Assimations was in their Commander Belus, of the Persians in Cyrus, the Thebans in Hercules, of the Hebrews Judas Macchabeus, of the Grecians in Alcibiades, of the Trojans in Hestor, of the Egyptians in Ogyges, of the Epirots in Pyrrhus, of the Romans in Scipio, and of the Carthaginians in Hannibal.

By these and the like it is manifest that no famous Victories and more prosperous success hath been rather attributed to the wisdom and dexterity of Princes and Commanders of Armies, then to the force of Souldiers Arms.

Lastly, A Prince having attained the most fortunate fuccels of War, he is modeftly to curb his immoderate joys, infulting pride, and inhumane cruelty; remembring the inftability of worldly affairs, and that the event which is happened to him this day, may fall to his enemie the next. When David did hear of the death of Saul, Julius Cafar fee the head of Pompey, Great Alexander Darius dead in his presence, Marcus Marcellus Syracuse burned, Scipio Numan destroyed, and Hannibal behold the prostrate Embassadors, forrowful widows, and fatherless children at Cannas, they did testifie by their commiserate complaints and bitter tears, the forrow they did conceive at the fall of their most obstinate enemies. Epaminandas oum alias hilari vultu folitus est in publicum prodire, postridie ejus diei quo falisiter pugnatum est in Leustris, processit squalidus or submissis; amicis cansam suscitantibus, Nibil inquit, sed beri sensi me plus aquo mibi placuisse, ejus gaudii intemperantiam hodie castigo.

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# CHAP. XXIII.

Of the meditation and preparation of a King against the day of his death.

# see the Temple of Wisdome.

S Ith nothing is more fure then death, nothing more certain then the time, no fuch cruel and irreconcilable enemie to the fons of Adam then death, it doth follow that there is no better provision then in time to provide for death: that there is no fuch dangerous fight as against Death, neither such glorious triumph as over death.

This due preparation against the day of death, and victorious overcoming of death (being the Crown of humane actions, of a good life here, and a true badge of affured happines hereafter ) ought to be common to all men, and peculiar to a Prince, for two chief reafons : first, lest greatnes, honours, tiches, power, and other deceitful vanities, transport him and make him forgetful of humane condition, blindfold him in the security of long life, or make the remembrance of death bitter. O mors quam amara est memoria tua homini pacem habenti in substantiis suis, viro quieto ! Ergo ne dederis mibi divitias, tribue mibi tanum vistui meo necessaria, ne forte illiciar ad negandum, & dicam, Quis est Dominus ? quis est Deus ?

To this purpose it shall much avail a Prince to conclude with gray-headed Solomon, (who had according to his hearts defire, long enjoyed wildome, knowledge, honours, riches, and what else might dignifie or exalt him)

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him) that all things under heaven are vanitas vanitatis; that the onely true comfort and permanent joy in this earthly Kingdome is but in expectation of a better hereafter : that all other pleasures are but vanity, and vexation of fpirit.

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When a Prince is fummoned by fickness or old age (the Harbingers of inexorable death) he shall thus meditate and reason with himself.

Death is not to be feared when a good life hath prepared the way: To hear of death is no novelty: that he (with all men) was born to die: that all his anceftors · are by death diffolved : What numbers of Monarchs are before him, and that shall follow him: that death is the end of mileries and entry to true happines in heaven, where uncorrupted treasure and true glory attends him: the earnest desire whereof builded upon a good life, and upright confcience, moved good Samuel to prepare himself against the day of his death, and ask whole Oxe, or whole Affe he had unjuftly detained, or whom he had wronged.

The hope of immortality and true joyes encouraged patient lob in the extremity of griefs and, dunghil of diseases, to cry out, I am sure that my Redemer liveth, and he shall stand the last on the earth. And though af. ter my skin worms destroy this body, yet shall I fee God in my flesh. And to makethis assurance perfect he addeth, whom I my felf shall fee, and mine eyes behold and none other for me, though my reins are confumed within me.

To these moditations may be added, the weakness, shortness, and frailty of the life of man, subject to fickness, povercy, injuries, and violence ; yea miserable man is daily tormented with the chief pleasures of life, delicacie of meats begetteth indigestion and cruditty :

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dity; ftrong drink, palsie and trembling, lust, ftupidity, weakning of the brain; the gout and contraction of the body; riches envy and forrow, in leaving them; In a word every joy hath his ensuing forrow, our life is blind, doubtful, and full of troubles; honors swells it, forrow extenuates it, heat exsiccates it, cold benums it, the air infects it, surfets oppress it, hunger devours it, laughter diffolves it, fadness confumes it, follitude imprisons it, fecurity dulls it, young age exalts it, youth presufeth it, old age makes it feeble, and death ruines it.

sith, then the body of man, is but the receptacle and ruinous cottage wherein the foul of man is imprifoned, and is daily affaulted with millions of irreconcilable enemies, the beft way to provide a more glorious dwelling place for fo heavenly a gueft, is timely to teach the foul to difpife the body, that fhe hath no intereft in it, is a ftranger, a pilgrim, and wearied gueft, travelling towards her long wifhed home; and unwilingly detained and imprifoned within the dungeon of corrupt flefth; that becaufe death is the way whereby fhe muft arrive at her long wifhed haven, fhe is moft willing to acquaint her felf with death; to difcover the dangerous Ambufcadoes and infnaring traps, that are hidden under the overfladowing groves of greatnels and profperity.

This ferious meditation of death, the familliar converfing with death, and timely disjunction of the foul from the bodie is the right preparation to die, and when death comes boldly with a Kingly courage, triumphantly demand him in his face, O death where is thy fing! Maximilian the Emperour caufed his Tomb five years before hisdeathtobe carried wherefoever he did go, that by the remembrance of death, he might diflodge ambitious, foolifh, deceiptfull, worldly affections, and be ready

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ready with old Simeon to receive his fate conduct, and fay, Now Lord lettest thouthy Servant depart in peace, for mine eyes have seen thy Salvation.

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Secondly, A King or Prince ought willingly to prepare himfelf for death, because the forgettulnels of death increase the horror, and augments the fear of unexpected death; for, omnia repentina graviora junt, sed prameditatio futurorum malorum lenit eorum adventum; ergo cum multum prodest provisio & praparatio ad minuendum mortis dolorem, omnia humana sunt Principi meditanda; hac est illa prastans, & divina sapientia. & praceptis penitus, & pertrastatas res humanas habere; nihil admirari cum acciderit; nihil antequam advenerit, non evenire polje arbitrari.

This confideration of the uncertainty and unexpected coming of death, and careful provision for his coming, is the anvil whereon the Armes that must conquer him are forged; this Armor is of fufficient proof to withftand the furious affaults of rebellious flefh, ambitious or down-throwing pride of the most powerful Princes; it is a careful Servant for the coming of his Mafter, a never-fleeping watch attending for the chief, and a provident æconomus for laying up of true ftore. Remember O King faid Agapetus to Justinian, that death fears not the iplendor of honour or greatness, but impartially devoure Kings and Beggars, therefore before his coming lay up provision in heaven, where no corruption nor earthly thing shall have entry, but shall return to dust & Afhes, from whence they did come, & man born naked shall go hence naked, death shall find him as life leaves him, and judgement shall find him as death leaves him; non potest male mori quibene vixit; & plerunque mala mors est, quam mala vita pracessi; nam sicut vita ipfa bonum est, cum virtute vivitur, malum si cum scelere, Ita & mors ex preteritis vite actibus ponderanda est. CHAP.

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# CHAP. XXIV.

# Of Mourning for the dead, and of Christian and. Kingly Burials

W Hen we are dead, the King will lose faithful subjects; yet we have many enemies that also have the King. Let such Criticks who condemn mourning Sermons, and funeral honours to the praise of the faithful departed : confider, that ignorance, or fingularity is the mother of their errour, and as it is true, that Christians translated from this life, non sunt cmissi sed pramiss; So is it as true, fidelibus debito honore, ac funebri oratione parentare, nulla unquam pietas aut Religio vetuit.

The redoubted groans of our Saviour, at the death of Lazarus do demonstrate, that moutning for the d'ad is a true fign of the pietie of the living. Stephani martyrium maximis Christianorum planttibas & gentibus fuit coronatum.

Ieremias did bewail the death of King Iofias in the affembly of the people; Abraham his wife Sara: the whole house of Israel did mourn for Moles and Aaron, thirty days King David did lament for the death of Absalem his ion, and for the death of Saul his enemic, the holy Fathers did bemoan the death of their Princes and others their Friends: Ambrole did most richly garnish the Herse of Theodosius with a Learned Sermon and eloquent oration: Gregorius Nazianzen, mortuum frairem Casarium laudavit, ejus [1]; memoriam posteris funebri oratione commendavit. Ierom Damascen. And all the ancient pillars of the Church did honourably

ably regard the funeral and last honors done to Christians deceased. Read the Temple of Wisdome.

I cease to speak of the honors done to Princes after their death, by the Philosophers and ancient heathen, it is dolefully Registred, that at the tragical Funerals of Achilles and Patroclus killed by the Trojans, Lachrymis non folum armalngentium rigarentur, sed & arena quoque madescerent. Old Solon did delight to be beloved in his life time, that at his death the forrowfull complaints of his friends might accompany him to his grave. Julius Casar quester, Juliam Annlam axoremque Corneliam pro rostris landavet.

All Laws do warrant fuch offices as are done at the Funerals of fuch as have been profitable to the Common-Wealth wherein they did live, to be justa and jure acta, and the least defacing of the Sepulchers of the dead, or touch of reproch, hath been holden an offence of higher quality then the ruinating of the houses of the living, or spoken against their persons in their life time : In juri/prudentia quoties canque, leges viventium pugnant cum legibus posthumis semper prevalent posthumia, omniaque juris privilegio fasta favore publice cadant & vivuntur ab una sola actione funeraria.

The ancient Christians did account it the extremity of perfecution : that they were compelled (five supremo bonore canticorum & hymnorum) to bury their dead in filence.

I should exceed the limited brevity that I have injoined to my self, if I should recount the various and superstitious Funeral sites observed amongst the heathen, or the sumptuous and unprofitable charges bestowed amongst some Christians. Egyptu condebant mortuos eosg; domi fervabant: Perse cera circumlinentes condiebant ut quam maxime permanerent diuturna corpora: Magerum

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moserat non humare corpora; nisi à feris antea fuissent laniata. Messageta cognatos & propinquos mortuos devorant ducentes honestius ac rectius à se quam à vermibus comedantur.

I leave to speak of the Funeral fires wherein aneiently, and yet the bodies of the dead have been, and are confumed to ashes; neither will I speak of the pretions jewels, rich clothes, gold, filver, fervants, horfe, and other conceited tooleries, wherewith in divers Nations Princes are interred. I do onely allow of fuch honourable burial of Princes, as is observed amongft Chriftians, and which is rather honoured and condoled by the tears of all good Subjects, Sermons, Funeral orations, and charitable almes (thereby to incite the fucceeding posterity to imitate the vertues of the deceased Prince,) then defaced by superfitious rites, or prodigal profusion of superfluous and unprofitable charges. Ecclesia fulgeat in parietibus, sed ne speat in pauperibus, lapides auro induantur, non us ecclesta filii nude deferantur.

#### FINIS.

Read next the Idea of the Law.

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**彩彩云秋淡淡淡淡淡淡。秋淡淡淡淡淡淡**淡 · 动于我我我我我我我我我我我我我我我我我我我 聚恐활漆淡雾漆雾漆水水茶·淡水水水水水水水水水水 Doctor Baylies challenge to Mr. John Heydon.

#### SIR,

Earing of you abroad, and having read your Books, we therefore thus fend to you. It \* will not be de= nied but that the Church of Rome, was once a most excellent flourishing Mother Church. This Church could not ceafe to be fuch, but fhe Parliament. must fall either by Apostafie, Here-Wittaker in ansie, or Schism.

\* Rom. I. v. 8, 12. Whites defence of his way, pag. 435.King James his Speech in

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fwer to Doctor Sands 2. De-

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monstrat. Fu'k in Epist. 2. ad Thef. fect. 7.

1. Apostasie is not onely a renouncing of the Faith of Christ, but the very name and title to Christianity. No man will fay that the Church of Rome had ever fuch a fall, or fell thus.

2. Herefie is an adhesion to some private and fingular opinion or errour in faith, contrary to the general approved doctrine of the Church; If the Church of Rome did ever adhere to any fingular or new opinion difagreeable to the com-

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mon received doctrine of the Christian world, I pray you fatisfie me to these particulars, viz. 1 By what general Counsel was she ever condemned? 2 Or which of the Fathers ever writ against her? 3 Or by what Authority was she otherwise reproved? For it seems to me to be a thing very incongruous that so great a Church should be condemned by every one that hath a mind to condemnher.

Schifm is a departure or a division from the unity of the Church, whereby that bond and communion held with some former Church is broken and dissolved. If ever the Church of *Rome* divided her felf by *Schifm* from any other body of faithful Christians, brake communion, or went forth from the society of any elder Church, I pray fatisfie me to these particulars, I whose company did she leave? 2 from whom did she go forth? 3 where was the true Church which she did forfake? for it appears a little strange to me that a Church should be accounted schifmatical, when there cannot be assigned another Church different from her (which from age to age hath continued visible) from whence the departed.

Mr. John Heydon hath answered Dr. Baylie in his Regio Lucis, and hath routed all the Jesuites, so that those who please may be there satisfied in their doubts; you will there find his modest defence for Episcopacie and King-ship.

FINIS.

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# TEMAGIA: Or, The TEMPLE OF WISDOME, SPIRITUAL, 7

SPIRITUAL, Cœlestial, and Elemental.

In which you may finde the Resolution of all manner of Questions.

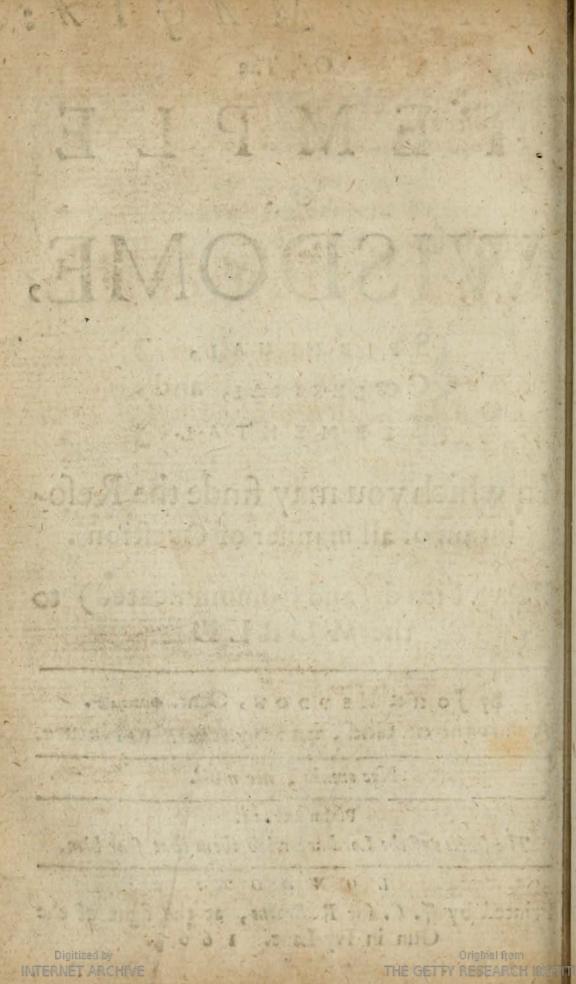
Being Fitted (and Communicated) to the WORLD

By JOHN HEYDON, Gent. GULOVOLO. A Servant of God, and Secretary to Nature.

Nec omnia, nec nibil.

Pfalm xxv. 14. The secrets of the Lord are with them that fear him.

LONDON: Printed by J. C. for R. Broom, at the figne of the Gun in Ivy-Lane, 1663.





# Charles Potter Esq;

TO

# Gentleman-Ulher

# To the Queen-Mother, Grc.

Noble Sir !



Ext to my own Angel, I confess my self bound to do you service. To fall foul upon the abborred villanies of Stage-Players, and the underwit-Authors of Comedies and Tragedies, together with

the degenerous and intrastable Nature of other rude People, (viz. inconfiderable Astrological Taylors) cannot answer you, for it doth not me.

I do not fay I am a stranger to God, Angels or Genii, and their powers in Art and Nature when united, &c. And therefore that you would send by the hand of him whom you should fend, when I am indeed able for these things: I doubt not to have him with Aaa 2 my

# The Epistle Dedicatory.

my mouth, because I mean to leave all myself out. There was never more provocations for all men to Speak then now, when all the mischievous acts and deeds of Harlots and Villains, that other Ages did but imagine, are upon the Stage now, and practised as by a Law; and in the mean time, the dumb Asses are taught to forbid the madness of the Prophets.

Tou do not deny the power of God, Angels or Spirits; and therefore now, do I know of what Spirit you are : but the Body changes the Nature of the Spirit. That the Genii lodge in fundry Airy Bodies, those many and undeniable stories of apparitions do clearly evince; and it is impossible that Air should be so arbitrariously changed into scapes, and yet held together as an actuated Vehicle of Life, if there were not something besides the Air it felf that did thus possifies it, and moderate it, and could dilate, contract, and guide it as it pleased; otherwise it would be no better figured, nor more steadily kept together then the stinking sume of Tobacco, or the reek of Chimnies.

There is one special faculty of a Spirit, which after penetration it doth either naturally or arbitrariously exert; which is this, to fill the Receptivity or Capacity of a Body or Matter, so far forth as it is Capable or Receptive of a Soul or Spirit: and this affection of a Spirit I will make bold to call (for more compendious fuels) by one Greek term statuta, which that there may be no sufpition of any fraud or affected foolery in words, I will as plainly as I can define thus; a power in

# The Epistle Dedicatory.

in a Spirit of offering so near to a corporeal Emanation from the center of Life, that it will so perfectly fill the Receptivity of Matter, into which it has penetrated, that it is very difficult for any other Spirit to possible state is and hereby becoming so firmly and closely united to a body, as both to actuate and to be acted upon, to affect and be affected thereby.

And now, honorable Sir, I appeal to you, if matter does not fit as clofe, nay clofer to a Spirit then any one part of Matter can do to another: For here Union pervades through all, but there Conjantion is onely in a common superficies, as is usually fancied and acknowledged; and this Hylopathia, which is thus in a finite Spirit or Soul, I further adde, may well answer in Analogy to that power of creating Matter, which is necessarily included in the Idea of God, or Immaterial being.

I shall speak one word of Immaterial substance, and it will make you merry: for discoursing of an Immaterial being, a prating Astermonger asked me if there were any thing so talled, or any being sine Materia: ha, ha, he; an Astrologers question sit for his Almanack next year, or to have been published in his great bundle of masse Paper, to be read by every sot in an Ale-house, when he takes his loathssome Tobacco. But to the seminal forms or plants of Animals, or the Archei, as The Rosie Crucians call them: But this Form or Archeus is a thing more simple and plain, and requires a more simple and plain qualification of the subject it works upon, viz. that it be onely Manaching and plain and p

#### The Epiltle Dedicatory.

Homogeneal and dustible to the tender alfaults of that fubstantial power of life that resides in it. Nor is this Opinion of the Archei or Seminal Forms intangled in any such difficulties, but may be easily answered.

For as for those many pretended intricacies in the instance of the efformation of Wasps out of the Carcase of a Horse; I say, The Archei that framed them are no parts of the Horses Soul that is dead, but several distinct Archei that do as naturally joyn with the matter of his Body so putrified and prepared, as the Crows come to eat his flesh.

Some may demand where these Archei were before: I answer, Can there want room for so small pieces of spirituality in so wast a compass as the comprehension of the Universe? I shall rather reply, where were they not ? the World of Life being excluded out of No place, and the sundry sorts of Souls being as plentiful and obvious there, as those Magnetick particles are in this corporeal World: And you can scarce place your Load-stone or sron any where, but you will finde their prefence by the sensible effects of them; or if you fancy a grosser comparison, they are as cheap and common as dust flying in the Air, in a dry and windy Summer.

These Archei be so many sprigs of the common Soul of the World, or particular subsistencies of themselves: There is no greater inconvenience in acknowledging that it may be either way; for it does not follow that if they be so many branches or distinet

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# The Epistle Dedicatory.

stinct rayes of the great Soul of the World, that therefore they are not that very Soul it self; and if they be not, they may have their pleasures and pains apart distinct from one another: And what is pleasure or pain to them, may happily be neither to their Original, moving her no more then the cherping of a Cricket doth Sir John Hanmer, John Floid Esg; and your self, when you are attentive to your loud Mufick.

Now, learned and valiant Sir, I presume to submit all to your better judgement. Then suppose I says they are so many substances, as independent on the soul of the World, as the Matter it felf is (though all depend on God) there is no difficulty at all, nor inconvenience in that position; nor need I trouble my felf where they are, or what becomes of them, either before they a Etuate this or that part of the matter, or after they have done assuating the same, no more then of the parts of the Matter aduated by them. For as every part of Matter is safely kept within the compass of the corporeal World, whether it be acted upon by any Soulor Archeus, or not: so every Soul or Archeus is as ste in the World of Life, and as secure from being exterminated out of the comprehension of Immaterial Beings, whether it all upon any part of the Material World or no: For substance, be it of what nature it will, it cannot perish without a Miracle: And why God should annihilate that which in succession of time may again have opportunity to act its part, and prove ferviceable to the World, no man I think can excogitate any Reason. But

# The Epistle Dedicatory.

But the Bodies of the Spirits being nothing but coagulated or conftringed Air, when they put them in fuch a pofture to appear, as to conftringe their Vehicles in a greater measure by far then agitates the fingle particles of it, that it will then feem not onely cold as congealed water doth, but more piercingly and stingingly cold, by reason of the subtilty of the parts.

And when they not onely firongly confiringe their Vehicle in the whole, but alfo fiercely agitate the fingle particles thereof, their bodies will become findgingly bot, and imitate in fome measure beated Brass or Iron, wherein the particles keep close together, and yet every one is smartly moved in it felf.

I am fure I have faid nothing, but what I believe ; if more fometimes then I well understood, I have company enough; and the acknowledgement of an errour is more ease to me then the committing of it was.

This is my deed of gift, the Temple is yours; and if you regard it not, give it to those that will: and for my present boldness, you may thank your self, you admitted me this familiarity.

But the great Genius of this Temple (if you do not accept him) fall burn a while like those Subterranious Olibian Lamps under the Earth. Many shall see it, it not now; many shall behold it, but not nigh.

May 25. 1663. Your humble Servant,

JOHN HEYDON.

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CHAP.

# THEOMAGIA:

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# The Temple of WISDOME.

# The Third Book.



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Fter we have fufficiently treated of the division of the Earth, and how to make the Figures, and attribute them to the Rulers, Idea's and parts of the Earth, and largely written their feveral fignifications in their proper Places; we fhall in

the next place speak of the Judgement of Horary questions, and also of Nativities. And be you not doubtful of the truth of this Art: for upon my Word and Reputation, all that is written in this Book I have experienced; and what the Rulers and Idea's fignifie in the Figures, when they are in the Houses you may judge, 2

#### CHAP. I

# Of several confiderations to be observed for the better judging of a Question.

S Ome cannot obtain their Nativities; and here you may be as well refolved, and as truly will things come to pais, as if you knew the Hour of your Birth. These things are fit for the Artist to be acquainted with, for the better judging of any Question propounded.

1. The Radicalness of the Figure, and fitness of the Matter to be Judged.

2. The possibility or impossibility of the matter propounded to be judged.

3. Of the Person or Matter impeding or furthering the business.

4. Of the time in which it may be performed.

# CHAP. II.

## Of the signification of the Querent and Quesited.

The Querent is that Perfon (be it man or woman) that propounds the doubt or queftion to the Artift : And the first House, and any Figure in it, fignifies the Querent : the Ruler and Idea fignifies his Stature, Complexion, Condition and Quality, mixed all together.

The Quefited is the perfon (or thing) enquired after; and the feventh Houfe generally, and the Figure in it, the Idea, and Ruler of it, are the Significators

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cators thereof. The Ascendent, Figure, Idea and Ruler, do fignifie in that place the Corporature of the Body.

And let every Artist well understand the fignifications of the Rulers and Idea's, for they gain fignification to the Houses and Figures, as you finde in the fecond Book.

And being well versed in these, observe the Nature of your Question propounded, and give the first House, and the Figure, Ruler and Idea therein, to the Querent; then confider unto what Houfe the perfon or thing enquired after belongs, and give his Ruler, Idea and Figure to fignifie the thing enquired after.

As for Example : Suppose a Person should enquire concerning Riches; the first House signifies his Perfon; and from the fecond House, and the position of the Figure, you shall know the condition of his estate.

If one enquire concerning Brethren, &c. Then you must take the third House and his Figure, Ruler and Idea, because they have fignification thereof.

But if a question be made of or concerning a Father, or Land, or Houses, &.c. the fourth House hath fignification thereof : If of Children, &c. the fifth : If of Servants or fmall Cattel, &c. the fixth : If of a Husband, a Wife, Sweet-heart, or of Partnership, Theft, Law, or Controverfies, the fevench: If of a Portion of the Wife, or Effate of a Husband, or Death, Gc. the eighth : If of the Husband, or Wife, Kindred, or of a Church-man, or Lawyer, or Dreams, the ninth : If of a King, Prince, Duke, Protector, Earl, Lord, or Magistrate, or of the Mother, the tenth: If of Friends, or any thing one shall hope for, ore. ele-2125 venth:

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venth : If of private Enemies, or Sorrow and Imprifonment, or of Prifoners, or of great Cattle, &c. the twelfth Houfe. Thus according to the true propounding of any queftion, may the ingenious Artift give a fober and a certain Refolve: And this shall be sufficient to discover the significators, both of the Querent, and the Person or thing Quesited.

#### CHAP. III.

When a Figure is Radical, and fit to be Judged.

The Artift before he adventureth to judge a Queftion, ought first to confider, whether it be proper and fit to be judged: For many times, Persons propound impertinent Questions, with an intent to difgrace and delude Art; and in so doing, they create nothing but shame to themselves.

Then the Artift shall sometimes meet with perfons that know not how to propound their defires aright. It is an Argument when such queries are made, that (although they may be asked with a good intent, yet) they are not ripe for Judgement; and the Artist ought to defer his counsel until another time.

Now for the discovery of the knavery of the one, and the unfitness or unpreparedness of the other: observe these Rules following.

If the Ruler and Idea, which governs the Figure in the first House, &c. shall describe the Person of the Querent exactly; you may conclude the Figure Radical, and the question propounded fit to be judged: when Rubeus, Cauda Draconis, or Amissio; you must have

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have a care what you fay, for the Querent hath been tampering with others about the bufiness propounded, or elfe the question is forged ; and therefore not fit to be answered .

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If Populus or any Figure go out of the first to a I or & of the Figure of the feventh, the Querent is a Knave, and fo let him go.

When Tristitia or Carcer be in the Ascendent, or first House, in ill company and Aspect ; either the matter propounded is false, or past all hope.

If the Figures be equal, and the Witneffes and Judge promise as much to the one as the other; you must defer your judgement until another time.

#### CHAP. IV.

#### Of the Poffibility or Impoffibility of the Matter.

W Hatsoever is propounded, carrieth in the face of it, both a Negative and an Affirmative; that is to fay, it may be either concluded, or not: For all things under the Sun are contingent; and it is as honourable for an Artist to give a Judgement in the Negative, if the Figure deny the wished defire, as in the Affirmative, when the Figure promiseth it, although not so pleafant as the proponent. But the possibility or impossibility of bringing to pass the Matter propounded, you may know by these Rules following.

Businesses are brought to pass divers ways, viz. when the first Figure in the first House fignifying the person propounding, and the perfon or thing propounded, are in good places of the Figure, or when the first Figure goes into House of the thing demanded or quesited, and again

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again beholds the first Figure or House by a \* or  $\triangle$ , from places they delight in : The thing sought after will be brought to pass.

If the Significator of the thing promifed, be well dignified, and doth behold the first House; the Matter will be brought to perfection before it be expected.

If the first Figure, admit it were Albus, did in amounting grow from the first House to the second; that is to fay, that he be in the second, or be like unto the first, where Albus is: It signifies by vertue and power of the Ruler and Idea that is attributed to it, much gain by Arts and Sciences, fortunates the Querent or Native in Merchandize, in all kinds of writings, and by his ingenuity he shall attain great honour from men of authority.

When the Significators of the Querent and Quesited, Oc. are now beholding, it is an ill fign of ever bringing the thing enquired after to perfection.

When the Significators shall behold each other by  $\Box$  or  $\mathscr{E}$  from hateful places of the Figure, or shall be in  $\Box$  or  $\mathscr{E}$  of *Carcer*, *Tristitia*, *Pher*, or *Rubeus*; it is feldome known any thing is brought to pass.

When ill Figures shall be in the House signifying the thing enquired after, or afflicting the Significators by company or Aspect; the business propounded will take no effect.

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#### CHAP. V.

# Of the Person, or Matter, futhering or impeding the Bufiness.

When you have projected your Figure, and finde an obstruction in, or a furtherance of your buliness, observe the Figure impeding, or adjuvant; and fay, the let or furtherance shall come from such a person or thing fignified by the House the Figure, Idea and Ruler do govern.

If *Puella* be affifting or impeding, and be in the third, you may fay, a Sifter, Kinfwoman, or Neigbour will be the occation of good or evil portended by the bufinefs.

If Fortuna Major be in the fecond, tell the Querent that Money must be his onely advocate in the thing he enquires after: If Rubeus be there, want of Money will starve the business, &c. These Rules ought well to be nuderstood.

# CHAP. VI.

### Of the time wherein a Business may be performed.

Bing defirous to know, when or in what time a thing may come to pals, after you fee a possibility thereof; you must confider whether the Figures fignifie Years, Months, Weeks, Daies and Hours.

If the House be moveable, and the Idea that governs the Figure in it be moveable, it will be a week and Bbb 4 odde

# Book III.

odde days before the business be perfected; and in the hour the Figure governs that day, it will be done.

If the Houfe be common, and the Figure and Idea common ; it will be a Month or five Weeks before the thing be done.

If the House, Figure and Idea in it be fixed; that it will be a Year and three Months before the thing come to effect, according to the Years, Months, Weeks, Days and Hours the Figures fignifie.

#### CHAP. VII.

#### Of Moles, Marks and Scars of the Querent and Quefited.

The knowledge of the Marks, Moles, &c. of each Querent by Ait; is a good way to verifie your Figure, and prove it Radical, as we shewed before.

If the Figure that rules the hour, be in any of the four Angles; and the Moles, & c.of the Perfon enquiring correspond exactly with the Schean erected: The Artift may fafely proceed to judgement. Now the Rules observable, are these following.

Having projected your Figure, confider the Figure in the first House, and the Idea and Ruler that governs it, and what part or member in mans body they govern: for the Querent hath a Mele, Mark or Scar in that part of his body. Example: If Puer be in the first House, it is a cut in the head or face, or burn, or red Mole: If Canjunctio, it is on the belly, viz. a Mole, Mark or Scar: If Puella be in the first, it is on the Reins, viz. a Mark, Dre, If Rubeus, the Secrets.



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Confider if the first Figure go into any other House out of the first, the Querent hath a Mole in that pare also: Confider *Populus*, and wheresoever she is, that House and Figure tells you in what part the Querent hath another.

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What Figure is in the fixth House, notes usually a Mark, Mole, or Scar in the Member it fignifieth, as you may read in the 26 Chapter of the first book: If Carcer or Tristitia fignifie the Mark, &c. it is generally an excressence of a dark obscure or black colour.

If Acquifitio or Letitia, it is ufually a purple or blewifh Mole: If Puer or Rubeus, it is commonly fome Scar, Slafh or Cut, chiefly in a Houfe governed by a fiery Idea; and fometimes a reddifh Mole or fpots of Gunpowder: If Fortuna Major, or Fortuna Minor, generally of an olive or chefnut colour: If Amifio or Puella, of a honycolour.

If Albus or Conjunctio, whitish or lead-colour: If Populus or Via, white, and of the colour the Figures fignifie that behold them: Caput Draconis, white; Cauda Draconis, black or red: If the Figure be Masculine that represents the Mole, Mark, &c. it is on the right fide of the Body; if Feminine, judge the contrary.

If the Significator of the Mole, &c. be in the first, feventh, eighth, ninth, tenth, eleventh and twelfth of any question; it is then visible to the eye, and other forepart of the Body: but the other Houses signifie the Mole is not to be seen, but is on the back-part of the Body.

If ill Figures be in the first, the Querent is usually blemished: for the Face is fignified by the first, let what Figure soever be in it.

These Rules will hold true upon the Body of the Quesited Mutatis Mutandis. As suppose one should enquire

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enquire of a Mistris, or sweet-heart, or wife, &c. and in the Members those Figures fignifie, she shall have Markes, Moles, or Scars.

The Hebrew, Caldean, Greek, Arabian, Latine and Egyptian Doctors of this Art, teach you, as we did in the firft Book, to frame the Witneffes and the Judge. The firft Witnefs they put for the Querent : And if it were good, and agreed with thefe on the right fide ; and if the Judge were even and good, and agreed with the fecond, third, fourth, ninth, tenth ; they faid the fignification of the demand fhould come to a good end: But the left Witnefs was contrary; and if the Judge confented to it, and the Figure on that fide ; the queftion or thing fought after fhould come to an ill end.

But because we could never finde truth in the VVitness, we never regarded their Judge, because we finde no reason for what they faid: and so let them pass. VVe will give judgement upon the twelve Houses, as we have experienced to be true.

#### CHAP. VIII.

# Judgements proper to the first House (i. e) seeder.

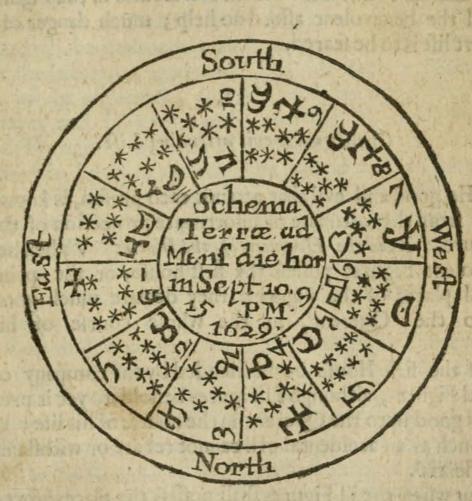
The first House signifies the life of each person, his Temperature and Corporature; and in the questions, these be attributed to it.

1. Of the length of the Querents life. 2. Of the good or evil attending life. 3. When or in what time thall the Querent undergo a change. 4. What part of the Querents life is like to be beft. 5. To what part of the world may he direct his affairs to prosper in them? 6. A Book III. The Temple of Wisdom.

6. A perfon having a minde to speak with another, shall he finde him at home? 7. Of an absent party, if dead or live. 8. Of a Ship at Sea, her fafety or prejudice, Ge.

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These particulars being explained, will give sufficient light unto the Artist, whereby he may judge of any other demand proper unto this House. To compleat this Book, read our Holy Guide.



Of the length of the Querents Life.

IN the Resolution of this question, you must observe the Figure in the East part of the Earth or first House: and if you finde him so free from the ill Aspects of ill Rulers

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Rulers and Ideas, and from the fourth, fixth, eighth and twelfth Houfes, you may fafely judge the Querents life will be long. If the first Figure go into the fourth, eighth or twelfth Houfes with ill company, you may judge the Querent shall not live long.

When the Significators, &c. fhall be evilly Afpected from good places of the Figure, or the benevolent Figures friendly greet, the Malevolencie threatned will be abated : But if it be from evil Houses in the Figure, and the benevolent afford no help; much danger of a short life is to be feared.

#### II.

#### Of the good or evil attending Life.

The good and evil that attends each perfon, is known from the fortunate or infortunate projection of the Figure. Read the Harmony of the World. VVhen benevolent Figures posses the first house, or the principal places of the Figure; they declare much good unto the Querent, in the whole course of his life.

If the first House be befriended by the company of good Figures, although ill Figures behold it, yet it prefages good unto the Querent in the course of his life; in as much as an accidental evil cannot rebate or withstand an effential.

But when the ill Figures shall posses the places aforefaid, or by Aspect afflict the Significators aforesaid; the person interrogating will be subject to a troublesome life.

If any Astrologer ask how the Rulers and Idea's behold one another in their Figures, in the twelve parts or houses of the Earth by Aspect: it is not onely because they

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they are governed by the Stars, as fome fondly conceive, but because H' outer the outer tiperat. H' outer the outer visa. H' outer the outer received the four of man, which is ruled by God, whose Effigies it is: And so the Idea's are overcome, and made natural to us in the Figures, which are like the body, which is natural; but yet receives heat and motion from a divine principle, as the other received their influence we speak of in the first Book.

If Career or Tristitia be in the East-Angle, the Querent will be melancholy and pensive, and subject to perplexities from aged men, &. If Puer or Rubeus, he will be cholerick, and lie liable to oppression by Knaves and Theeves; and sometimes by the Villany and Treachery of Kindred, he may suffer. If Cauda Draconis, he is never free from scandals and disgraces: when the affisting Figures are in good Houses, the good will be more permanent. Have great regard to the places where the Figures are, and how they go ont of one House into another; for from thence is known by what means the Querent shall be fortunate or unhappy.

You must observe, that as the Malignant Company or Aspect of Parts or Houses evil, prevent the good that is fignified: So the friendly and benevolent Houses and Aspect of Figures, mitigates much of the mischief portended: by confidering of which, according to the strength of the Figures assisting or afflicting, the Artist may finde the Magnitude, finalness or Mediocrity of the good or evil that attends each Querents life.

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In what time the Native or Querent may expect a change.

The Time, the Figures fignifie; and if fixed Figures governed by fixed Idea's of a violent Nature, poffers the principal parts of the Figure, chiefly the first House or tenth House; that number these Figures are attributed to, prefage sudden and unexpected mischiefs. VVhen good Figures posses the before-mentitioned places, they demonstrate sudden good unto the Querent.

We will now make a Table, whereby you may know the number of the Figures, and what names they fignifie.

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Fye would know the name of any Perfon, or of a Thief which hath stolen any thing, or of a Town, in which a perfon shall be fortunate, or of a man which doth write Letters, or of a Guardian-Genius, or of Angels, or of superiour powers, and of the Rulers and Idea's of the Earth, in feveral places; or how long a Perfon shall live; when a ching will happen; how long a Town, Caffle or House shall continue, or Family 5 when the happiness of the Person shall be, when unfortunate, Oc.

Of that Figure which is in the first House, ye shall rake the first fyllable; likewife of that of the tenth: take also the second and third syllable of the letters of the Figure, which ye shall finde in the fourth House : and fo shall ye finde the name which ye defire.

Or thus: take the Letters of the first and seventh Figures ; and as often as ye take the faid Letters, fo often move your Figure; and then if you finde it not, take the Letters of the tenth.

You must understand that the first Figure doth fignifie the first letter of his name, whom ye defire to know; the feventh and tenth fignifie the letters of the middle of the name; the fourth and fifth the letters of the end.

And let no man wonder, that by the numbers and names many things-are found out : For the most high God created all things by number, name, weight and measure: from whence the truth of this Art hath its Original, which were not inftituted cafually, but by a certain Rule: Hence St. John in the Revelation faith,

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Let bim which bath understanding compute the number of the name of the Beast, which is the number of a Man. These which were inspired into every one at his Birth, by the very Heavens, with the conjunction of the Stars, and brought by a power into the body, as ye may read at large in The Harmony of the World. God himself. though he be onely one in Effence, yet hath divers names which expound not his divers Effences or Deities, but, certain properties flowing from him; by which Names he doth pour down, as it were by certain Conduits on us, and all his Creatures many benefits and divers gifts by Idea's. Ten of these Names we spake of in the first Book, which give vertue to feven and twelve, which are feated in seventy two Places, twelve Vestments inclose them in their places in every Species; and in these we finde feventy two Names, both of Angels and of God: And if you proceed further out of all places of Scripture according to the fourth Rule, you will finde fo many names of Idea's Divine and Natural, as the number of those Names is.

From these therefore, besides those which we have reckoned up before, is the Name of the divine Effence, Ebeia, אויה, which is translated אויה, from hence they call God To by, others' Our ; that is, the being. Ha, ATT, is another Name, fignifying the Abyfs of the God-head : Which the Greeks tranflate Tavriv, the fame. Efch, WN, is another Name, foundeth Fier; and the Name of God Na, NJ, mitigates perturbations and troubles; there is alfo the Name Fab, יה, and the Name Elion, עליון; and the Name Macom, מיקם; the Name Caphu, כפו; the Name Jimon, 101; the Name Emeth, now, which is interpreted Truth, and El the Seal of God: and there are two other Names Zur, Yr, and Aben, is both of them fignifie a folid work, and one of them express the Father with the Son. And many more Names you Original fram

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may finde in Rules extracted out of the Holy Scripture, where many words retracted by certain of their Letters make up one Name, or one Name difperfed by each of its Letters, fignifieth or rendereth more. Sometimes they take the four Angles; the first Figure of them fignifieth the first Letter or Vowel, the tenth the second Vowel, the seventh the fourth Vowel, the fourth Figure the last Vowel.

Sometimes Names are gathered from the heads of words, as the Name Agla, NJIN, that is, the Mighty God for ever, taken from this verse of the Holy Scriture ארבי Inlike manner the Name Jaia, NIN, from this verfe, להינו הוהנה להינו that is, God, our God is one God : In like manner the Name Java, NIN', from this verse that is, Let there be light, and there was light: In like manner the Name Ararita, MIN, from this verfe אהרושא ראש ייהירו תמויה וואהד הדוחה; that is, one principle of his Unity, one beginning of his individuality, his viciflitude is one thing: and this Name Hacaba, Mana, is extracted from this verfe, אוד שבה והא; The boly and bleffed One : In this like manner, this Name wis found in the heads. of thefe two verfes, viz. יביאש לוהולי; that is, Until the Meffiah shall come, and the other verse 111 that is, His Name abides till the end : Thus alfo is the Name Amen, from this verfe לאבו הרשעום that is, The wicked not fo, but the Letters are transpofed : So by the final Letters of this verfe, שמומה שמומה ; that is, To me, what, or what is his Name? Sometimes these Names are extracted from all the Figures, one by one; even as those Names of God are extracted from those three verses of Exodus, beginning from these three words, our ; the first and last verses being written from the right to the left; but the middle con-Ccc 3 trariwife

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trariwife from the left to the right: And fometimes a word is extracted from a Word, or a Name from a Name, by the transposition of Letters, as Meffia, הסשידה from Ifmath, הסשיד, and Michael, כויכאל, from Jmath, שמה, שמה Malachi.

Sometimes also by reafon of the equality of Numbers, Names are changed, as Metattron, 17000, for Sadai, TU: for both of them in Albus make three hundred and fourteen: So Jin, wir, and El Se are equal in number; for both of them with Puella and Lettria, make thirty one. This is the Art which Mofes and the Prophets used; and it is not to be rashly discovered to any. Therefore of these we will say no more, but pray to God that he of his goodness would reveal, what we may not reach you; for they are the mysteries and conveyances of Gods Omnipotencie : Not from men, nor yet from Angels, but inflituted and firmly established by the most high God, after a certain manner, with an immoveable number and Figure, and breathe forth the Harmony of the God-head, being confectated by the Divine affiftance : Therefore the Creatures above fear them; those below tremble at them; Angels, Rulers and Idea's reverence them; every Creature doth hot nour, and every Religion adore themaliny own slads lo

Therefore the Religious observation of the Rulers, Idea's and Figures in the twelve parts of the Earth, doth yeild us great Wildom and Virtue, and even Deifies the Union, and gives a power to work wonderful things in Nature : Therefore we may not for any Reason whatfoever change the characters of the Rulers, Idea's and Figures; for they bear the Image of the Heavenly powers, and distribute their vertue to every Species in the twelve parts of the Earth.

Therefore feeing they receive their power from God, as we read in Exodus; in every place in which mention is

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is made of my Name : I will be with thee, and blefs thee; And in the book of Numbers, the Lord faith, I will put my Name upon the Sons of Ifrael; I will blefs them.

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Therefore these Rulers, Idea's and Figures have not their power in Operations from themselves, as they are Charasters, or Telesins, or Figures; but from the occult Divine Powers, working by them in the Mindes of those who project them : By which Divine Powers, or Names, the secret Power of God, as it were through Conduit-pipes is transmitted into the Rulers, Idea's and Figures; and by most pure conversation of the Divine Names are made the habitation of God, and capable of the divine Influences : Whosever therefore useth rightly these Rules and Figures, with that purity of minde, in that manner and order as they were delivered, shall both obtain and do many wonderful things.

# Mind to ohit ve thelefol. VI . Kules, on a delt up ma-

# What part of the Querents life is like to be best.

**F**Or the refolution of this queffion, you are first to obferve in what part of the Figure the fortunate Ruler and Idea's are incorporated into good Figures; and according to their position Judge.

If propitious Figures be in the first House, the twelfth or eleventh Houses; the Querent will be most happy in his infancie: If in the tenth, ninth, eighth, in the second part of his age: If in the seventh, fixth, or fifth, of his middle age: If in the fourth, third, second, his latter days will be most happy.

When the Significators of life are strong, and fignifie longlife, you may to every house allow twelve years,

Ccc 4

# The Temple of Wisdome.

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### Book III.

if the Figures be fortunate by company, House and Aspect; for then it is possible the Querent (if he follow the Rules in my Book, which is published, and wears the name of *The holy Guide*) may live more then one hundred and fifty years; if God bless him to understand our secret happines.

# thole who project them : LV which Divine Powers, or

# Toward what part of the World may the Querent direct his course to prosper ?

WE know it to be an evil Epide nical for perfons to undertake Voyages, and other weighty matters, &c. much to their prejudice and difadvantage. And although all places are alike to him that made the Earth, yet they are not fo to men that poffers it: Therefore it will be requisite for those that judge questions of this kind to observe these following Rules, or at least as many of them as he shall use.

The Earth is divided into four quarters, Eaft, Weft, North, South ; and these four quarters are again subdivided, viz. The first House is full East, and the twelfth House being next unto it turns East and by South, the eleventh next unto that is South-east, and the Mid-heaven is South, &c. According to the quarters of Heaven, thus divided and subdivided, you are to look in which of those places you finde the promising Figure, &c. Viz. Acquisitio, Letitia, Amisio, Puella, Populus, Via.

Now the part of Fortune is very observable, and it is found thus: Adde all the points of the Figure together, and divide them by twelve ; and what remains denotes the place where you must put the part of Fortune

if;

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Book III.

If one, in the first House; if two remains, it is in the second; if three, in the third House, &c. And this is the character of it,  $\oplus$ .

If it be in the first House, it imports much gain to happen to the Querent by his own labour and industry, especially if with good Figures in good company; but if it be with ill, it much abates its good fignifications.

To the place where these good Figures are, the part of Fortune directs the Querent.

If good Figures be in the tenth, and Pars Fortune direct the Querent South; if they be in the ninth, tell the Querent it is his best way to go South-west; if in the West, it is good to go West: and so of the rest.

Confider ferioufly the Nature of the Querents defire, whether it be for Health, Riches, long Life, Honour, Friends, &c. that he hopeth to enjoy by his undertaking; and by rightly understanding the question, you shall answer the Querents defire more readily.

If it be for Health he would remove his habitation, where or in what quarter the Figure in the first House removes, and is fortunate by company and Aspect, direct him that way: If for Riches, take notice of the fecond and  $\oplus$ : If for honour, confider Fortuna Major, and what Figure is in the tenth: If Friends, observe the Lord of the tenth: and so may you answer any question fafely.

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VI.

If one, in the first House, if two remains, it is in the feccusy if three, in the situl Houfe, ever And this is

the character of it, @ A perfon baving a minde to speak with another, if be shall finde bim at bome ? wo and what so and solar to gal especially if with good Figures in good company;

WHen you would speak with a Person that you have familiar and conftant dealing with, and he no ways related unto you; take the feventh Houfe and his Figure to fignifie him, the feventh from the East: for the East-Angle always fighifies the Querent.

If Puella be in the feventh, and from thence go to the tenth, or if she be in the first or fourth Houses; the perfon you would speak withal his at home. 107

If any Figure in the feventh remove into any of the fuccedent Houfes, the party is not at home, but he is neer home, and may be eafily found; the Ruler, Idea, Figure and Houfe direct you where to fpeak with you thall antwee the Querents defice more min

Note that if the Perfon you would fpeak with be a relation, then you are not to take the Figures as you did before, but the Figure which fignifies fuch relation : As if he be a Brother, then the third you must look unto : If a Father, you must read the fourth, and fo what Figure is there, and into what Angle it goeth : If a Son or Daughter, the fifth, Ge. And according to their politions, judge as you were taught before.

VII.

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death, birr now is well and pair danger 5 and by varying your Rule his condition n your found.

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#### 'If an absent party be dead or alive.

H Erein you are to confider what relation the Querent hath to the party Quefited, and to take your fignification accordingly, as is formerly shewed; but if there be no relation between them, take the first House and the Figure that is projected in it : And if Populus or Via be in the Figure, let these fignifie the party absent, and judge thus:

If any Figure in the first (or Populus or Via ) be in the eighth with ill company and afpect, the absent party is dead. If Populus, Via and a Figure in the first, or any of them shall be in the second and eighth, or in the fixth and twelfth Houses; the absent party is dead.

If a Figure in the first go into the fourth, or Populus or Via in the seventh in D Aspect to the fourth, it shews great danger, if not death.

If a Figure in the first House, which is Lord of that House, or Populus be in the fourth or eighth in ill company, or in their falls; you may fay, the party absent is dead.

If none of these happen, but on the contrary, you finde *Populus* and the first Figure strong and fortified by good company and aspect from good Houses, you may judge the party Quesited is alive and very well.

If the Lord of the first, that is, the Figure projected in the first House, go into ill Houses, viz. the fixth, the party is fick; if into the eighth, he is dead : but afterwards if you look into the tenth, and finde them removed into it, or into the ninth or eleventh Houses in good company and aspect, he hath been fick and in danger of death,

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death, but now is well and past danger ; and by varying your Rule his condition will be found.

#### If an allent p. 111 Vicuston alone.

# Of a Ship at Sea, ber safety or prejudice.

THis Question by the Hebrew, Caldean, Greek, Ara-bian, Latine and Egyptian Doctors, is attributed to the ninth House : But the Learned men of our Nation, as John Digby Elq. and Captain Blackman, know the judgement belongeth to the first House ; as they have proved by experience. () for any in the second second

The parts of the Ship are thus divided, and attributed

to the houses. The first House signifies the Breast; the second House under the Breaft towards the Water; the third Houfe the Rudder or Stern; the fourth House, the Floor of the Ship or Bottom; the fifth House, the Top above Water; the fixth House, the Belly of the Ship ; the fevench, that part above the Breast in the Water; the eighth, where Mariners abide, the Cook-room and Powder-room; the ninth, the Mariners, the hold where the Merchants goods are flowed ; the tenth, the Ends of the Ship ; the eleventh, the Governour or Captain; the twelfth, the Oars. And have been about shaft

After observation made of this division, you are to confider what Figures are fortunate, and what unfortunate at the time of your Question propounded; for the perfons or parts of the Ship thereby fignified, are either well or in danger, according to their fortunacy or unhappines. 12 41 party is lick; if into the eighth,

The Figure in the first House, and Populus, if she be in the Figure, are generally fignificators of the Ship and the burden she bears : If the first Figure or Populus or Via

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#### Book III. The Temple of Wisdome.

Via pass into other Houses, that fignifieth the persons that fail in her ; otherwife the first and ninth fignifie the Ship and Mariners: And if in a queftion propounded you finde all these fortunate, you may judge the Ship fails well, it is well victualled. If Caput Draconis be fortunate, the men are in a good condition, and they will make a prosperous voyage.

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But if on the contrary, you finde them all afflicted, you may judge the Ship is caft away, and all that is in her loft. If Rubeus be in the first House, and Cauda Draconis in the eighth with Puella; and the Figures of the twelfth, fixth or fourth move to evil Aspect of Canda Draconis or Rubeus, who is proper Lord of the eighth : All these are dangerous presages, that the Ship is cast away or loft.

If any shall enquire of the success a Ship shall have in her voyage upon her fetting forth, you must then behold the Angles of the Figure; and if you finde all them or the major part fortunate, and the unfortunate Figures cadent, or in an abject condition ; you may judge the Ship and her Lading to have a fair Winde unto the intended Haven.

But if the infortunes be in Angles or fuccedent Houfes, fhe will meet with Men of War, Pyrats, or fuffer shipwrack, or some prejudice in her voyage; and the misfortune will fall upon that part of the ship or perfon or thing in the fame figuified by the Figure and House which ill Rulers and ill Idea's govern. If the ill fortunes threatning danger shall be Zazel, the Vessel will be split or funk, and the men in danger of drowning. Butif the infortune Barzabel, and he in his Figure and Idea in the eighth House, frowning with ill Aspect upon the fignificator, he portends the fame mischief that Zazel did.

But if fortunate Figures smile upon either of the aforefaid

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forefaid places, and the Angles with good company, efpecially the East removes into a good House; and if *Populus* and *Via* be free from misfortune, it denotes, als though the Ship should be cast away, yet by assistance of the long-Boat and Skiff, and other fortunate helpes, the major part of the men and goods will be preferved.

But if Barzabel do afflict the Figures in Angles and the dispositor of Populus, the Saylors or Mariners will lower their Top-sails, Main-sail, and Fore-sail, Half-Mast high, often tacking about thip, and standing off to Sea for sear of their enemies. Et si boc Malum babuerit alind damnum in figura accident inter cos interfectiones, percussiones, vulnera, furta, & prædationes in substantia, & rebus quas ferunt, &c.

But if to adde to this evil, there happen any other evil in the Figures, there will be quarrelling, controverfies, wounds and thefts among the fhips company; they fhall cozen and cheat one another; and this will chiefly happen to be located in those Figures, which dispose of the parts in the upper division of the fhip.

But if Zazel do afflict after the same manner, as before we said of Barzabel, there will be many these committed in the ship, and most of the forementioned mischiefs, but no blood shed.

And if the infortunate Figures fignifie the bottom or lower part of the fhip, viz. the Hold, it prefages flaving against fomething, drowning, or a leak. If the Idea unfortunate be in the Mid-heaven, and Barzabel afflict, the fhip will be burnt either by fire with-

If the Idea unfortunate be in the Mid-heaven, and Barzabel afflict, the fhip will be burnt either by fire within, or by thunder and lightning without her, or by Hel-Iens Star, or by fome unhappy Meteor falling out of the Air. Of this you may read in my Book, called, The Holy Gnide. If Barzabels Figures and Idea's fhall be

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#### Book III. The Temple of Wisdome.

be in those places are governed by Idea's we call humane from their nature, the burning of the ship shall be occasioned by a fight; who shall by grapping with her, tear and despoile her: and the danger shall begin in that part of the ship signified by the Idea which governs the house the infortunate was placed in the Figure. But if Zazel shall by his Idea's in Figures be the Afsicor in stead of Barzabel and his Idea's and Figures, and he posited in the South Angle, the Vessel shall suffer by violence cross winds.

Etiam si domus Ascendentis in boc fuerit fortunatus, erit reditus cum salutem ac bono successu: at si infortunatus, cum Malo & Damno. If the Lord of the Ascendent in your Figure shall move his Figure of his Idea into another fortunate place, the ship shall come home safe: but if infortunate, she will suffer loss and damage.

If the Ruler of the second shall remove his Idea and Figure from his own second; and the Ruler of the Figure of the Part of Fortune, shall remove the Figure cadent from them, or in  $\Box$  or  $\mathscr{S}$  to them; it then prefages want of victuals and things necessary. And if they shall be found in Aquatical places, there will be a paucity of fresh water. If in those Houses are attributed to Earthy or Airy Idea's, they will be put to it for want of victuals and fire, by reason of which they will be much discouraged.

And these I hope will be sufficient directions for your better conduct through all manner of Questions of this Nature, belonging to the first House and to a ship.

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## The Temple of Wisdome.

# CHAP. IX.

# Questions belonging to the second House Avaged.

The fecond House, is the House of substance; and these questions following are attributed to it,

1. Shall the Querent be rich or no?

- 2. By what means shall he attain riches?
- 3. The time when.
- 4. Shall he obtain the goods or Money lent?
- 5. If he shall obtain the wages or stipend due?

And these being explained, will lead the Artist the ready way to judge any Question of this Nature.

ry of treib water. If in thate House are arributed to Early or Airy Idea & they will be put to it for want

tire, by reation of which they will be

And thefe i hope will be fufficient directions for your flads if conduct through all manner of Quellions of this barner, belonging to the first Houle and to a

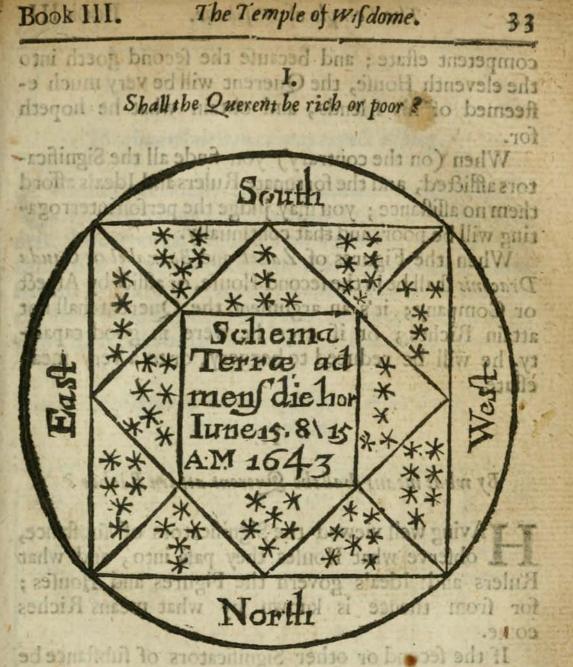
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IN refolving this question, you must observe the Figure that is in the second House, and his Idea and Ruler and ⊕, and their projections of Aspects.

When you finde all the Significators free, and affifted by the company of good Figures, you may conclude the Querent will attain unto a very convenient degree of fortune, and shall escape poverty. Albus being a good Figure in the first House, and his companion Fortuna Major a good Figure in the second, promise a good D d d

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Book III.

competent estate; and because the second goeth into the eleventh House, the Querent will be very much esteemed of his friends, and obtain what he hopeth for.

When (on the contrary) you finde all the Significators afflicted, and the fortunate Rulers and Idea's afford them no affiftance; you may judge the perfori interrogating will be poor, and that continually.

When the Figures of Zazel and Barzabel or Cauda Draconis shall be in the second House, or afflict by Aspect or Company; it's an argument the Querent shall not attain Riches; or if ever he were in good capacity, he will be reduced to beggery, or to a very mean estate.

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# By what means shall the Querent attain Riches 3

Having well viewed the Significators of fubftance, observe what Houses they pass into, and what Rulers and Idea's govern the Figures and Houses; for from thence is known by what means Riches come.

If the fecond or other Significators of fubftance be fortunately in benevolent Afpect of good Figures, or if the first go into the second, the Querent shall attain to great Riches without much labour, in a manner unexpectedly.

 $\oplus$  in the fecond, fignifies a proferous and happy eflate, and fhews much gain from his employment and bufinefs, and that he fhall have the love of friends, and gain by them,  $\mathscr{O}c$ . They fhall prevent (and keep off) much prejudice and danger from him, and fuffer nothing of evil to infeft or trouble him.

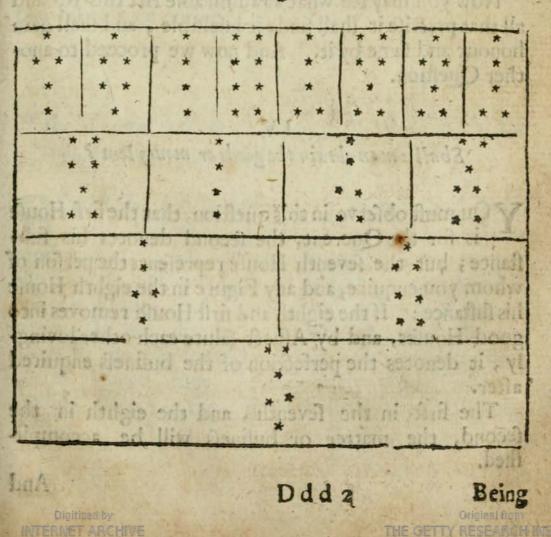
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#### III.

#### The time when a man may expect a thing.

Onfider ferioufly your Significators and your Figure of Numbers : fixed Idea's prolong the bufinefs, bi-corporeal Figures flew an indifferency, or the time to be neither months nor years : moveable Figures haften the matter. You may measure out your time by the Idea's and Figures into years, months, weeks or days, as we directed you before. Here follows an Example.

A Figure of the year 1663. For the Duke of Buckingham.



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**B** Eing at dinner the eleventh of February, at John Digby Efq. his houfe, with the Duke of Buckingham, my Lord of Oxford, and other Lords and Gentlemen; amongft other difcourfes the Duke propounded fome questions to me; and (being willing to do him fervice) I projected this Figure yese, and gave him my judgement the next time I did meet him; which was a little after, one night at Mr. Werg'shouse at the Sun-Tavern in Aldersgate-street; faying, Sir, I have examined the Powers above and below, and do finde (the last day of March, or first of April) One of your servants will endeavour to kill you, and you shall be in great danger: which thing truly happened to him indeed, as we all know.

Now you may see what an admirable Art this is, and all that practife it shall finde it infallible, and shall gain honour and fame by it. And now we proceed to another Question.

#### IV.

#### Shall a man obtain the goods or money lent ?

YOu must observe in this question, that the first House is for the Querent, the second denotes his substance; but the seventh House represents the person of whom you enquire, and any Figure in the eighth House his suftance: If the eighth and first House removes into good Houses, and by Aspect salute each other lovingly, it denotes the perfection of the business enquired after.

The first in the seventh, and the eighth in the second, the matter or business will be accomplisched,

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And if fortunate Figures be in the powerful places of the Scheam, the matter or bufiness promised by them will be accomplished.

Hec autem omnia supradičia intellege de rebus qua tračiantur, vel sint inter Minores & ettam inter Communes personas, sicut sunt babitatores civitatum, castrorum, villarum, & similium, qua non sunt inter personas quarum quarum una excedat aliam, Multum, &c. saith Des Cartes. All these things shall then have place, and prove true, when the matter in question abovesaid is amongst ordinary persons, or with such people with whom there is a community or dealing, as Londoners with Londoners, or Citizens with Citizens, Countrymen with Countrymen, one Tradesman with another. From this judgement exempt Kings, Princes, Noblemen, and such who pay debts slowly, and whom the Law takes little notice of.

# 3. Of the condition and effate of an ablent Bro-

If the Querent shall obtain his wages or stipend that is due from the King or great Lord.

**B** Ehold the first House and his Figure, and the second, and what Figure is there, and behold the tenth and his Figure, which is the proper fignificator of the King or Nobleman,  $\mathcal{O}c$ . And the eleventh House and his Figure shall fignifie the substance of him or them. If the first be in the tenth, and the second in the eleventh House, or removes into such places where they behold each other with a similing Aspect, the Querent shall obtain his define.

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If none of the things be in the Figure, the Querent will rarely obtain his money or wages enquired after.

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## CHAP. X.

#### Judgements pertayning to the third Honfe Gen anovernie, w

THis House judgeth of Brethren, Sisters, Kindred and Neighbours, &c. and of Inland-journeys, and Rumors; and these questions are proper to this House, viz. Shall the Querent and his Brethren, Oc. and neighbours agree or accord?

- 2. Shall the Querents Inland-journeys be prosperous ?
- 3. Of the condition and effate of an absent Brother.
- 4. If Reports and Rumours nois'd about, be true or falfe.
- 5. Of the advice of a friend, orc. if good or bad: Denoid the first Houle and his Figure, and the fe-

D cond, and what Figure is there, and behold the

centh and his bigure, which is the proper ligain estores the King or Nobleman, Ger, And the cleventh Hould and his Figure thalk figning the fubligace of bin or

I. Shall chey behold each other with a

tiling Alford, the Querent thall obtain his de-

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third Figure of the fame ill on me, criphtity and when it's an argument of a good deposition in the Origin

Shall the Querent and his Brethren, &c. and Neighbours accord 3

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YOu are to give the first House unto him that enquires for his fignificators : then the third House, and what Figure you finde in it, unto the person quesited: and then resolve the question thus:

If the first Figure be a good Figure, and go into the third House with good company.

When a fortunate Figure is in the first House, and the Ddd 4 [third 40

third Figure of the fame Element, triplicity and friends; it's an argument of a good difposition in the Querent, and speaks him willing to accord with his Brethren, Kindred and Neighbours; and they will assuredly agree and live lovingly together.

When the Figures of Zazal, Barzabel and their Idea's, or Cauda Draconis shall be in such a question in the first House; it denotes the Querent to be an obstinate person, evil conditioned, averse to friendly agreement.

But if either of them be projected into the third, the Brethren, Neighbours and Kindred are of a poylonous and malitious disposition.

# \* T I.

# Of the condition and estate of an absent Brother.

**F**Or refolution of this queftion, you must confider the Figure in the third House, his Idea, Ruler, and the natures of them; for they in that place fignifie Brethren: and if it move into any other House, that House tells you the estate and condition of the Quesited.

If the third be a good Figure, and go into the fourth in no ill Afpect of the Malevolence; the Brother, &c. which is absent, hath an intention to enrich himself in the place where he is: for the fourth House in the second from the third, &c.

and ill Afpect, the Brother is dead, or will die fhortly.

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If the first Figure be a good Figure, and go into the

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third Houfe with good company.

wir, or other ill Figures

and persivale wich him, where he had belt to do in fach

#### ther he or shey intend faithfully or perfidioully, pro-Shall the Querents Inland-journeys be prosperous ? frame the two Witneffes and the Judgeif you VOU IT

TF the fecond and third House be good Figures, and the first be of the same Nature and in good aspect to the first, it denotes the Journey enquired after to be pleasant.

Ill Figures in the third House shews but an unlucky Journey to the Querent, and very ill fuccefs thereyou may judge the countel or advine ferious and good," and it will not be amili for you to

#### IV.

## If Reports or Rumours noised be true or false. intend knavifily, and are lyars and vain de-

IF the Lord of the third and first be good Idea's and Rulers, and they incorporated in good Figures in good company and Afpects, and all the Angles are fixed Figures, the Report or Rumour is truc.

Ill Figures in the first and third Houses afflicted by ill company and Afpect ; if the Figures be ftrong, yer the Rumour isfalfe. and and the balla

When the Angles of the tenth and fourth Houfes are fixed, although the Rumours and Reports be ill, yet they will prove true in enotion er. I. Shall the Querent murchafe the Houle or

. It it be good to remove, or a Of the advice of a Friend, &c. whether good or evil. here creaffire in the place

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and

and? Over 2. Shall the Querent do well to take it? Of

MAny Neighbours or Friends, &c. feeing a perfon in a streight or in a troubled condition, will advise

## Book III.

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and perfwade with him, what he had beft to do in fuch or fuch a Cafe, &c. Now if you would know, whether he or they intend faithfully or perfidioufly, project your Figure as you were taught in the first Book; you may frame the two Witneffes and the Judge if you will, but it needs not.

Behold the tenth House, (that being the House fignifying advice) and see if any fortunate Rulers, Idea and Figure accidentally be posited there : That place being naturally the House of Zazal, and his Idea Hanael, but possessed by another good Figure, that is, the friend of Hanael and Carcer, you may judge the counsel or advice serious and good, and it will not be amiss for you to follow.

But if *Rubeus* or *Cauda Draconis*, or other ill Figures (hall be found in the tenth Houfe; the friends that pretend counfel intend knavifhly, and are lyars and vain deceitful fellowes.

## are fixed liguess IX . 9 AHOU or il boun are

Tr good company and Alperts, and all the Angles

## Judgements of the fourth House.

This Houfe is called Antonues, the North-Angle of the Earth, and giveth judgement of Possessions, Inheritances, Lands or Houses, and of things hid or millaid of the Father, &c. And these questions are proper unto it, &c. 1. Shall the Querent purchase the House or Land? &c. 2. Shall the Querent do well to take it? Of the quality of it. 3. If it be good to remove, or a abide where one is. 4. Of Treasure hid, if attainable, and who keeps it. 5. Is there treasure in the place supposed? 6. Shall the Querent enjoy the effate of his Father? 7. Of a thing millay'd, how or where to finde

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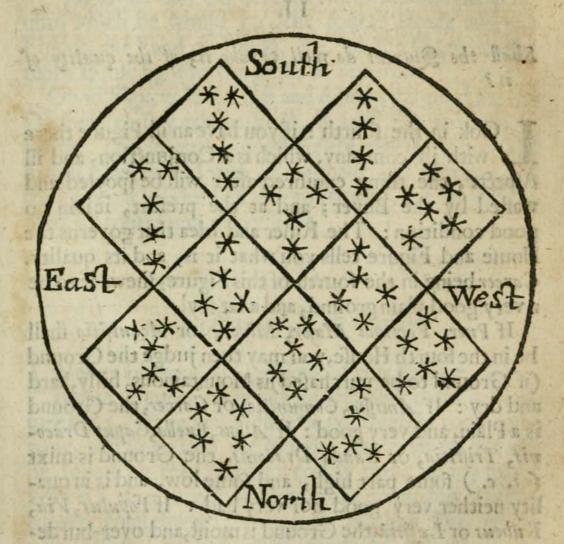
finde it. These Examples will lead the Artist to understand how to resolve any Question of the like Nature.

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begood, you little judge rig (argain will be made and

Shall the Querent purchase the House or Land?



IF the first Figure go into the fourth House, it declares the accomplishment of the thing, without impediment, let or hinderance.

The first House fignifieth the Querent or Purchaser; the seventh House the seller; give the sourth House and Populus

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#### BOOK III. I ne i emple of wijdome.

Populus or Via, if either of them be in the Scheam, to fignifie the thing to be bought or purchased, and the tenth House to fignifie the price thereof.

If the company, Afpect and removing of the Figures be good, you shall judge the bargain will be made and concluded between them.

Shallabe Queerons purchase et a Eduard on Lana

#### II.

# Shall the Querent do well to take it, of the quality of it?

L Ook in the fourth : if you have an ill Figure there with ill company, which is a Conjunction, and ill Afpects, the thing enquired after will be fpoyled and wafted by the Buyer; and at the prefent, it is in no good condition: The Ruler and Idea that governs the Houfe and Figure tells you what it is, and its quality. *Carcer* being in the fourth of this Figure, fhews it to be a very good plain ground, and a fat foyl.

If Puer, Fortuna Major, Minor, or Acquisitio shall be in the fourth House, you may then judge the Ground (if Ground to be purchased) is Mountainous, hilly, hard and dry : If Amissio, Conjuncito, or Carcer, the Ground is a Plain, and very good : If Albus, Puella, Caput Draconis, Tristitia, or Cauda Draconis, the Ground is mixt (i. e.) some part high, and some low, and is in quality neither very good nor very bad : If Populus, Via, Rubeus or Letitia, the Ground is moist, and over-burdened with much Water.

ric accomplithments of the thing, without impedi-

.III to firld Houle in wheth the Querent on Furchafer;

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## If good for one to remove or abide where he is.

The first House fignifies the Querent, admit it be Caput Draconis; the seventh House fignifies the place unto which he would go; the fourth House and the Figure, the Land or House, &c. of the Querent; the tenth House fignifies the profit of removal.

Good Figures in the first and fourth, it's good for the Querent to stay where he is, if an ill Figure in the feventh. The seventh a good Figure, and the fourth and first ill Figures, and with ill company and Aspects; tell the Querent it is his best way to remove, for he will get little by continuing where he is.

# chag to the place fuppoord : If Raten, Part, or Capar

## Of Treasure bid, if attainable.

I Always observe in Questions of this Nature, if fortunate Figures be in the fourth, that there is Treasure hid: If the first Figure be good and in good company, and so go into the fourth; the treasure hid will be found by the Querent: and if there be any spirit, keep it: if you arrest him under the command of a fortunate constellation, you may remove him where you please; as you may read in my Book of Genii, Angels, and Spirits bodied, and of mnbodied Souls.

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## Is there Treasure in the place supposed?

IN this question let the Ascendent signifie the Querent, when Acquisitio, Latitia, Puella, or Caput Draconis is in the fourth, any of them declares treasure to be in the place supposed.

If Fortuna Major, or Fortuna Minor fignifie the Treafure, it is Gold or Jewels, &c. If Populus or Via, it is Silver: If Carcer or Tristitia, it is Lead, or Coals, or a quarry of Stone, fuch as is in Warwick-shire, at a place called Tardebick in the Shawes, neer the Church; there is found the best in England: there is also much Treasure in that Quarry-pit. And thus you may judge according to the place supposed: If Rubeus, Puer, or Caput Draconis, there is Brass or Iron or such like: If Acquisitie or Letitia, Tin, such as is found in Cornwal and Devon-shire: There is a good Vein betwixt Sidmouth and Newton, Bowood and Bulverton Hill- end: If Puella, Womens Ornaments: If Albus or Conjuncito, Pictures, Medals, Books, &c.

VI.

## Shall the Querent enjoy the Estate of bis Father ?

MAny fevere Fathers, having been wanton and full of merry frolicks in youth, curb and bridle their fons too clofe, fearing the fon fhould verifie the Proverb of So like the Father, that he is the worfe again: But I like the old faying, An unhappy Boy makes a good Man. Many there are in my days, that have occasion to ask

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## Book III. The Temple of Wisdome.

ask this Question : the Artist may resolve them according to the Rules following.

If the fecond go into the first, and the first go into the fourth; the Querent will enjoy the Estate of his Father; if they stay in their places, and move no further.

If one Ruler govern the first and fourth Figure, and another Ruler being his Friend, govern the second and fifth Figures, and they be all of an Element; the Querent will fuddenly receive some of his Fathers Estate. An ill Figure in the fourth House declares the Father to be close-fifted, and that he cares not to part with any thing.

## Fis Nerth, Malazza and CIIV D. achuir: North and by

## Of a thing mislaid, bow or where to finde it ?

Having projected your Figure, and rightly confidered of your first House, &c. you may proceed to judgement after this manner, viz. If the second Figure be in an Angle, the thing missing is within the House of the Querent: but if the second Figure be in the first, the thing missing is in that part of the House, which the Querent himself most frequents.

If the fecond go into the eleventh Houfe, it declares the thing hid or miflaid to be in the Hall, Parlour, Banquetting-Houfe or Dining-Rome, if a Gentleman ask the queftion.

If the Tradefman ask it, it is in the Shop or Copnting-House.

If the fecond go into the tenth, the thing is in that part of the House, where the Querents Wife or Maid-Servants use most to be; if in the fixth, where his servants have most to do, &c. To

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To judge of the nature or quality of the place, you mult obferve the nature and quality of the Figure and Idea, which if they be Aiery, the thing wanting is in the upper part of the Houfe: If fiery, it is neer a Chimny, or where Iron or Flint-ftones lie: If Earthy, it is neer fome Pavement or Floor, or fome low place: If Watry, it is neer fome Sink or VVafh-Houfe, or in fome moorifh moift place, & C. You muit also obferve the Quarters the Idea's and Figures govern, for that directs you to the right Angle or part of the Houfe where the thing is hid or millaid: The Figures are thus to be obferved in their government.

Puer Eaft, Fortuna Major and Fortuna Minor Eaft and by North; Acquisitio, East and by South; Populus and Via North, Rubeus and Cauda Draconis North and by East; Latitia and Caput Draconis, North and by West; Puella and Caput Draconis West; Tristitia, West and by North; Albus West and by South; Carcer and Cauda Draconis South; Amissio, South and by East; Conjunctio, South and by West. For better instruction, turn back to the fourteenth Chapter of the first Book: for these things are experienced : and Eugenius Theodidatius will not prostitute this facred Art to every Mechanical defire.

## CHAP. XII. i blood CHAP. XII. i og brood sid it

# Of Judgement helonging to the fifth House.

T His House called 'Aya9's to're of the Greek Artifts, because it giveth Judgement of Children, Messengers, Plays and Delights, and hath these questions to be refolved from it. I. Whether a woman shall have children? 2. In what time may she conceive? 3. If a wo-

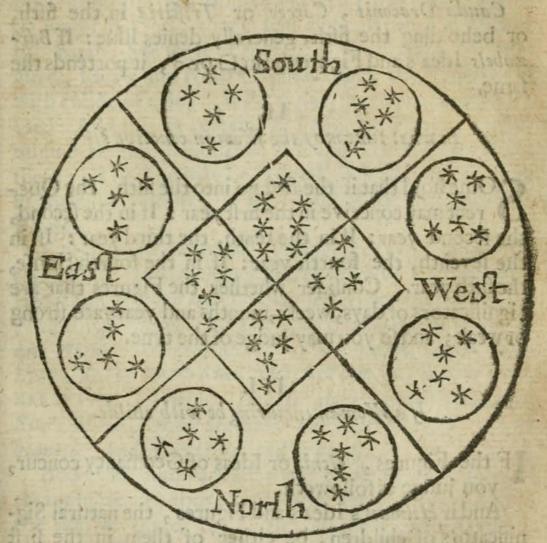
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Woman enquiring be with child. 4. If the be impregnated of a Boy or Girl? 5. Shall the have Twins? 6. When will the birth be? 7. Of a Meffenger tent of a meffage. 8. Shall the Querent gain or loofe by play?

Whether a Woman shall have Children ?



Now he that knows how to refolve these questions, cannot be to seek to resolve any that belongs unto this House. Behold now the first House, which in this Figure is Acquisitio: If it had been in the fifth, or in the fourth or fixth House, the Querent should have Ece Children

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Children; and if none of these happen, behold what Figure smiles upon the first, fifth and seventh Houses; and if that be a good Figure, it's an argument that the Querent may have Children. Another testimony of Children is if the second goeth into the fifth House; that being a good Figure: and the first and seventh promise hopeful Children.

Cauda Draconis, Carcer or Tristitia in the fifth, or beholding the fifth, generally denies Islue: If Barzabels Idea's and Figures be in □ or 8, it portends the fame.

#### 11.

## In what time may the Woman conceive ?

S Ome hold that if the first go into the fifth, the Querent may conceive in the first year : If in the fecond, the fecond year : If in the tenth, the third year : If in the feventh, the fourth year : If in the fourth House, the fifth year. Confider whether the Figures that are Significators of days, weeks, months and years are strong or weak; and so you may judge of the time.

#### III.

## If a Woman enquiring be with childe.

IF the Figures, Genii or Ideas of Geomancy concur, you judge as followeth.

And if Hismael's Idea's and Figures, the natural Significators of children, be either of them in the first House, or fifth, seventh or eleventh Houses, no ways afflicted by ill Aspects, it denotes the Querent to be with childe. Ill Figures in the fifth House, as Zazal and Barzabels Figures, or Cauda Draconie; the woman enquiring is not with childe.

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#### 1 V.

### Is the Woman impregnated of Boyor Girl?

TO refolve this queftion, you muft observe the first House, the Ruler that gives vertue to that Idea and Figure, and the fifth House; and that Ruler, Intelligence or Angel of God, that is sent amongst other to govern the Earth: See what is there: If the first and fifth Figures, Idea's and Rulers be Masculine, the Querent is with childe of a Boy: If Feminine, she then goeth with a Girl: And this is certain, if Feminine Figures in Feminine Houses, behold the first and fifth with good Aspect: The like may be judged, if Masculine Figures in Masculine Houses, if they behold the first and fifth Houses.

Amongst the powerful Messengers of God, seven rule the Stars, the twelve Signes, and the twelve Houses in the Heavens; and seven are commanded to govern the Earth, & all things therein contained, according to the saying of one Abeness: OYPANO ANQ, OY 'ANO KATQ, ASTPA ANQ, ASTPA KATQ, MANO ANQ, OY 'ANO KATQ, ASTPA ANQ, ASTPA KATQ, MANO ANQ, MANTOTTO KATQ, AATTA AABE, KAI ETTYXE. That is: Heaven above, Heaven beneath; Stars above, Stars beneath; all that is above, is also beaneth: understand this, and be bappy.

And God commanded them to fet his Idea upon all things in Heaven above, and in the Earth beneath, and in the Warter under the Earth; and they obeyed, and it was even fo. And God commanded these Messengers, Intelligences or Rulers, Idea's to every Species, and to every thing, both in Heaven and in Earth; and every Species hath it's Idea, Natural and Divine. Now the Natural Idea's and Figures receive the influences of the Divine, and of the Messengers: And these Messengers have twelve particular Idea's which they delight in, and

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these twelve are set over the twelve parts of the Earth which they govern: and of these some are called Masculine, and other Feminine; the Masculine are Zazel, Hismael, Barzabel and Sorath; the Feminine are Kedemel and Hasmodai: Taphthartharath is convertible in nature; and is either Masculine or Feminine according to the Figures company and aspect that are with him, and behold him.

We told you before in the first Book what Idea's were Masculine, and which were Feminine. Now we will tell you the Natural disposition of the Figures: Puer, Albus, Fortuna Major and Minor, Caput Draconis, Amissio, Acquisitio and Tristitia are Masculine: Puella, Populus, Via, Conjunctio, Rubews, Cauda Draconis, Carcer, Letitia, are Feminine: These being heeded, the sex is eafily discovered.

# Shall she have Twins, or more then one?

Confider what Figure is in the first House, and what is in the fifth House, &c. For if the Idea's be in Bi-corporeal or double-bodied Figures, the Querent may have two Children.

Fruitful Figures in the first and fifth, in good Aspect of good Figures and fruitful, it is then possible the Querent may have three Children.

The time when the Birth will be, the Figures fignifie in their number and nature, moveable, common or fixed.

#### VI.

## Of a Meffenger Sent of an Errand, &c.

IF any one enquire of you concerning a Messenger, Ge. Give the first House and his Figure to him that fent the Messenger; the seventh House and that Figure

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in it, to fignifie him to whom the Meffenger is fent; and the fifth Figure, the Meffenger and his management or ordering of his bufinefs.

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When the fifth Figure any ways beholds a good Figure in the first or seventh Houses, you may then judge the Messenger hath effected his business, and is returning again.

If he move into the quefited fecond, which is the eighth, and then be in the fecond, die quod defert fubstantium, five fit fignificator Fortuna, five infortunium: he then brings money with him, let the Figure be good or evil: If the fifth Figure shall go to the  $\Box$  or  $\mathscr{S}$  of either of the Infortunes, after he is separated from the Lord of the seventh; the Messenger will receive some prejudice or impediment in his returning home again.

If there be found an infortune in the ninth House; dic quod iter est minus tutum propter Latrones, you may then judge that the Messenger will not travel safe, but will be in danger of prejudice by Theeves. At si contrarium bujus invenias, contrarium judica: but if on the contrary you finde a fortune in the ninth, judge the contrary.

## diffemper ? 5. Shall the.IdVarty recover,

## Shall the Querent gain or loofe by play ?

THe first Figure, Idea and Ruler shall signifie the Querent: the fifth, the Play or Game: the se-

venth House, the Person you are to Play or Game: the seall.

If the first go into the fifth House, and the seventh go into the second House, the Querent will gain by play.

If the Part of Fortune be in the second, and the Figures of Hismael or Taphthartharath in the fifth, and caft

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good Afpect to the first, second and Part of Fortune, it shews gain by play.

If the fecond be afflicted by either the company or afpect of ill Figures, or the  $\Box$  or  $\mathscr{S}$  of Kedemel, or the Figure of the fifth; the Querent will then loofe by play: If Cauda Draconis be in the fecond Houfe, and although a Figure of Taphthartbarath be in the feventh, and remove into  $\bigstar$  or  $\bigtriangleup$  to the first House, yet the Querent will be cheated and abused in his play: And this is sufficient to instruct how to judge any question belonging to this House.

#### CHAP. XIII.

#### Judgements belonging to the fixth House.

The fixth House giveth judgement of fickness, Servants and small Cattle; and by these Examples you may judge of any other question. I. What part of the Body is afflicted? 2. Is the disease in body, or minde, or both? 3. Shall the distemper be Chronique or Acute? 4. What is the cause of the distemper? 5. Shall the fick party recover, or die of the disease? 6. Of servants, shall they prove just or knavish? 7. Of small Cattle, shall the Querent thrive by them or not? &.

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I. What part of the body is afflicited? South				
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East	****	***	***	West
st	****	**	***	
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North				

These Rules are experienced by Doctor Anthony himselfe : And I believe he hath gathered his Herbs out of this Pratum or Medow of the Idea's, a place we well know; it is a Garden, and the Mountain of the seven Mettals. Here Doctor Anthony found how to make his Aurum potabile, that hath fince his death cured so many thousands of all forts of people. And something Moses hath spoken to this purpose; and thus it is written: And Moses took the Calf, which they had Ece 4 made

## The Temple of Wisdome.

#### Book III.

made, burnt it in the Fire, and grinded it to Powder, and strowed it upon the Water, and made the Children of Ifrael drink of it. Certainly here was a strange kind of Spice, and an Art as strange as the Spice it self: This Calf was pure Gold, the Ifraelites having contributed their Ear-rings to the Fabrick.

Let any man in England now living, tell me by what means to folid and heavy a body as Gold may be brought to fuch a light powder, that it may be fprinkled on the face of the Water, and afterwards drunk up. If any man think he can bring fuch a thing to pass by fire, let him try, and cure one man when he hath done, of an Ague with it : Verily these Mysteries, with some other, which we will not for all the world put to paper, have made us almost displease our dearest friends, to whom notwithstanding we owe a better satisfaction. Had it been our fortune barely to know but these things, as most men do; we had perhaps been less careful; but we have been instructed in the nature of Angels and, Spirits, (as they fay) which are visible, and will speak with us, and which are invisible; and how to body them into Figures, and other fecret circumftances, which few upon Earth understand. We speak not for any oftentation, but speak a truth which our conscience knows very well. We had not spoken this in our defence, but that we were affaulted and told to our face, we were bound to difcover all that we knew. Therefore we leave this difcovery to God: Let it be your fludy now to underfland this Book and my Regio lucis, and to enter in-to the treasure thereof; for then you may know Spirits, and understand the nature of invisible things.

Now having projected your Figure, you must observe the first and fixth Houses, for they are natural Significators of the desease; and then the first House afflicted

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by an ill Figure, the diffemper lies in the head, and alfo in that member or part of the body represented by the Figure and Idea.

If Populus be in your Figure, or Via, and afflicted by the infortunes, fay the party is grieved in that part of the body the Figure afflicting governs, from the Houfe of his own Idea : the fame understand of the fixth. Zoroafter.

#### II.

## Is the difease in the body, or minde, or both ?

THe first House, his Ruler, Idea and Figure, Fortuna Major and Populus, hath fignification of the spirit or minde.

Now if you finde the first House afflicted, Fortuna Major afflicted, and the fifth House, and an ill Figure in the fourth; you may conclude the distemper hath feized the whole body and minde also, of the fick party. See Piso.

If Zazel afflict the first House, and Fortuna Major or Minor at the same time in  $\Box$  or  $\mathscr{S}$  of him, the fick party is troubled in minde chiefly about the things of the world, and about loss and cross in estate. See Piso.

Hismael being Ruler of good Figures, may be in evil Houses or parts of the Earth; and then he afflicts the Significators (for you must know, Hismael as he may be disposed, may be an infortune and do mischief, even as Zazel and Barzabel) the Querent is troubled in minde, about Religious Tenents. If Kedemel, it is about Lovetoys: If Barzabel or Taphthartharath, it is twenty to one but the fick party is Frenetique: by this Example you may understand where the difease is.

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#### III.

## Shall the difease be Chronique or Acute ?

IN the Resolution of this, you are to confider the complexion of the person, his age, and the time of the year; for the knowledge of these conduce much to the discovery of the certainty of the matter propounded : Diseases in Autumn and Winter, are usually reputed Chronical or Long, but more Long in Winter then in Autumn : In Spring and Summer, Acute or Short, but more Acute in Spring then in Summer. So infirmities afflicting young perfons, or those in the first half of their age; likewife Melancholy and Phlegmatique perfons are subject to Chronical diseases; but Sanguine and Cholerick perfons to Acute. But becaufe Sir Christopher Heydon in his Book of Aftrology, hath given you the Reasons of these things, we refer you to them for instruction. For the Nature of the disease in this Art is taken from the Ruler and Idea that posses the Figure in the first House and fixth House : And the length or shortness of the disease, is known by the Figures moveable, common or fixed.

An ill Figure fixed in the fixth, prefageth a lafting ficknefs; a moveable Figure in the fixth, gone after into the tenth Houfe; and if the Figure be good, as Fortuna Major, Aurum Potabile will cure the party of his difeafe: Phreates:

If a Figure in the first House or the fixth remove in \* or  $\triangle$  to a good Figure, in the tenth, it denotes the disease to be speedily cured by good Medicine, and shews it to be of no long continuance.

But if the first or fixth Figure, or either of them, remove and be in □, & or company of ill Figures, the difease will be both long and tedious : and if this happen The Temple of Wisdome.

in fixed Figures, the disease will be the longer. Philostratus.

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#### IV.

## What is the cause of the distemper ?

The cause of the distemper is known from the position of the fignificators of fickness aforesaid, in either of the four Triplicities; for therein they shew the predominant humour that is peccant. Jarchas.

If in your Figure, they or the most of them are moved into Houses governed by fiery Idea's, they declare the distemper to have its Original from Choler; whence Fevours and all such diseases proceed. Cornelius Agrippa's Telismes.

But if the Significators be altered into Airy places, blood is then predominant in the body, and the difeafe is thence caufed; as Gouts, Leprofies, &c. If in Earthly, they declare the caufe of the difeafe to have its original from Melancholy; and those difeafes are usually long and tedious, as Confumptions, Agues, &c. Zephar Kimcim.

If the Significators be governed by Watery Idea's and Figures in Watery Houses, it denotes the infirmity to proceed from cold and moist causes, as Flegm; and the diseases principally are Coughs, Ptisique, and all noxious diseases of the stomack. Agrippa's Telismes.

When the projections of the Significators cannot throughly inform you of the Nature of the diftemper: Confider the nature of the Rulers as well as the Idea's, Figures and Houfes; for they much affift in the difcovery of the caufe of a difeafe. *Pbroates*,

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#### V.

## Shall the fick party recover, or die of the infirmity?

IN your Figure, if the first go from good, the party will grow every day worse then other; and if Aspected by the □ or & of ill Figures in the fourth and eighth Houses, the party dies: But when your Figure is ill, and removes to good places in good company and aspect, there is great hopes the infirm party will recover.

The fignificators of fickness no ways afflicted, but free from the ill Aspects of the Malevolents, declare great hopes of the recovery of the fick. Any Figure in the first, and Fortuna Major in the fixth, seventh and twelfth, the party dies. Gerrard.

If a Figure projected into the eighth remove into an Angle, and the first remove cadent or afflicted by infortunes, it prefages Mortality.

If a Figure in the first House remove into the eighth, it declares the irrecovery of the fick.

If the eighth shall be in the tenth, and the first in the fourth, fixth or seventh Houses, afflicted by ill company and aspect; the party shall furely die.

## VI.

## Of Servants, shall they prove just or knavish?

The tenth Houfe is generally the Houfe of the Mafter or Lord, &c. But when this queffion is by a Mafter propounded unto you, give any Figure that is projected in the first Houfe to fignifie him, and the Figure in the fixth to fignifie the Servant: and if amity and love be betwixt those two Figures, their Idea's and Rulers, and the Rulers and Idea's that naturally govern the Houfes

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Houses; say the Servant shall prove just and honest. Judge the contrary, if you finde Figures of a contrary quality in those places, and accidentally are projected there.

#### VII.

## If the Querent Shall thrive by fmall Cattle ?

F a Figure in the first go into the seventh, and the fixth be in the second House, the Querent may buy Hoggs, Sheep, Goats, Coneys: If ill Figures be there, you must judge the contrary. And now let these Examples be sufficient to teach you how to give judgement upon a Figure made for any other question belonging to this House.

## CHAP. XIV.

## Of the Seventh House.

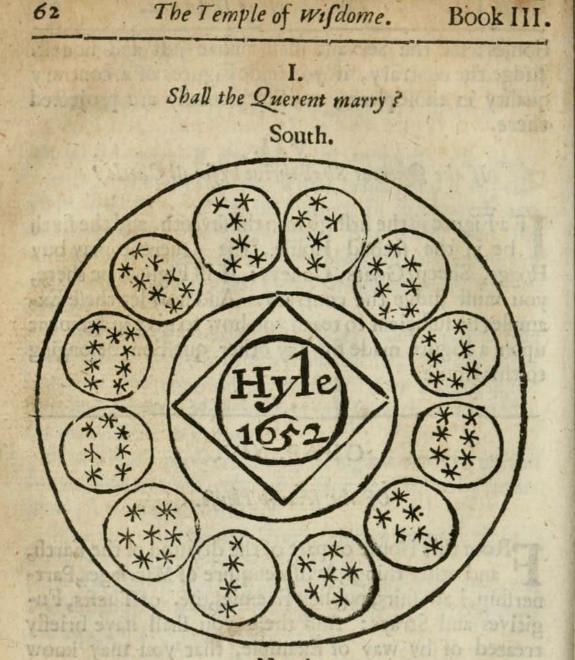
**F** Rom this House or part of the division of the Earth, and other things, Artists enquire of Marriages, Partnership, Law-suits, publick Enemies, &c. of Thests, Fugitives and Strays: And these you shall have briefly treated of by way of Example, that you may know how the better to judge of the rest. 1. Shall the Querent marry? 2. If marry, how long first? 3. Shall the Querent marry more then once? 4. What manner of Person shall the Querent marry? 5. Shall they accord after Marriage? 6. Shall the Marriage be effected or not? To resolve these questions or any other of what nature soever, you must project as you were taught in the first Book, and make your Figure as for Example, and judge as followeth.

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North.

Confider herein the first House, for that always fignifies the party enquiring, and the Ruler, Idea and Figure in it : Malchidael and Puer with the Ruler Barzabel naturally Rule this House; but accidentally Populus is here projected : her Idea and Ruler fignifie the party enquiring shall marry. Who is fignified by Populus, is of a low or little stature, the upper parts of more bigness then the lower; a round visage, fickly, pale, a whitely complexion, the hair a dark brown, a chefnur

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chefnut and variable, and fhe shall have many children.

The seventh House, and the Idea and Ruler that governs the Figure that is accidently projected into it. But Zuriel and Puella are naturally commanded to govern it.

Now here we finde Tristitia and his Idea and Ruler, which exactly defcribes the Querents husband. And the two fignificators being in △ Afpect to each other ; we Judge the Marriage will be effected, &. If the first or feventh be in \* to each other in their Motion, the Querent no question will marry.

If all the fignificators be ill Figures, and of ill governors in □ or & to each other, you may conclude the party enquiring is averse to Marriage, and in plain terms he or she will not marry.

#### II.

## If the Querent Marry, how long first ?

F Inding the fignificators applying by a friendly Afpect each to other, confider if in the Oriental or Meridional parts of the Earth, you may judge the Querent will be married fuddenly : if their motion be Occidental or Septentrional; it will be much prolonged, and a great while before accomplifhed.

If the Figures and their Idea's and Rulers be in moveable places, and be alfo moveable : They do very much accelerate or haften the matter. In this judgement moveable Figures that are governed by moveable Idea's give weeks and days; common give months or weeks; fixed Figures give years or months. Et fic de cateris.

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#### 111.

#### Shall the Querent marry more then once ?

IF the fignificators of Marriage be double-bodied, they declare the Querent (be it either man or woman) to marry more then once.

If the fignificators be in  $\bigstar$  or  $\bigtriangleup$  with good Figures, it portends marriage to the Querent more then once, chiefly from the fifth, feventh or eighth Houses.

But if you finde the fignificators of marriage in fixed places, and fixed, and in Afpect with not above one Figure; you may tell the Querent (let it be either he or fhe) that it prefages marriage no more then once.

#### IV.

## What manner of perfon shall the Querent marry? And how qualified?

S Ee what Figure is projected in the first House, and what Idea and Ruler governs it, and in what Aspect it is, and observe what House it is, and accordingly describe the person either man or woman; for it will be such a one the Querent shall marry.

If the first be in company or Aspect with Puella, say the person is pleasant, affable. If with Sorath, the person is noble, of a great spirit, and imperious. If with Barzabel, the person is many times rash and surious, and subject to choler and passion. If with Zazel, the person is inclinable to melancholy, yet prudent and gravely wife. If with Hismael, you may say the person is just, honest and religious. If with Taphthartharath, the person is subtle and cunning, &c. Mix your judgement

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mix your judgement with the quality of your fignificators, and their Nature is known the better.

Confider the dignities and debilities of the Rulers, Idea's and Figures aforefaid; the fhape, qualifications and temperature of the perfon whom the Querent shall marry, will be the better known and discovered,

#### places aV chie

## Shall they accord after Marriage ?

The first Figure, his Idea and Ruler in company \* or  $\triangle$  of the Figure that is in the feventh, or Kedemel, argues much pleasure and delight after Marriage, and shews they shall agree well, and not quarrel at all.

But if they shall be in  $\Box \operatorname{cr} \mathscr{C}$  each unto the other, it shews much quarrelling and contention to happen after marriage: And if they shall be in  $\Box$  or  $\mathscr{C}$  of the infortunes, chiefly in all places of the Figure, the fame.

The Figures of Zazel, Barzabel or Cauda Draconis in the Afcendent or first House, shews the Querent to be imperious 'after marriage, and by his or her obstinacy will occasion much discontent and trouble : But if they, or either of them be in the seventh House, the perfon whom the Querent marries will be the occafion of the trouble and discontent. Any of the Figures of benevolent Rulers possibling the seventh House, the perfon, and a friendly reception of the feventh and first, notes a good agreement after marriage.

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## Shall the Marriage be effected or broken off?

IF the first or Assendent have a good Figure in it, and by motion in ★ or △ of the first Figure, or in any of the Effential dignities of the Figure, the marriage intended shall be brought to perfection; chiefly if it shall be from good places of the Earth. We might have added divers questions more relating to marriage: but he that understands these, cannot be to seek in judging any other of this nature.

Now let us teach by these Examples to judge of Partnership, publick Enemies, Law-fuits, of War, &c. 1. Shall two Partners agree in their partnership? 2. Shall the Querent or his adversary overcome in a Lawshall the Querent or his adversary overcome in a Lawfuit? 3. Shall a person return safe from the Wars? 4. Shall the City, Town, Tower or strong Fort hold out that is besieged, or shall it be taken? 5. Shall the Querent have publick Enemies?

## I was befor

## Shall two Partners agree in their partnership ?

The first and seventh Houses being friends according to Nature; and if good Figures accidentally by motion be projected in the first and seventh; which agree as well with the Houses and their Rulers, Idea's and Figures, as accidentally by projection, declare that the Partners shall agree in their Partnerss and gain well by their undertaking the same.

If they shall be enemies by accident, they are friends naturally. And in this case, if the first be a better Figure then the seventh, and better dignified by motion, company and aspect; it signifieth the Querent to thrive

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best in the Partnership: But if the seventh be a good Figure, and better then the Ascendent or first, the quelited gains most.

Barzabel or Taphtbartbarath, Lord of the fecond, afflicting by aspect or company a Figure in the eighth, the Querent will cheat and cozen his Partner: but if eicher of them shall be Lord of the Figure of the eighth, and shall afflict the second; the Partner shall cheat and cozen the Querent.

He whose significators are strongest and best Figures, and by motion in the best places of the Earth, shall thrive best in the Partnership: But he whose significators are weak, and in evil places of the Figure, shall do worst in the Partnership.

#### II.

## S ball the Querent or bis adversary overcome in a Lawsuit?

IF the Ascendent or first House be of better Figures then the seventh, or in better company of aspect; there is great hopes the Querent will overcome in the suit of Law, and worst his adversary.

If a l'igure in the seventh be more powerful in dignities then the Ascendent or first Figure, the Advertary will overcome.

If the first and seventh Houses and their F gures shall be afflicted by the infortunes, neither party shall overcome; but they shall be both runned, if they proceed to tryal of the suit: but if they be both allisted by the fortunate Rulers and I dea's in their Figures and Houses, some friends will take up the business, and will end the matter or suit amongst them.

Both fignificators in their Effential dignities, as Berzabel in the first, and Kedemel in the seventh: These persons so fignified by the Figures are too high to hear

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of an agreement, if they have a Law-fuit: But if in their motion they apply to each other, the matter will be taken up amongst themselves: he whose fignificator doth apply shall seek peace, and prove himself the better Christian.

#### III.

#### Shall a person return safe from the Wars?

IF the first be a good Figure strong and potent, free from the ill company and aspects of the infortunes, it is an argument of great security to the Querent, and that he shall return safe from the Wars.

If the first Figure in motion fall cadent in the Earth, or be afflicted by ill Figures; advise the Querent to stay his March, and give his Commission up to his General.

Zazel and his Idea and Figure in the first House, prefageth much loss and damage to the Querent, if he go to the Wars, because there he hath his fall. If Barzabel be in company, or in  $\Box$  or  $\mathscr{S}$  and weak,  $\mathfrak{S}$ . the Querent shall be wounded.

#### Dugil'IV.

## Shall the Caftle or place befieged be taken or not?

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The Afcendent or first House, and the Ruler, Idea and Figure accidentally projected in it, are for the befiegers: The fourth House for the City, Town, Castle or Tower; and the Ruler, Idea and Figure that is in it, for the head-Officer: The fifth House, and the Governors of the Figure, &c. for the Ammunition, Souldiery, and the affistance they either have or may expect.

If the first bestrong, and in company of the fourth or tenth Book III. The Temple of Wisaome.

tenth in the fecond ; it is then an argument the walls fhall be fealed and the place taken.

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If the fourth remove into a place not beholding it, or be afflicted of the infortunes; it is an argument the Caftle will be taken, and the Governours thereof fubject to danger.

If ill Figures be in the fourth House, the place befieged will be taken by treachery and baseness, and that in a short time.

If a Figure in the fourth be in the fecond, first or tenth, the Governour no doubt hath received a good sum of money for the delivery of the place, and in short time will surrender it.

But if none of these Aspects happen, but on the contrary the fourth House and his Lord shall be fortunate, and free from all manner of impediments, and that the fourth be in no manner of amity with the first; the City, &c. then besieged shall not be taken by the Army begirting it.

#### V.

## Shall the Querent have publick Enemies ?

A Lthough there be but few perfons in the world but have publick Enemies; yet I prefume there may be fome (although they are rare to be found) that have none; confidering that he is curfed that all men fpeak well of. And we look upon a perfon evil fpoken of and envied, to have fome notable parts beyond other men : but to finde whether a perfon have enemies or not, these Rules following will fhew you.

If the first be not removed, or if it be in motion felten into  $\Box$  or  $\mathscr{E}$  of the seventh House, the Querent hath publick enemies, or there are such persons in

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ving in the world that would do him a mischief, if opportunity were offered.

Those Figures are enemies that are  $\Box$  or  $\mathscr{S}$  to the first, and the Rulers and Idea's fignifie the quality of them: the Houses they are in, help your judgement much in this point.

The Figure in the seventh House teaches you to know what manner of person he is or she is.

To know whether the Cuerent or his publick enemies shall overcome; observe those Rules of the Plaintiff and Defendant in Law-suits; Mutatis Mutandis we have experienced them.

Let us teach you by these Examples how to judge a question of this Nature, as we before taught all manner of questions, and resolved some for your direction.

1. Of Fugitives or Strays, shall they be found or not? 2. Which way are they gone? VVhat distance? 3. Things lost, if recoverable or not? 4. VVhat is the Thief? Of the age and sex of the Thief. 5. A ethere more Theeves then one? 6. Be they strangers or familiars? 7. In what time shall the thing stollen be recovered? VVe hope by these judged, you will be able to judge any other question.

Of Fugitives or Strayes, shall they be found or not ?

T Aphibartharath and Hasmoday are naturally the fignificators of Fugitives and Strays (and why?) for no other reason, but because these two are swift in mo-

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tion, and give activity and speed in all things. Now the seventh House, and the Ruler and Idea that governs the Figure that is accidentally projected, particularly are significators thereof, unless the thing strayed be a Beast, &c.

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If the first and seventh be in company or good aspects, it declares the Fugitive, &c. to be coming home again.

But if the aforefaid fignificators behold each other by  $\Box$  or  $\mathscr{S}$ , or fhall move into those places, where they have no aspect at all; it denotes the Fugitive to be unwilling to return again, and an unlikelyhood of the Querents having him again. If the seventh VV heel about the third or ninth Houses, you may judge the Fugitive is gone a journey, and will not finddenly be found again. If a Horse, Ox or Cow,  $\mathscr{G}c$ . be strayed, observe what is in the twelfth House; and observe the same Rule as before, onely with the change of the Figure of your House.

The feventh Figure by projecting falling into the twelfth House of the Figure or question, denotes the Fugitive to be under the bonds of Restraint, perhaps in prison: Barzabel projected so, argues the same.

If the fecond Figure shall be found in another House, the Beast, & c. or thing strayed is taken into custody, and driven and fold.

If the fixth or twelfth move into the ninth or tenth; it argues the Beaft strayed to be either in the pound, or under the command of some Officer.

The feventh, twelfth or fixth, fortunated by the good Figures of Hismael and Kedemel, and their Idea's Figures fortunate in the second, fifth or eleventh Houses, or Fortuna Major in  $\triangle$  unto them there, they are very likely to be found again.

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## What way are they gone ? What distance ?

IF Hasmoday or any other fignificator of the Fugitive or Stray, &c. in the tenth House, they are South ; in the seventh, VVest; in the sourth, North; in the Ascendent, East.

If the fignificators be in watry Houfes, and Idea's watry incorporated into their Figures; the Strays, &c. are Northward, and in fome moift morifh place: If the Idea's and Figures be Airy, they are VVeftward, and in Mountainous and high places: If Earthy, they are Southward, and in melancholy defert places of Woods, &c. If Fiery, they are Eaftward, and in open places, where ground hath been lately digged up, &c.

#### III.

#### Of things loft, if recoverable or not ?

**F**Ortunate Figures in  $\triangle$  or \* to the first Figure or second, or of the Part of Fortune, and posited in the first or second House, declare a recovery of the thing lost; either of the fortune Figures in the first and second, are very certain arguments of a recovery of the thing or things lost.

But if the feventh shall remove into the eighth, or if the first and second cannot agree, or if Sorath be in your Figure, and Hasmoday, not beholding each other, or  $\oplus$ ; or when they are under the Earth, there can lie no restitution of the goods lost.

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#### IV.

Who is the Thief? and of his age and fex.

THe Figure in the feventh hath naturally fignification of Theft and Thieves.

Now they usually observe the nature of the second, and what Figure afflicts him of a contrary Ruler and Idea, and that signifies the Thief.

If the Figure be masculine afflicting the substance, it denotes the Thief to be a man: If the Figure be Feminine, and move into a Feminine quarter, you may judge the Thief is a woman.

Zazel fignificator of the Thief, fhews the Thief to be old, except in the first, twelfth or eleventh Houses; Hismael, Barzabel and Sorath, about thirty, or somewhat more; Kedemel and Taphthartharath, youthful; Hasmoday according to her age in the Figure Oriental, young; Occidental, more aged. And thus much may instruct you how to finde the age and sex.

#### V. Cher

#### Are there more Thieves then one?

M Any Figures afflicting the fignificators of fubftance (it matters not whether they be peregrine or not) fhew many Thieves, or more then one.

If the fignificator of the Thief be in  $\star$  or  $\triangle$ , with double-bodied-Figures, there are more Thieves then one.

The Angles fixed, and the fignificator of the Thief fixed, in no afpect with any good Figure, fave with the fignificators of fubftance or  $\oplus$ ; these denote but one Thief.

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## VI.

#### Be they Strangers or Familiars ?

IF the Ascendent move into the third or fourth House, accuse your own houshold-servant; and this is proved by experience.

If the fignificator of the Thief be in the third or ninth Houfe, it shews the Thief to be a stranger: Sorath fignifies a Father or Master: Hasmoday the Mother or Mistrifs: Kedemel, the Wise or a Woman: Zazel, a Servant or a Stranger lying there by chance: Barzabel, a Son, Brother or Kinsman: Taphthartbarath, a Youth, a Familiar or friend: And thus must you judge.

#### VII.

#### In what time shall the thing stollen be recovered ?

S Eeing testimony of recovery in your Figure, you may discover the time thus.

If the fignificators be moveable, you finde a Table at the latter end of this Book, that will tell you which Figures fignifie years, which months, which weeks, and which days, &c.

#### CHAP. XV.

#### Judgements proper to the eighth House.

T His House is of death, and hence we enquire of the death of each Querent, and the manner thereof, &. It also fignifies the dowry of the wife, because it is the second from the seventh. By these questions, we shalf teach you how to judge others. I. Of the time of death

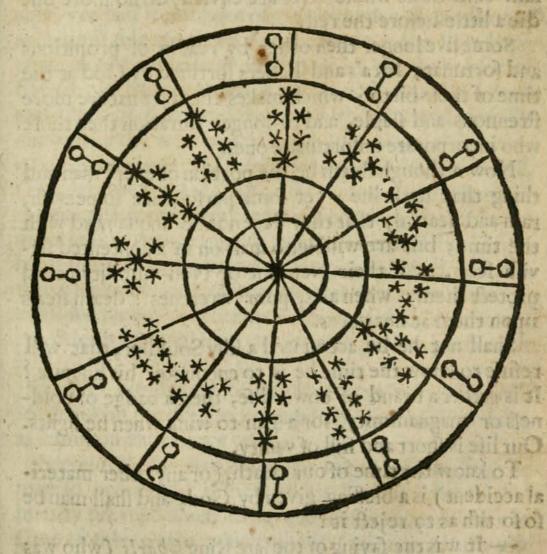
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## Book III. The Temple of Wifdome.

death of the Querent ? 2. What manner of death may he die? 3. Shall the Querent obtain the wives portion? 4. Shall the Querent or his wife die first? &c.

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And now we hope, after we have briefly given judgement of fome questions through all these twelve parts of the Earth, any capacity by varying these Rules, may also resolve any demand. And this we do really out of affection to our country. And here followeth a Scheam



of the Earth, and Rules given how to refolve any demand. And here we note unto  $\mathscr{S}$ , because this House takes notice of the death of flesh; for as the Wiseman Diduced by reacheth.

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teacheth, Tempus pariendi, & tempus moriendi: There is a sime to be born, and a time to die. Daily experience teacheth us, that what foever hath a birth, prefently paffeth away & hafteth towards death. And every thing that hath a beginning, doth neceffarily and unavoidably roul towards its end: And this agrees with the Doctrine of the holy Apoftle Saint Paul, Heb. 9.27. Illud statutum eft Hominibus ut semel morientur : It is appointed unto all men once to die : And they that live the longest, die at last. And those whose lives are envied, do no more but die a little before the rest.

Some live longer then other by reafon of propitious and fortunate Idea's and Rulers fortified by God at the time of their birth ; which makes them by nature more ftrenuous and stable, and of longer duration then those who incorporate unfortunate ones.

Now although death be the portion of every man and thing that hath life; yet fome perfons are fo peevifh, rafh and fearful, that they dare not be acquainted with the time; but are willing to pafs on in a contented flavifh fear, as if their-Nefcient or Non-vifibility could protect them; when alas, poor wretches ! death fteals upon them at unawares.

Shall not he be accounted a filly Souldier, that will refuse to know the time he is to encounter his Enemie ? It is rather a brand of cowardise, then a badge of boldness or magnanimity, for a man to wink when he fights. Our life is short and full of vanity.

To know the time of our death, (or any other material accident) is a bleffing given by God, and shall man be fo sottish as to reject it ?

-It was the faying of the late King Charls (who was a Prieft and Prophet, in his ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, in the last Chapter ) I know my life is the object of the Devils and wicked mens malice; but yet under Gods sole cu-

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### Book III. The Temple of Wisdome.

ftody and disposal, &c. He was envyed, and died a little before his enemies. And it was also long before, the prayer and request of that King, Priest and Prophet David, unto the King of Kings, to be acquainted with this very thing: Facut experiar, Jebova, finem meum, mensura dierum meorum quid sit, experiar quam dur abilis sum: (i. e.) Lord, faith he, let me know my end, and the number of my days, that I may be certified how long I have to live.

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Surely had not this enquiry been lawful and attainable, yea had it not been of great worth and excellency, and admirable use thereof to be made, the holy Prophets would never have spoken of it, nor prayed for it. But to pass by this Angelick use hereof, as, that a man may meet his God and Saviour with joy, and joyfully exclaim in the very ears of death, ns coudairare, to xirt por 5 ms coudding, to rinos; O Death, where is thy sting? O Hell, (the Hebrew word is Sheol, a Pit) where is thy victory?

We will come to inftance in fomething that may be more taking with mankind, and then we will give judgement upon fome Queffions belonging to this Houfe, viz. the earthly uses and advantages that may be made hereof: (for fuch is the corruption of mankind, that it will reject every thing that carries not prefent profit with it.)

First in purchasing of Lands or Houses for Life, the length of his life may be confiderably profitable to him, as common experience testifies.

Secondly, by knowing the length of his life, he may fo order and difpole of his Earthly effate, that he may prevent much strife and contention about the fime after his death, which usually (the more is the pitty) happens in such cases.

Lastly, his prudence in this kind will eternize his memory after death; which otherwise may be buried in oblivion

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oblivion (after a short time) in a coffin made of the curfes of his neerest Relations; and by such means the coverous Administrator or Administratrix will be prevented of couzening the Children, and the unconfcionable Executor the Orphan; Brother cannot intrench upon the liberty or effate of Brother. Every man will know his own, and Families may remain in quiet, peace and concord. Let us now return and refolve our queftions.

# I. Of the time of the death of the Querent ?

IN the refolve of this question, you are to confider the I first House, and what Figure is accidentally there; and let the Ruler and Idea that governs it fignifie the Querent : the eighth House and the Ruler, Idea and Figure that governsit, to fignifie the death of the Que-, rent.

If the first be free from the & of ill Figures, the Querent may live an indifferent long life. If the aforetaid fignificators, or either of them, thall thall be in company or good aspect of the Fortunes, and a fortunate Figure in the first; all these presage the Querent according to nature may live to a confiderable age.

Finding all the fignificators free, as in the forementioned Aphorisms, you may conclude the Querent will live fo many years, as the Figures, Idea's and Rulers fignifie.

But if you finde the aforefaid fignificators afflicted, either by the infortunes, or by the fourth fixth, eighth or twelfth Houses; you may then conclude the parties life to be of no very long continuance. And according to your foregoing Rules, measure Time, moveable Figures and Idea's, VVeeks, common Months, fixed years, Oc. And

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### Book III. The Temple of Wisdome.

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And so may you discover the length (according to natural causes) of the Querents life.

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### What manner of death may the Querent die ?

The Ruler and Idea that is incorporated into the Figure of the eighth, shall shew the manner of death the Querent shall be subject unto, together with the Figure beholding him or them.

If the aforefaid fignificators shall be Hismael or Kedemet, and they strong, they portend a gentle death unto the Querent.

Zazel being fignificator, prenotes death by fome violent Tertian, or fome Ague, Dropfie or Confumption: Barzabel, by Fevers or VVounds: Sprath, by Pleurifies, or by fome obstruction of the Vitals: Taphtkartharath, by the Ptifique, Frenzie, Madness Lethargie, &c. Hafmoday, by drowning, or by difeases proceeding from cold moistures.

#### III.

### Shall the Querent obtain his Wives Portion ?

**E** Very Querent is fignified by the Afcendent or firft Houfe, and the fecond Houfe doth fignifie his fubstance; the Quesited is fignified by the feventh Houfe; and the eighth House hath fignification of the Quesiteds substance in this question.

A good Figure in the eighth, in  $\star$  or  $\Delta$  to the first, and no ways afflicted by the  $\vartheta$  of any unfortunate Figure, declares the Querent shall have a good estate with his wife, and shall have it without trouble. Hismael or Kedemel, any of their Figures, or the Dragons head projected in the eighth House, and no ways afflithed,

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Red, argues the Querent shall have his wives portion without any manner of trouble.

The Part of Fortune is the number of all the points divided by twelve; and what remains, tells you in what House it falls; and if eight remains, you must place  $\oplus$  in the eighth House; and there if good Figures behold it by \* or  $\triangle$  Aspects, the Querent shall have the dowry of his Wife; and it is very confiderable also.

If the second and eighth Figures being in & move to any good Aspect, this argues the Querent to obtain his wives dowry without difficulty.

But if there be  $\Box$  or  $\partial$  between the fignificators, the Querent will not obtain the portion of his wife without difficulty.

If Zazel or Barzabels Figures be in the eighth Houfe in ill aspect of the first or second, there will be much discontent about the wives portion; the Dragons Tail portends the same.

A woman enquiring concerning the effate of a man the is to marry; these Rules will serve sufficiently: For the Ascendent is all one for the woman as it is for the man: If a woman enquire, and the seventh House must be for the man, and the eighth for his effate.

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IN this question behold the Ascendent or first House and the seventh, and see which of them goeth to or & of the eighth, or to the ill Aspects of the unfortunate Figures, and so judge.

If it be the first Figure that suffereth this affliction, say the man (if a man be Querent) shall die first. If the seventh Figure goeth first to these afflictions, the woman will die first.

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Which of the fignificators is strongest and most powerful in the Figure? the party fignified thereby shall live the longest. And thus much may serve to teach you how to judge any question belonging to this House.

### CHAP. XVI.

#### Questions belonging to the ninth House.

OF Voyages to Sea ; their prosperity or infelicity : of Science & c. And of perfons and things Religious, be the ninth House: And these four questions following explained and resolved, will give light sufficient to any thing in the ninth Chapter of the second Book.

I. Shall the voyage be profperous or not? 2. Will it be long or fhort? 3. May the Querent profit by the Science intended? 4. Shall a perfon obtain the benefit he defires or feeks and enquires after?

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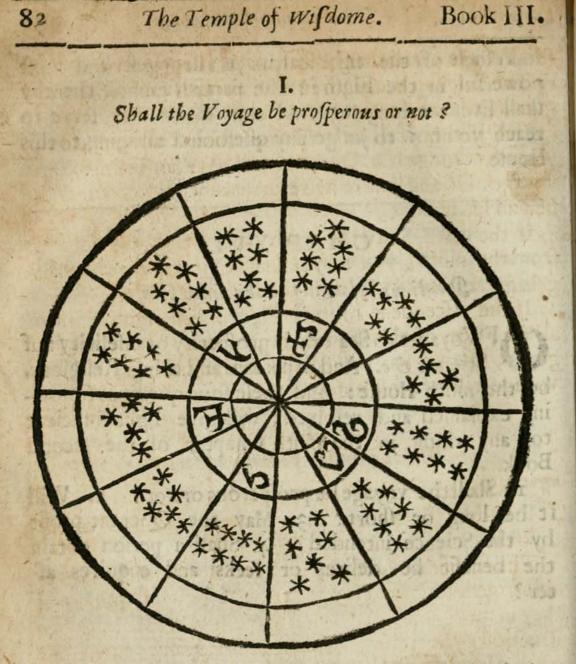
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When the ninth Figure shall be unfortunate, it denotes many hazards and dangers to attend the Voyage : If Zazal be afflicting, the perfon enquiring will be subject to sickness and loss of goods: And if Barzabel or the Dragons Tail afflict the ninth House, they declare danger by Thieves or Pyrats; sometimes it portends cozening and deceit in the Ship, one among another.

If the ninth House be fortunate and strong, much good and great success is promited to the Querent in the

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the Voyage ; and that he shall make a happy return.

The first and the ninth in  $\star$  or  $\triangle$  with each other, argues an admirable voyage.

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But if they shall be in  $\Box$  or  $\mathscr{E}$  void of all reception, you may judge the Querent will have an inauspicious voyage of it, and before he return thence again, will wish he had let it alone.

If the first go into the tenth, that being the second from the ninth; you may tell the Querent that he shall gain great store of wealth in the voyage.

If the Ascendent or first Figure shall remove into abject places of the Figure, or in  $\Box$  or  $\mathscr{C}$  to abject Figures; the person will fall sick in the journey, and the voyage will be most unfortunate.

#### 11.

### Will the voyage be long or short ?

THis Rule is experienced by Captain Blackman; for I made a Figure, and gave him a certain judgement up on it.

The fignificators of the voyage and Querent moveable, denotes the voyage to be fhort and quick : if they in motion fall occidental, there will be fome obftruction: when the Afcendent or first House regards the ninth with good Afpect, these are arguments of a good voyage, confidering the length, the Querent will make a fhort and prosperous voyage.

The first and ninth fixed Figures prenote a very long voyage unto the Querent; common Figures, Months; moveable Figures, Weeks, &c.

Orderly following, we have fet for you all the qualities and properties of the fixteen Figures, to the end that whofoever would learn this Art, that he be ignorant of nothing which concerneth the perfect knowledge hereof: fo that if you do understand these Tables,

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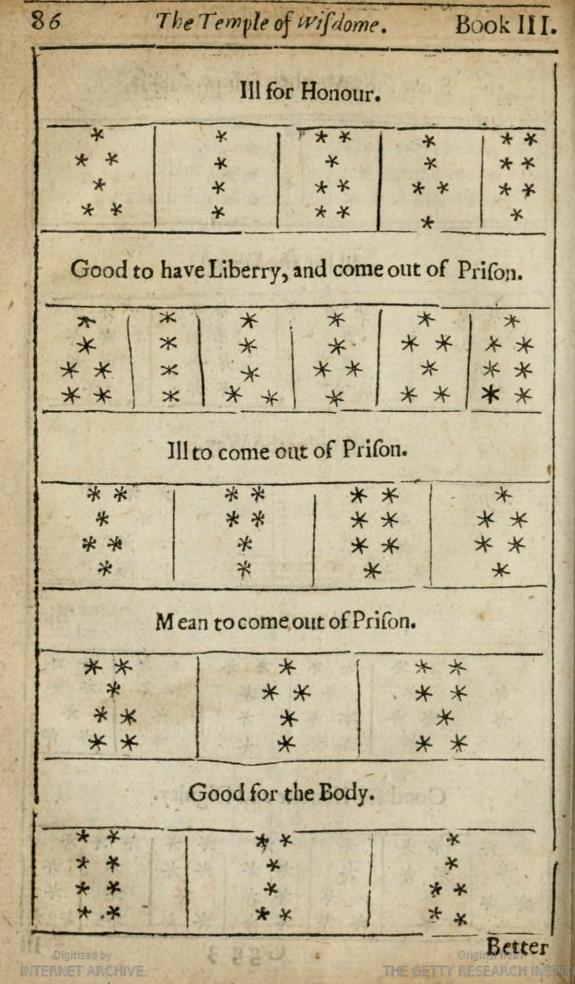
you may also understand the first and second and third Book of this Work. And note that all the Figures, which have more points on high then below, be entring in and good, except *Tristiia*; and those which have more points below then on high, be going out and evil, except *Latitia*; and those which have as many above as beneath, be mean, except *Carcer*. And these be their natural fignification.

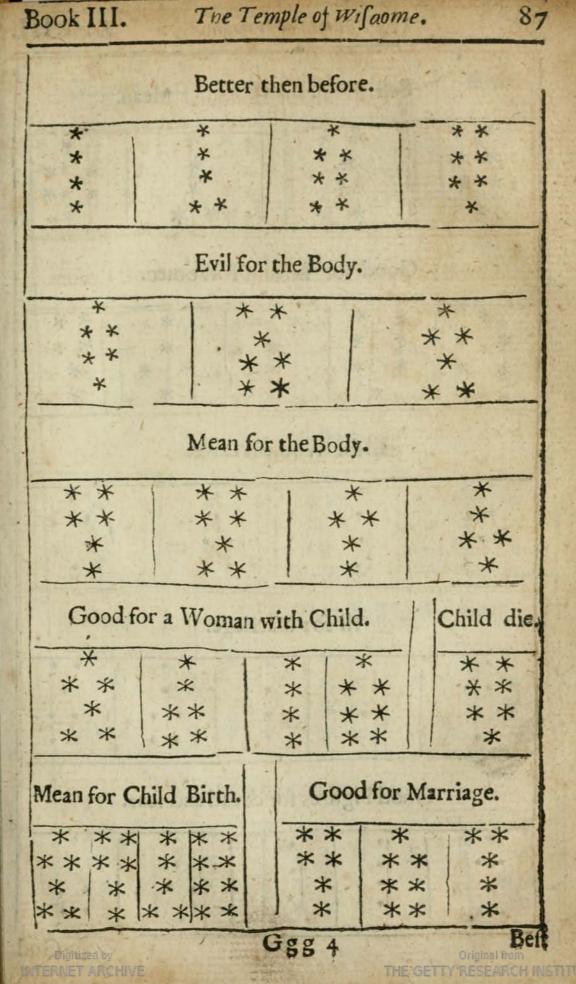
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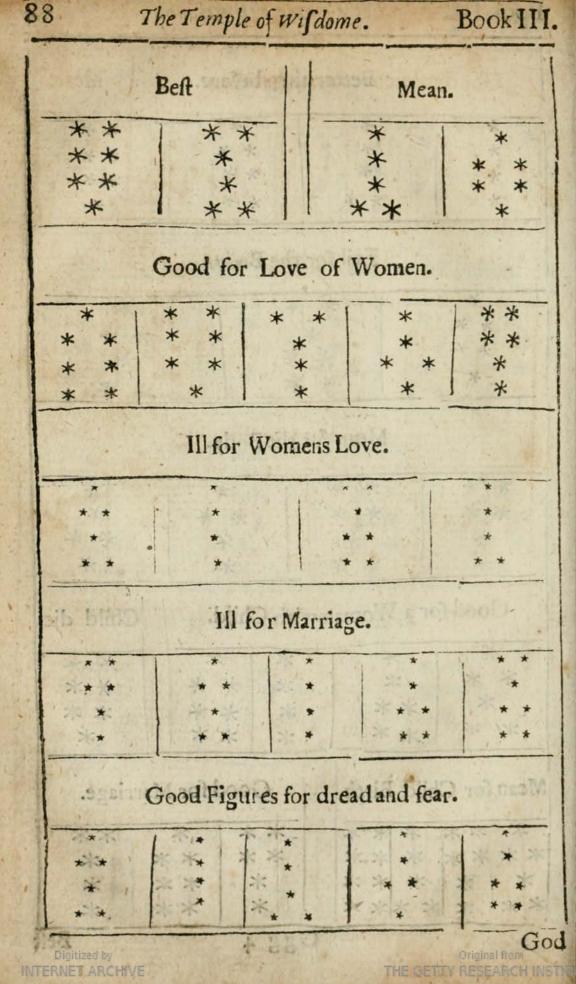
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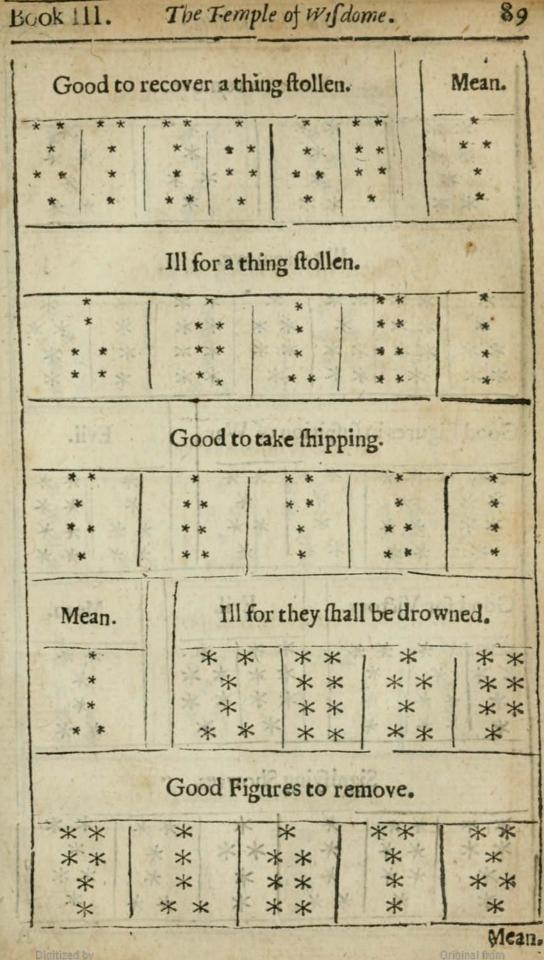
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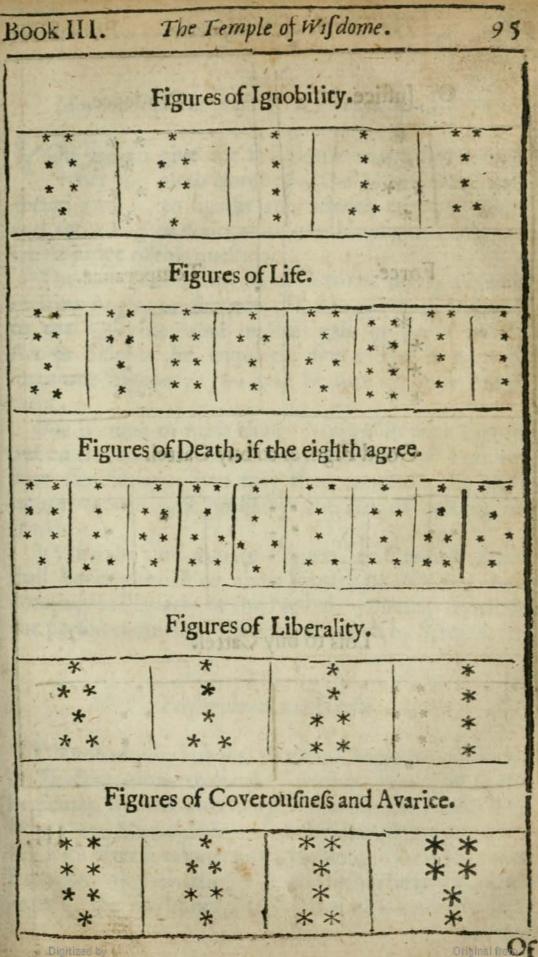
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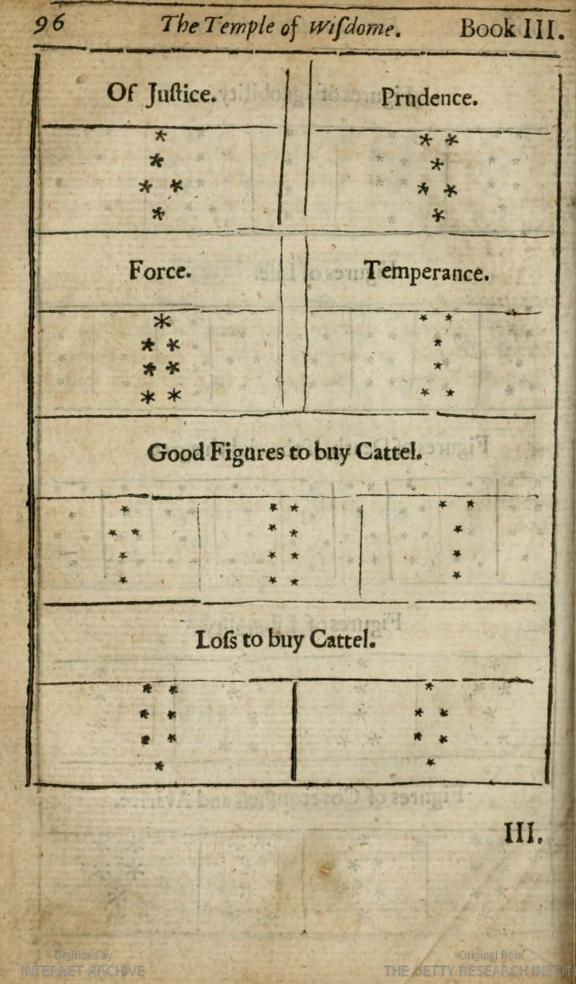
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#### III:

### May the Querent profit by the Science intended?

YOu are to give the first House to signifie the Que-

rent, the ninth Houfe and the Figure that is projected into it, to fignifie the Science enquired after ; and according to their polition and configurations, you are to judge of this queftion.

The first in company \* or ( to the ninth, either in or from Angles or fuccedent Houfes, gives great hopes to the Querent, that he fhail gain or profit by the Art or Science he enquires atter; and if they be fortunate Figures, you may be fure of your judgement.

But if none of these things happen in your Figure, but on the contrary there happen a I or & between your fignificators; you may then conclude the party enquiring will not profit by the Art or Science intended.

VVhen the unfortunate Figures, or Cauda Draconis shall be in the first or ninth House, or afflicting their company in ill places of the Figure ; you may conclude the perfon enquiring will not gain much by Science,

#### 1 V.

### Shall a Person obtain the Benefice ? &c.

T is notorioufly known, that the Clergy are not more Sanctimonious then other perfons: for God in the beginning framed two Images like himfelf, viz. The World and Man, that in one of these he might fport himfelf with certain wonderful Operations, but in the other he might enjoy his delights : who feeing he is one, hath created the world one; feeing that he is infinite; hath create J

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#### Book III.

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created the world round : seeing he is eternal, he hath created the world incorruptible and everlasting : seeing he is immense, he hath created the world the greatest of all things : feeing he is the chiefest Life, he hath adorned the world with vital feed, begetting all things out of himself: and seeing he is Omnipotent, by his will alone, not by any necessity of Nature, he hath created the world, not out of any foregoing matter, but out of nothing : and seeing he is the chief goodness, embracing his word, which is the first Idea of all things, with his choicest will, and Essential love, he hath fabricated this Eternal worldafter the example of the Internal, viz. Ideal world : yet sending forth nothing of the Essence of the Idea, but created of nothing that which he had from Eternity by the Idea. God alfo created man after his Image : For as the world is the Image of God, fo man is the Image of the world. Hence fome think that it is spoken, that man is not created simply the Image of God, but after the Image, or the Image of the Image of God; therefore he is called Microcofm; that is, the leffer World. The World is a rational Creature, Immortal; Man in like manner is rational, but mortal; that is, diffolvable and subject to passions ; and therefore may he benefited by this Book, and the Science herein taught: For (as Sir Christopher Heydon faith) feeing the world it felf is immortal, it is impossible that any part of it can perish. Therefore to die is a vain name, and even as vacuum is no where, fo alfo death : therefore we fay a man dieth when his foul and body are feparated, not that any thing of them perisheth, or is turned into nothing. Notwithstanding the true Image of God, is his Word; The Wildom, Life, Light and Truth existing by himself, of which Image mans soul is the Image, in regard of which we are faid to be made after the Image of God, not after the Image of the World,

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or of the Creatures : for as God cannot be touched, nor perceived by the ears, nor feen with the eyes; fo the foul of man can neither be feen, heard nor touched : And as God humfelf is Infinite, and cannot be compelled by any, fo alfo the Minde of man is free, and cannot be enforced or bounded.

BOOK III.

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Further, as God comprehendeth this whole world, and what foever is in it, in his Minde alone; fo mans Minde comprehendeth it even in thought, and that which is peculiar to him alone with God: as God moverh and governeth all this world by his beck alone, fo mans minde ruleth and governeth his body. Therefore it was neceffary that the minde of man thus fealed by the Word of God, should put on also the corporeal man, after the most compleat example of the world : Therefore man is called the other world, and the other Image of God, because he hath in himself all that is contained in the greater world; fo that there remaineth nothing which is not found even truly and really in man himfelf ; and all these things do perform the same duties in him, as in the great world: There are in him the sour Ele-ments, with the most true properties of their nature: And in him an Etherial Body, the Chariot of the Soul, in proportion corresponding to the Heaven: There are in him the vegetive life of Plants, the Senfes of Animals, of Celestial Spirits, the Angelical Reasons and the Divine Understanding, and the true Conjunction, and Divine possession of all these things flowing together into one. Hence in facred Letters man is called every Creasure; and not onely man, being made another world, doth comprehend all the parts thereof in himself, but also doth receive and contain even God himself. Hence Mr. Thomas Heydon faith, that the foul of man is the Temple of God; which thing St. Paul also more cleer-By expressed, faying, Xe are the Temple of God : and the fante

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Book III.

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fame facred Scripture teftifieth in many places : There-fore man is the most express Image of God, seeing man containeth in himselfall things which are in God; but God by a certain eminency containeth all things through his power, and simply, as the cause and beginning of all things; but he hath given this power to man, that he should in like manner contain all things; but by a certain Art and composition, as the Knot, Tie and Bond of all things : Therefore man onely rejoyceth in this honour that he hath a Similitude onely rejoyceth in this honour, that he hath a Similitude with all, Operation with all, or Conversation with all. He symbolizeth with the matter in a proper subject, with the Elements in a fourfold body, with Plants in a vege-tative Virtue, With Animals in a sensitive faculty, With the Heavens in Etherial Spirit, and influx of the superiour parts on the inferiour: With the Angels in Understanding and Wisdom; with God in containing all things he is preferved with God and the intellie all things, he is preferved with God, and the intelli-gences by Faith and Wifdom: With the Heavens and heavenly things, by Reafon and Difcourfe: With all inferiour things, by Senfe and Dominion, and acteth with all, and hath power on all, even on God himfelf, by knowing and loving him : And as God knoweth all things, so also man can know all things intelligible, seeing he hath for an Adequate object Ens in general, or (as others fay) Truth it felf; neither is there any thing found in man, nor any disposition, in which something of Divinity may not shine forth; neither is there any thing in God, which may not also be represented in man: Whosever therefore shall know himself, shall know all things in himfelf; especially he shall know God, ac-cording to whose Image he was made; he shall know the World, the resemblance of which he beareth; he shall know all Creatures, with which he symbolizeth; and what comfort he can have and obtain from Stones, Plants,

#### Book III. The Temple of Wisdome.

Plants, Animals, Figures, Elements, Heavens, from Spirits, Angels, and every thing ; and how all things may be fitted for all things, in their time, place, order, measure, proportion and harmony, and can draw and bring to himfelfeven as a Loadstone Iron.

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And Ficinus in his Book teacheth, that no man can come to the perfection of this Art, who shall not know the principles of it in himself: But by how much the more every one shall know himself, by so much he obtaineth the greater power of attracting it, and by fo much operateth greater and more wonderful things, and will afcend to fo great a perfection, that he is made the Son of God, and is translated into that Image which is God, and is united with him; which is not granted to Angels, the World, or any Creature, but to man onely, viz. to have power to be made the Son of God, and to be united to him; but man being united to God, all things which are in Man, are united; especially his Minde, then his Spirits and Animal Powers, and vegetative faculty: And the Elements are to the matter, drawing with it felf even the body, whole form it hath been, leading it forth into a better condition, and an Heavenly Nature, even until it be glorified into Immortality. And this which we have spoken, is the peculiar gift to man, to whom the dignity of the Divine Image is proper, and common to no other creature.

But there are some Parsons who study this Art, and make those powers of mans Memory, Understanding and Will, the Image of the Divine Trinity; others of the Prefbyterian Clergy going further, do place this Image, not onely in these three faculties, which they call the first Acts, but also in the second Acts; And as the Memory representeth the Father; The Understanding the Son; The Will, the Holy Ghost : So also the word produced from our Understanding and Love, flowing from our \_\_\_\_\_Will,

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Will, and the Understanding it felf having a prefent object, and producing it, do set forth the Son, Spirit and Father.

And the more Zealous Protestant Episcopal Minifers teach, that moreover, all our members do reprefent something in God, whose Image they bear: And that even in our passions we represent God; but by a certain Analogy, Episcopacie is the best Religion, and that which teacheth the Idea of the Law. But to our matter: we read of the Wrath, Fury, Repentance, Complacencie, Love, Hatred, Pleasure, Delectation, Delight, Indignation of God, Ge. And we have above spoken of the Members of God, which may be congruent.

Alfo Divine Plato in Philebus confelling the Divine Trinity, describeth it Understanding, Life and Brightness, which elsewhere he calleth the Word, Minde, and the Spirit; and faith, that man is made after the Image of God, doth represent the fame Trinity; for there is in him an Understanding Mind, a verifying Word, and a Spirit, as it were a Divine Birightness diffusing it self on every fide, replenishing all things, moving and knitting them together : But this is not to be understood of the natural Spirit, which is the middle, by the which the Soul is united; the flesh and the body, by which the body liveth and acteth, and one member worketh on another : Of the which Spirit we have spoken before : but we here speak of the natural Spirit, which yet in some fort is also corporeal; notwithstanding it hath not s groß body, tangible and visible, but a more subtle body, and cafie to be united with the Minde, viz. that Superiour and Divine one which is in us. Neither let any wonder, if we fay that the rational foul is that fpirit, and a corporeal thing, or that it either hath or fawoure h fomething of corporcity, while it is in the body,

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#### Book III. The Temple of Wifaome.

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and useth it as an instrument : If so be, that you shall underftand, what, amongst the Platonists that Etherial Body of the Soul, and Chariot of the same may be. Therefore in like manner they place three things in Man, which they call the Supreme, Loweft and Middle. And as we fay the Rulers, Idea's and Figures, fo the Supreme is that Divine thing which they call the Mind, or fuperiour Portion, or illuminated Intellect. Moses in Genefis call thit the breath of life, viz. breath from God, or his Spirit infpired into us. The Loweft is the fenfitive Soul, which they also call an image: St. Paul the Apostle nameth it, the Animal Man: The Middle is the reasonable Spirit, knitting and tying together both ex-treams, viz. The Animal Soul with the Minde savonring of the Nature of both extreams, yet it differeth from that Supreme, which is called the Illuminated Intellect, the Minde, Light and Supreme Portion : It differeth alfo from the Animal Soul, from the which the Apostle teacheth us, that we ought to feparate it by the power of the Word of God; laying, The Word of God is powerful and lively, more penetrating then a twoedged Sword, piercing even to the dividing of the Soul and Spirit : For as that Supreme never finneth, never confenteth to evil, and always relifteth errour, and exhorteth to the best things: so that Inferiour Portion and Animal Soul is always overwhelmed in evil, in fin and concupiscence, and draweth to the worst things ; of the which St. Paul faith , I fee another Law in my members, leading me Captive to the Law of fin. The Minde therefore the Supreme Portion is never damned; but when its companions are to be punished, goeth away unhurg into its Original : But the Spirit, which by Philo Ju-deus is called the reasonable Soul, seeing it is by its Nature free, and can according to his pleasure adhere to either of them, if it constantly adhere to the Superiour Hhh 4 OriginPortion

### Book III.

Portion, is at length united and beautified with it, until it be affumed into God. If it adhere unto the inferiour Soul, it is depraved and becomes vitious, until it be made a wicked Spirit. But thus much concerning the Minde and Spirit.

Now let us fee concerning the speech or word: Prince Pbroates thinketh this of the fame value for immoreality: for fpeech or word is that without which nothing is done or can be done; for it is the expression of the Expressor, and the thing expressed ; and the speaking of the Speaker, and that which speaketh is speech or word : and the conception of the Conceiver, and that which conceiveth, is the word; and the writing of the Writer, and that which writeth, is the word ; and the forming of the Former, and that which formeth, is the word ; and the creation of the Creator, and that which createth, is the word; and the doing of the Doer, and that which is done, is the word; and the knowledge of him that knoweth, and the thing known is the word ; and every thing that can be spoken is but a word, and it's called quality, for it carrieth its self equally towards all, feeing that it is not one thing more then another, equally bestowing on all, that they may be that which they are, neither more nor lefs; and its felf being fenfible, doth make it felf and all things sensible, as light maketh it felf and all things visible : therefore the word is called by Des Cartes, the bright Sun of the Mind: for the Conception by which the Mind conceiveth it felf, is the incrinfecal word generated from the mind, viz. the knowledge of it felf.

But the extrinsecal and vocal word, is the off-fpring and manifestation of that word, and a spirit proceeding out of the mouth with sound and voyce signifying something, but every voyce of ours, speech and word, unless to be formed by the voyce of God, is mingled with the

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### Book III. The Temple of Wisdome.

Air, and vanisheth: but the Spirit and Word of God remaineth, life and sense accompanying it.

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Therefore all our speech, words, spirit and voyce, have no power in this Book, unless they be formed by the Divine Word. My Lord Bacon in his Advancement of Learning, faith, That there is not any Vertue, either Natural or Mortal, unless through God. And in another place he affirmeth, That our Understanding being good and found, can do very much on the secrets of Nature; if fo be that the influence of the Divine power be present otherwife nothing at all. So also our words can do very many miracles, if they beformed by the word of God, in which also our universal Generation is perfected, as E-Jay faith, By thy countenance, O Lord, we have conceived, as women rightly counceive by the countenance of their husbands, and have brought forth spirit. Hither in fome fort belongeth that which is delivered by the Rosie Crucians, viz. that Johannes de Spagnet of this Opinion brought forth a Virgin out of his fide.

And amongst the Mahometans there is a constant opinion that many whom at Muzgadore and Sapphee in their tongues they call Nefe Sobli, are born by a secret manner of Divine Dispensation without carnal Copulation, whose life is therefore wonderful and impassible, and as it were Angelical, and 'altogether supernatural. But these trifles we leave : onely the King Messatural. But these trifles we leave : onely the King Messatural. But these trifles we leave : onely the King Messatural this fecret, and will further manifest it at a certain fulness of time: therefore a minde very like himself.

As a Prieft faith of the Clergy-man Mr. Linaere, in these Verses:

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God gave Man Reason, that like Deities He might bring forth Gods with Capacity.

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Book III.

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O happy he, that knows his worth, and how He equal is unto the Gods above. They repress Dangers, make Difeases fly: They give Prefages, and from Mifery Deliver men: reward the good, and ill Chastife, and so the will of God fulfil. These are Disciples, and the Sons of God Most kigh that teach his Word abroad. and times is consider

Who are not born of the will of Flefh, or of Man, or of a Menstruous Woman, but of God. But it is an Univerfal Generation, in which the Son is like the Father in all manner of Similitude; and in the which, that which is begot is the fame in Specie with the begetter : And this is the power of the Word formed by the Minde, and received into a fubject rightly difposed; as feed into the Matrix for the Generation : but I fay, disposed and rightly received, because that all are not partakers of the Word after the fame manner, but others otherwise: And these are the most hidden secrets of this Art, which ought not to be further published. rougues they c

But e diverticulo in viam, we have deviated too far, we must turn into our road again, and teach you how to give judgement upon a Figure, and refolve any Queftion, either past, present, or to come; we have onely urged by this way of mpocipitor, or preface unto this most confiderable Art, for to fatisfie the tender confciences of the Vulgar perfons, into whole hands we know this Book will come : possibly it may prevent also the pre-judicate opinions of the better Learned, against the facred Art, most choice and excellent, by very few understood, to teach them, we shew in our enfuing A-

Now give the Ascendent or first House, and the Fi-

### Book III. The Temple of Wisdome.

gure in it, to fignifie the Parson or Clergy-man, because he is Querent : and let the ninth House fignifie the Parsonage or other Ecclesiaftical preferment sought after.

If the first and ninth be in Conjunction or good Afpect, gives great hopes that the Minister or Querent may obtain the Parsonage or Benefice sought after.

If the principal fignificators be in \* or  $\triangle$  Aspect, in mutual reception; denotes the Querent shall obtain the Benefice with little trouble.

When the first shall be joyned to Figures of Hifmael or Sorath, or in  $\times$  or  $\triangle$  to either of them; the Querent shall obtain the Benefice fought after.

But if none of the Testimonies happen, it will be a very difficult matter to obtain the Parsonage defired.

Ill Figures in the ninth and first, or afflicting the ninth or first Figures, shews much trouble and vexation to Vicar or Curate, or the Parson that enquires after the Benefice, and it will never be obtained. Fortunate Figures, in fortunate Houses befriending the fignificators, give hopes of the business enquired after: infortunate Figures being in fortunate Houses, and afflict the fignificators of the business, will not come to any thing.

### Of Dreams.

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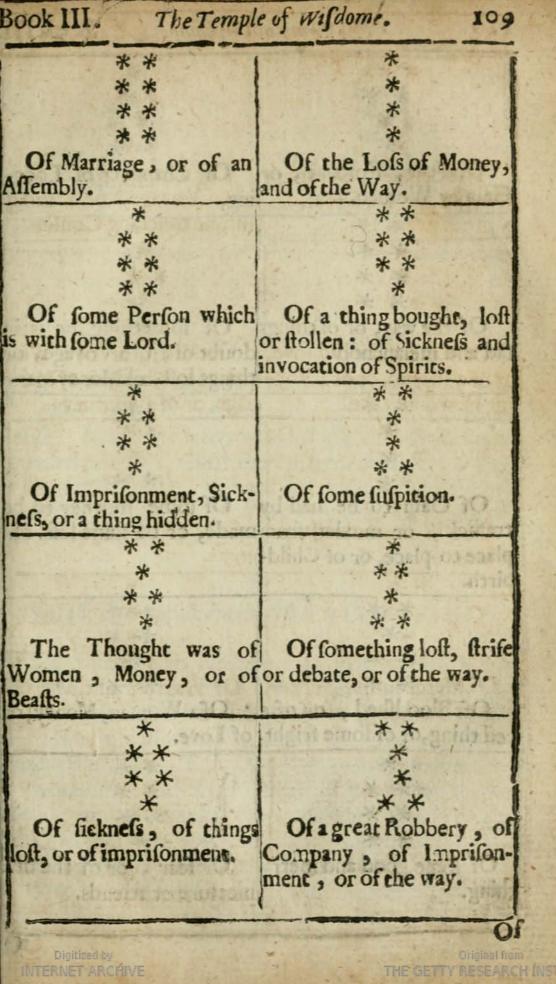
F a man hath dreamed a Dream, and he hath forgot what it is; or if you would know what another hinketh, make a Figure and judge as followeth, accorting to the Rule in the fecond Book.

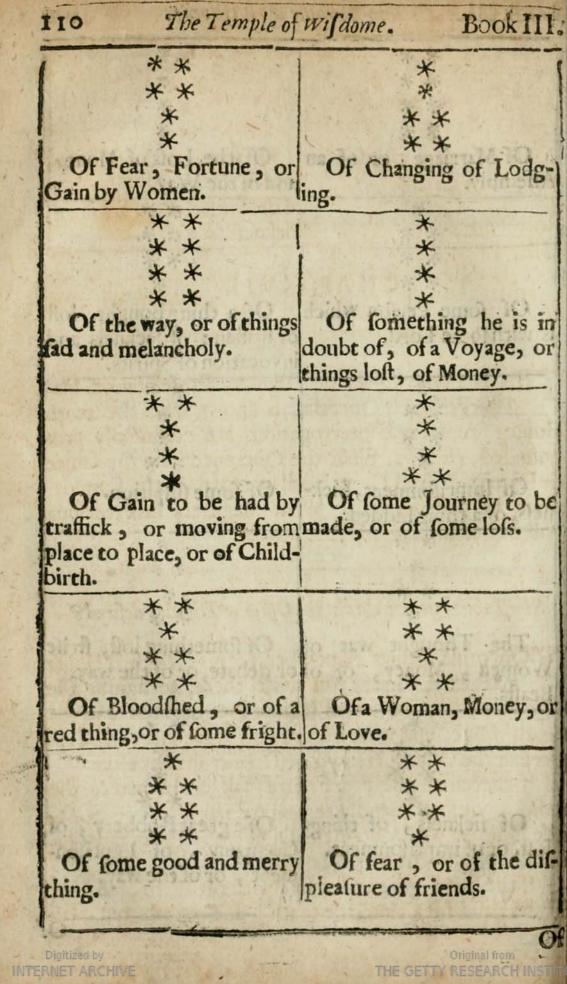
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### CHAP. XVII.

### Judgements pertaining to the texth House.

The Honour, Office or Dignity, Profession or Magistery of each Querent, is known from the tenth House: And these interrogations are commonly propounded, viz. 1. Shall the Querent obtain the Office or Dignity defired? 2. Shall he remain in the Employment he possesses 3. What Magistery or Profession will be best for any one to follow?

### I. .

## Shall the Querent obtain the Office or Dignity defired ?

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YOu must always remember to give the first House and what Figure you finde there, to fignishe the Querent; let him be of high or low degree: and the tenth House, and what Figure you finde there, shall represent the Office, Honour or Dignity sought after.

If therefore the first Figure shall be joyned to the tenth, or shall friendly regard the tenth by a # or  $\triangle$ , the Querent shall obtain the Dignity fought after by his industry, and the means he will use.

If the first Figure shall move with the earth, and her Rulers and Idea's into the tenth, and not affected, the

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#### Book III.

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Querent shall obtain the Honour and Office, &c. which he seeks after.

Fortunate Figures in the tenth having power in the Ascendent, declare the Querent shall obtain the Office or Dignity defired.

But if none of the aforefaid Configurations happen among the Significators aforefaid, you may conclude the honour and preferment fought after by the Querent, will not be obtained : No, although he have the greatest promises and most probable hopes that is poffible a person can have of any thing.

#### 11.

Shall'a person remain in the Employment he posses?

When a perfon is in an Employment, Office, &c. and is jealous of being turned out, fee if the first and tenth Figures are in company with good Figures, and in good Afpect together ; you may conclude, finding a good projection of Figures, that the Querent shall enjoy the place he at present possibles.

If the first Figure go into the teach, it prenotes the Querent to keep and remain in the place he at present possesses.

But if the first shall be in 1 or 8 by place and nature with the tenth Figure, it portends the Querent in danger to loofe the Office or Employment he holds or posselfes.

#### III.

### What Magistery or Preferment will be best for any one to follow ?

T His question is onely fit to be propounded by fuch perfons that are capable of a Profession, &. and not by those that live and move in a higher sphere; and when when a perfon convenient and proper propounds the Queftion, either for himfelf or Friends, &c. you may answer him according to these following Aphorisms; you are to consider the Ascendent or Figure that is in the first House: for the perfon enquiring, and the Figure in the tenth: and Barzabel and Kedemel, for the Trade and Profession of the Querent, &c. And confider the Aspects between their Figures and the first.

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If the Figures governed by fiery Idea's, happen to be fignificator; you may judge the Querent will do well in any Profession that relates thereunto, according to his capacity of Birth : as if he be of quality suitable, let him turn Chymist, Physician, Jeweller, Chyrurgeon, Gold-smith, Silver-smith or Apothecary. If of a mean condition, he may make a good Armorour, Cutler, Smith, Baker, Glass-maker, and the like.

The fignificators in Aireal Figures; if the Birth of the Querent be not mean, he may make a Lawyer, Arithmetician, Accomptant, Geometrician or Surveyor, Scrivener, Clerk, Aftronomer, &c. But if he be of a mean Parentage, he may make a good Haberdafher of finall Wares, a Millener, a Painter, a Draper, or one that may deal in all retail Commodities.

But if the Idea's shall be in Earthy Figures, the Querent may make a good Farmer or Husbandman, Gardner, Groom, Grazier, Farrier or Coach-maker, Butcher or Brick-maker, Joyner or Carpenter, Turner or Shoo-maker, Collier, Carter, Shepherd, Neatheard, Day-labourer; and indeed any kinde of servile Work or Employment.

If the Idea's of the Profession shall be in Watery Figures and significators, it may denote the Querent

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### Book III.

to do well in Brewing, Malting, in felling Wines, in Victualling, in turning a Fifh-monger or Saylor; he may make a good Water-man, or do well in any thing that belongeth to the watery Element.

If the first and tenth Figures shall be in  $\star$  or  $\triangle$  Afpect, that must be the Profession he shall follow: If the Rulers, Idea's, Figures and Elements agree in nature and quality with the Cenius of the Querent (*i.e.*) if they move to good Houses and there stand.

But if the fignificators of Trade shall be afflicted in cadent places of the Figure, and in  $\Box$  or  $\delta$  to each other; you may then fay that the Querent will not thrive by his Trade or Profession.

And thus much may ferve for the judgement of the tenth House.

### CHAP. XVIII.

ac mavinalica

How to judge a Figure of the Day.

Now we are among Friends, let us see whether the day will be pleasant and youthful for sport.

But if the Idea's fhall bein Earthy Fightes, the Que-

die or haden foller, foller or Carpenter, Archerfor

y make a good Furner or finabandinan. Cards

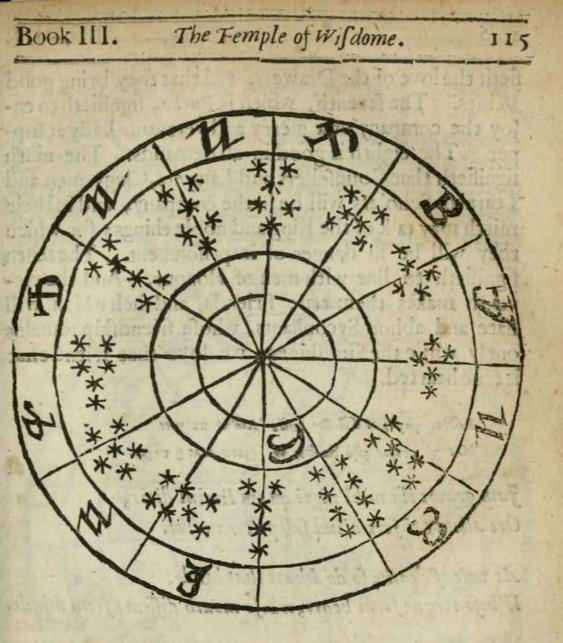
sources and indeed any kinde of fervile Wark

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i fignificators, it may denote the " tipront

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The first Figure is Fortuna Major; and because it is affociated with Acquifitie, which is a good Figure, figuifieth a pleafant Morning, and that about feven a clock he shall receive Money. The third, which is Albus, is good to make a short voyage, and fignifies that Letters fhall bring good newes; it is also good for all the demands which may be made upon Friends and Kinsfolk. The fourth, which is Caput Draconis, fignifieth to Sup with the fame Friends that he Dined withal, and that he received Money of. The fifth, which is Populus, figntfieth a great Woman will not be pleasant, but froward in the company. The fixth, which is Acquisitio, figniherh

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### The Temple of Wildome.

### Book III.

fieth the love of the Drawers, and that they bring good Wines. The feventh, which is *Puella*, fignifieth to enjoy the company of a merry and vertuous Lady at fupper. The eighth is good in all demands. The ninth fignifieth that Counfellers and Lawyers, Clegy-men and Learned Scholars will be in the company, and in their mirth may talk of the King and noble things; for which they will be in danger of imprifonment. The tenth fignifieth to dine with men of Honour. And the eleventh makes them true Friends, and fuch which will hate and abhor Sycophants, whole friendship remains onely while the Sun shines: we love that friend that is true hearted.

ExSess yap wor Keiro ower 'Ardao אטא אסוא 'Os x' בדברסי שלט אבטשר בא קרבטוי מאאס ז דמצבי.

Jam gravis illi mibi nigri quam limini ditis, Ore aliud qui fert aliud sub pectora celat.

As vale of death, so do I hate that kinde, Whose tongue from heart, whose mouth dissents from minde.

The twelfth, which is Conjunctio, fignifieth that the perfon fhall receive no damage from his enemies: And becaufe the tenth is a good Figure, it fignifieth mirth about noon : And becaufe the feventh alfo is a good Figure in  $\triangle$  to the eleventh, he fhall fup with the fame he dined with, and they will drink together until midnight. And this is the manner to judge a Figure for the fortune of the day.

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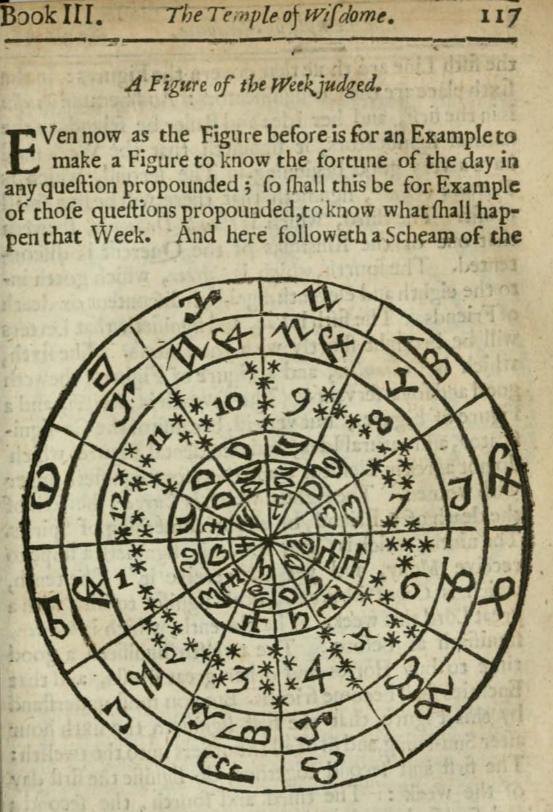


Figure: Within the first Line is all the Idea's that naturally govern the Houfes: In the fecond Line is all the Idea's that govern the Figures that are accidentally projected in the third Line : In the fourth Line are the Rulers that naturally govern the Houses and the Idea's : In the

### The Temple of Wisdome.

# Book III.

the fifth Line are those that govern the Figures : In the fixth place are the Co-fignificators: And because Puella is in the first, and her Idea and Ruler be friends to the natural fignificators, it fignifieth that the Week shall have a very good beginning. The fecond, which is Fortuna Minor, fignifieth that there will be but small profit. The third, which is Canda Draconis, sheweth that one of the Kinsfolks of the Querent is discontented. The fourth, which is Carcer, which goeth into the eighth and eleventh, fignifieth discontent or death of Friends. The fifth is Via, and fignifieth that Letters will be brought fhortly with good news. The fixth, which is Conjunctio, and a Figure of Figures, sheweth good and loyal fervants. The feventh is Amifio, and a Figure of Figures, but very ill, because of the Co-fignificator, and natural Idea, and accidental Figure, which do not agree in Element; and therefore fignifieth anger with women. The eighth, which is Carcer, fheweth of the death of a Friend, or elfe of something of Spirits. The ninth, which is Caput Draconis, fignifieth a hope to receive Mony, and yet not receive it. The tenth, which is Caput Draconis, doth fignifie to dine with a great Lord this week. The eleventh, which is Carcer, fignifieth as before. The twelfth fignifieth a good time to buy Horfes and other great Beafts, and that Enemies shall become friends. But you must understand by this Figure, that the first fignifieth the fixth hour after Sun-rifing, and fo of all the others unto the twelfth: The first and second together, do fignifie the first day of the week : The third and fourth, the fecond ; and fo of the others in proceeding from two unto ENO He is and hand his hat govern the Figures chut are accillantly pro-

e chird Line : In the fourth Lineare the Ru-

that naturally governthe Houfes and the Idea's : In III a ve basified

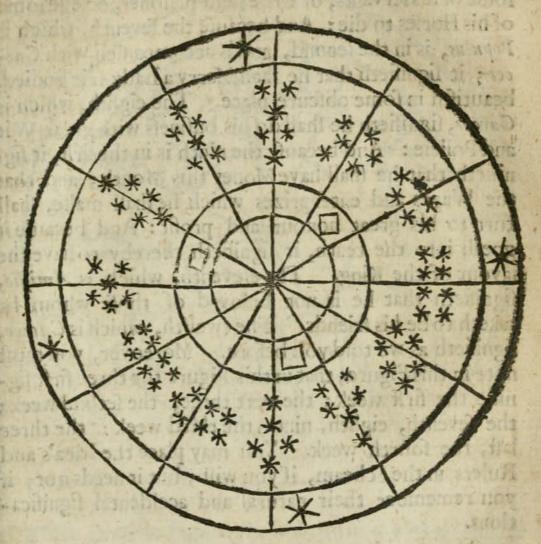
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Book III. The Temple of Wisdome.

A Figure of the Month, for a Gentleman at White-Hall.

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He first Figure is a Figure of joy, called Acquisitio, fignifieth the beginning of the Month to be good: and because she is accompanied with Populus, which is the Figure of the Element of the Water, it fignifieth that the ways shall be very foul. Letitia, which is the third, fignifieth peace and concord amongst Friends and Kinsfolks. The fourth is Puer, and fignifieth a mediocrity in all affairs and business. The fifth is Fortuna Major, and fignifieth to take pleasure in fine Cloathes, trimmed with God-lace and fuch Ribbon; and lii 4 THE GETTY

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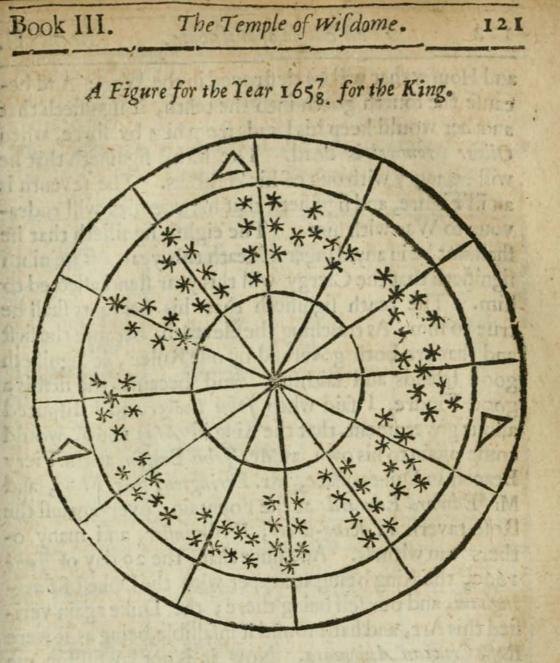
The Temple of Wildome. Book 111-

and to eat and drink, and feast, and to have acquaintance of women. The fixth, which is Carcer, and goeth into the eighth and twelfth Houses, fignifieth the death of some of his servants, or to be held prisoner, or else some of his Horfes to die: And becaufe the feventh, which is Populus, is in the fecond, and is accompanied with Carcer; it fignifieth that he shall Marry a Lady fair bodied, beautiful in some obscure place. The eighth, which is Carcer, fignifieth he shall do his business with great Wit and Policie : And because the ninth is in the first, it fignifieth that he shall have Money this Month; and that the Wages and enterprizes which he shall make, shall turn to his great honour and profit : And because it goeth into the tenth, it fignifieth thereby to have the favour of the King. The eleventh, which is Amifio, fignifieth that he is not beloved of those whom he taketh to be his friends. The twelfth, which is Carcer, fignifieth as we told you before. Moreover, you must note in this Figure, that in this Figure the three first fignifie the first week; the next three, the fecond week; the seventh, eighth, ninth, the third week; the three last, the fourth week. You may place the Idea's and Rulers in the Scheam, if you will ; but it needs not, if you remember their natural and accidental fignifications.

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T His prefent Figure sheweth that the King shall be fortunate this year by reason of Acquisition his Idea and Ruler in the first House: and because the faid Figure is good, and passeth into the eleventh; it doth fignifie that the King shall come to a point with his Enemies, and obtain many Friends. The second, because it is a good Figure, fignifieth that he shall have more money then he had other years before, and then he shall gain much. The third fignifieth durty travelling, and wearisome. The fourth being an ill Figure, fignifieth that he shall be angry about some Lands, Woods

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### Book III.

and Houses that will be destroyed in the War : And becaufe the fourth goeth into the tenth, it fignifieth thatanother would keep his Lands from him by force, when Oliver Crommel is dead. The fifth, fignifieth that he will be angry with one of his kinsfolks. The feventh is an ill Figure, and fignifieth that his enemies will endeavour to War with him. The eighth fignifieth that he shall not be in any danger of death this year. The ninth fignifieth that the Clergy will this year stand affected to him: The tenth fignificth that his Servants shall be true to him. As touching the eleventh, becaufe the first and that are both governed by one Ruler, it fignifieth good friends and faithful. And because the first is a good Figure, I faid when John Booker and I difputed about government, that the King in May 1660, would come again to his own, as Mr. John Empfon at the Fiery Beacon in Dukes-place, Mr. Errington, Mr. Flood, and Mr. Edward Edwards at the Fountain, over against the Rose-tavern in King-Street, Westminster, and many others can witness. And fince that, the 29 day of June 1660, the King being at supper with the Duke of Buckingham, and our felf being there; the Duke again verified this Art, and hath found it infallible, being as it were Rosse Crucian Axiomata. Now it is not lawful for me to tell you what shall happen in England : bei mibi ! I dare not : I would all the Kings friends were as faithful as the Duke of Buckingham, the Lord of Oxford, Sir John Hanmer, Sir Ralph Freeman, and noble Colonel Samuel Sandys late Governour of Worcester in the Wars.

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CHAP.

Book III. The Temple of Wisdome. 123

# CHAP. XIX.

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The Alphabet of Angels and Genii, or the writing and Language of Heaven.

Agiel. Belob. Chemor. Din. \* \* \* \* \* \* \* \* \* 58 \* \* \* \* \* 30 \* 5 \* \* \* \* 45 II \* 3 II \* \* \* \* \* \* Elim. Fabab. Hecadoth. Graphiel. \* \* \* \* \* 354 \* \* \* \* 19 9 \* \* 41 66 56 \* \* \* 6 82 I \* \* 264 \* \* \* \*

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The Temple of Wisdome. Book III. 124 Kne. Labed. Mehod. Jah. \*\* \* 永 \* \* \* \* \* 120 \* 8 64 \* 79 13 × \* 2 \* 6 \* \* \* \* \* \* \* \* \* \* \* \* Quedbarsche-Odenel. Nelah. Pamiel. moth. \*1\* \* \* \* \* \* \* \* \* \* \* \* 39 \* 5 \* 10 \* \* \* \* 5 \* 354 \* \* \* \* \* 43 Relah. Tiriel Vabam. Schethalim. S. \* Wasboga. INTERNET ARCHIVE THE GETTY RESEA

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Wasboga.	Xoblab.	Iscbiel.	Zelab.
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* *	*	* *	* *
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A Lthough our felf is not of the Theomagical Order of the Holy Rose Cross; yet we have been very fludious and curious in fearching out their fecret Myflerious Learning near twenty years : besides, we have ferved as a Clerk five years in Cliffords-Inne, and now in Terme-time we follow the practice of an Atturney in the Kings-beneb at Westminster. But this is our Vacation-Recreation, and it is profitable to our Practice in the Law; and by these Arts we gain credit : for we will undertake no cause that shall go against us; let the Plaintiff or Defendant pretend what they will, we know beforehand what good or evil will end the busines; and so we (contrary to others) endeavour peace, fave money and trouble; yet we do not profess our felf a Scholar, but a Gentleman, and that very few Artists can do,  $\mathscr{Ore}$ .

And these Studies and Actions are natural to us, as you may see by this Nativity following.

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The Temple of Wildome. Book III. 126 23 23.19. 12 A. 40° \* 21-34 D15:57. Haling. 9. London, 1.27.47 John Heydon, Nat. Anno1629.Sep.10. 4. 9 h. 45 min. 8 1.15. P. M. 22 2 2 1 1 59. 50 19.90 Sub Lat. 51. 32. m 15:57. © 19.9.9. 54.40 .6. 15.26.2 b 23.7.3 €

Now there's an Aftrologer would needs have 29 degrees of Gemini to be my true Afcendent, having no other reason for it, but that he had made my Nativity and Sir Chr. Heydan's like each other: this I attribute to a kinde miftake ; but to rectifie his errour (yet I am no pedant, but the buliness concerns me otherwise, 1 fcorn it) I have 27 degrees of Gemini alcending, &c. as you may fee by the Figure; and this is the character of my Angel Guardian, whole name is Malbitiriel, as you may read in The Harmony of the World. It is not O. our happiness to know any man that understands these Divine Rosie Crucian Arts, viz. Astromancy and Geomancy, Telefmatical Images, and our Theomo- 3 Next gia in their Nature.

# Book III. The Temple of Wisdome.

Next, for an Example, in all your works you must be careful that the Figures of Astromancy and Geomancy gree Harmoniously, otherwise you will never make a release, nor can you finde what characters the Angels and Rulers of the Heaven and Earth delight in. You nust also observe that the Metal must be spermatick and Calloe, before the Astral Agent will rest upon t.

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### The Temple of Wijdome.

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#### Book III.

Albus is in the first House, and his Ruler and Idea are of the Nature of Gemini and Mercury in Virgo: and this is his Character drawn from the Figures.



Now although we know God and Spirits can speak any Language, yet this before, they fay he is most de-lighted in. But many doubt whether Angels or Genii, fince they be pure Spirits, use any vocal speech or tongue amongst themselves. But St. Paul is our Authority, when he faith in some place, If I speak with the tongue of men and Angels : Now this is the Idiome before, and by this and the Figures do we finde out the Angel Guardian of every man, Celestial and Terrestrial. And feeing all Tongues have and do undergo various mutations and corruptions; this and the Hebrew do always continue inviolated. Moreover, an evident fign of this opinion is, that though each Genius and Intelligence do use the speech of those Nations with whom they do inhabit ; yet to them that do not understand it, they never fpeak in any Idome, but in this. But now how Angels speak is hid from us, as they themselves are; and what man doth with a sensible voyce, they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce : So the Platonists fay, That Socrates perceived his Genius by fense indeed ; but not of this body, but by the fense of the Etherial body concealed in this : after which manner Averroes believes th

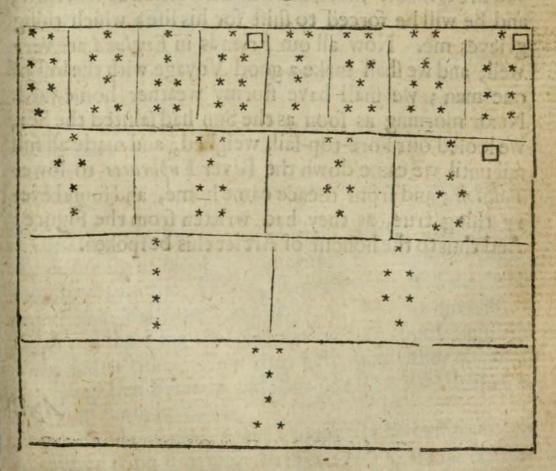
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#### Book III. The I emple of Wisdome.

Angels were wont to be heard and feen by the Prophets. That Inftrument, whatfoever the virtue be, by which one Spirit makes known to another Spirit what things are in his minde, is called by the Apofile St. Paul, The Tongue of Angels: Yet oftentimes alfo they fend forth an audible voyce, as they that cryed at the Afcenfion of our Lord, Te men of Galilee, why stand ye here gazing into the Heaven? And in the Old Law, they spake to divers of the Fathers with a fensible voyce : but this never, but when they affumed bodies, as you may read in The Harmony of the World, and in The Holy Guide. Let us proceed to other Queftions.

1651. August 4.



WE set sail from London to Sally along the Coast of Barbary, the 13 day of April, 1649, and had Digitized by Kk k Coing Good

### The Temple of Wisdome.

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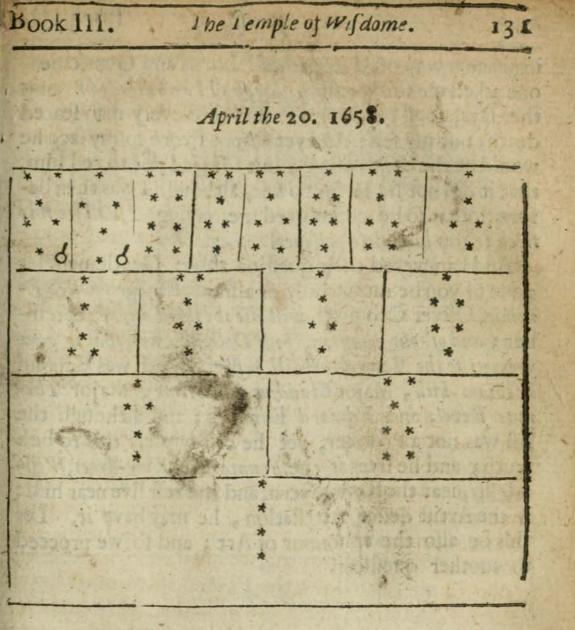
# Book III .

good weather, outward bound. From Barbary we stood off to Sea with a fresh Winde for Chrisley in Arabia, and feared no body but Prince Rupert, because we were of great force: viz. forty Guns all Demi-Can-non and Demi-Culvering, and Sachers; and one hundred lufty able Mariners, befides Gentlemen and Merchants, that were Passengers. Now no Turks Man of War durst come near us : so in a Months time we came to Anchor; and being one day in privy council with the Gentlemen, Captain and Merchants, and other Officers of the Ship, the Captain defired to know whether the King of England were well or not : fo I favoured him with this Figure, and gave my judgement thus: The King is very well, he will come into England, and in September his Army will be worfted at Worcefter, and he will be forced to fhift for his life; which thing grieves me. Now all our Friends in England are very well, and we shall make a good Voyage with the loss of one man; we shall have stormy weather homeward. Next morning as foon as the Sun had faluted the Sea, we loofed our Fore-top-fail, weighed, and made all full fail until we came down the River Eupbrates to lower Babylon ; and from thence came home, and found every thing true, as they had written from the Figure: And thus to the honour of Art let this be spoken.

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D Uring the Tyranny of the late Times, I was continually in trouble, fometimes in Lambeth-House, fometimes in the Tower, fometimes in Joshua Leadbeater the Messengers house; and yet the enemies of God and the King conspire against me: but I shall see their destruction: Now they help each other to ruine the Kings best Friends, and rout out his most faithful, as you shall finde hereafter.

In these misfortunes was I many years, besides it cost me above 1000 h and my Father 2000 h. But at last be-K k k 2 ing

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ing in company of discontented Lords and Gentlemen, one asked me this question, Sir, shall I be beheaded? another fays, Shall I be hang'd? and thus every man feared death, but my felf: And yet Oliver swore to my face he would be the death of me; but I feared not to tell him, that it did not lie in his power, although I was then before him; so he committed me, saying, I shall see this trick; keep him close prisoner.

And I answered their question thus: Gentlemen, let none of you be melancholy or affraid, For our publick Enemie, Oliver Cromwel, will die the third day of September; and of our company, poor Doctor Hewit, that is gone from us to the Tower, be will suffer. Glad was Captain William Hill, Major Claudius Malbrank, Major Thomas Revel, and Edward Edwards; and although the last was not a Prisoner, yet he can witness this to be a truth; and he lives at the Fountain in King-street, Westminster, near the Rose-tavern, and the rest live near him: if the Artist defire Attessation, he may have it. Let this be also the tohonour of Art; and so we proceed to another question.

D Unidentie I manuy of the level inter, haves courtimaliy in transley former week in 1 and the House, have the Malengers house ; and yet the enumer of have the Malengers house ; and yet the enumer of their definition : Now they help each other to court the Kings belt Pricads, and rout out his most faithful, as

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routhall finds hereafter.

# Book III. The Temple of Wisaome.

A Figure in the year 1659.

For my very loving Friend, Major Berkenbead a Gold-fmith, at the Anchor in Holborn, near Fetter-Lane end.

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CH*IXXIX.					
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This Gentle nan defires to know whether Mr. Monk, now Lord General; or Mr. Lambert, then called Lord Lambert, fhould have beft; and by my Figure I found that Monke must be fortunate; and I faid, That be would come into England, and that King Charles should again come into England, and be Crowned. Another Figure I made, and found Acquisitio in the first and tenth, 1658, and gave my judgement; that in May 1660, He would come into England; as Mr. Empfon, at the Fiery Beacon in Creecburch-Lane; Mr. Errington, Kkk3

# The Temple of Wisdome. Book III.

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Mr. Flood, and many more can witness, to the advancement of Art. Above a hundred thousand times have I experienced this Art, and never failed, if I took care to examine what my Figure fignified : And if at any time I should mistake, we are all but men ; and therefore may err poffibly fometimes. There are now many Dukes, Marqueffes, Earls, Lords and Knights, favour this Art; as to name the most Honourable George Villiars Duke of Buckingham, Charles Stuart Duke of Richmond, the Marquess of Worcester, the Earl of Oxford, the Lord Buckburft, the noble and Valiant Sir John Hanmer, and his Friend Charles Potter Efq; the Learned Knight and Colonel Sir Ralph Freeman, and the chief Champion of Valour, the Pillar and proclaimer to the Honour of Arts, Fobn Digby Efq; and Colonel Samuel Sandys, the Kings faithful Subject and Friend; and many more of the Peers of the Realm: but I shall name no more at this time; let the Readers like or leave, as they finde by their own experience.

### CHAP. XIX.

### Judgements of the eleventh House.

This House giveth judgement of the Friends of each Querent; their faithfulness or fidelity, and of his hopes, &c. The Questions that be most common unto it, be these, viz. 1. Shall the Friends of the Querent prove faithful to him? 2. Shall the Querent obtain what he hopeth for ?

Figure 1 made, and found dequifier in the first and acrely, 1652, and gave my judgement; that if May Badd. I He much sear into England; as Mr. Employ, at

Flery Bearon in Courburger Lanes Mr. Revinging

### Shall the Friends of the Querent prove faithful?

H Aving projected your Figure as you were taught in the first Part, observe the Ascendenr or first house, and his Figure; and the Ruler and Idea are for the Querent, and the eleventh for the friend of the Querent. Now if both these Figures be of one Element, and governed by such Rulers and Idea's that naturally love one another, and they be in  $\times$  or  $\triangle$  Aspect, the friend will prove just and faithful; especially if they move into good places of the Figure.

If the first move into the eleventh, it shews affection between the Querent and his friend: and if good Figures behold them, the same.

On the contrary, if you finde the first moving into an ill house, in  $\Box$  or  $\mathscr{S}$  of the Infortunes in the eleventh, you may judge the Querents friend is not faithful to him.

The Dragons Tayl in the eleventh house, shews the friends of the Querent to be very deceitful, let them pretend never so fair.

#### II.

### Shall the Querent obtain what he hopeth for ?

When a perfon hath hopes of a thing, and is unwilling to declare what it is, yet would be refolved what the effect thereof may be, and accordingly propounds the queftion aforefaid; you are to give the first and his Figure, Ruler and Idea, to fignifie him; and the eleventh, and the Ruler and Idea that is attributed to that Figure, to fignifie the matter or thing hoped for,

If the first and eleventh be good Figures, and natu-K k k 4 rally

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rally agree in amity, and regard each other from good houses by  $\star$  or  $\triangle$ , you may conclude that the thing the Querent hopeth for shall be accomplished; especially if the Figures be fixed.

If the Figures be moveable, he shall either have nothing of what he hopes for, or elfe fo little, that he had even as good have been without it : If Bi-corporeal Figures, he shall then have onely a part of what he hopeth to obtain.

If the fignificators be in  $\square$  or  $\mathscr{S}$ , you may then judge the matter hoped for will hardly be brought to perfection ; or if it be, the Querent will have fo many incumbrances and perplexities with it, that he will be willing to shake it off 'again, for the evils fake that attends it.

But if in the propounding the question, the Querent telleth you the particular thing he hopeth; you must then take your fignification thereof from its proper place, and fo vary your aforefaid Aphorifms in your judgement. And thus much for the eleventh House.

#### CHAP. XX.

### Judgements belonging to the twelfth Houfe.

WE judge by this House of private Enemies, Captivities and Imprisonments; and the Queftions hereunto belonging are thefe.

1. Hath the Querent private Enemies? 2. What are they? or how may he know them? 3. Of a Prisoner or Captive, when may he be freed, &c. These Questions being resolved, we resolve to fit

down and reft from this our labour, and so put a period

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to this more prolix difcourse of Telesmatical Figures Acromatically written.

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### Hath the Querent private Enemies ?

This Queftion being proposed indifferently, observe how the Figures move, and see what Aspect may be between the first and twelfth, and from what House it happens; and so judge of the Querents private Enemies.

If the Afpect be  $\Box$  or  $\mathscr{S}$ , and out of malignant Houfes of the Figure, you may conclude the Querent hath private Enemies: And if Zazel, Hifmael or Barzabel be Rulers of the Figure in the twelfth, the Enemies are the more to be feared. But if Soratb, Kedemel, Tapbthartbaratb or Hafmoday Rule the Figure, they are not fo dangerous: the more powerful they are, the more detriment will the Querent fuffain by them; the lefs powerful, the lefs evil and mifchief will they be able to do.

Generally in our practice we have found, if any Figure besides the twelfth be in  $\Box$  or  $\mathscr{S}$  to the first obscure places of the Figure, the Querent hath private Enemies, *i. e.* by Motion.

#### II.

Who are his private Enemies? how may be know them?

FOr to refolve this Queffion truely, obferve the first and twelfth Houses; and if the first be afflicted by the twelfth, and the third affist, tell the Querent his private Enemies are those that live neer him, or are neerly related to him, viz. either a Brother, Kinfman,

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Kinfman, Neighbour, &c. describe the person by the Ruler, idea and Figure afflicting. We will in this place, because we have not done it before, teach you to know what manner of persons the fixteen Figures fignisie by themfelves in order.

\* Acquisitio fignifies a man of a middle stature,
\* fair, narrow shouldred, full faced, of a fan\* guine complexion, full eyed, comely bearded,
\* of good behaviour, shame-faced, well-willing,
given to Merchandize. The woman of like stature,
living chaste and womanly, having two broad teeth
before, well spoken and Religious,

\* \* Fortuna Major, a man of middle stature, his bo\* \* dy compleat, of fair behaviour, full faced, full
\* eyed, of sanguine complexion, honest, shame-fa\* ced, black eyed, broad breasted, not very gross of
body. The woman Maidenly or chaste, well-willing,
endued with all vertues and good fortunes.

\* Latitia, a man of comely body and reafonable \* \* tall flature, with a fair comely or round face, full \* \* eyed, of a fanguine complexion, honeft, fhame-\* \* faced, black eyed, broad breafted, not grofs of body. The women maidenly or chafte, well-willing, endued with all virtues and good fortunes.

\* \* Albus, a man of a middle ftature, tending \* \* fomewhat to talnefs, whitely complexioned, great \* headed and eyes, handfome, a lover of Law, and \* \* honeft, and Religious. The woman chafte, wellwilling, joyful and light of underftanding, ingenious, fwift of moving, and delighterh in hearing and feeing any thing which pertaineth to Learning.

\* Amissio, a man of indifferent stature, fat,
\* \* yellowish, having some mark in the neck, great
\* head, and broad shoulders, little eyes, fair
\* \* mouth, a broad forehead. The woman wanton,

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ton, corrupted and luftful, of like making and corporature as the man, but very cholerick of Nature.

\* Fortuna Minor, a man of middle stature, full
\* faced, big handed, proud and stately, the eyes
\* between black and grey, which willingly doth
\* ferve to some noble man: a good House-holder in time, but not happy for the time present, in things which he defireth or hopeth for: Of the women, give the like judgement.

\* \* Triftitia, a man carelefs, barbarous, without \* \* law, fecret or hidden, tall and dry, long vifaged \* \* and evil complexioned, long ill favoured teeth \* and ftinking breath. The woman Luxurious, willing to confent to fin against nature, a lover of fervants and strangers, given to all kind of ill and secret envie.

\* \* Rubeus, a man of middle flature, fat, high co-\* loured, having fharp and fierce looks, big veins, \* \* the hair red or brown, fierce and cholerick of \* \* nature, yet a very coward in the field: a fcoffer or mocker, one ill to meet withal, and an ill tongue, given to all kind of vices. The woman corrupted, bloody, unhealthful, and of ill behaviour.

\* \* Populus, a man offierce flature and complexion,
\* \* full faced, big bodied, broad breafted, having a
\* \* mark or hurt in the head, face or breaft; a great
\* \* pratler, a lyer, and often penfive, unfteadfaft, of a
moving minde, loving things that pertain to water.
The woman likewife corrupted, but a good houfe-keeper, much wavering of body and minde.

\* A man of no tall flature, fhort necked, and
\* long head, little beard, full faced, cholerick of
\* \* nature, fomewhat thick of body, delighting in
\* quarreling and martial affaires, having fome mark

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or fcar in the face, fharp or fierce looks, and high coloured. The woman like unto the man, both in corporature, complexion and qualities.

\* \* Conjunctio, a man of whitifh or yellow com\* plexion, long vifage, with a long or great nofe,
\* broad teeth, thin beard, or few hairs in his face,
\* \* flender of body, finall legs, fubtle, politick and crafty, and one that will learn many things without teaching: he is loving, and fwift of fpeech, and of good company. The woman like unto the man, both in corporature and quality.

\* \* Caput Draconis, a man of middle flature, ra-\* ther tending to talnefs then otherwife, full faced, \* his nofe fomewhat long or great, a wide mouth, \* his teeth ill favoured, thick hair on the head, well made of body, going upright, of indifferent grofnefs, of good countenance and good behaviour. The woman of like complexion, abounding in chaftity and virginity.

\* Puella, a man of a middle fature, tending to \* \* talnefs, long necked, full faced, big headed, a lit-\* tle mouth, broad fhouldred, well favoured and \* comely, full eyed, of a fanguine complexion, the hair or beard of a brownifh colour, of good behaviour, pleafant, given to luft after women. The woman corrupted, or made defirous to be corrupted, given to all kind of mirth.

\* Via, a man of a tall ftature, long necked, full \* faced, big headed and long, his teeth fair and \* clean, his body flender, being of yellowith com-\* plexion, thin bearded, or having few hairs on his face, very unfteadfaft and moveable, and one that loveth journeys. The woman in like manner as the man, nevertheless constant, and chafte of body.

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\* Carcer, a man of mean flature, rather fomewhat \* \* thick and fhort then otherwife, his face of indiffe-\* \* rent fulnefs, of whitifh complexion, fhort teeth \* and crooked, growing one over another; fhort arms; ftill and clofe of nature, and will keep things fecret. The woman a Virgin, or at the leaft chafte of body, of like corporature and complexion of the man.

\* Cauda Draconis, a man of a mean flature, full
\* faced, little head, and yellow, high coloured, with
\* an ill fierce look, arrogant and proud, luxurious,
\* \* vagabond and envious, a quarelfome perfon, given
to all kinde of wickednefs. The woman of like complexion, qualities and conditions, corrupted and lecherous,
and given to all kind of wickednefs.

And thus by the Figures and Idea's and Rulers, you may defcribe any perfon.

Now if the twelfth afflict the Ascendent or first House, and move into the fourth, or the natural Ruler and Idea of the fourth into the twelfth, and by I or 8 afflict, Oc. the Father of the Querent is his Enemie. If the fifth, his Children (if he have any) or fome Messen-ger or Ale-house-keeper, Inne-keeper, Vintner, or keeper of a Play-house, &c. will prove his private prejudicers. If the fixth be an ill Figure, and of a Nature and Element contrary to the first, and in I or & to the first, from ill places of the Figure, an Unkle will maligne him. If the feventh House, Oc. the Wife or Partner shall prove fecretly mischievous unto him, & fie de Cateris, you shall finde the person signified by that House where the Dragons Tail is projected, to be malicious and prejudicial to the Querent, chiefly if the Natural fignificator, or Co-fignificator of the House, project their Figure or Figures in fuch places where the Afcendentor first Figure is afflicted at the same times how nor those

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#### Of a Prisoner or Captive, when may be be freed ?

A Moveable Figure in the first, denotes freedom from imprisonment in a short time; if it move into the third or ninth, it argues a release from imprisonment in a short time.

If the first shall be a better Figure then the twelfth, and be in  $\star$  or  $\triangle$  to the Figures of Hifmael or Kedemel, you may then judge the Prisoner or Captive cannot remain long in the Prison where he is, but will be released.

The Ascendent or Figure in the fourth, fixth, eighth or twelfth House, afflicted by the □ or & of the infortunes, Zazel or Barzabel, the person in prison will not be discharged in a long time; and if the ill Figure be in the eighth, and afflict the first, he will die in prison.

A fixed Figure in the first, portends a long and tedious imprisonment: A common, the affliction will not be long; if moveable, 'twill be very short : If the first Figure be cadent from his House or exaltation, it prefages long imprisonment : If the Idea be incorporated into an ill Figure of the hour, in which the Prisoner was taken, and that Figure be unfortunate in an ill House, and governed by either of the infortunate Rulers ; it declares a tedious imprisonment, and very long captivity : But if it shall be a Fortune, the imprisonment cannot be long.

The onely way for the discovery of the time in which a Prisoner or Captive shall be released, is by observing the Figures of numbers, the Figures of hours, days, weeks, months or years; the moveable Ideas, the common and fixed, as we have taught before in several places

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places; you may measure the time as you finde the Figures according to the instruction, how long the party shall continue in prison, and when he shall be released.

When you have learned this Art, thank God, and ufe it, as no doubt you will, to do good to other good men: If any revile us, they are fafe enough, becaufe thefe things are hid and unknown to the World ; and fome delight to rail at all they do not underftand: Therefore we took in hand this hard dangerous labour, which all other of our Anceftors have refused, becaufe they might be assumed of their wrongful flandring of Sir Cbristopher Heydon and others: And the wife and well disposed see and take profit by the Truth of search

Now if we have flipt in words or truth of matter, let them think how common it is among men, and weigh the good and bad together; or elfe Zoroafter himfelf, when he flips now and then, could never escape it: (and yet he was in an easie matter, Man may fain for ever) And had Eugenius Philalethes, and Jacob Bebmen, we think before him: but you see the Spiritual, Celestial and Elemental quality of the Matter. Although my Pattern you do not see, because it is not to my knowledge in the world to be seen: But what care we? the Peers of England, and those Noble men whom we defire to serve and benefit, will take all things in good part, and then the rest we passed by long fince unregarded.

And now to compleat our whole work, obferve (these Deviations as underwits may suppose them) this discourse is as it were a Pillar

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of Light to the Temple of Wisdom, and our both Harmony of the World, and Holy Guide.

# CHAP. XXI.

How men receive Qualifications from the Stars, Planets and Angels : And how we may have the Society of a Genius: And how to put it into something, that instantly will receive these sheavenly gifts for us.

N the first place, erect a Figure, when the Lord of the Ascendent is powerful in his House, Exaltation, Triplicity, Term or Face, Oriental in the Scheme, and let the Lord of the Ascendent be fortunately conffituted in the face of the Sign that Ascends Direct, free from combustion and Sun-Beams: The Planets are also powerful in the South Angle, and in the West, if dignified as in the Ascendent or East; but we must take heed that they be not in Conjunction, Square or Opposition of the two Malevolent Planets, Saturn and Mars, and in none of those degrees are called Deep, Lame, Pitted; and the Figures of Geomancy must be so fortunate. You must observe in very Figure of Astrologie, that the East, South and West Angles be very fortunate in every work : You must also make fortunate the As cendent and his Lord, the Sun, Moon and Part of Fortune, and the Lord thereof, the Lord of the foregoing Conjunction and prevention.

If the evil Planets fall unfortunate, unless they be happily advantagious fignificators of the work; or if in a Nativity or Revolution, they had the predominancy

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dominancie; for then they are not at all to be depreffed.

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You must above all have the Moon strong in her House or Exaltation, free from combustion or Sun-Beams, or evil Aspetis of Saturn or Mars: let her be Angular, in a degree convenient for your defired work; and so let all the rest of the Planets be posited, as you have here instructions, and then fall to your work as you are taught by the Angels of God in Astromancy and Geomancy.

In the first part of Caprieorn and Saturn in it, in the Ascendent, arises an Angel or Genius called Zaphiel, and they make the Image of an old man sitting upon a Chair, and in his hand a book, and under his seet a bunch of Grapes; this Image is made upon a Saturday, in the Hour of Saturn, in Lead, instantly that it may receive these Heavenly gifts of God for us: They cover this Image with black or dark coloured Clothes, it conduceth to the prolongation of life with bappines. Read The Holy Guide.

It cureth all diseases of the right Ear, Spleen, Bladder, Teeth, Bones, and infirmities of the Quartan Agues, all diseases, Cold and Dry, Leprosie, Morphers, Canker, Tellow Choler, Rhemmes, Consumption of Lights, Iliaca Passio, black, Jaundise, vain desire of going to stool, Trembling, black (boler, Palsies, Loofness of the Belly, long Sickness, Dropsie, Congbs, and the like diseases, which proceed of cold humours, the diseases of the Knees, a scabbed Face or red Pimples, the Scab, loss of speech, Surdity, Dimness and obscurity of sight, Feavers, Flux of blood by the inferiour parts, impediments of the Eyes. Read The Holy Guide.

This Angel Zaphiel is Melancholy, Solid, and speaks, they say, in this Image, with a great voice, Divine and Humane things, that will perfect Health and Happines,

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and faith nothing is wanting, but will be diligent to bring all men unto it, except those that be lewd and fond by Birth and Nature, having their difference defaced, and being fo far from their kinde estranged unto the kinde of *Beasts*: That although they lack not their helps and furnitures, nor good will and endeavours to set them forward; yet all will not ferve to mend them, and bring them to *Wit* and *Goodness*, and happiness.

In the fecond *part*, Afcendeth two Men and a Woman looking towards a Bird flying in the Air; and the Genius or Angel that arifeth here, doth forbid to fearch after things that Flish and Blood cannot understand. This Genius, they fay, gives us a Salve for the fetwo Sores, that we may enjoy at last a whole and perfect happines: He will shew us the means how all foul and vitious perfons may be cured and brought to health of minde, which is Wit and Goodness: He faith also no cure can be skillfully performed, without the cause be first known and removed: the cause of Happiness, of long Life, of Health, of Touth, of Riches, of Wisdome and good Manners, and so of the contraries, which this Angel tells us at large, that one of these doth betray the other. &c. Read The Hely Guide.

In the third Part, when it Ascends, and the whole Heavens and Earth fortunate; They make an Image of a Beautiful Young man in Lead, which the Angel or Genius refleth on, and causeth Temperateness of body, and clearness also, such as we were in the Etherial Region at the Creation, or of the Nature of he Angels that must affume a Body of Flesh in the time<sup>t</sup> appointed by God This Angel that never yet inhabited a Humane Nature faith, (they fay) I shall be clogged with flesh and blood as you are: But because we in the Etherial Region have no such bounds and beginnings from the Womb, a

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yet, as the measure of time have given and granted you: And as it behooves us, if we mean to build any thing our felves, to lay all the foundation, we in due time amongft us, if you work after this manner, will take the matter in hand again, and shew you how these two are the very causers of Health of Minde, and Makers also; that is, Wise and Vertuous: We have liberty to teach the way, to apply the remedy, and give happines, &c.

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&c. They fay, you must raise another Angel or Genius in the hour of Saturn, Aquarius Afcending, and Saturn fortunately constituted, whose Figure was a Man and a VV oman made instantly at the day and hour of the day in fet : The Angels name is Sabathiel, and has a bumane voice : he begins to teach VVifdam, (for that knowledge had to go before doing ) and bids us let go all the ill fubtleties between Sapience and Prudence; and fays, the first of these is to be seen in general and everlasting, the other in particular changeable things : And because Fesus the Son of Sirach couples them together, he lets the Holy Rofie Crucian alone, and fays nothing against this judgement in this point, but prefers our Tongue before either Greek or Latine. He cures all diseases of the Leggs, or the infirmities, or the Incifions of the Veins and pains of the Eyes, as you finde in the first Book.

In the fecond Face, they fay, Afcendeth an Angel ftrong and powerful; And this Figure is an old man with a long Beard, and his name is Sadai: he caufeth Underftanding, Meekness, Modesty, Liberty, and good manners; be speaks, they fay, with a voice bumane: Sometimes he speaks of Religion, Rational, and will teach the common and true Bounds of VVisdome; that is, Wit and Knowledge of Divine and bumane things, and how these contain all Minds and Bodies, and the matters and affairs

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of private Men, Families and Commonwealths; and that it will be very hard to bring a Fool to understand these Matters.

In the third Face, Afcends, they fay, a black man, and upon him descends from Heaven an Angel through the Cherubins, and hath his Influence through the Order of Angels into the Sphere of the Moon, and from thence transferred into his Figure ; be speaks with a great voice, and discourses of the Minde and Soul, and bids us call in the Philosophers, and make them abide the brunt of sometimes their Ignorance, and sometimes their Envie, and let them hear the truth delivered by the Keeper of Men. Now it is time to rest, we have made the first a good days Journey: meditate upon this until Thursday with fasting and prayer, and you shall know more and greater things.

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#### CHAP. XXII.

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What Divine gifts man receives from God by Sephiroth, the which transfers them through the feveral orders of the Angels to the Planets. And how man receives Aduachiel, the Angel Amutuel or Kyriel, and converfes with them of Difeafes, of Earthly Judges, of the Servants of Souls and Spirits : And how they wander out of the body, and bring tidings of ftrange things : and of the powers of Spirits, in receiving flapes; the motions of Spirits and their Melfengers to our Members. And how man receives them, as you read in The Harmony of the World, and in The Holy Guide.

ON a Thursday Zadkiel, one of the seven Angels that always stands before the Face of God, has Influence on Zachariel: For first and immediately they have Influence on the nine Orders of Angels, and Quire of bleffed souls; and by Sephiroth every thing receiveth power. Next, in the Celestial Spheres, Planets, and then infused, or afterwards transferred to man: I should have faid through Hasmalim, and so through the Sphere of Jupiter, fashioning the compositions of bodies, bestowing Wisdome and Virtue on all mankind, in whose Nativity he is strong in his own House, in the South-Angle, and Lord of the East-Angle; whose Angel is called by us Aduathiel, and he giveth long life. So we faid in the first Book.

And for to receive this yet unbodied Genius or Soul, they raife the first Face of Sagittary, and Jupiter they Digitized by L113 on place

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place in Cancer, and then they caft inftantly the Figure of a Man crowned, in pure Tin, and riding upon an Eagle or Dragon, having in his right hand a Dart, as he were about to ftrike it into the head of the Eagle or Dragon. They Clothe this with Garments of Saffron-colour : this canfeth long Life and Wisdome : he cureth all difeafes of the Lungs, Ribs, Liver, griftles, pulses, Seed-Arteries, left Ear, Inflammations, Apoplexies, Pleurifies, difeafes of Blood, Windiness, Squincies, pains at the Heart, Spasmos, Amazedness, an inflam'd Liver, Head-ach, passions of the back-Bone, and all Tutrefactions.

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And cureth Fevers of blood, and the diseases of the Thighs and Hanches.

He maketh a Fool to be Wise, and of an unshaken Prudence, Temperance, Benignity, Picty, Modesty, Justice, Faith, Grace, Equity Clemency.

This Image or Familiar Spirit, call it which you will, fpeaks, they fay, with a Humane voice of the Mind, Soul and Body of Man, of the Servants of Souls and Spirits, and bids us let pafs these earthly Judges Aristoxenus, Didarebus, Pliny and Gallenists, who rating the Mind as an Earthly thing, do judge it to die, and to be clean rafed out with the body: and other wild Opinions, which the fame old Philosophy where it is best advised, holdeth and teacheth: But this is reproved in The Harmony of the VVorld.

That as the Soul and Life of all things, is all one with it felf; and all the odds fprings from the divers tempers of the Body: (fo faith the Spirit) The divine and immortal Mind proper unto Man; and another of Wildome, to be wife and a like wife, and one and the fame in all points, in all men, as the feveral Orders of the Angels receive one from another, from the Supreme Fountain God, from whom it came; and this is the difference, when it is divided and fent into fundry

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places, to have passage to us from God, who disposes the Soul, but the Planets dispose the Body, onely giving a tractable, complexion proportioned, and tempered for every good thing; and they as it were the Inftruments of the Angels : But God as the primary caufe doth yeild both the influence and increase to all: They therefore, fay, these Souls are not joyned with the bodies themselves unless they be proportioned by these Stars; so in a body brought to a Temperant and long Life by Justice, they think that the Soul infused is temperated by the power and Intelligence of Jupiter : So in a body kept one hundred years young, the Soul infused is temperated by Mars : So'when a Body is always Healthful, the Soul infused is from the Sun: And when a Body is VVife and Vertuous, Honest and Religious, the Soul infused is temperated by the power and intelligence of Mercury. And what I fay of one Planet all along in this Book, you may do in the like Example of the reft. What I here speak of Jupiter, the same may you do with Saturn, and the rest as you have occasion to work, both by Aftromancy and Geomancy.

Furthermore, the Angel faith, from the Angelical Orders man is ftrengthn 21 with wonderful Vertue, viz. from Zadkiel, that he may be a Meffenger of the Divine Will, and an interpreter of the Mind of God from the Archangel, that he may Rule over all Beafts of the field, Fift of the Sea, and Fouls of the Air, over which command is given him: And Sephiroth makes paffage to us from Principalities, that all things may be fubdued to him; he comprehendeth the powers of all, and draweth all powers to himself by a certain force, secret and supercelestial; from the Virtues it receiveth power, by the which it constantly fighting is strengthened against the the Enemies of the Truth; for the reward of which we run a race in this life, from the Powers against the Enemies

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nemies of this Earthly Tabernacle: from the Domination it hath help, by the which we can subject any Domeffick Enimy we carry along with us, and can obtain our defired end : From the Thrones we are knit together, and being collected into our felves, we fix our memory on those eternal Visions: From the Cherubins is light of Mind, Youth, Power, Wisdome and Virtue, very high Phantafies and Figures, by the which we are able to contemplate even the Divine things : from the Seraphins, that by the perfect flame of love we may at length inhere in them : From Jupiter all is transferred to the Moon, from her to the Etherial Region, and then to the Fiery Region : and through the Air it is diffused into the Body; even as many Rivers paffing through many Grounds of fundry qualities, do likely every one take a fundry Smack and Nature from the Ground, though at first they sprung and flowed all from one Fountain or Head; or like as there are innumerable kinds of Lights in the World, differing to the Seats and Houses that receive them, when the light of the Sun, from whence they all receive Light, is of it felfall'one and the fame in all places : So the Soul receives fomething of the nature and quality of all these into the body: and to receive these heavenly gifts in the day and hour of Jupiter, They raise the Figure of a naked man crowned, having both his bands joyned together, and lifted np. as it were praying for these Divine Gifts. Jupiter being in the fecond Face of Sagittary afcending, or in the South-Angle, free from any evil Afpect of Saturn or Mars, instantly descends the Angel or Genius upon him, and encreaseth Felicity, Riches, Honour, and conferreth Benevolence and Prosperity, and freeth from Enimies : The Angel faith, the Mind cannot understand her self, nor yet other divine matters, as in a like and comparison, or as the eye can behold all things, but her

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Self and the Sum, and thefe the cannot fee; but in another thing fit to reprefent the Figure: As the Sum, I fay, of himfelf, ever thineth and feeth all things, if his Beams be not ftopt with a Cloud or fome other thick imbracement; even to the Mind alone, and before the fall into the Cloud of the body, is bufie to know when the Soul will fend it into Fleft, that it may run quickly through his punithment for difobedience: It is pure, yet mult it be purified: it lieth below the Soul, and knoweth all things, except when the unbodied Soul will be bodied; and this is neceffary for the Divine Mind.

In the laft Face of Sagittary arifeth a Man like in colour to Gold; and upon him defcends a Spirit that fpeaks well: it faith, The Mind is fo entangled and darkned in the Body, that fhe is fometimes idle, and never feeketh all things; yea, it fometimes knows nought at all, without the leave and help of the Body.

This courfe therefore fhe now taketh : feeing fhe may not her self step forth and range abroad to see things ; fhe craves leave and takes the help of the Soul, which after the visitation of places far remote, returns again into the Body more Learned, by the help of his Servants, to the throne of our understanding called the Brain, which receives the tidings of things brought very far off. First, she useth the outward Spirit that fits in the edge and border of the body, for Angels to receive (by means of their instruments the parts where they lodge) which being returned, declare many ftrange things very far off, and thew alfo their Shapes, and then the inward beam fitting in the Brain, takes the fame tidings and represents them, as it were in a Glass before her (which they call the receiving Mind upon them) and fee them to skip over the known five inward Wits, which we have

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have not unfitly compared to a Glass, are divided into fundry and several seats and offices, (as the Spirit faith) one is called Thought, inhabiting the fore-part of the Brain, takes hold and represents the shapes let in at the windowes of the five outward Senfes. Then another Crew, which we call Remembrance, keep the hinder part of the Head, and receiveth still these shapes in great plenty, and layeth them up as it were in a ftorehouse, until, first, the third company of Souls and spirits descend upon the Image of a black Man made in Iron, when the first Face of Aries is rifen upon the Ascendent, as you shall hear in the next Chapter, and they are called Common-Senfe, which fitting in the middle of the Brain as Judges, called for them to examine them, and to determine of them, and then this lower Judge heareth present matters in thought also; and then at last, the great and chief Justice, called Understanding, by laying the things together, and gathering one of another, judgeth all.

Furthermore, in the first Face of Pisces, Ascends a Man baving the head of a Lyon, and his Figure is made in Tin, and cloathed in Seagreen; and upon him descends an Angel or Guardian Genius, called Barchiel or Amnixiel; he cureth the Palsie and Gout, he speaks quick, and bids us ask which is the seat of the chief Judge, for that is a question (saith he) among the Learned, when I take it to be no question, if they all grant that the Soul by the Pattern of her fire the Sun in the great World, dwelleth in the heart, the middle of the body, that by casting of her Beams all about, and equally to all parts, the might give light and life equally to all, as equal distant from all, and in the middest of the heat, as the onely moveable : And therefore to move others, the onely fit part of the body; for then fure the minde being in the inward

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Conanarion or Pine-kernel, (as Cardan, I take it, faith) of the other two, the Soul and the Spirit must needs reft, and be rooted there also.

Seeing the Mind feeth and knoweth nothing but by means of the Soul and his inward Wits and Spirits, not these alone neither, but by the helps of the outward ones, called the Angels or Messengers of Wits; nor neitheir of both, without the parts where they lodge and reft: Then even as the parts of the Body ftand affected and disposed, so doth the Mind understand. Let us go down more particularly to the matter, and raiseanother Image in the fecond Face of Pifces, and upon it will descend a Svirit of a pleasant humane voice, that will tell us what condition or difpolition of the Body helps or hinders the work of Understanding : After that a man hath abstracted himself from his Body, how to do it, I shall tell you in its due place, and that the Soul thus abstracted hath given the matters to the five Wits and Meffengers ; and after they have received them, and delivered up the tidings to the threefold Glass within the Brain; and this by ftirring and running up and down, prefent and mufters them before the Mind, and the by caffing her light and view, judgeth and determineth that we may eafily and quickly gather two things needful to Wisdome and good understanding : First, such a Glass or such inward Spirits, as are able to receive and hold many shapes imprinted; that is, very clean and clear Spirits by the example of an Eye, that kindly Glass, or of an artificial one, or of a Garment, all which will eafily take and fhew in that cafe every little spot, shape and fashion set upon them, whereas when they are dark, foul and uneven, they can take nothing, nor yet represent them, if they had them.

In the last Face of Pifces, Ascends a young Man naked, with a Posie of Flowers, and upon this Figure descends

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a Guardian Genius, that faith, thefe Spirits are quick, hot and lively, able by their fwift running to and fro, to reprefent and fhew all apace and eafily; for the Mind doth all by matching and laying things together : and faith, that he is the caufe of quicknefs, and flirring of the Spirits, as appears in ficknefs, age and found Sleep; efpecially, in age and ficknefs more clearly then needs any light of teaching. But how in fleep? when the heat of the Spirits ferving Wit, is either loaden with the clogging fumes and breaches of the Stomack, whilft the Soul wanders, the Body is fpent with labour, or with fweet and fill fleep beholding: for reft abates heat, as I ever faid, or elfe lent for a time unto his fellow Servants the Spirits of life, for the digeftion fake. Thus we have clogged our felf after Tburfdays Journey: make good ufe of what hath been faid, and faft and pray to God for a bleffing, and upon Friday you fhall know more and greater things then thefe. Read our Holy Guide.

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#### CHAP. XXIII.

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Of Camael, and his Power and Vertue: a sure prediction of War, Blood, and the death of Oliver Cromwel: What difeases Malchidael the Spirit cures, being arrested into his Figure of Astromancy and Geomancy, how to receive him, and of what he teacheth. Of Batthiel, and of raising the Dead, and what carries the Soul down into the Body; and after what manner is Man perfect; and of the Nature of Age and Touth in cold and hot Countries, and medicines for prolongation of life.

Here they work after this manner in the day and hour of Mars: they raife the first Face of Aries, at which time they made the Figure of a Man Armed in Iron, riding upon a Lyon; then instantly Camael, one of the seven Spirits of God, shines down his influence on the nine Orders of Angels and quire of bleffed Souls, and by them into the Celestial Spheres and Planets: And then Malchidael Descends upon the Figure in the form of a cholerick Man, stronglike, fiery, of a luxurious voyce.

He cures the Reins, sharp Fevers, the Tertian and Quotidian Fever, Plague, Aposthumes, Jaundise, Ulcers, red Choler, all burning Diseases, Madness, the Gout, sharp diseases in the Eyes, Head, Face and Ears, Leprosies, all diseases of Blood, Small-Pox, Itch, and Falling Sickness.

He makes a man powerful in Armes, bloody in VV ar,

as you shall perceive; he is generous, of great power and furious : be destroys the Conquerors, as you shall see by his Opposition to Zuriel; when Saturn and Mars were in Opposition, Camael and Zaphiel were in Opposition also. Read The Harmony of the World.

He takes man from the Plow to a Throne, and then again from a Throne to a Halter: He gives boldnefs of Heart, and Gravity, Fortitude, Security, punishing the fins of the Wicked, by the power of the name Elobim Geber; that is, the mighty God of Camael: and his numeration is called Geburach; that is to fay, powerful and mighty, punishing by flaughter and war, as you may fee in 1658, 1659 and 1660; and is applyed to the tribunal of God, the Girdle, the Sword and Lefthand of God: it is called Pathad, which is fear, and hath influence thorow the order of Power, to the Sphere of Mars, to whom belongs Fortitude. Read our Book called The Harmony of the World.

He shewes the Natural cause of VVit and Madness, and the nature of Age and Youth ; and of the Spirits of the Brain in Sleep and Dreams : For faith he, in Sleep the Spirits of the Brains be still and quiet, but the Soul wanders with me, whilft the parts of the Body all cease at once, and nothing but Air is left to exercise the Organs, if the Meat (to omit the expence of heat) which is continually kept hereby Mars for Health-fake, was neither much, nor of an heavy and clogging kind : So neither breathing out foul vapours, nor needing our help to digest it, before we return with the new tidings of fecret matters we heard abroad to benefit the body, and then our perceiving Spirits begin to take their places a little before the Mind, and beholds those things we bring home to the Body in particular shapes, which they presently convey to the outfide of the body, called adite malesa man powerful in Armer, bloody in Figure,

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the Brain: And this is one cause of Wit. See our Book called The Holy Guide.

He faith further, that the caufe of Wifdome is clear at laft, as we fee; to wit, a clear and ftirring Glafs; fo when the Glafs is foul, it caufeth natural or willing folly, as in Fools, Children, or Drunkards; but if it be but here and there befmeered, and drawn as it were with dark ftrokes, and lines of foul humours: The fhapes appears to the Minde, even as the forms appears in the broken Glafs to the Eye by halves and confufedly, which in like manner maketh madnefs.

In the fecond face of Aries they make the image of a man, and fometimes of a woman : upon which (they fay) descends a Genius that speaks nobly, and asketh questions, and refolveth them himfelf; and he giveth and caufeth health. But how (faith he) cometh Spirits of this in= ward Glass, fo foul and flow, when they are of themfelves (as becomes the beams of a beavenly foul ) transferred into bumane flesh, and loofely placed both very clean, clear, quick and lively. But we need fay no more, clear or foul, when these two qualities make or mar the whole work of perceiving : for if the Spirits be clear, it is a figne they are in their own nature, and fo whole and quick withal; but if they be foul, it is a token their whole condition and property is loft and gone, and that stillness is come upon themalfo. iticiti nyadyi

Neither is that Etherial temper, which is called by the name of the Spirit Cherub, that receives the Soul out of the rays of Stars and Planets, of the nature of feed, as the Bill bale Impoflures thinks, but it is by fome called a Chariot, becaule it carries the foul and all his beams down into the body, into the middle point of the heart, which is the centre of mans body; and from thence it is diffuled through all the parts and members of his body, where it joyneth his chariot to the natural heat, being a

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Spirit generated from the beart by heat : by this it plungeth it felf into the humours, by the which it inhereth in all the members. And to all these is made equally the nighest, although it be diffused through one to another, even as the heat of fire adhereth most nigh to the Air and Water, although it be transferred by the Air to the Water. Thus it is manifest, how the immortal foul, by an Immortal body, viz. an Etherial Vehicle, is included in a groß and mortal body, which is the caufe of difeafes that fpring always from the body, and from that part especially where the wits inhabit; by which difeases, when these middle things are diffolved and fail, then the foul it felf by these middle things recollecteth it felf, and floweth back into the heart, which was the first receptacle of the foul : but the fpirit of the heart failing, and heat being extinct, it leaveth him, and man dieth, and the foul flyeth away, the one to Heaven, the wicked to Hell.

In the third and laft face of Aries, they fay, arifeth a man which muft inftantly be arrested and placed in a Diamond; and then defcends a Genius which renders a man powerful in good and evil: fo that he shall be feared of all. He is of a terrible look, and speaks fiercely: he says, if the Reasons vouched by his Brethren will not fatisfie the curious Inquisitors after these matters, let them practice and see with proof of eye-fight and experience, the best, plainest, and most satisfying reason in the world, and then let him fay the truth.

If man alone doth pafs all other Creatures in wit, for his feveral temperatures above them, as we heard before; then if one man goeth before another in wit, it must needs follow from the fame cause. Now as Spirits are clear and quick, Air and Fire also are clear and quick, when Earth and Water are foul and flow: so are the Creatures where they bear the sway affected both in

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Wit and Body, as appears with difference between the Hart and the Inde, and all other wholefome and noyfome Creatures. To go further, why are the men fo großs and rude under the two Poles of the world, in the frozen Countries, and fo civil and wife in the bot, as Dr. Tundinus well noteth? but for that the outward heat cleanfeth, as it is a cleanfer and dryer, and fo cleareth their bodies; whereas cold on the other fide binds and thickens: and fo likewife by ftopping the flying out of the großs, foul, and waterifh humours and leavings, makes all not onely dark and cloudy, but bot and moift alfo, as if it were Drunken, by boyling together, as Pythagoras tearmeth it.

They raile the first face of Scorpio, and then they make another Figure of a Souldier armed and crowned with a Sword in his hand : and upon this (they fay) defcends a Spirit or Angel that speaks with a luxurious voyce : It sheweth the cause of VVisdome and folly, it also teacheth what Stars make Prophets, and how that Beasts may put on maulike Nature, &c. He favours his brother preceding, and fays he might have compar'd people to old men, and the Aged in frozen Countries to the Youth in bot Countries. Because (faith he) the odds of Wisdome between Age and Youth, flows from the same cause of drought and moisture ; that is, as the Spirit faith; clearness and fulness of the Bodies. And therefore Des Cartes was not ill advised, when he faid, that at fuch a time as the Eye of the Body failed, the Eyes of the Understanding begin to see sharply, because when his waterish instrument dryeth up with the rest of the body, though it put out the fight of Sense, yet is is a token that the light of Wit increaseth: for drought, as we faid, breeds clearnefs; if it be not mixt with coldnefs, for then it brings in Eartblinefs, the beavieft Element of all : And therefore those that are old and cold,

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are very doting and childish again: but if that drought be feasoned with heat (the more the better) they make the man very wife and full of understanding. It hath been always observed *Julius Casar* is described so, but more strongly before him *Alexander*, whose body by his great heat and drought, was not onely most sweet in life, but able, lying dead above Ground in a hot soyl and season, without any Balming, alone to keep it self fresh and sweet without all taint and corruption, for many days together.

In the fecond face they make the Image of a man naked, which we will apply to good purpose in good Matters, although the Arabians raile this Figure, upon which refteth Barchiel, a deceitful Spirit; yet experience hath taught us that good may be done by this Spirit; for it faith, men may elevate themfelves above the powers of their body, and above their fenfitive Powers; and those being furmounted, receive into themselves the perfection of the Heavens and Intelligences a Divine Vigour. Seeing therefore the Souls of all men, both wife and foolifh, are perpetual; and also all the Spirits obey the perfect Souls; Rofie Crucians think, that fools may be made wife : And this Genius faith, that perfect man may by the powers of their Soul repair their dying Bodies, with other inferiour Souls newly separated, and inspire them again, as a Weezel that is killed is made alive again by the breath and cry of his Dam : and Lyons make alive again their dead Whelps by breathing upon them. ut Juli to save

And because, as they say, all like things being applyed to their like, are made of the same natures; and every patient and thing that receives into it self the A'a of an Agent, is endued with the nature of that Agent, and made Con-natural : Hence they think, that to raise the dead to life, some Herbs I spake of in my Bool

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of the Rafie Gracian Infallible Axiomata, lib. 3. which are Veryein, Dill, Cingfeil, and Ravens and Harts blood put into the Skin of a Snake, do much conduce. For we read of fome that have been drowned in Water, others caft into the fire, and put upon the fire, others flain in wars, others otherwife died; and after a few days were alive again, as Pliny teftifies.

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We read of Arthur King of England, being dead, was raifed to life again, and now liveth among the Fairy's: And there is fuch another tale of Huon of Bura deux, and of Appollonius the Tyanean; and of another man that was dead, whom they fay, beyond all experience, the Phyfitians coming to fee it, the Herb Dragon-mort reftored to life; fome fay, he revived by putting Aurum potabile and hony into his body.

In the laft face of the deceitfulleft Sign in the World, when Mars is in Taurus, Scorpio afcends the form of a Man kneeling, and he must be engraven in Iron, in the day and bour of Mars, to do good, make Mars fortunate. Then instantly (they fay) will defcend a Spirit that speaketh of Mirth, Lust, Love, and causeth the Love of Women; if it be well made, it keepeth the Body Youthful and Crafty in good Health.

They make Figures in elected bours and days for their feveral operations, as to have long life for bappinefs, for bealth, for youth, for love, batred, for bleffednefs, for Wifdome, for content of mind: times observed, you may work Miracles, if you practice what is here experienced, and all Wisemen have found it Truth, that the first moment moves not things below onely, but in Heaven, and the dispositions of Stars, and Planets, and Angels alfo.

But more of these in our Regio Lucis you shall have, where I intend to make all plain, and easie to be expe-Mmm 2 rienced,

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rienced, that every man hath a threefold good Genius, and how we may come to speak with them, and by the aid of the Genius we may avoid the malignity of fate, fickness, dangers, and oftentimes death; as you shall read in our next days Journey to the Spirit of the Sun.

## CHAP. XXIV.

Of the fixth Name of God Eloha: And of the fixth Sephiroth, and their power and gifts, which are received in order in a Figure : Andhow of Ver-Crail chiel the Spirit, and of his power, and how he cureth difeases; and of what natural Rulers he teacheth: The cause of Wisdome and Folly: And how Beasts may put on manlike Nature : How to make a Fool a Wiseman: Of the degrees of Nature, that man may be amended and made perfect in ten Offsprings: The cause of the Leprofie, and other natural difeafes : That the world is governed by Angels, 新 and of what Angels govern the world, their names, and how long they Rule in the Figures of Geomancy. tur youth, the laves

Now one of the ten names of God, which bleffes our work, and which Rules the ten Sephiroths, is called Eloba, and is the fixth from the Afcendent, joyned with Vaudabat; his Sephiroth is Tepherath, which is the fixth in order, that fignifieth the Tree of Life, and Apparel, Beauty, Glory, Pleasure; and hath influence through the order of Virtues. They call Malathim, that

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that is Angels, into the Sphere of the Sun, giving brightnefs and light, to it, and produceth then Metals, chiefly Gold; his Intelligencer is Raphael. Read The Harmony of the World.

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Now for to receive this from the Operation of the Sun, they made an Image in the hour of the Sun, Leo then Afcending, and the Sun in it: The Figure was a King crowned, fitting in a Chair, having a Raven on his hand, and ftanding upon a Globe: which Figure at the fame time in molten Gold must be cast; and then the virtue is brought down by Verebiel the Spirit, that inftantly will reft upon it.

This Spirit is firong, fair coloured, like a temperate and well proportioned Man, cholerick, having a voice barren. By this Spirit young Toby fpake to Raphael; and it aided him to fetch his Fathers Gold, and alfo bound the evil Spirit Afmodeus: Verchiel before ruled Ifaac. This Spirit cureth all difeafes of the Heart, Stomack, Back, Sides, Brefts, Ribs, Feavers of bleod, Arpostbumes, Pestilent Fevers, the Jaundise, Fluxes, the Fallung-sickness: He maketh a Man bold, invincible, and honourable: he discovers all Thests, and helps the right owner to their goods again: he sheweth the cause of Wisdome and Folly: he teacheth admirable things: he sheweth the cause of Beasts and Man, Prophets and Stars: he discovers the secret working of the Mole, and other wonderful things.

First, he sheweth the cause of Folly and Wisdome, and wherefore Prophets are said to be wiser then Men, and their Spirits wiser then they, and the Stars most wise of all; for the odds in degrees, in the heat, drought and clearness of their bodies; but the Spirit of Mercury is far more excellent at this, then he : I shall therefore let him alone, and not question further of this matter.

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- Onely I shall accept of the knowledge of the cause of Wifdome, that we may the better understand how to cure and clear the Ideots Body, in many kinds of foolifhnefs, as in childbood, drunkennefs, fleep and doting difeafes ; which he fays Nature her felf is able to difperfe in her due time and feason; and will fcowre out the foul cloggy großhumours, which overwhelm the Spirits, and made them unclean and quiet; or at least in the doting difeafes the may be holpen eafily, and enabled by little skill to do it; that we may judge, if great and ftrong and mighty means of Art chanced once to joyn with Nature, the rankeft of all, and deepest rooted (that is) natural folly it felf, may be rooted out and difpatched. 5

But you may reply as some do, that the rest which fprung outfrom outward light, and hang by caules, may be cured; when this being fo rooted by nature, and the first mixtute of the feed, before any one of us defcend and incorporates with it, it is a mixture as ill as any beaftly mixture; nor can it be amended by the Creature it felf, but by us; unless man will take upon him to put a Beast into Manlike Nature, and run, back to the degrees of kind allotted, and bounded out above by us; whereby you may fee, if you confider well, that a Beast standing in a lower steep kind of mixture, and can in no cafe be bettered and made man, unlefs that his temper be spoyled first, and then made anew; and fo his life being destroyed, and his body amended, you raise a degree fortunate, and arrest a good Genius, and put it upon him. Read our Harmony of the World. 1

In making a fool wife, there is no fuch difficulty : for his Spirit, though it be eclipfed with the fhadow of an earthly body, is pure and wife, and in respect of his temper, a degree above a Beaft, because of his divine Mind within INTERNET ARCHIVE

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within the ftate and condition of Mankind; fire abounding in him as his fhape declares, as well as in other men, though not fo much, and in the fame point and measure.

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And what was the caufe? not becaufe nature meant it fo, but Reafon or Nature was let and hindred by fome evil Affects of Saturn, or Mars, or both, or fome crofs and weak position of Mercury; the Author of Wisdome, whereby nature was driven to ftray and miss, and come short of her purpose, like as the Mole, as Aristole faith, for all her blindness, is in the fame kinde with all other hot and perfect Creatures, which should have all their Wits and Senfes. Read our Holy Guide.

Because having all the parts of an eye whole and perfect, it is a sign that Nature meant to have gone forwards, but was let with the bar of a gross and thick skin.

Now you see the faults and errous of kinde by Art daily corrected; why not a Fool made wise, as well as *Madnefs cured*? which is more easie then some of them: Foolishness is some odd or rare example, as it were a Monster in kinde, or more fitly, diseases left by nature, as an inheritance sprung out from some ill temper of the Parents.

And whofoever raifeth the fecond face of Leo, in which time the Sun fhould be fortunate in his exaltation, and maketh the Figure of a Man with a Cromn on, fhall have a Spirit defcend upon it, which will teach him all these things and many more, and will give him victory over all his enemies. But some may ask how these diseases may be cured; this Spirit tells us all things in kinde have both their highest and deepest pitch and end, as it were their South and North turns, from Mmm 4 Whence

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whence they still return and go back again to avoid infinity.

So these natural and lost diseases have their race, which they run and spend by little and little. When it is all run, and the stock of corruption spent (which is within nine or ten off-springs) then they mend, and return to health again; such is the natural means to amend the body and keep it in bealth, for the bealth of the minde is inclosed within the other, as we see by the Children which Wisemen beget.

Leprofies and other natural Difeases of the body are cured by the Nature and the help of this Genius: admit Barzabel, Verebiel be the Ruler and Genius, then that heavenly and Mineral medicine Aurum potabile, so often by thousands experienced, cures those natural diseases which sprung from the ill temper of the seeds of Parents: by this Example you may use the rest of the Planets in your several works.

In the hour of the Sun they raise the third face of Leo, and the Sun in it : The Figure of which was one crowned with the gesture of one dancing or laughing, standing in a Chariot drawn with four Horfes, having a Looking-Glass in ber right hand, in the left a staff, carrying a flame upon the bead : And upon this (they fay) defcends an Angel that makes a man Fortunate and Bleffed, and beloved of all. And they made this on a Cornelian Stone, on the day and hour of the Sun, ascending in the third face of Leo, against the Leprofie that flows from the fulnels of the blood; of all the body it cures the Lunatick passions and foolishness, which proceeds from the frame of one part onely, that is from a muddy Brain; or if it may be faid to come from one part alone, that is the Liver, because it is the maker of all blood; yet that one is a most dangerous part, if it be ill affected; because by need of Nature, it sends to all places, and so reacheth

reacheth through all, and striketh all by contagion: whereas the Brains evermore keep themselves within their bounds, and stretch no further. It cureth all diseases which proceed from the combustion of the Moon. Eugenius Theodida Sius speaking of this Angel, says,

#### This indeed is be

My Boyes, whom you must quake at when you fee : He is above your reach, yet doth descend Upon a Figure, when fortunate Sol ascends In Leo, be flies down to us from th' Top o'th' Skie, And then exalts us to Heavens fecrets high. He teacheth Miracles, that to bis beight are even, For all their Isue are a kin to Heaven. He ruleth Kings, yet stoopes be then Nearest a man, when he doth govern men. With Wisdome, Virtue and other things are good, As bealth, long life, for th' body of flesh or blood. 'Tis be that stayes the time from turning old, And keeps the age up in a head of Gold, That in bis own true circle it doth run, And holds his course as certain as the Sun. He makes it every Day, and every Spring Where be doth shine, and quickens every thing Like a new Mature ; so that true to call Him by bis title, is to fay be is all.

This Angel (they fay) maketh man of a noble Minde, Perspicuity, Wise and Virtuous. He was the Ruler of Isaac, and teacheth that men should use good diet: for a fine temper through ill diet and passions of the Soul, hath fallen from a good Wit to a kinde of madness, scarce to be descried from the state of an Ideot. So if you order your selves according to our Rules, you shall be made Wise, Toung and Vertuons: Then shall passing finess

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#### Book III.

and clearness of Aurum potabile, as I teach to make in my Holy Guide, arise in the body like the Sun in the morning, and scatter and put to flight all mists and darkness of Diseases, and clear and scowre the body mightily, by his matchless heat, strength and Spiritual quality swiftly in every part.

Now what was that which made and mingled a foolifh body at first? but a Beam of beavenly Fire carryed on a Couch of Ether, down from the feveral Spheres and Regions through the foggy, foul and misty Air to the center of the Heart; which as the Sun disperses the Clouds, fo this our Aurum potabile, by a Heavenly virtue, clears and cleanses the body from all foul and gross humours which breed diseases.

You may please to remember what the Spirit sith of Happiness, long Life, Health, Touth, Bleffedness, Wisdome and Folly, Virtue and Vice; and how this Medicine and Figure causeth long Life, Health and Lustiness: and this Medicine did not onely keep our bodie in Health, and destroy all difeases that might hurts us,

But also doth cherisch, nourisch and feed our bodies, and bring it towards a heavenly or spiritural Nature, and by that means we may be refined from Earth to Water, from Water to Air, from Air to Fire, from Fire, through the liquid waves of the Fiery Vebicle.

This Genius (they fay) fayes, that Zazel Rules the Earth 354 years and four months: Hifmael fucceeds, and he governs the Earth 354 years and four months: Next Barzabel, and he Rules as long: And Zorath, he Rules 354 years and four months: Then Kedemel Rules as many years and four months: Taphtbartbarath, he Rules 354 years and four months: Taphtbartbarath, he Rules 354 years and four months: Then Hafmodai begins, and the Rules the Earth 354 years and four Digitized by MITEMET ARCHIVE

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months: And then begins Zazel again, and fo they run their races whilft Mars is finishing the progress of his Aphelium, through Virgo, Libra, Scorpio, Sagittary, Capricornus, Aquarius and Pisces; and then a new Star will arife and give light to the bodied and unbodied Souls, and the bleffed shall go the way our Holy Guide teacheth, and shall enjoy it with everlassing happiness. Read our Harmony of the World. Now as these govern the Earth, there are seven Angels or Planets that govern these, viz. Zaphiel, Anael, Zadkiel, Miebael, Camael, Gabriel and Raphiel: and when you make a Telessine of any of the feven Metals, the Angel, Planet, Sign, Ruler, Idea and Figure most harmoniously unite upon the sevenatick Metal.

#### CHAP. XXV.

Of the Genii Amnixiel or Asmodel, their power in Heaven: And how they descend down to man : And how they qualifie them whom they are familiar with: And how they cause Bleffedness: And what Diseases they chiefly cure: And how they speak when incorporated into a proper Metal or Matter.

HEre I with a grave countenance, ferious thoughts, and reverend words do tell you, the feventh name of God, which we speak of in our work, is Tetragrammaton Saboath, or Adonai Saboath; that is, the God of Hosts; and his Sephiroth is called Nezad; and this gift is Triumph and Victory, and transfers his influence through the Order of Principalities, called

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### The Temple of Wisdome. Book III:

in Hebrew Elobim, into the Sphere of Venus, and gives Zeal, fervent Love, most sweet Hope, the motion of Defire, Order, Concupifcence, Beauty, Sweetness, defire of encreasing, and love of Righteousness: the Intelligence is Aniel. Read our Harmony of the World.

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To obtain this gift, they made an Image in Copper: Venus and Hifmael afcending into Taurus and Puella. The form of which was the Image of a Woman, having the head of a Bird, and feet of an Eagle; holding a Dart in her hand, upon which defcends Amnixiel or Afmodel that inftantly refts upon it.

And therefore they made the Figures always hollow, and perfumed them with *fiveet Odours*: for these Spirits I speak of, seem to me to be as the benign eyes of God, running to and fro in the world, with love and pity beholding the innocent endeavours of fingle-hearted men, ever ready to do them good.

He cureth all Difeases of the Stomack and Liver, and of the Throat; and all Difeases my modesty will not let me name here, being as yet young, and a stranger to Women: he cures Wens, Kings Evil, and Black Choler.

He sheweth the cause of Diseases; he maketh men bleffed, long lived : he teacheth the cause of Wisdome and Folly, Vertue and Vice, &c.

I have opened the first part of Secrets, not as some have pretended, but even to God himself. The Genius, they say, further faith, He that keeps his body clean and temperate, shall be Vertuous, Wise, and do Miracles. How to prove temperateness, is easie by that heavenly tempered Medicine before named, Aurum Potabile. See our Holy Guide.

He bids us examine whether all Difeases flow from the body or not, and whence all Mannors proceed, the state and condition of the body, among them that have searched the Reasons and Nature of things: And

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the cause of Manners is laid either upon the Stars, Planets, or of mansbody, or of their wills thus or thus framed, either by the bent of Nature, or by the use of Custome : let us scan the matter.

They cannot flow from the Will of the Minde of man, left all Men should perforce be good, against our daily proof and experience; because the Minde of it felf, as coming from goodness, is good and alike good in all men, as I faid before in the Holy Guide: and sure no custome can alter and turn so divine a Will to leudness, but by great force of necessary; which force cannot be sent down upon it by the Planets and their Spirits, seeing every power and virtue is from above, from God, from the Intelligences and Stars, who can neither err nor do evil. It is necessary that all evil Mannors, and whatsover is found difagreeing in these earthy bodies, do proceed not from the malice of the Influence, but from the evil disposition of the receiver.

The Stars and Planets do feed on Ether, and are living Creatures, of a good nature and qualicy : when therefore the perverfity of the subject receiveth the Influences of the perverse, or its debility cannot endure the efficacy of the superiour; then by the Influence of the Heavens thus received into a matter full of discords, doth refult dissonant, deformed and evil; yet the Celestial powers alwayes remain good, which while they exist in themselves, and from the giver of light, have their Influence by the holy Intelligences : and the Heavens even till they shall come to the Sphere of the Moon, their Influence is good, as it were in the first degree ; but when it is received in a viler subject, it also is vilified, yet cannot couch the Minde immediately, untill it have passed into the loops of the body, and so change and dispose the body first, and by means of this affect the Minde : for if the Minde

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a matter

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Minde it self, a finer thing then the Stars, cannot pierce out of the body, as we heard before; then much less shall they make way to get in by themselves, without the helps to our Mindes alotted. And as these are all bodily, I mean the first helps, so the nearest canfe of evil must needs flow from the body : And if the inward Spirits and Wits likewife do nought without the Inftruments of the body, and follow the affection and disposition of the same; then the appetite of the unreasonable Soul, common between us and Beasts; upon which Pythagoras and Ficinus do lay the cause of Manners ; as Aristotle witneffeth : And this is dispatched and resolved also, and the whole stream must needs clearly run from the body to thishelps and Maunous, aqlaht

They raise the first face of Libra, and Venus in it, or in Taurus or Pisces : and upon this descends a Spirit named Ataliel : In the fecond face descends Azernel : In the third, Zuriel: And to receive these, they make an Image in pure Virgin-Wax; they with it caufe love and marriage : The Genii themfelves(they fay) will tell you what you shall do. I refer you to the experience for this time. ence of the Herror thus receive

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Of the use of the Nativity: Of him that desires the society of his Guardian Genius, and the mature and power of this Genius, and how to be acquainted with it by name; and how you may know the name of it, and converse with it: Of what it cures: How it causeth Faith, Religion, Royalty, Honesty and Gravity of Speech. Of Michael the Intelligence, and Ambriel, and of what gifts they give us; and how we receive them.

He degree of any ones Nativity being known, viz. the degree of the Sign ascending, and the South, West and North Angles being Co-equated, then let that which had the more dignities of Planets in thosefour Angles, which the Arabians call Almutez, be first observed amongst the rest; and according to that in the second place, that which shall be next to it in the number of dignities: And fo by order the relt of them which obtain any dignitie in the aforefaid Angles or succedent places; this Order being observed, you may know the true place and degree of them in the Heaven, beginning from the degree of the Ascendent through each degree, according to the order of the Signs, to cast twenty two of the Hebrew Letters; then what Letters shall fall into the places of the aforefaid Planets or Stars being marked and disposed according to the order found out above in the Stars, by the Genii, and rightly joyned together according to the Hebrem Letters

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Letters, make the name of a Genius, to which is fubjoyned some divine name, viz. El or Jah. But here we finde out the Genius of this Native, by the places of the five Hylegians; and making projection always from the beginning of Aries; Gemini being the Sign ascending, and Mercury in the North-Angle fortunate, being reduced also into the known Order from the eighth name of God Elobim Sabaoth , which fignifieth the God of Hoafts, not of War and Justice, but of Piety and agreement : The Sephiroth of this is called Hod, which is interpreted Praife, Honour and famoufnefs, and hath Influence through the Order of the Archangels, which they call Ben Elobim, that is, the Son of God, into the Sphere of Mercury, in Virgo or Gemini. The Intelligence is Michael : he giveth Clemency, or Goodness, Grace, Mercy, Piety, Magnificence, Elegancy, Wisdome, Vertue, Modesty, Faith, Religion, Royalty, Gravity of speech, Honesty, and acuteness of Wit. To the Genius that governs this Native, whole name is found to be Dirachiel, and he transfers all these gifts into the Native, after this manner. First, they bind Quicksilver in a due place by the moak of Brimstone; and indeed by that way in a months space, it will be turned into perfect Luna: then they make the Figure of a handsome young man bearded on it. The Scheam being as you see.

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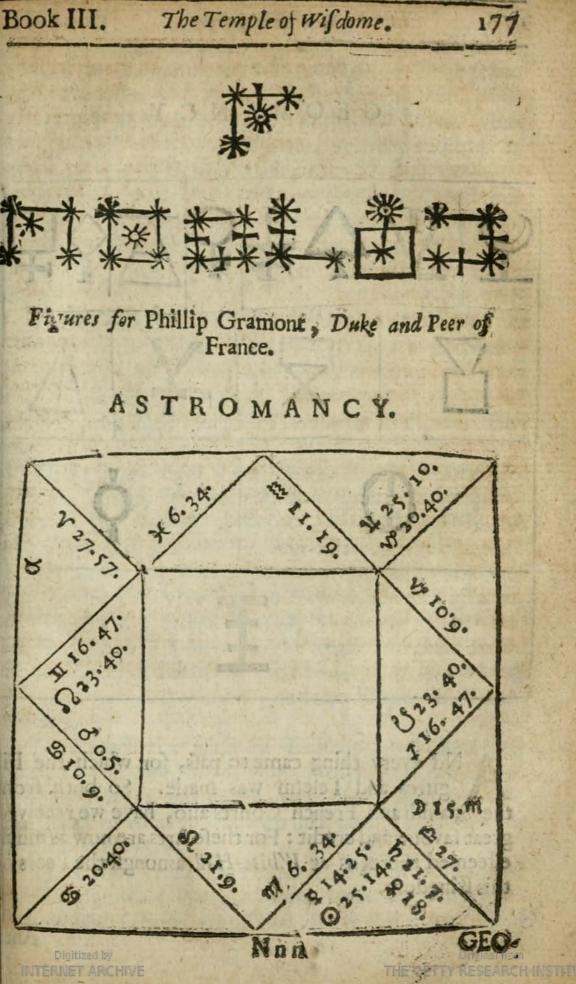
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A Nd every thing came to pass, for which the Figures and Telesm was made. So both from the Spanish and French Courts also, have we received great favour and credit: For these Arts are now as much effeemed there, as at Wbite-Hall amongst the Peers of this Kingdom.

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And the Planets placed as in the Figure : Then (they fay) Dirachiel will descend in order upon it. The Image must be made hollow; and then the Genius (they fay) speaketh with a barren voyce, yet very audible. If more degrees of Gemini arise, then Ambiel descends upon the Figure : if fewer degrees, then Gabiel, and they are not much different in Nature, but in voice : Thefe they take from the places of Almutez upon the five Hylegians, making projection from Gemini ascending.

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These Genii are strong, fair coloured, a humane voyce: These were the Rulers of Solomon, these are exceeding loving, and will often ftir you to ferve the God that made all the world, and to pray to him and his Son Jefus Chrift that died on the Grofs for our Redemption.

These Genii help the Memory, Tongue, Fantafie, Brain, Spirits, Imagination, Gall, Bones, Thighes, Sinnews of the Brain; and cure Sickness, Madness, and the diftempers of the Brain, deprivation of the common Sense, Lethargie, Doting, Stammering, Impediments of the Tongue, Hoarfenefs, the Falling-ficknefs, Coughs, stoppings of the Stomack, Gall, Vomiting, Catarrhes, of abundance of humours in the Head, and the difeases of Blood, and all difeases of the Shoulders, Arms, Hands, Shoulder-bone, belly, Bowels, and the difeafes of Melancholy.

They teach the cause of Distempers of heat and cold, of the Sun, Moon, Stars, Men, Beasts, Forols, and creeping things; and finally, they teach all things you can name or think on, as you shall hear in its due place. Read our Holy Guide.

These things they have experienced: use them, and then judge what shattered foundations the old Philosophers laid to long ago, that the building would fall and

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and tumble to confusion, if some Rosie Crucian did not shore it up; and the Native by experience learn to defend it by this thing most fit to fill and please the sense of them, which have nothing else but Sense. Now I am come to speak of Wisdome: as all Diseases, so all Manners sprung either from the natural and inherited parts and qualities, or from the purchased temper of the body, to keep the first till anon: This we have either from the Air or Soyl where we live, or from our corrupt Diet that we take. The Air followeth either the place of the Sun, or the nature of the Ground. But this in The Harmony of the World, and somewhat too hard to learn as yet. Let us enlarge our selves, and unfold and prove how the Air and Diet alters and changeth, and makes the bodies to differ, first, and so the Manners rude and fierce.

All the Learned Astrologers in England, fuch as are able to define what Astrologie is, and what Geomancy fignifies; to'let go the excrements of the Stars, as too foul and idle, fuch as that Leech, Lozenge-man, and Quack-bill-men, &c.

Philiatros and Aftrophilus, I mean fuch as are truly fo indeed, and not a Botcher or Cobler of those things they do not understand, but fuch as are able to give a Reason for all things in the Heaven above, and in the Earth beneath, and in the Waters under the Earth: Such men as these I speak to, and some of these hold opinion with me, that where the Sun is either too near the people, or right over them, or too far off, as under the two Poles of the World, there mens bodies are big and strong, and their Qualities rude and fierce: whereas within the two temperate Girdles of the Earth, they heap a mean, and hit the midst (as they fay) both in body and qualities, to come down to the ground. For I must be short, we see that a soggy Land makes the blood

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nd Spirits thick and groß, and thereby dull and flow in Brain ; and fo the men fond in Wit, and rude, and fimple, aithful, chafte, honeft, and still in that strain of Wisdome: Whereas a barren and dry Ground, if the Sun be temerate therewithal (as at Rome and Athens) maketh he same thinner, clear, lively, subtle; and deceitful nen, valiant and unchaste, ore. Of all the properies appertaining for Meat and Wisdome in men, are ike the Vertues and proper Tythes in Plants, folowing both the fundry tempers of the bodies, when the foul in them and the minde in us is one in all.

Then as the mixtures, qualities and vertues in Plants. ire altered up and down according to their food and ustenance, as (to omit the outward nourishment of the ground) whereby Peper brought out of Muggadorer Castle Garden into Italy, will after a few settings turn into Ivy and fuch like, which fome filly Earthworms had the confidence to deny to my face : Who can beat Wit in the Brains of Affes? The caufe is plain, a cunning Gardner, either by steeping his seed or slip, or better by inclosing some fine thing I would name in the Root or Stock, can give to any Plant, any Colour, Taste, Smell, or power of Healing; fo doth mans body upon the fame occasions: And of all these things and many other, Mercury is the caufe.

Then they raifed the first face of Virgo, and they made the Image of a beautiful young man, which would foretel things to come ; and this was made as before in Luna : and then descended Jazeriel the Genius. This Figure was made on the day of Mercury, on the third hour of Saturn: The Sign Virgo ascending, and the Figure of Geomancy agreeing, being the House and Exaltation of Mercury, fignifying Prophets, Saturn and Mercury being in Conjunction in Gemini in the ninth House of Heas Original

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wen, which is also called God : Moreover, let Saturn have a Trine Afpect on the Afcendent, and the Moon in like manner, and the Sun have an Aspect on the place of Conjunction: Venus obtaining some Angle may be powerful and occidental : Let Mars be combust by the Sun, but let it not have an Aspect on Saturn or Mercury ; for they faid, that the fplendor of the powers of these Stars was diffused upon this Figure, and Jazeriel rested on it, and did speak audibly with a humane voice. (they fay) He teaches that distempered meats do breed the like diftempers, as in those humours that make complections, and their conditions. Why are the Tartarians so beastly and babarous? but because (besides their foyl) they eat and drink the flesh and blood of Horfes: We fee the Islanders of Corfica prove as bold, cruel and false as Dogs, whose fielh they eat. I therefore give you charge to take heed in the choice of Nurfes: And let us proceed : the name of the Angel that Rules the second, is called Hamaliel, and that rules the third, Ergediel : their Natures are not changed but in changable bodies. Now we have feen Happinefs, long Life, Health, Youth, Bleffednefs, Wifdome and Virtue are clear in our Holy Guide. The next Genius will teach (they fay) the cause of monstrous Children: The cause of Madness: The cause of joy and fear, Oc.

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CHAP. XXVII.

about, and to each foot

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Of Scheliel the Genius, and Murid the Genius, and Amnediel the Genius: of what they teach, and how to converse with them. And how to alter, change and amend the state of mans body, and get long Life and Health, as we taught in our Holy Guide. Holy Guide. the circuits of the Sure :

He ninth name of God falls upon the feventh Planet, it is called Sadai ; that is, Omnipotent, fatisfying all : And Elhai, which is the living God : his Sephiroth is Jesod; that is, foundation, and fignifieth a good understanding, a Covenant, Redemption and rest; and hath influence through the Order of Angels, whom they call Cherubims, into the Sphere of the Moon : this caufeth all things in the Earth to increase and decrease, and taketh care of the Genii and keepers of men, and distributeth them: his Intelligence is Gabriel. In the hour of the Moon on a Munday, they raise the first face of Cancer, the Moon in the Ascendent or in her exaltation Taurus: the Figure they then melted in Silver; was a man leaning on a staff, having a Bird on his head, and a flourishing Tree before him; upon which descends the Angel Sebeliel, and he caufeth increase of gain, and is good, as against weariness. The second Figure they made the Moon ascending in that part of Cancer, was a woman cornuted, riding on a Bull. And in the third part they made a Figure riding upon a Dragon, with feven Heads or a Crab, and in her right hand a Dart, in her left a Looking-Glass; clothed or covered with white or green, and having on her head two Serpents with

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with Horns twined together, and to each Arm a Serpent twined about, and to each foot alfo: and then they wished for the Angel Murid, which is the chiefest of the Deities, the first of the Goddess, the Queen of Angels, the Mistress of the Elements whom the Stars answer, when the Moon with her seafons return: Elements serve her, at whose nod the lightnings breath forth, Seeds bud, Plants increase, the initial parent of fruit.

She is the Satilitee of the Moon, reftraining the various paffions of the Stars, dispending various lights by the circuits of the Sun; the Lady of great Beauty, the Miftrefs of Rain and Water, the giver of Juffice, the Nurfe of mankinde; the governor of all States; kinde merciful, protecting men by Sea and Land, mitigating all tempefts of fortune, and difpenfing with fate, nourifhing all things growing on Earth, wandering and thining in the tops of High Woods and Groves; beholding the playing of Fairies, reftraining the rage of Goblins, Inutting the openings of Earth, and difpenfing the light of the Heaven, the wholfome Rivers of the Séa, and the deplored filence of the infernal Gods, by its motion ruling the World, and treading Hell under her feet; of whofe Majefty the Birds hafting in the Air, are afraid; the wild Beafts ftraying in the Mountains, Serpents lying hid in the ground, Fifhes fwimming in the Sea.

She cureth the Brain, left Eye of a man, right of a Woman, Stomack, Belly, left Side, Stones, Bladder, the members of Generation in a Woman, the Liver, Taste, Brest, and diseases of Catarrbs or Rhemms, Palsies, the Cholick, the Menstrues in Women, Dropse, Gout, Aposthumes, Flegmatick diseases, which do proceed from Stopping of the Sinews, Veins, Falling-sickness, Lask or Flux of the Belly, Fluxes of the Stomack for Want

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want of digestion. Hasmodai and her govern the night.

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And fay that Children, if they fuck a Bitches milk are as bad conditioned as Dogs, and that they fuck their outward shapes and inward manners with the Milk they receive, as I have feen Fools in Affrica, which by fucking Camels, are made more painful then their kinde, swift and healthful for it:and enough fuch like Examples might be brought if time would fuffer. To come to our bodies left us by our Parents, if we see manners ingrafted and inbred in flock, Kindred and Children, and Nephews, fill down, to take one after another (a long time) by kinde and Nature, as that curfed father beating down kindred, set down in Aristotle and other pilfering Stocks; which though they have no need, must needs steal: to let pass Lechery, and other evil qualities; and Valour, and other good qualities, which we fee daily descend on kindred : whence are these? not from the Parents mindes and off-pring, which cannot be left nor ingraffed, but must return straight and whole, and all at once, when they flit out of this life to that Heavenly place from whence they came; neither are all their Wits alike fram'd by use and custom, but brought up sometimes contrary.

Therefore to cut the giddy, reeling, drunken opinion, and the whimfies of *Thomas Street*, and that ignorant bold impudent Nativity-monger, Leech, as ftrings, too much difcording those manners sprung out from the Parents seeds, which is a part of their bodies, purchased by meat and nourishment; which bodies if they use good and temperate *Diet*, are ever like the first, otherwise they follow the nature of Meats, and their distempers, as *Cardan* in a few of the worst *Diets*, hath most notably marked, that drunken, or over-studious, or soo great fastings, or large Onion-cating Parents, do beget

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beget and bring forth for the most part Mad and Frantick Children.

To close up all this third part, with this one little proof: If we finde our selves to do many things against our will, as when a fearful thing is offered, our hearts pant and fail with fear: when as fair lust and his parts will arise, whether we will or no; and all incontinency springs from that root, then sure the body must lay this force upon us.

- But how is this? you may ask (faith the Genius) and which way doth the body fo violently over-rule and carry away the Will and Minde after her ? when any shape appears in the thought of man, the doing Minde. takes it straight (we must wear these words with use, and make them fofter) and laying it with good and bad, and matching, and comparing all things by degrees, determines; and then her Will and Reafon, which Plato placeth in the Head, follows defires ; but at the fame time steps in another doubt, Will and Appetite, fent from that unreasonable and perceiving Soul, which is common between us and Beafts; and fitting one part in the heart, defiring outward goods of the body : and look which of these is ftrong, that is, which hath the stronger House, either by descent or purchase, or else baser Mould be still the weaker and obey the better, that prevails and moves the Angels unto it, and those the finefs, and those again by other middle means, the whole body or part thereof, as is the pleasure of that EL ISILI KOT Commander.

Wherefore to come to the point more namely, we fhall never be good, and enjoy Happines, long Life, Health, Touth, with Bleffedness, and Wisdome, unless we follow the advice of these vertuous Angels, that is mean and reason in our defires, and a doing before these two parts, the Heart and the Liver, be first by kinde and then by

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by Diet in order square and temper, apt to obey the Laws and Rules of Reason : for to begin with the Root, if the Heart be very bot and moist, the man is couragious and liberal, defiring Honour and great outward things : If hot and dry, cruel, angry, deceitful; but if it keep a mean, and he temperate in quality; keeping a mean and obeying Reason in that kinde of manners for the Liver, if it be hot and moist, likewise it followeth venery and gluttony : if hot and dry it doth the fame, but crookedly and out of course; but if cold and dry, the man is very chafte and abstinent; and if cold and moift, somewhat chaste and abstinent; but outwardly, whereas a temperate Liver, holds a mean in both, and following the race of kinde defires to live foberly in company, and honeftly in Marriage; a life as far from Jesuits, Monks and Hermites, as Gluttons and Letchers.

We see therefore that the Genius saith all Qualities proceedeth from the Temper of those two parts ( nay the understanding also) if it varieth still according to the divers Heats and Moistures of the Brain; and if these two parts be the springs of all the heat and moisture in the body; so that all good Qualities and all vertue bud forth from the good, equal and middle temper and mixture of the fame parts, and all our labour and travel (if we feek vertue) it must be to bring by the Angels and Telesmes of the Moon, and Hasmodel, those twain into square and Temper; that is, equality as near as may be of the four Qualities; not onely by Aurum potabile, useand custome, though Plato hits it right in histime, when he will have all long Lived, Healthfuls Bleffed and Wife, and none lewd by his Will: Therefore I have fhewn you the truth of these things clearly, that Monks and Fryars did cover in dark pitchy Gloud; and how to cure an ill disposed Nature, by the know-Ledge

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ledge of these Telesms; and their names being found according to the Stars account, you may call them by these names aforesaid, although unknown to you in found and fignification; yet I confess you may do more by them then with fignificative names, whilst the minde being aftonished at the obscurity of them, and deeply intent, firmly believing, that something Divine is under them, doth reverently call them by their names, although not understood, to the Glory of God, captivating himself with a spiritual affection of Piety, in the obedience of him.

## CHAP. XXVIII.

## Of the Temple of Wisdome.

I Have a defign to walk on into The Temple of Wifdome, and to difcover what I finde there of the Soul, of God, and his Creation. I have no guide or conductor; onely I may fay thus much, that I follow no mans Path to weary my felf with fruitlefs labour; but that I might the more freely pafs and write the eafie Emanations of Mine own Minde, and not run through Wilderneffes by directions, or be drawn off from what fhould naturally fall from my felf, by prepoffeffing my thoughts by the fancies and inventions of others.

Behold in this Temple of VVifdome, there is fuch matter which is of a different fort, and has its peculiar ferviceablenes: I followed no mans example, yet quote Authors; what I write is from the Temple of VVifdome, and the eternal Characters of the mind of man, and the known Phenomena of Nature, &c.

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The first Object you shall see, is called Heaven and Light; and by them you are to understand the whole comprehension of Intellectual Angels, souls of men as they were in the Pre-existency, and Beasts, and the seminal Forms of all things.

In this Temple, by the Earth you are to understand the potentiality and capability of the existence of the first Creation ; this poffibility being exhibited to our minds, as the refult of the Omnipotence of God, without whom nothing would be, as is indeed the utmost shadow, and darkest projection thereof. And that you further may understand how the power of God is exalted above the course of Natural Causes, God taking of the dust of his dry ground, wrought it with his hands into fuch a temper, with the Aetherial first moisture, that it was matter fit to make the Body of a man: Which when he first had framed, was as yet but like a piece of dough, till God coming near unto it, With bis mouth be breathed into the Nostrils thereof the breath of Life, which Life was lately the Souls of Lapsed Angels, and with his word commanded the Genius to attend him. This is to be obferved, That men breath through their Nostrils, though their mouths be shut.

When God had formed every Beast of the Field, and every Fowl of the Air, the man named them as the Angels Soul guided him; and by the same Genius was pre-advertised of his Wise, and able to pronounce, This is bone of my bone, and flesh of my flesh, and gave her a name suitable to her Nature; and this was commended of God. Read our Harmony of the Word. And of the bodies of rebellious Angels, became this Earth, which was nothing but solitude and emptines, and as it was a deep bottomless capacity of being, whatever God thought good to make out of it, that implyed no contradiction to be made: and there being a possibility of Creating

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creating things after fundry and manifold manners, nothing was determined, but this vaft capability of things was unfetled, fluid, and of it felf undeterminable as water.' But the Spirit of God, who was the Vehicle of the Eternal VVisdom, and of the super-effential goodness; by a swift forecast of counsel and discourse of Reason truly Divine, fuch as at once ftrikes through all things, and difcerns what is belt to be done, having hovered a while over all the capacities of this fluid poffibility, forthwith setled upon what was the most perfect and exact. Wherefore the entire Deity, by an inward word, which is nothing but VVisdome and Vertue, as I told you in my book of The Harmony of the VVorld, when I spake of the power of God edged with Actual will, and with more ease done then we can present any notion or Idea to our own minds, exhibited really to their own view the whole creation of fpiritual fubftances, fuch as Angels are in their inward Natures; the fouls of men, and other Animals; and the seminal forms of all things : so that all these, as many as ever were to be of them, did really and actually exist, without any dependency or corporeal matter : of this I have fpoken largely in The Harmony of the world.

God approved and pleafed himfelf in these things: but yet though in designe there was a settlement of the fluid darkness, or obscure possibility of the outward creation; yet it remained as yet but a dark possibility. And a notorious distinction indeed there was betwixt this actual spiritual Creation, and the dim possibility of the material body, and outward world. Infomuch that this matter was actuated and agitated

Infomuch that this matter was actuated and agitated by fome universal Angel, yet part of the world of life: whence it became very subtle and Etherial, fo that this was rightly by God called Light and Darkness; and a Monad

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Monad of the Paffive and Active Principle in the Creation of this Microcofm.

There are many worlds, as I shall demonstrate by the known Phanomena of Nature: I shall also declare unto you how God orders a real material Earth, when once it is made, to make it pleasant and delightful for both man and beass: for the Stars and Planets belong to number; and as a primary Planet in respect of its reflection of Light is rightly called a Planet, so in respect of its habitableness it is rightly termed an Earth. These Earths therefore God orders in such fort, that they neither want water to lie upon them, nor be covered over with water, though they be environed round about with the fluid Air.

That vaft and immense Etherial Matter, which is called the *Fluid Heaven* or *Etherial moisture*, with infinite numbers of fundry sorts of Lights, which *Gods* Wisdome and Power, by union of fit and active Principles drawn of the World of Life, made of this Etherial Matter, whose usefulness is plain in Nature, that they are for Prognoftick signes and seasons, and days and years.

God made the *Planets* partly Land, and partly Sea, Rivers and Springs, whofe convenience is obvious for every man to conceive.

And God placed all these sorts of Lights in the thin and liquid Heaven or Etherial Region, that they might reflect their rays one upon another, and shine upon the Inhabitants of the twelve Earths.

And that their bounty and refplendency might be confpicuous to the beholders of them, whether by day or by night, which is mainly to be understood of the Suns that supply also the place of Stars at a far distance, but whose chief office is to make viciflitude of day and night, and the Universal dark Ether.

God Created man, as you have heard, of a certain Red

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Red Clay, purified by a fupernatural Agent; tinctured also with the Etherial first moisture, and in Gods own Image; he confisting of an Intellectual Soul, and a Terrestrial Body actuated thereby : Wherefore mankind became Male and Female, as other Terrestrial Animals are.

Now Plants and Animals were the Generations effects and productions of Earth; the feminal forms and fouls of Animals infinuating themfelves into the prepared matter thereof: And Suns, Planets or Earths, were the Generations or Productions of the Heavens, as you may fee in this Temple: There is a God that Reigns and Rules the VVorld, and Created all the Inh abitants of the Earth; that he is most Potent, Wife and Provident; that he is a Rewarder, Revenger: That his Son fuffered upon the Crofs for us, and that he fuffered not in the flesh for them as he did for us: How he fuffered for the Revolted Angels in their Region, you may finde in the Temple; That he is to be adored in three Perfons, and in one Power, and that a God.

And there went up a moift vapour from the Earths, which being matur'd and concocted by the Angel of the VVorld, which is very active in the Heavens or Air, became a pretious Balmy Liquor, and fit Vehicle of life; which defeending down in fome fort like dewy fhowres upon the Earth, moiftned their habitations; fo that the warmth of the Suns gently playing and cooling according to Nature, upon the furfaces thereof, prepared matter varioufly for fundry forts of Inhabitants, not onely in the Etherial Region, but in the feveral Earths: and laftly in this, not onely of feminal forms of Planets, but fouls of Animals, alfo.

And man himself rose out of the Earth after this manner; the Red Earth with Etherial moisture, being rightly prepared and attempered by these unctuous showres

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fhowers and balmy droppings of the fluid Heaven: For God had to contrived by his infinite Wildome, that matter thus or thus prepared, thould by a vital congruity attract proportional forms from the World of Life; which is every where nigh at hand, and does very throughly inequitate the moift and unctuous Air. Wherefore after this manner was the Aireal or Etherial Man called Adam, conveyed into an Earthly body, having his most confpicuous refidence in the head or brain: And thus the man Adam became the foul of a Terrestrial living Creature, as you may read in the Preface.

For Adam was first wholly Etherial, and placed in Paradife, that is, in an happy place and joyful condition of the Spirit: For he was placed under the invigorating beams of the Divine Intelleci, and the Snu of righteoufness then shone fairly upon him. Read The Harmony of the World.

And his first was now again the ground which God hath bleft, and so brought forth every pleasant Tree, and every pleasant Plant of her heavenly Fathers own planting: for the boly Angel of Life had enriched the loyl, that it brought forth all manner of pleasant and profitable Fruits. And the Tree of Life was in the midst of this Garden of mans foul, viz. the Effential Will of God, which is the true Root of Regeneration; but to so high a Pitch Adam as yet had not reacht unto: and the Fruit of this Tree in this Etherial state of he Soul, had been immortality, or Life everlassing. And the Tree of the Knowledge of good and evil was here also, viz. his own will. And thus were the wicked Angels.

Some men will admire me, others will prattle and ondemn me: but neither I nor my Genius, or any afpired Christian, will answer their perhaps fruitless

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queftions. If they ask where this Temple is, and which way I made it, or how I afcended to it; I have told them in the Preface to my Holy Guide; and the Lord Vernlam is my authority. And here I fay the soul of man is never idle, neither in the world nor any state else. But how shall I ascend and shake off this muddy temper of flesh ? fay they; when by the verdict of all the Quest in these cases, there is no such thing found in Nature, fave in the Heaven extant, neither heard you me fay that it floated aloft, but was funk to the bottome of all Nature. Notwithstanding I have sounded and weighed up that muddy Bowel, the Melt, and deftroyed the fiery and Scummy Gall in my body, and made my body of a better temper then common. For heaven was once a groß and diftempered Lump, before God refined it, and fundred away round to the Place and Nature where it now flandeth; even fo one of our grofs bodies here below, being a piece of the fame Lump that was tempered, as I told you above, and all one with that Heaven once was, by these ways I direct, may be refined and parted from all his diftempered droffes and foul greafines in the flesh, and brought unto a fine Nature, as I shall speak hereaster in The Holy Gnide.

The foul of a man is always active, and hath fome promife to make good, and is to promote his interef whofe fhe is: For what greater gratification can there be of a good foul, then to be a difpenfer of fome portion of that Universal Good that God lets out upon the World? And there can be no external conversation nor fociety of perfons, be they Terrestrial, Aireal or Etherial, but forthwith it implies an use of Prudence wherefore Prudence is an inseparable accomplishmen of the Soul: walk but in my pathes to our Temple of Wisdome, and you keep your body in health : To follow

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our Examples is as much as you can naturally do : you fhall do no more then I do my felf, and it is as much as can be looked for at the hands of weak mortality; for the Souls of all mankind fhall again become Angels, as they were before the Rebellion: and the Souls of the wicked and ungodly fhall be again incorporated into flefh, and fuffer mortality, until they are clear from fin. Now it is a Hell or punifhment fufficient to be a Prince upon Earth: for all mankind are miferable, as you may fee in our Harmony of the World.

## CHAP. XXIX.

That knowledge inclines the Minde to Herefie and Atheism: The Solution of original Guilt, not in quantity but in the quality of Knowledge: Of the corrective temper; against Infinity, Anxiety and Seducements of Impostures and Refervatives: That we forget not our Mortality: In The Temple of Wiscome is taught that Philosophy leads the Minde by the steps of second causes to the stayrs of the first.

H Ow can the prodigious Aftrologer make the contemplation of fecond caufes to derogate from the authority of the first? To difcover then the errour and ignorance of this O pinion, and the mifunderstanding in the grounds thereof, any man may fee that these men do not observe and confider, that it was not that pure and primitive knowledge of Nature, or that preexistant Genius, by the light whereof man did give names to other Creatures in Paradife, as they were O0002 brought

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brought before him, according to their properties, which gave the occasion to fall; but it was that proud knowledge of good and evil, with an intent to shake off God, and to give law unto himself.

God hath made all things beautiful and decent in the true return of their Scafons; also he hath placed the world in mans beart, yet cannot man finde out the works which God worketh, from the beginning unto the end: by which words he declared not obscurely, that God hath framed the Minde of Man, as a Mirrour or Glass capable of the Image of the Universal World; and as joyful to receive the impressions thereof, as the pure part of man to pass to the Sancium Sanciorum in the Temple, or as the eye joyeth to receive light; and not onely delighted in the beholding the variety of the things, and the vicifitudes of times, but raised also to find out and to difcern the inviolable laws, and the infallible decrees of Nature. And although I seem to infinuate that the supreme or fummary law of Nature, which is called the work which God worketh from the beginning to the end, is not poffible to be found out by man; yet that doth n t derogate from the capacity of the minde, but may be referred to mans Mortality, the ill Conjunction of labours depraved, and unfaithful tradition of knowledge over from hand to hand, and many other inconveniences wherewith the condition of man clogged with these needless members is enfnared and involved. The Spirit of man is as the Lamp of God, wherewith he fearcheth the very inwards of all fecrets : Now this is common to all men, but not the capacity; but if the body be mended, the Etberial Spirit is exalted within the capacity and receipt of the minde of man, and in the inquiry and invention there is no danger at all from the proportion or quantity of Knowledge how large soever, lest it should make it swell or out-compass it self; but meerly

## Buok 111. The Temple of Wisdome.

meerly in the quality, which being in quantity more or lefs, if it be taken without the corrective thereof, hath in it some nature of Malignity or venome full of flatuous Symptoms; the mixture whereof tempers Knowledge, and makes it so soveraign as Charity which builds up the Mind, and enemy to Pride and Conceitedness: if you could speak with the Tongue of Men and Angels, and had not Charity, you could never attain to that per-fection in our Temple, and temper of infpired Chriftians: neither could your Angel-Guardian ever speak to you, but instead of directing you would destroy you. Is it not an excellent thing to speak with the Tongue of Men and Angels, and converse with Angels or Calestial Intelligences ? without Charity you cannot; and it must be referred to the publick good of mankinde; otherwife it rather exhibites a vain and empty glory, then any fubstantial and folid fruit.

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As for the conceit of those who are of opinion that too much knowledge should incline the minde to Atheis, and that the ignorance of the second causes should be as it were Midwise to our Piety toward the first: To my knowledge the prodigious Nativity-Merchant, that undoes his customers, is not guilty of any of the knowledge I spake of in The Temple of Wisdome.

The authority of this Temple forbids us to have fociety with these impostures. I will charge them in the Language of fob, VVill you lie for God, as one man doth for another to gratifie him? For certain it is faid in The Temple of Wisdome, that God works nothing in Nature according to the ordinary course, but by second causes: and if they would have it otherwise believed, we pronounce it meer imposture under colour of piety to God, and nothing else but to offer unto the Author of Truth the unclean facrifice of a lie. But further, it is an affared truth, and a conclusion of experience, that a lit-

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ele or superficial taste of Philosophy, may perchance incline the minde to Atheism; but a full draught thereof brought the minde back to Religion: for in the entrance of Philosophy, when the second causes, which are next unto the senses, do offer themselves to the minde of man, and the minde it self cleaves unto them and dwells there; an oblivion of the highest cause may creep in: but when a man passeth on further, and beholds the dependency, continuation and confederacy of causes, and the work of providence, then he will easily believe the highest step of Nature ascends to the stair of a Supernatural God. And thus by Astromancy and Geomancy do Superiours and Inferiours communicate. To close in a word, let no man upon as weak a con-

To clofe in a word, let no man upon as weak a conceit as prodigious Mr. Scorpion in his time, of fobriety or ill applyed moderation, think or maintain that a man can fearch too far, or be too well fludied in the book of Gods Word, or in the book of Gods works, Divinity or Philosophy; but rather let men awake themfelves, and cheerfully endeavour, and purfue an endlefs progrefs or proficience in both: let them beware left they apply knowledge to Pride, not to Charity; to oftentation, not to ufe; and again, that they do not unwifely without any confent, mingle and confound these diffinct knowledges of God and Nature, in Theology and Philosophy, and their feveral waters together. Read our Harmony of the World.

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## CHAP. XXX.

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Of the Soul, several Opinions are raised, but the truth I have taught in this Temple: The inspired Essence of the knowledge of the sensible or produced Soul; of the substance and faculties of the Soul: What cause the men to be of different qualities : The knowledge of the faculties of the Soul: Of the use and objects of the faculties, as they are written in The Temple of Wildome.

HEre I intended to tell you what that Soul is: What makes man distracted about himself, and capable of his distraction. Some would have it of the Nature of Fire; a hot subtle body dispersing it self into rayes and Fiery Atomes ; some think it Air, some make it a Spirit mixt of Fire and Air, as Sir John Heydon in a Manufcript affirmeth; some would have everyElement a parent of a Soul feparately : fo every man should have many diffine Souls, according to the principles of his compofition : some have called it an undermined Vertue : some a self-moving. Number: some a quint Essence : others have defined it to be nothing but a Harmony conflated by the most even composure of the four Elements in man. And for this, one might thus argue: The Body is before the Soul; and till the Body be made perfect, as I told you before, the Soul appears not; as if the perfection of the Body, by the power of the Etherial Spirit, in his even contemperation, were the Generation of the Soul within it : The Soul also changeth with the Body, because it was Angelical before it came into matter.

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Now let us proceed to the Nature of the Minde and Soul of Man, out of the treasure whereof all mysteries are extracted. I speak of the reasonable Soul, which is Divine; the other of the unreasonable Soul, which is common to Beasts, in The Harmony of the World, I have noted (where 1 speak of forms) those two Emanations of the Souls, which in the first Creation of the m both, offer themselves unto our view; that is, that one hath its original from the breath of God; the other from the Motrices of the Elements: for of the Primisive Emanation of the Rational Soul, as it was in the Divine Temple, it was formed, as I told you before.

But the Generation of the unreafonable Soul or of Beafts, was accomplifhed by these words, Pruducat aqua, Pruducat Terra: And this Irrational Soul, as it is in man, is the Instrument onely to the reafonable Soul, and hath the same Original in us, that it hath in Beasts; namely, from the slime of the Earth, as it is in one place; for it is not faid, God framed the body of Man of the slime of the Earth, but God formed man, that is, the whole man, that Spiraculum excepted: wherefore I stile that part of the general knowledge, concerning Mans Soul, the inspired substance, I will tell you what it is in the Holy Guide, the other is the sensible or product Soul.

There are many and great precellencies of the Soul of man, above the Soul of Beasts, evident to those who Philosophize even according to sense: And wheresoever the concurrent character of such great excellencies are found, there should ever upon good reason be made a specifique difference; wherefore 1 do not altogether so well allow the Philosophers Promiscuous and confuse discourses touching the functions of the Soul, as if the Soul of Man was differenced gradually, rather then

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specifiquely from the Soul of Beasts, no otherwise then the Sun among the Stars, or Gold among Metals.

There remains, fays some body to me, a question to be answered, whether all Souls are equal at their first infusion. I answer, Nothing comes immediately from God, but is pure, perfect and uncorrupt : And if it be of that Soul purely, which at the same instant is both revived and infused; then no question but they are alike : but because the sensitive part in man bears a great (way, it many times falls out, that by the deficiency of the Original parts, the Souls is eclipfed and imprisoned so, as it cannot appear in the vigour it would thew, if the bodies composition were to perfect, make it fo fine, pure and open. Now a perfect Soul in an imperfect body is like a bright Taper in a dark Lanthorne, the fault is not in the light, but in the cafe ; which curtains it with fo dull an outfide, as it will not let the shine be transparent. I have had men come to me against my defires, for I affect not acquaintance; yet they were both able and ingenious, who after a little hurt received in a vital part, did grow almost infenfible, when the vital passages of the fensitive and vegetive are imperfect, though they extinguish not the intellectual, because a thing mortal cannot destroy a thing immortal; yet their defect keeps it so under, as it appearethnot to the outward apprehension. Not that man hath three diffinct Souls; for the intellectual in man containeth the other two : and what are different in Plants, Beafts and man, are in man one and Co-monad together, otherwife he were a plant and feverally a brute and rational; but as the folid Christaline Heaven, and first mover contains the Etherial Region and Fluid Heaven; and the Etherial Region and fine Fluid Heaven, contains the Region of the Fire and Air, and the Region of the Fire

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Fire and Air Globes of the Earths and Waters, yet all makes but one World: So the Intellectual contains the fensitive, and the sensitive the vegetative; yet all in man make but one Soul; but the differences of men may all be referred to two causes; either inward or outward : inward are defects in nature and generation; either when the Active part the feed is not perfect, or when the nutrimental and paffive powers fail of their fufficiency, are too abundant or corrupted : And when man is of himfelf from the Womb, the malignity of some humour may interpose the true operation of the Internal Etherial first moisture. Let us now come to the Species or inspired Essence. The sustance of the reasonable Soul comprehends these inquiries, touching the Nature thereof, as whether it be Native or Adventive, Separable or Inseparable, Mortal or Immortal : how it is tyed to the Laws of matter ; how far not, or. This I have in The Harmony of the World bound over at last unto Religion, there to be determined and defined amongft other mysteries; for otherwise they still lie open to many errours and illusions of sense : For seeing that the substance of the Soul was not deduced and extracted in her Creation from the Mass of Heaven and Earth, but preferved by God, when the Angels fell to be a Chaos, and immediately revived and inspired from God; and seeing the Laws of Heaven and Earth are the proper fubjects of Philosophy : How can the knowledge of the fubftance of the reasonable Soul be divined or fetcht from Philosophy ? but it must be drawn from the fame inspiration from whence the fubftance thereof first flowed, as youmay read in The Harmony of the World.

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### CHAP. XXXI.

hat you are with confidence to attend and obey your Genus his commands, natural and unprejudiced distates; the fame notions and truths are at least naturally and unavoydably affented unto by the Soul, whether she have of her felf astual knowledge in her or not : and that the definition of an Immaterial Being, absolutely perfect is such; and this absolutely perfect Immaterial Being, is God: Of Masculine and Feminine faculties given to man by God.

NOw in The Temple of Wisdome you will finde your Genius, whose name you know by the anwering, is not unfurnished for the dictating of truth unto you : I demand of any man, why under a pretence that she having nothing of her own, but may be molded into an affent to any thing, or that she do arbitrarioufly and fortuitoufly compose the several impresses she receives from without; he will be still fo queamish or timerous as to be afraid to close with his own faculties, and receive the natural Emanations of his own minde as faithful Guides. But if this feem, though not too fubtle, which I contend for, viz. that the Soul hath actual knowledge in her felf in that sense which I have in the book of The Harmony of the World at large explained ; yet furely this at least will be confest to be true, that the nature of the Soul is such, that the will certainly and fully affent to fome conclusions, however the came by the knowledge of them, unlefs the manifest violence to her own faculties : which truths

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must therefore be concluded not fortuitous or arbitra rious, but natural to the Soul, to assume the Idea of a be ing absolutely perfect above proposed; it being in such fort set forth, that a man cannot rid bis minde of it, but he must needs acknowledge it to be indeed the Idea of such a being; it will follow that it is no arbitrarious nor fortuitous conceipt, but necessary; and therefore natural to the Soul at least, if not ever actually there.

Wherefore it is manifest that we confulting with our own natural light, concerning the notion of being ab folutely perfect, that this Temple of Wildome tells us, that it is a spiritual jubstance, eternal, infinite in Essence and goodness, Omnipotent, Omniscient, and of it self necessarily existent ; for this answer is such, that if we understood the sense thereof, we cannot tell how to deny it : and therefore it is true according to the light of Nature; but it is manifest that that which is self-sublistent, infinitely Good, Omniscient and Omnipotent, is the Root and Original of all things; and Omnipotency fignifies a Power shat can effect any thing that implies no contradiction to be effected, and Creation implies no contradiction : Therefore this perfect Being can create all things. But if it found the matter or other substances existing aforehand of themselves, this Omnipotency and Power of Creation will be in vain, which the free and unprejudiced faculties of the minde of man do not admit of : Therefore the natural notion of a Being absolutely perfect, inplies that the same Being is Lord and Maker of all things. To prove there is a God, is not my intent, I have done it already in our Harmony of the World; or to demonst ate that the Snow is white, or the Sun gives light; and according to natural light, that which we fee with the eyes of our weak understanding, is to be adored and worshipped of all that has the knowledge of it, with all

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umility and thankfulness: and what is this but to cknowledged it to be God?

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For I demand of you that believe nothing but fenfe, ow could fenfe ever help you to these truths above noed? that which exists without the help of another inecellary and eternal; for necessity and eternity are ofensible qualities; and therefore are not the objects f any fense: but there is other knowledge and percepion in the Soul, besides that of sense. I deny their articiple of Atomes, a business that will not fall under ense. The Soul of man hath other cognoscitive faulties, besides that of sense.

Concerning the fenfible or producted Soul; what nakes these tearms of Alus ultimus & forma corporis, nd fuch-like wild logical universalities, to the knowedge of the Souls substance ? for the sensible Soul, or the oul of Beafts must needs be granted to be a corporeal ubstance, attenuated by heat, and made invisible; I ay, a thin, gentle gale of Winde, swell'd and blown up rom some flamy and Airy Nature, indeed with softels of Air to receive impression, and with the vigor of fire to embrace Action, nourished partly by an Oyly, partly by a watery fubftance fpread over the body, reiding (in perfect creatures) chiefly in the head, running hrough the Nerves, refresht and repaired by spirituous lood of the Arteries. I hear of no man that hath writen any thing, that understands this point, but hath rought forth Prodigies, Lies, Superflitions, and very ontagious Opinions; and most vilely abasing the dignity of the soul of man, and the fame of glorious Agrippa, Inight, of transmigration of Souls out of one Body into nother, and luftrations of Souls by periods of years. and now of the too near affinity in every point of the oul of Man, with the Souls of Beafts : This Soul in leasts is a principle Soul; whereof the Body of Beasts is

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is the Organ; but in man this Soul it felf is the Organ o the Soul Rational, and may rather be called by appella tion of a Spirit then of a Soul.

Now I will inform you of another faculty of the Soul of Man; which though it feem inferiour, yet it i far from being contemptible, it being both good fo himfelf, and convenient for the terreftrial world; for thi makes him capable of being the head of the living Crea tures in the Earth, as that faculty indeed is the mothe of all mankind.

Those higher and more intellectual accomplishments I must confess made the man very wife, and of quic perception, for he knew very well the natures of th Beafts of the Field, and Fowls of the Air: I mean, no onely of the visible and terrestrial Creatures, but also c the fallen and unfallen Angels, or good and bad Genia and his former Angelical condition, and was able to judge aright of them, according to the principles the confisted of, and the properties they had; whereas ma was yet lofty in the higher parts of the Air, and could pass from the Etherial Region, amongst the innocent and unfallen Souls of Men, to the Cristaline Heaven, and there take pleasure a little while, that God might sher his errour among the good Angels : now is caft to Eart with his new wedded joy, there to dwell, and hi several generations, until the day of redemption. B these discourses you must observe how the Angels of A stromancy, and Genii of Geomancy in their Figure and proper Metals, or other matter, communicate.

ה סירכזר פולטונזי זה ניצרי דיסוות טו נווב

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### CHAP. XXXII.

Of the nature of the Soul of Man: what the Celeftial Angels say of it naturally to our apprehension, that cannot speak with the Tongue of Men and Angels: whether she be a meer modification of the body, as you finde at large in our Harmony of the World.

HEre are the faculties of the Soul, that are well known to be Understanding, Reason, Imagination, Memory, Appetite, Will. In the knowledge concerning the Soul, the Original of these faculties ought to be bandled, and that Phyfically, as they are Connatural with the Soul, and adhere to it; onely their uses and objects are defigned to other Acis, but the falculties of the Soul have two appendences, which as they have been by Plato and Paracelfus, and others handled, have rather presented us with smoak, then any Lucid flames of truth : one of these is the knowledge of natural Divination, the other of Fascination : But first, I shall tell you the nature of the Soul of man, and then finish those more obvious faculties, that I speak of in the Soul of Man, that naturally tend to the difcovery of the existence of a God. I must confider the effence of the Soul her felf, what it is, whether a meer Modification of the body, or an Immaterial being diftinct therefrom : and then whether Corporeal, or incorporeal, as we faid in The Harmony of the World.

If you fay that the foul is a meer modification of the body, the foul then is but one Universal faculty of the body, or many faculties put together; and those operations

#### The Temple of Wisdome.

Book III

rations which are usually attributed unto the body I demand therefore to what in the body will you at-tribute Spontaneous Motion? I understand thereby a power in our felves of wagging or holding still most of the parts of our body, as our hand (fuppofe) or little finger. If you will fay that it is nothing but the immifion of the Spirits into fuch and fuch Muscles; I would gladly know what doth immit these Spirits, and direct them fo curioufly : is it themselves or the Brain, or that particular piece of the Brain they call the Conarian or Pine-kernel ? whatever it be, that which does immit them, and direct them, must have Ani nadversion ; and the farre that hath Animadverfion, hath Memory and Reason also. Now I think it is a question whether the Spirits themselves be capable of Animadversion, Memory and Reafon. If I should fay it is impossible, there is none dare contradict me, no not the Nativity-man himfelf with all his Stars : for these Animal Angels are nothing elfe but matter very thin and liquid; whofe nathre confifts in this, that Il particulars of it be in Motion, and being loofe from one another, frigge and play up and down according to the measure and manner of agitation in them.

I may now demand which of the particles in these, fo many loofly moving one from another, hath Animadversion in it? If you say that all put together have, I appeal to him that thus answers, how unlikely it is, that that should have Animadversion, that is so utterly uncapable of Memory, and consequently of Reason; for it is impossible to conceive Memory compatible to such a subject, as it is how to write characters in the water or in the winde-

If you fay the Brain immits and directs these Spirits, how can that so freely and spontaneously move it self or another that hath no Muscles ? tell me how if you can, what

#### Book III. The Temple of Wisdome.

what does immit these Spirits', and direct them so curioufly ? isit themselves or the Brain, or that particular piece of the brain we call Conarion or Pine-kernel? Whatever it be, that which does immit them and direct then, must have Animadversion, and the fame hath Memory and Reason: For Anatomists fay, That though the Brain be the inftrument of Sense, yet of it selfic is infenfible : How then fhould that that hath no Senfe direct thus Spontaneously and Arbitrariously, the Animal Spirits into any part of the body, an Act that requires deter ninate sense and perception ? But let Doctors, Chyrurgions and Anatomilts conclude what they will : I shall demonstrate that the Brains have no Senfe ; for the fame thing in us that hath Senfe, hath alfo Animadversion; and that which hath Animadversion in us, hath also a faculty of free and Arbitrarious Fancie and Reafen. Read our Book called The Holy Guide.

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of

Let us now confider the Nature of the Brain, and fee how compatible those alterations are to fuch a fubject; verily, if we take a right view of this Lax-pith, or Marrow in mans Head; neither our Sense nor Understanding can discover any thing more in this substance that can pretend to fuch noble operations, as Sagacious Collections of Reason, then we can discern in a fine chimical Ladies Sack-Poffer. For this loofe pulp, that is thus wrapt up within our Cranium, isbut a fpungy and porous body, and pervious, not onely to the Animal Spirits, but also to more Juyce and Liquor, else it could not well be nourished, at least it cou'd not be fo foft and moittned by drunkness and excess, as to make the Underfranding inept, and fortish in its operations Wherefore I now demand, in this fost substance, which we call the Brain, whole foftnels implies that it is in some measure Liquid, and Liquidity implies a several Motion

#### The Temple of Wildome. Book III

of loofned parts: In what part or parcel thereof doe Fancy, Reason and Animadversion lie ? In this La: - confistence that lies like a Net all on heaps in the wa ter: Can you tell in what knot, loop or interval there of does this faculty of free Fancy, and active Reason re fide ? I believe you cannot affign me any. If you should fay, In all together, you must fay that the whole Brain i figured into this or that representation, which would cancel Memory, and take away all capacity of there being any diffinct notes and places for the feveral Species of things there presented. But if you will fay there is in every part of the Brain this power of Animadversion and Fancy, you are to remember that the Brain is in fome measure a liquid body; and we must enquire how these loose parts understand one anothers severa Animadversions and Notions: and if they could (which is yet unconceiveable) yet if they could from hence de any thing towards the Immifio, and direction of the Animal Spirits into this or that part of the body, they must do it by knowing one anothers mindes, and by a joynt contention of strength ; as when many Mariners at the Capftone, at once the word being given, pull together the bars about, for the weighing of their Best Bower or Sheath-Anchor, that the fingle ftrength of one could not move, being fo massie a Body ; but this is to make the feveral particles of the Brain, fo many individual perfons: A thing I do not believe, as you may see in the first Book.

Besides, how come these many Animadversions to seem but one to us, our minde being these, as it is supposed? Or why if the figuration of one part of the Brain, be communicated to all the rest, does not the same object seem situated both behind us and before us, and every way, as the impress of the object is reflected, against all the parts of the Brains? But there appearing

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Digitized by INTERNET ARCHIVE to us but one Animadversion, and one site of things: it is a sufficient argument that there is but one; or if there be many, that they are not mutually communicated from the parts one to another; and therefore there can be no such joynt endeavour towards one defign is whence it is that the brain cannot immit or direct these Animal Spirits into what part of the body they please. Read our Harmony of the World.

The Brain hath no fenfe, and therefore cannot imprefs Spontaneoufly any Motion on the Animal Spirits; it is no flight argument, in that fome diffected were found without Brains, fome with water in flead of Brains. Read the Holy Guide. Now I appeal to any free judge, how likely these liquid particles are to approve themfelves of that nature and power, as to be able by erecting and knitting themselves together for a moment of time, to bear themselves fo as with one joynt contention of ftrength to cause an arbitratious obligation of the Spirits into this or that determinate part of the body. But of this and the faculties of the Soul, the Angels have not given more liberty.

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# CHAP. XXXII.

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Of Angels, Genii and Idea's, concerning the fubftance of the Soul, whether really diftinel, and then whether corporeal or incorporeal: And of what the Angels are : concerning the knowledge of the faculties of the Soul, Natural Aftronancy and Geomaney: And how to fortifie the imagination : the nature of R. C. Phyfick : The knowledge of Aftromancy, and the knowledge of Geomancy at ain demonstrated.

The Angels that govern the World, publift, that the Nerves, I mean the Marrow of them, which is of the felf-fame fubltance with the Brain, have no fenfe, as is demonstrable from a Catalepfis or Catochus; but I will not accumulate arguments in a matter so palpable: As for that little piece of the Brain, which we call the Conarion, that was mentioned in the last Chapter in our Harmony of the World, that this I fay should be the very fubltance, whose natural faculty is to move it felf, and by its motion and nods, to determinate the course of the Spirits into this or that part of the body, seems to me for more foolist and fabulous, then the ftory of him that would prove, that men cannot change the winde as they pleased, in the corner of a handkerchief, or direct the prosperity of a Ship at Sea, which I have seen.

My Genius bids me conclude that the impress of Spantaneous motion, is neither from the Animal Spirits nor from the Brain; and therefore that those operations that are usually attributed unto the Soul, are really compatible to any part of the body: And therefore that 1 be I emple of Wisdome.

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that the Soul is not a meer Modification of the Body, as I cold you in The Harmony of the World, but a fubstance distinct therefrom.

Book III.

Now let us enquire whether this substance distinct from what ordinarily we call the Body, be also it felf a corporeal substance, or whether it be incorporeal. If you fay that it is a corporeal substance, you can understand no other then matter more subtle and tenacious, then the Animal Spirits themselves mingled with them, and dispersed through the vessels and porofities of the Body; for there can be no penetration of dimensions: but I mean not always to confute conceipts; for what I faid of the Animal Spirits before, is applicable with all ease and fitness to this present case. I love not, if I can help it, to fpeak one thing twice.

I may conclude against any opposition, that that which impresses spontaneous motion upon the body, or more immediately upon the Animal Spirits, that which imagines, Remembers and Reasons, is an immaterial substance distinct from the body; which uses the Animal Spirits, and the Brainsfor instruments, in fuch and fuch operations: and thus you finde an Angel in a proper notion and fignification, that hath apparently these faculties in it, it can both understand and move corporeal matter. Now with ease I can confider the substance of the vast Heavens : for my Soul, as my good Angel tells me, is as it were a compendious Statue of the Deity: So I may with facility contemplate the Nature of the Almighty in this little Medal of God, the Soul, enlarging to infinity, what I observe in my self, when I transfer it unto God ; as I do imagine those circles, which I view on the Globe, to be vafter and bigger, while I fancy them as described in the Heavens : and thus much of the substance of the Soul. This part touching the faculties of the Soul hath two appendices, one of thefe

Ppp 3

#### The Temple of Wisdome.

Book III.

chefe is the knowledge of Divination, the other of Fascination : The Divination natural is that I intend to speak, of, and it springeth from the internal power of the Soul : This is of two forts, the one Native, the other by Influxion : Native is the ground upon this supposition, that the Minde when it is withdrawn and collected into it felf, and not diffused into the Organs of the Body, hath from the natural power of its own Effence, some prenotion of things future; and this appears most in fleep, as you read in the latter Chapter of the second Book, of extasies, propinquity of death, more rare in waking, or when the body is healthful and strong, and this state of the Minde is commonly procured by abstinencies, and those observances which do most of all retire the Minde unto it felf, from the practique function of the Body, that thus reclaim'd from the incumbrances of exteriour engagements, it may possels and enjoy its own Nature. But Divination by Influxion is grounded upon another supposition, that the Minde as a Mirour or Glass should take a secondary kind of Illumination from the foreknowledge of God and Angels, unto which the same state and regiment of the Body, which was to the first, doth likewise conduce : for the fame sequestration of the Minde, causeth it more severely to emply its own Effence, and makes it more fusceptive of Divine Influxions, fave that the Soul in Aftromancy and Geomancy by Influxion is rapt with a kind of fervency and impatiency, as it were of the Deity, wherewith it is posseft (which Sir Christopher Heydon and other infpired Christians noted by the name of facred fury : ) but in native Arts, the Minde is enfranchis'd, and neerer to a repose rather, and an immunity from labour.

Affromancy and Geomancy are the power and intensive Act of the Imagination upon the Body of the Imaginant. Now when I had more intentively conf-

#### Book III. The Temple of Wisdome.

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dered the secret emerges and impressions of things, the Irradiations of the Senfes, the transmission of Cogitati-ons from Body to Body; the conveyances of magnetique Vertues; I came to be of opinion, that much more might such Impressions, Informations and Communications be made from Spirit to Spirit, being that a Spirit of all other things is more powerful and ftrong to work, and more soft and penetrable to suffer : Whence the conceits have grown, made almost popular, of the mastering Spirits, of men Ominous and unlucky, of the ftroke of Love and Envy, and of others of like Nature : Incident to this is the enquiry, how the Imagination may be intended and fortified; for if the Imagination fortified be of fuch power, then it is material to know by what wayes it may be exalted, and made greater then it self: for it may be a dangerous specious pretence, that Ceremonies, election of Hours, fortifying Afcendents or Nativities, Characters, Telesms, Gesticulations, Amulets, &c. do work not by any tacite or Sacramental contract with Angels, as fone fondly conceive, but ferve onely to strengthen and exalt the Imagination of him that useth them; even as the use of Imges in Religion hath prevailed for the fixing of mens Mindes in contemplation of things, and the raising of the devotion of them that pray. Read our Holy Guide.

To come to my habitable Earthly Body on this fide the Etherial Region, and to defcend below the Holy Company. To my own judgement, if it be admitted, that the force of Imagination is fo potent, and that Ceremonies exalt with the Characters of intelligent Angels and Planets; Intelligences of Angels do fortifie that Power : and be it granted, as it is, that these things are nfed fincerely to that intention, and as Mr Goodridge nses that Physical remedy the Pantarva, without the least thought of inviting the affistance of any revolted PpP 4 Spirit,

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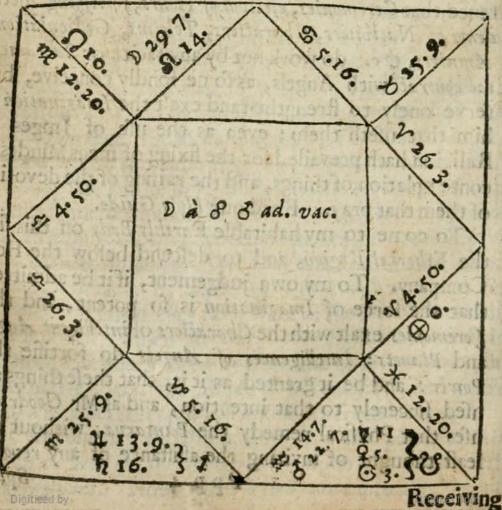
#### The Temple of Wildome.

Book III

Spirit, but onely his natural Genus, which is his Angel gel-Gnardian. Now if I do but hold them unlawful, as who knows my thoughts? it muft be if they impugn and contradict that Divine edict pass'd upon man for fin, In fudore vultus comedes Panem tuum: For this kinde of Wisdome inspired Christians taught me before they were acquainted with my Genius, or had any knowledge of the Angels, which of them were visible, and which invisible: And this propounds those noble fruits which God hath fet forth to be bought at the price of labour, and to be purchased by that way and means we direct you in that part of The Rose Crucian Medicines, which we annexed; and in The Harmony of the World and Holy Gnide.

A Figure for James Boteler, Duke of Ormond.

ASTROMANCY.



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R Ecciving my Patrons Letter, I fent my judgement to him; and here Superiour and Inferiour powers communicate: by this Example you may know when there is exact Harmony in Heaven and Earth, as we taught Book entituled The Harmony of the World,

The Temple of Wifdome.

Book III.

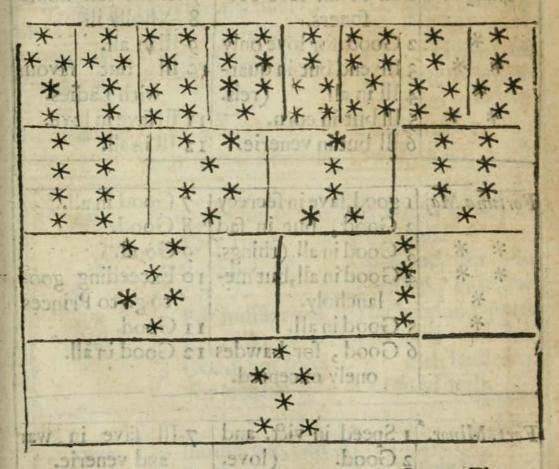
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GEOMANCY



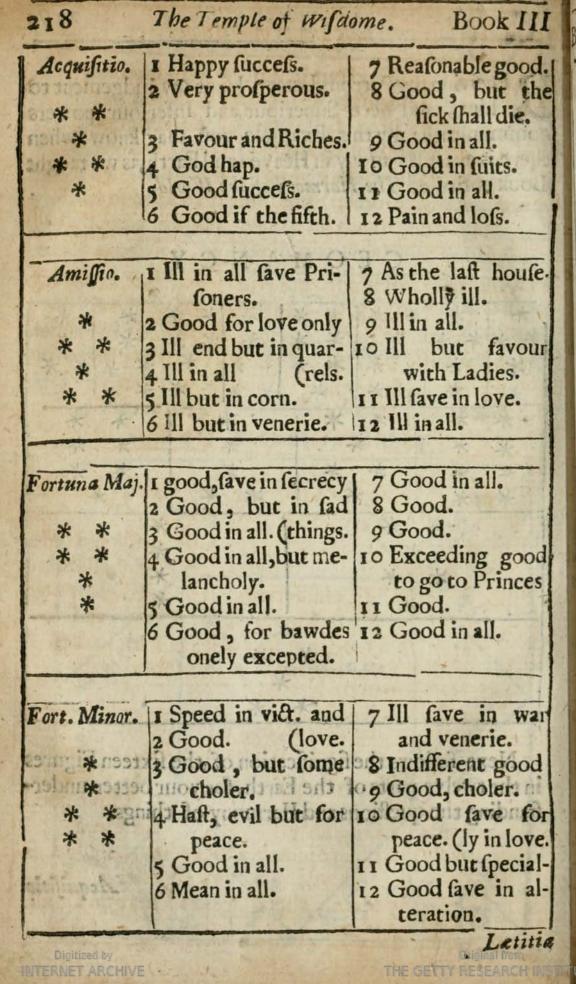
Next follows the fignification of the fixteen Figures in the twelve parts of the Earth, for your better underftanding the questions and Harmony of things.

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Book III.	The Temple of Wisdome. 219
Letitia. * * * * * * *	I Good but in war.7 Indifferent.2 Sickly.8 Good.3 Ill.9 Very good.4 Meanly good.9 Very good.5 Excellent good10 Good rather in war then peace.6 Good, but for bawds.11 Good in all.12 Very good in all.
Triftitia. * * * * * * *	1Ill but for hid trea- fure & fortifications7Ill but in fecrecy.2Ill but to fortifie.8Evil.3Ill in all.9Ill fave in Magick.4Ill in all.10Ill fave for to for- tifie.5Very ill.11Ill in all.6Ill fave for bawds.12Very ill.
<i>Fuella.</i> * * * *	I Good but in war.2 Very good.3 Good.3 Good.4 But indifferent.5 Regarding afpects6 Good, but fpecialfor lechery.
Puer. * * * *	<ul> <li>Indifferent, belt in war.</li> <li>Good, but with trouble.</li> <li>Good hap.</li> <li>Ill fave in war and love.</li> <li>Meanly good.</li> <li>Mean.</li> <li>Indifferent, belt in gradient of the sector of the sector</li></ul>
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220 The Temple of Wildome. Book III Rubens. I Break the figure 7 Ill but for war when it is here. 8 Ill. (and fire. \* 2 Ill for all. 9 Very ill. 3 Ill but to let blood. 20 Diffolute, love and \* \* 4 Ill but in fire-works | fire-works. \* \* 5 Ill fave to fowe. II Save to let blood. 6 Ill fave to let blood 12 Ill in all. Albus. [1Good for marriage 2] 7 Good fave for Mercurial peace. \$ 8 Good. (war. \* \* 2 Good in all. 9 A Meffenger \* \* 3 Very good. brings letters. 4 Good but in war. \* 10 Excellent good \* \* 5 Good. II Very good. (in all. 6 Good in all. 12 Marvellous good. Conjunctio: I Good with good, 7 Mean. and ill with ill. \* \* 2 Commonly good. 8 Ill. 3 Good hap. 9 Meanly good. \* 4 Good fave for 19 For love, good; \* \* health con. the for fick, ill. esilal diw eighth. 5 Meanly. (onely. II Good in all. 6 Good for whores 12 Meanly good. Cap. Drac. I Good in all. 7 Ill fave for \* \* 2 Good. Urfa Maj. peace. \* 2 Good. \* 3 Very good 9 Very good. \* 4 Good fave in war. 10 Good in all. \* Very good. 11 Good for 5 Very good. II Good for the 6 Good for whores Church. 12 Very good. onely. Canda INTERNET ARCHIVE

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Cauda Dra-	1 Break the figure.	7 Ill, war and fire.
conis.	2 Very ill.	8 No good.
*	3 Ill in all.	9 Ill in all.
*	4 Ill fave in fire-	10 Ill fave for fire-
*	works.	works.
* *	5 Very ill.	11 Ill fave for favours
- the -	6 Ill fave for whores	12 Very ill.
* *	· · · · · · · · · · · · · · · · · · ·	***
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	10 111.	1 N I I I I I I I I I I I I I I I I I I
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	2 Indifferent.	ages.
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*	4 Good in all, fave love.	
*	5 Voyages good.	10 Good.
Habaania !	6 Ill.	11 Very Good. 12 Excellent good.
Varina I	CARE AND A PARTY CARE	12 Excent good.
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Populus.	age.	7 In war good, elfe mean.
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The Sun fhines, and here arifes the Honourable, Noble, Learned, Valiant and Loyal Sir John Hanmer's Figure of Geomancy judged.

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After fome difcontents and vexations, pretended Friends and private Enemies, this truly Loyal, Learned and Valiant Knight will be happy, and enjoy twice as much as he doth; for all men love and honour him. And yet I know he spends above 4000 *l. per an.*to oblige men to affect the King; besides the expence upon his own Troop. I would willingly loose my fortune, upon condition all men were so faithful.

In mole II Good mall.

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Himmer 12 Very ill.

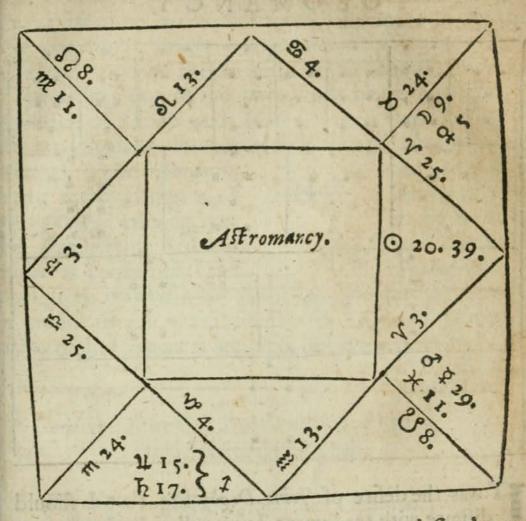
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# Book III. The Temple of Wiscome.

# Figures for Sir Richard Temple.



S Ome time fince Sir Richard Temple defired me to give him my judgement of his life, and I favoured him with this Figure, and gave my advice accordingly; and it came to pass exactly. By this Example we teach you to observe the Harmony of primary and secondary Causes.

ne coluteran them; nor what misforem

pen and world very middenly's fight thing

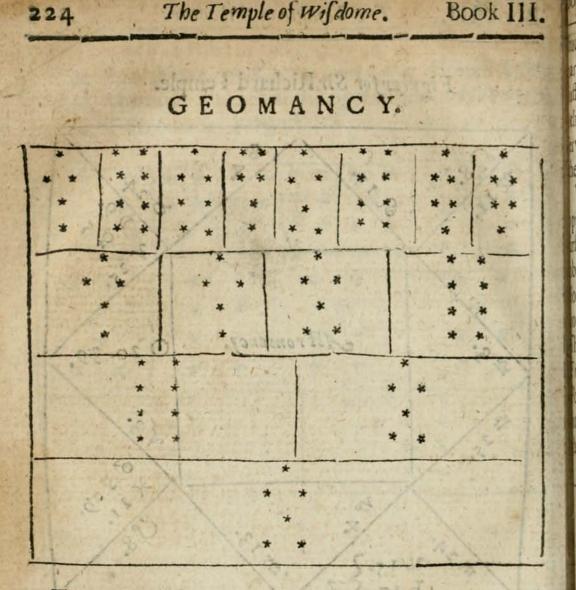
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T was the defire of John Digby Efq. that I should dispute with the famous Jesuit, called Father James, a good man and worker of wonders; and as they fay, (by Prayers) he can cure dll Diseafes in both Claudi and Caei, viz. Blind and Lame: After we had been with the Marquess of Winchester, being not there, we found him with the Lord Aubeney; and after some serious discourse, I found him melancholy, and of a strong imagination which two faculties fortifie Faith, and may make Miracles, if God permit. Indeed he knows nothing of Astronancy or Geomancy, nor doth he condemn them; nor what misfortunes will happen to the world very suddenly; such things he studies

Digitized by INTERNET ARCHIVE she I emple of Wildome.

tudies not: And I may not predict future things particularly, but in general: Many great Lords will uffer death, and war will work out destruction to others; let time make all known. I pray God preerve our King, Lords Temporal and Spiritual, and he Kingdom out of the power of infane people, Amen.

The falling out of the two Lords began upor the opposition of Saturn and Mars; Carcer was in the irst, and Rubeus in the seventh House: besides, I observed Quidberschemoth \*1\* south, and by East part of now in a clear evening, yet The fignification I leave France is concerned; the

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was in the Heaven; and to be feen. to time. Spanish and

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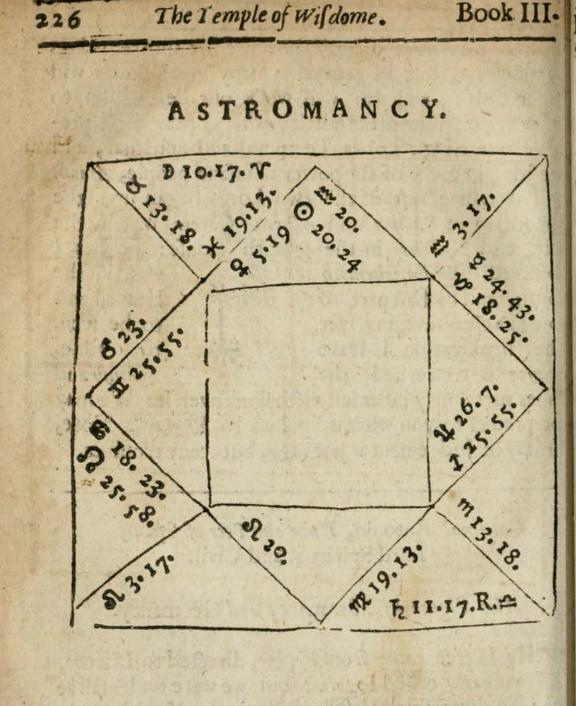
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Popes party may be at last victorious over it : We may ot predict to you what, it fignifies to England. Note, he day of Judgement is not nigh, but many troubles.

Cardinal Antonio, Duke and Peer of Spain, Lord Spiritual and Civil.

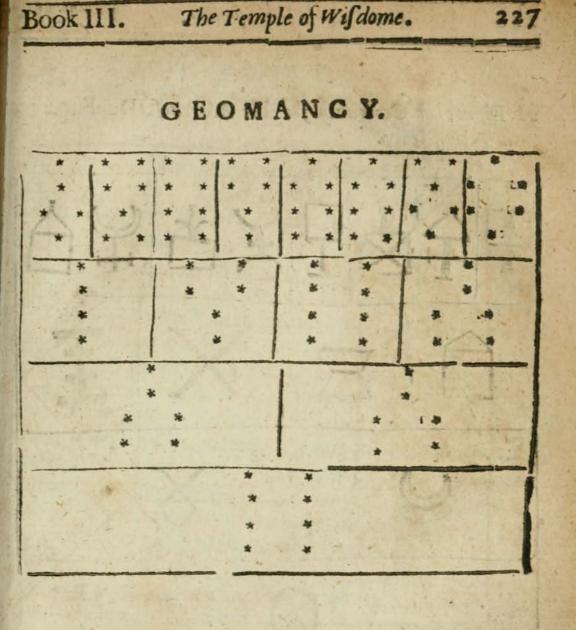
His Figures of Aftromancy and Geomancy.

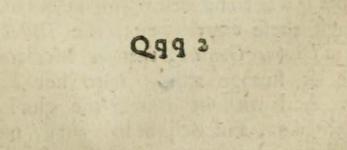
THe Letter came from Venice, directed to Livorno, vulgarly called Lygorn : But we were under fail at Sea : So fome finall Veffels being in the Mould ready :o weigh Anchor, one of them received the Letter, which amongst others was to me. I returned an answer o the Lord Duke Leopoldus in Pizallo, the first opporunity, which was when we came to London ; and by this Example, you may also observe the Harmony of Superiour and Inferiour powers, united by Art and Nature, in the proper Spermatick Metal : for I fent him :he Telefm. ASTRO-Qgg



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Ba Book III. The Temple of Wisdome. 228 di T A Figure of Geomancy for the Marquess De Fuentes, L D a Teer of Italy. 卫关王

A Nd at his request I found this Figure, and a happy time it was to his defires, for he obtained his suit. Amongst these experiments, the Dutchess Dowager bath a Divine Genius, that in Monitory Dreams doth predict strange things unto her as she told me, &c. And without doubt the glorious Angels court their likes, and delight in beauty, not after the manner of men, but in a spiritual way of delight, as Ladies

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## Book III. The Temple of Wisdome.

dies behold their features and perfections in a Glass. The Duke of Norfolks fifter hath a Divine Genius; the Lady Marchionels of Worcester curious in Divine Dreams; and I know of what spirits they are: the Lady Windsor, Maleverry, and Arlson, are also Divine in particular Dreams. To try the Spirits, I have taught you in our Harmony of the World, Book 2.

Sir Kerstenius Drue, Knight and Baronet now living, our Friend, and Averroes in his Arabick Commentaries upon Aristotles Morals translated into Latine, gives a Reputation to these Divine Genii: for superiour Powers do harmoniously delight to communicate good, and give certain Precautions and Advertisements of things.

This Geomancy is an Art, whereby the Judgement may be rendred by Deftiny to every Queftion of every thing what foever : but the Art thereof confifteth especially in certain points, whereof certain Figures are deducted according to the Reason or Rule of Equality or Inequality, likenefs or unlikenefs : which Figures are alfo reduced to, and harmoniously agree with the Coeleftial Figures, affuming their Natures and Properties according to the course of the Planets. Notwithstanding this, we are to confider, that this kinde of Art can declare or shew forth verity, when it is Radical in some fublime Vertue. And this is twofold ; the one whereof confifts in Religion, and Observations of times; and therefore they project upon the Earth ; wherefore it is appropriated to the Earth, even as Genii to the Etherial and Aiereal Region; Aftromancy to the Heavens.

We judge the hand of the Projector or Worker to be most powerfully moved and directed by the Genii, and therefore the Artist should use certain holy Incantations, Prayers, with other Rites, & r. provoking and alluring Angels of this nature hereunto.

Another

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Another Power there is, that doth direct and rule this Art, which is in the very harmonious Soul it felf of the Projector, when it is carried to this work with fome great Egrefs of his own Soul. For this Art hath a Natural Obedience to the foul it felf, and of neceffity hath efficacy, and is moved to that which the Soul it felf defires.

And this way is by far more true and pure; neither matters it whether in the Field, High-way, Woods, or where or how these points are projected; therefore this Art hath the same Radix with the Art of Astrological Questions; which also can no other ways be verified, unless with a constant and excessive Affection of the Querent himself.

A

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Another way to make a Figure of this Character.

Book III. The Temple of Wijaome. 231 A Figure of England. \* × \* \* \* \* \* \* \* \* \* \* \* × \*

H E that walketh fraudulently, revealeth fecrets: but be that is of a faithful spirit concealeth the matter. Pray to God before you make a Figure; and meddle not with Kings; but in all things ask counfel of the Lord; and do not think, speak, or do any thing, wherein God is not your counfeller: And by your Figure finde the truth.

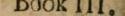
#### לנק ימסה אלנק אלמשהר.

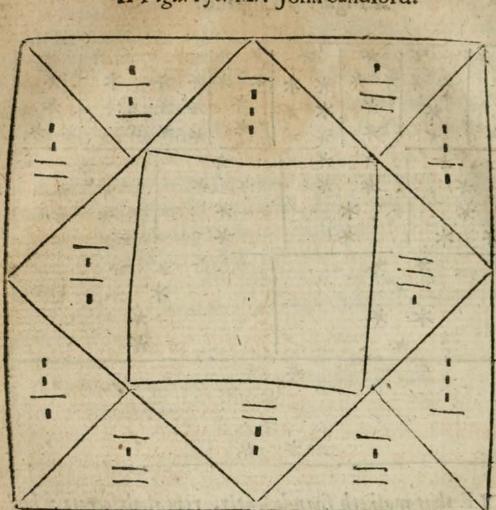
(i. e.) Let no man touch this Book, but be that is boly : For he that understands it is happy. Read our Harmony of the World, Lib. 2.

Another way to make a Figure.



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A Figure for Mr. John Sandford.

TO be very brief after great labour ; this Gent. may expect croffes two years, but not many; however, the most part of his life will be prosperous.

Now let us teach you how to know the Angels and Genii in our Book following. - admerne

(i. e.) Let many much dir Backs, I at he did it is falle

TIST FRICKT

For he this indefinition it is tappy. Itend on fit CHAP. Andelici very to make all'ante.

## CAHP. XXXIV,

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That those Intellectual or Cognoscitive operations we find in our selves, are not performed by the Evoeliacon, that the Arguments whereby we prove the Incorporiety of the Soul of man, do not so certainly prove the Incorporiety of any principle in Beasts, as we have taught in our Harmony of the World, and Holy Guide: For by these Examples, you see how Superiours and Inferiours Communicates.

Y Ou cannot fay that either the Animal fpirits or the Brain, are the first principles of Spontaneous motion in us; but though the Evoeliacon or Conarion may be the Organ of fundry perceptions from Corporeal objects, and the Palace wherein the Soul is chiefly feated; yet faies the Genius, it is not that without an immaterial inhabitant; this Arbitrarious motion, which we are confcious to our felves of, can at all be performed in us or by us: for if we attend to the condition of our own Natures, we cannot but acknowledge that that which moves our body thus arbitrarioully, does not only perceive fenfible objects, but alfo remembers and hath a power of free Imagination and of Reafon.

That perception of external objects feems incompetible to the Conarion, for it being of like Nature with the reft of the Brain, it is not only divifible, but in a fort divided one particle from another, elfe it could not be fo foft as it is, though it be fomthing harder then the reft of the Brain; Now I fay the Qqq Images

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#### BOOK III.

Images of the sensible objects, they spreading to some Space in the furface of the Conarion against which they hit, one part of the Conarion has the perception fuppose of the head of a man, the other of a leg, the third of an Arme, the fourth of his Breaft : and therefore though we should admit, that every particle of fuch a space of the Conarion may perceive such a part of a man, yet there is nothing to perceive to the whole man, unlefs you'l fay, they communicate their perceptions one to another ; but then all will be confufed; but this communication feems also impossible, for if perception be by impression from the external objects, no particle of the Conarion shall perceive any part of the object, but what it receives an impreis from; but if you will yet fay that every part of the object, impressed upon every of the Evoeliacon or Conarion, wherein the Image is, it will be utterly impoffible indeed, but that the whole Image will be a confused Lumpe, no diffin & species of any thing; for if perception be by impression, then if every part impress upon every particle, the Conarion must of neceffity receive every part in every part, and we shall discerne the true forme of nothing.

Now for the faculty of remembring of things, that it cannot be in the Conarion, we prove thus: for that memory which is the flanding feal or impression of external objects, is not there plaine: for if it were, it would spoile the representation of things present, or ra her after objects would be fure to deface all former impressions what soever. But if you'l fay that memory is in the Brain, but Reminiscency in the *I voeliacon*, Imildly answer you, as School-masters do their Boyes, that the 'e impress is fignatures made by outward objects in the Brain, and must also of necessity be obliterated by superadvenient impressions; For whether

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# BOOK III. The Temple of Wildome.

whether these Images or Impresses confist in a certaine posture of motion of the Plicatile Fibres, or subtile Threds, of which the Braine confists, it is evident that they cannot but be cancelled and obliterated by occasion of thousands of Objects that invade our senses dayly, which must needs displace them, or give them a new motion from what they had before, and this conceit looks like Poet Hudibras; but I hope all now made plaine.

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But it feems de-Spagnet, doth fay, and fo did Paracelfus, that great mafter in his time, and objects againft Sir. Charles Heydon's Spirit of Blifs, which we have evidently proved, was doubted (viz) the impoffibility of there being either fenfe, underftanding or Spontaneous motion in matter, yet fay's the two Philofophers the greater and leffer Tundinus, we are never the neerer : for the like difficulties they urge, which Ariftotle urged againft there being any fenfe or underftanding in a fpirit, and this Ariftotle would have to be all can be faid upon this matter, fith the fpirit cannot but be extended, nor extended but divifible, nor divifible but incapable of fenfe or underftanding, as I have largely argued in the Harmony of the World, and in my Holy Guide.

To this Sir. John Heydon answers, if by extension be meant a Juxta position of parts, or placing of them one by any another, as it is in matter, and I utterly deny that a spirit is at all in this sense extended, but if they mean only a certain Amplitude of prefence, that it be at every part of so much matter at once, I say it is extended, but that this kind of extension does not imply any divisibility in the subftance thus extended; for Juxta position of parts Impenetrability and Divisibility go together, and Q 992 therefore

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therefore where the two formes are wanting, extenfion implyes not a third.

But when I spake of indivisibility, that Imagination Create not new troubles to her selfe, I mean not such an indivisibility, as is fancied in a Mathematical point in Thomas Streets humours; but as we conceive in sphere of light made from one lucid point or Radiant Centre : For that the Sphere or Orbe of light, though it be in some sense extended, yet it is truly indivisible supposing the Centre such; For there is no means imaginable to difcert or separate any one ray of this Orbe, and keep it a part by it selfe disjoyned from the Centre.

Now a little to invert the property of this Luminous Orbe, when we would apply it to a foul or fpirit; As there can be no alteration, in the Radiant Center, but therewith it is necessarily in every part of the Orbe; or fuppose it were redder, all would be redder, if dimmer all dimmer, &c. So there is also that unity and undivisibility of the exteriour parts, if I may fo call them, of a Spirit or Soul with their inmost Center, that if any of them be affected, the Center of life is alfo thereby neceffarily affe-Sted; and these exteriour parts of the Soul being affeded by the parts of the Objed, with fuch Circumftances as they are innated, that it hath neceffarily then entire and uncoufused Images of things without, though they be contrived into fo fmal a Compais as are in the very Center of this spiritual substance. hevinen only a cours

This Symbolical representation I used before, not only in this book but in Urania's Humane vertues, and in those Books of Physick and Astrologie I gave Dr. Culpeper and his man Thomas Harrington to entitle themselves the Authors, because I cared not to have my

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name

# ook III. The Temple of Wildome.

ame publick; let what good I can do, be attributed another and not to me.

I intend to speak something at large in the subscuent Chapters of Etherial Spirits, this presentation often used before I cannot excogitate any thing hat will better set of the Nature of a Spirit, whereis implyed a power of receiving Multitudes of articular figurations into one indivisible of sense, where all are exactly united into one subject, and yet is infinctly represented, which cannot be performed y the Conarion it felse, as I have demonstrated, and herefore it remaines, that it must refer to a Soul, whose cheif seat may happily be there, as the Act of erception.

But if any shall abuse our Courtesie of endeavouring o help his Imagination or at least to gratifie it, in his Symbolical representation we have made, by onceiving of this Center of the Soul, but as some hull and divisible point in Matter, and of no great flicacy; and of the vital or Arbitrarious extension of t, as grossy as if it would necessarily argue as real a livisibility and separability, of the parts as in a boly: to prevent all such cavils we shall omit those pinosities of the extension or indivisibility of a Soul or pirit, and conclude thus.

That the Manifold contradictions and repugances we find in the Nature of Matter to be able to ither think or Spontaneoufly to move it felfe, do well flure us that these operations not to it, but to fome ther substance wherefore we finding these operaions in us, it is manifest that we have in us an Imnaterial being, really distinct from the Body, which we ordinarily call a Soul; The Speculation of whose are effence though it may well puzzel us, yet those roperties that we find incompetible to a body, do Sufficiently, and a Soul a

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fufficiently inform us of the different Nature thereof, for it is plain the is a fubftance, as I thall tell you when I fpeak of the Guardian Genius and Etherial Spirits, indued with the power of Cogitation, that is, of perceiving and thinking of Objects, as alfo of penetrating and Spontaneoufly moving of a body, which properties are as immediate to her as impenetrability and feparability of parts to the matter; and we are not to demand the caufe of one no more then of the other.

# CHAP. XXXV.

The diffribution of the faculties of the fensible Soul into Motion and into fense.

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enumes, that it

Istribution of the faculties of the fensible Soul ) into motion and into sense, and of the office and apt Fabrick of the Nerves and Mulcles, and other parts requisite to this Motion, and which part of the Body refts, whileft another is moved, and that the Governour and Chariot driver, as it were of this Motion, is the Imagination, fo as difmissing the Image to which the Motion, was carried, the motion it selfe is presently intercepted and urrested (as when we walk, if any other ferious and fixed thought come into our mind, we presently stand still ) and many other fuch, subtilties not to be fleighted, have now long agoe been noted in the Holy Guide, and how compressions and dilations, and Agitations of the Spirit, which without question is the spring of Moti-0112

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### BOOKIII. The Temple of Wifdome.

on, should excite and enforce the Corporeal and ponderous Mass of the parts, hath not yet by any man been spoken of, and no Marvell, seeing the sensible Soul it selfe hath been hitherto taken for an Eutelechy, or selfe moving faculty, and some function rather then a substance; but now it is discovered to be Corporal and a Material substance.

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As for the difference between perception and sense, we see that there is a manifest power of perception, even in all bodies Natural, and a kind of Election to Embrace that which is any way allied in Nature, and favourable to them; and to fly what is adverse and foraigne ; neither do we mean, of more fubtile perceptions only, as when the Load-stone drawes unto it Iron, Flame leaps to Bituminous Mould; one buble of water near unto another buble closeth and in corporates with it, raise glance from a white object; the body of a living Creature, assimilates that which is good for it, excerneth what is unprofitable; a peece of Spunge even when it is raifed above the furface of the water, fucks in Water, expels Aire, and the like, for to what end should we enumerate such instances, seeing no body placed near to another, changeth the other, or is changed of it, unless a reciprocal perception precede the operation; some have attributed sense to all bodies, that it is a most piacular crime to pul of a bow from a tree, leaft it should groane and complaine; now they should explore with diligence the difference of perception and sense, not only in comparing, of sensibles with infenfibles, according to the entire body (as of Plants and living creatures, but also to observe in the sensible body, what should be the cause that so many actions should be discharged, and that without any fense at all, why Aliments are digested, Ege-Aeda Qgg +

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# The Temple of Wisdome. Book III

fted, Humours and Succulent moisture, carried upwards and downwards; The heart and Pulse beat : the Guts as so many shops, where in every one should do his proper work, yet all these and many such like are performed without sense, not any I ever heard of, hath discovered of what Nature the action of sense is, and what kind of Body; what delay, what Conduplication of impression are required to this, that pain and pleasure should follow.

The Ignorance of Aristotle and Pythagoras the Samian, touching this matter, so far obscured, the light of *Reason*, as that they thought, there was without any difference a Soul infused into all bodies, nor did they conceive how motion, with a discerning instinct, could be made without sense, or sense exist without a Soul.

And for the form of light, the handling of light and the caufes thereof in Phyfick, is commonly fuperstitious, as of a thing of a middle Nature betwixt things natural, and divine, infomuch as some of Platoes Scholers, have introduced light or a thing more antient then matter it felf; For when the Empty space was spread abroad, they affirmed, in a vain Imagination, that it was first filled with light, and afterwards with a body, whereas Holy write, fets down plainly the Mais of Heaven and Earth to be a dark Chaos, before the Creation of light, but what are handled Phyfically, and according to fenfe of this subject, presently descended to Radiations: Come to me, and I will tel you, what is common to all Lucid bodies, as of the forme of light : for what an immense difference of body is there (if they may be confidered according to their dignity) bewixt the Sun and rotzen Wood, or the putrid scales of Fish; no man as yet hath told me a Reafon what should be the

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the caufe why fomethings we fee take Fire, and once throughly beated, caft forth a light : others not ; Iron, Mettals, Stones, Glafs, Wood, Oyle, Tallow by Fire, either caft forth a flame, or at least grow red : But Water and Aire heated with the fury of the hotteft flames to the highest degree they are capable of, acquire no fuch light, nor caft forth any fplendor, if any man think it thus comes to pafs, becaufe it is the property of fire to give light; but Water and Aire are utter enemies to Fire, sure he never travelled by Sea, or was rowed with Oares in a dark night upon Salt water, and in a hot feason, especially in hot Countries, where he might have feen smal drops of water rebounding from the clothing of the Oares, to sparkle and caft forth a light, which I have by the Ship fide, when all Sailes have been full of a fresh Gale of wind, Fome, and thine with great fervency, which they call the Sea longs.

What affinity with flame and fired matter have the Cicindulæ, the Luciolæ the Helenæ, and the Indian fly, which caft a light over a whole arched Rome; or the Eyes of certaine living Creatures in the dark, and the Glow-worme: Sugar as it is grated or broken, or the fweat of a Horfe bard ridden, in a Soultry night, and many more; nay many understand fo little of these matters, that they have thought the sparks from a flint to be attrited Aire.

But when the Aire is not fitted with heat, and apparently conceives Light; how comes it to paffe, that Owls and Cats and many other creatures fee in the night: So that it must needs be (feeing Vision cannot be conceived without light) that there is a Native and inbred light in Aire, although very feeble and weak; yet such as may be proportioned to the Optick Beams of such Creatures, and may suffice

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fice them for fight. But the cause of this evill, is that men are careless and ignorant, and know not how to draw out the common forms of things, natural from particular instances: And thus much concerning the Soul Rational, and sensible with their faculties, but stay I will give you a Lesson to Learn against you come again; & I had an intent to handle but I have exceeded my bounds, I would have you cell me, why fomethings are and may be fo numerous and large, others fo few and little ? As why may not there be asgreat store of Gold, as Iron, as great plenty of Rofes as of graffe, as great variety of determined and specifique natures, as of imperfects and non specificates; no man hath as yet discovered the cause, why betwixt divers species there should, as it were perpetually be interposed, Participles of nature, which are of a doubtfull kind and reference; as Mole betwixt putrefaction and a plant. Fishes which adhear and move not, betwixt a Plant and a living Creature, Rats and Mice and other vermine between living creatures, generated of putrifaction and of feed : Bats between Birds and Beafts; Flying Fishes, between Foule and Fish : Sea Calfs between Fishes and four footed Beasts; If you know not, I will tell you, as my time shall admit, do you not know the reason, how it should come to passe, being like delights to unite to like, that Iron draws not Iron as the Load ftone doth, nor Gold allures, and attracts unto it Gold, as it doth Quick-filver. Concerning these and the like adjuncts of things, there is in the common disceptation about Transcendents a deep filence, for men have pursued niceties of termes as Doctor Culpeper and his man called Harington, but very impertinently and not subtelties of things inspired Christians abhor ; I would have.

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have you fludy a folid and fubstantial difquisition of these transcendents, or adventition, conditions of Entities according to the Laws of Nature, as they were discovered in the Harmony of the World, and not according to the Laws of words of man, which is but the Tabernacle of the Soul.

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CHAP. XXXVI.

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A very true Narration of a Gentleman R. C. who hath the continual society of a Guardian Genius; What these Guardian Genii may be? What the reason Spirits so seldome appear; And whether they have any setled shape or no; That they assist men in their Devotion or Prophecy; And whether it be lawfull to pray to God for a good Angel or Genius or no.

Oblation of it felf was fuch a facrifice to God, Othat a good and holy man could offer no greater, as appears by the acceptance of a Gentleman by defcent from the Lynes of the Plantaginets, who was in Egypt, Italy and Arabia, and there frequented the fociety of the inspired Christians with whom he was acquainted after this manner : in England being at a Tavern in Cheap-fide, more to hear and better his judgment in the Company of the reputed wifeft in London, there to drink Wine, their discourse being of the Nature and Dignity of Angels, which was interrupted

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interrupted by a Gentleman, for fo he appeared, that faid to a Gentleman in the Company, (Sir you are not far from the Kingdome of God) at this many were filent, yet feveral thoughts aroled, fome defired this strange Gentleman to stay, but he refufed, and being pressed, he gave the Gentleman a paper of white and yellow powder, and bid him burn it at midnight, and read that Chapter lay open in the Bible in his Chamber, and fing such Pfalms, and then the window flew open, and the Gentleman vanished.

He burnt the Pouder as he was bid, and thereappeared a fhining flye upon the Bible, which he had in his hands, this vanished whilest he flept, which was then about eight in the morning, Gemini being the Ascendant, and Mercury in Vergo, the Gentleman conceived that this spirit had been with him all his life time, as he gathered from certain Monitory Dreams and Visions, whereby he was forwarned as well offeveral dangers as vices: Mr. Waters and two Gentlemen more were at his house and defired him to go along with them to the Exchange and dine with them and some other Merchants, which he did, and going along, upon his breaft one of them espied a ball of Gold, which did shine so gloriously that it dazled the eyes of them all and this continued all the rifing of Mercury who was then in Vergo; this Spirit discovered himfelf to him after he had for a whole year together earnestly prayed to God, to fend a good Angel to him, to be a guide of his life & action, also he prayed for a token that this was the will and pleasure of God, which was granted, for in a bright fhining day, no Cloud appearing, there fell a drop of water upon his hat, which to this day is not dry, and I think neve, will be although it be worne in this hot weather. He Original from

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He prayes God to defend him and guide him in the true Religion, reading two or three hours in the holy Bible; after this amongst many other divine Dreams and Visions, he once in his fleep seemed to hear the voice of God, saying to him, I will fave thy Soul, I am he that before appeared unto thee; fince doth the Spirit every day knock at his Doore about three or four a Clock in the morning : he rifing there appeared a Child of faire stature, very comely and gave him a book which he keepeth very well, yet letteth many see it that can prevaile with him, this book is full of Divine things, fuch I never red or heard of, another time his Candle did fall down upon the ground and went out, and there appeared before him fomthing about the bigneffe of a Nut, round and shining and made a noyse, he strived to take it up, but it turned like Quick-filver, fo that he could not handleit.

Many Gentlemen have been in his Company when he hath been pulled by the coat as they have feen, but could not fee who did it, fometimes his Gloves lying at one end of the Table have been brought and given him, but they fee the Gloves as they thought come themfelves.

Another time being with fome Merchants at Dinner, that were ftrangers to this Spirit, and were abashed when they heard the noife, and faw now thing, prefently a Paper was given the Gentleman, he read it, and fo did others, it was that he should ferve God and fear nothing, for the enemies of his Father which hated him, should all furely die, and fo should all that fought to do him hurt, and to be affured he named such a man, and faid he shall die such a day, as he did; another should die such a day, and he died also; the Merchants were strucken with fear,

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fear, but he bid them be of good Courage, there was no hurt towards them, and the better to affure them of it, told the truth of all the whole matter.

Ever fince, this spirit hath been alwaies with him, and by some sensible figne did ever advertise him of things, as by striking his right Eare, if he did not well, if otherwise his left; if any danger, he was foretold of it.

When he began to praise God in Pfalms, and to declare his Mervelous Acts, that he was presently raised and strengthened with a spiritual and supernatural power.

That he daily begg'd of God, that he would teach him his Will, his Law, and his Truth, and that he fet one day of the week a part, for reading the Scripture and Meditation, with finging of Pfalms, all the day in his Houfe; but that in his ordinary Converfation he is fufficiently merry, if he like his Company, and of a cheerful minde; if he talked of any vain thing or indifcreetly, would offer to difcover any fecret, is forbidden; or if he at any time would difcover any imfpired fecret, he was forthwith admonifhed thereof in his Eare; And every morning called to prayer. Since he often goes to meet the holy company at certain times, and they make refolution of all their Actions.

He gives Almes fecretly, and the more Almes he beftowes, the more profperous he is, he dares not commit any known fault, this Gentleman hath by the providence of God been directed through many Eminent dangers, even those that fought his Life died.

At another time when he was in very great dander, upon the alcendent comming to the body of the

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the Sun, and the Conjunction of Saturn, and Jupiter oppoling his Afcendent, and was newly gone to bed, he faid that the fpirit would not let him alone till he had raifed him again, and told him he was falfly accufed; wherefore he watched and Prayed all that night, the day after he efcaped the hands of his perfecutors in a wonderful manner : one died, and the other are very fick; then came a voice to him faying, fing, Quifeder in Latibulo Altifimi, many other paffages happen to this party daily, as a hundred will teffifie, but it is an endlefs labour to recite them all, the man being now alive, and in good health and well known among all men to be a friend to all, and defires to do good. See the Hely Guide.

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Now it is the condition of spitits themselves, who cannot appear visible without some violence done to their own Nature, it being as troublesome to them to keep in one steady visible consistency, in the Aire, as it is for men that dive, to hold their breath in the Water.

The Guardion Genii feem to me to be as the Benigne Eye of God, running too and fro in the world, with love and pitty, beholding the innocent endeavours of harmlefs and fingle hearted men, ever ready to do them good, and to help them, and thefe must be no Euchites that Prophecy by familiarity of evil spirits, for they deny goodness and honesty, and their principles, and are of a different nature from goodness.

It is lawful to pray to God for fuch a good Genius or Angel, and to purge the mind from Pride and Hipocrifie, which is one reafon that all men are not capable of Confociation with these good Genii, for faith and defire, ought to be full faile, to make fuch Voyages prosperous, and our end and purpose pure and fincere,

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fincere, but if Pride and Conceitedness, or affection of fome peculiar priviledge above other mortals, spur a man up to so bold an Enterprise, his devotions will no more move either God or the good Genii : then the whining voyce of the counterfeit will stir the affection of the discreetly charitable; Nay, this presumption may invite some real Fiend to deceive him, and be their destruction.

But the fafeft Wildome is the fincere confecrating mans Soul to God, and the afpiring to nothing, but fo profound a pitch of humility, as not to be Confcious to our felves, of being at all touched with the praife and applause of men : and to fuch a free and universal fense of *Charity*, as to be delighted with the well fare of another, as much as his own, they that folely have their Eye upon these, will find comming in what ever their heart can defire, but they that put forth their hand to catch at high things, as they fancy and neglect these, prove at last but a plague to themselves, and a laughing stock to the world; Let none doubt I am well assured of the existence of a Spirit.

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# CHAP. XXXVII.

of God, of Angels, and of Spirits, of Gods Wijdome, Angels of Illuminations of Light, of Earth and Man, and his inventive faculties, a journey to the Earth through Heaven, and first Mover the Region of Angels, the fluid beaven, through the Etherial Region, the Region of Fire, through the Region of the Aire and Blew Sea, the nature of the Regions, and of the Spirits of Adam, of Cain, and Abel, of Ages before the flood, of Ages since, of Moies, of Job, of Salomon the King, of our Saviour Christ, of St. Paul, of the Roman Empire, of Charles Stuart, our Gracions and Glorious King.

NOw I am come to the knowledge concerning God, fuch as I had by the Light of Nature, and the contemplation of the Creature, which may be called Divine in the respect of the Object; and naturall in respect of the light; this Etherial Voyage was ascended to Adams first being in his first Moisture, cleerly discovered and set forth, to the confutation and conviction of Atheifme, and the informacion of the Law of Nature; but may not be drawn to the confirmation of Religion. Therefore there was never Miracle wrought by God to convert an Acheist, because the light of Nature might have led him to confess a God, but Miracles are defigned to convert Idolaters, and the superstitious, who have acknowledged a Diety, but erred in his Adoration ; because no light of Nature extends to declare the will and true Worship of God. For as works do Rrt them

fhew forth the power and skill of the workman, but not his Image, fo the works of God do fhew the Omnipotency and Wildome of the Maker, but no way express his Image. And in this Aristotle, Plato Fythagoras, and Appolinius differ from me ; for they, would have the world to be the Image of God, Man the Image of the world. But I cannot find in my heart, to afford the world that honour, as once to thinke it the Image of God, but only the work of his hands : I apprehend fubftitute Man, the immediate Image of God, wherefore that there is a God, that he raines and rules the world, that he is most Potent, Wise, and Provident : That he is a rewarder, a Revenger, that he is to be adored, (now faith) the Genius or Angell, you cannot com-prehend further then I have told you, and when you are to speak of God, you are to beleeve an vbiquity: but then how are you able to conceive that this vbiquity is, I speak to Reason not Faith, for I know this beleeveth what it fees not, your veffell is not able to comprehend the waies of the most High God.

Let us (faith ) the Ftherial Genius, proceed from God to Angells whole Nature in Order of Dignity is next Gods. The first place or degree is given to the Seraphim, that is Angells of Love. The fecond to the Cherubim, that is, Angells of Illumination. The third and fo following, places to Thrones, Principalities, and the Reft, which are Angells of Power and Minifiry as your Guardian Genius knowes of us in the Etherial Region, fo you fee as from this order and distribution, it appears that the Angells of knowledge and Illumination are placed before the Angells of Office and Domination.

Let us descend from Angels at the Throne of God, and in the Solid Christalline Heaven, and Pitch in the Etherial Region, Among those Angells or bleffed Digitized by THE GETTY RE Spirits,

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Spirits; and as concerning their Nature, they command; let no man deceive you, with Sublime difcourfe touching the worfhip of Angels, prefling into that he knows not : the Etherial Genii, have affinity with mans Soul, yet notwithstanding, if you observe this precept, we forbid you Adoration of Angels or fuch as is due to God, and Phantastical opinions of them, Intelligences and Guardian Genii, either by extolling them, above the degree of a Creature; or to extoll a mans knowledg of them farther than he hath warrantable ground.

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By the Sober and Illuminated knowledge of R.C. and by the Gradations of things Corporeal, you may ascend to the Nature of them, but you labor in vain, if you attempt to have the acquaintance of a Guardian Genius, or think to draw down Heavens misteries to your Reason, and thereby to get admittance into the Misteries of the inspired Christiane, it rather becomes you to raife and advance your Reefor, to the adored Throne of Divine Truth; The know-ledge of R. C. is in your Soul, &c. To fpeak of Revolted Spirits of the fecond Revolution, we prohibit the converfing with them, much more any Veneration towards them; but the contemplation, of their Nature, their power, their Illusions : not only from places of holy Scripture, but from Reafon or Faperience, is a principal part of spiritual Wisdome. And it is not more unlawful in Natural Theologie, to enquire the Nature of Evil Spirits, then to enquire the nature of Poyfon in Phyficks : To descend from the Angels. And the Aireal spirits, and evil, and revolted Spirits, and intellectual forms, to fensible and Materal Forms : not to speak one thing twice, The first of Created Forms was Light; which hath a Relation and Correspondence in Nature and Corporal things Rrr 2

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things, to knowledge in Genii and Incorporal things, fo in the diffribution of dayes, we fee the day wherein God did reft and contemplate his own works, was bleft above all the dayes wherein the Fabrick of the univerfe was Created and difpofed.

After the Creation was finisht, man was placed in this Etherial first Moisture, and fent to view the Garden which he liked very well, and there he Contemplated, without trouble. And for delight and exercife Now the knowledg which introduced the fal, it was not the Etherial knowledg concerning the Creatures or Natural Imposition of Names, but the Morrall knowledg of Goed and Evil, where the fupposition was that Gods Commandements or Prohibitions were not the Originals of Good and Evil, but that they had other beginnings, which man aspired to know, to the end to make a total defection from God, and to depend wholly upon himfelfe, and his free will, for his Soul perceived his light.

I would advife all in general, as I was advifed, that they would take into ferious confideration, the true and Genuin ends of infpired Christians or Ross (rucians, that they strive not to be one of them, and to have the knowledg of the Guardian Genius or to converse with Intelligences, either for pleasure, or Contention, or Contempt of others, or for prossi or fame or for honour, and promotion or such like, Adulterate or inferiour ends: but for the Merit and Emolument of life, and that they regulate and perfect the same in Charity, for the desire of Power was the fall of Angels, the desire of knowledg the Fall of Man, but in Charity there is no excess; neither men nor Angels ever incurred danger by it. The requests we make are

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these (to say nothing of our selfe touching the matter in hand, we request thus much, that men would not think of it as an Opinion, but as a work, and take it for Truth, that our Aime and end is not to lay the Foundation of a Sect or placed, but of humane profit and knowledge of the Holy Guide.

To defcend to the first occurrance after the fal of Man, we fee an Image of the two states, the contemplative and the Active figured in the perfons of Abell and Cain, The one had the free view of Heaven a lively Image of a Contemplative life, the other of the Earth, and you may fee the favour and Election of God to the Sheep-heard and not to the tiller of Ground.

To proceed from the Age before the Flood, where Arts, and new Inventions were greatly honoured as Musique and Mettals, To the Age after the Flood, where the great Judgements of God, upon the Ambition of Man was the Confusion of Tongues. Let us descend to Mases the Law giver, and Gods first Notary, it was he that was seen in all the Learning of the Egyptians, Moses seems to have been aforehand and prevented the subtilles inventions of Socrates, Plato and Pythagoras, it is generally acknowledged by some Gentlemen, that they had their Philosophy from Mosues, and he from God.

Job, A wife man, full and pregnant with the fecrets of Natural Philosophy, & Rosie Crusian secrets, Astromancy and Geomancy, &c. And for Pythogoras it is a thing incredible that he should make such a deal of do, with the Mistery of Numbers, had he not been favoured with Moses, discourse of the Worlds Creation in fix dayes, and Job's Casmography and Rounding of the Earth, the Pole of the North and the simileness of convexity of Heaven. To proceed to Solomon, we

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fee the endowments of Wifdome both in his Petition and Gods affent the cunto, preferred before all Terrene and Temporal felicity, by vertue of which Donetive and Grant, Solomon being fingularly furnished and enabled, not only write those Parables or Aphorismes concerning Divine and Morall Philosophy : But also compiled a Natural History of all Verdure or Vigitables from the Cedar upon the Mountaine<sup>c</sup> to the Moss upon the Wall, which is but the rudement of a Plant, between Putrefaction and an Hearb, and also of all things that breath or move.

To proceed on: The difpentation of God did not vary in the times after our Saviour came into the world, for our Saviour himfelf did first shew his power to subdue Ignorance, by his conference with the Doctors of the Law and the Priests in the Temple, before he shewed his power to subdue Nature by his great and so many Miracles, and the comming of the Holy Gbost was chiefly figured and express in the Symilitude and guists of Tongues, which are the vehicula sciontize.

So in the Election of those Inftruments, which it pleased God to use in the Plantation of the Faith, some unlearned, only inspired from the Holy Ghost, whereby more evidently he might declare his Immediate and Divine working, and might abase all humane Wisdome and Misteries, yet nevertheless that Counsel of his in this respect was no sooner performed, but in the next Vicissitude and succession of time he sent his Divine truth into the World waited one with other learning as with Servants and Handspands, Therefore we see St. Paul pen (who was only learned amongst the Aposiles) was che fly employed by God in the Scripture of the New Testament.

The Roman Empirers were excellently qualified

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in all the Actions of Mofes Atticus his Pentateuch, The Emperour Julian's Edicis were admitted into Schools, although vulgarly effeemed a more pernitious Engine and Marchination against the Protestant faith, The late King Charles hath excellently defended the Faith against the Pope, Puritans, Anabaptists, Quakers, and all the Religious, Crept into the Church by Corruption of teachers.

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And of late King Charles in our Age, was troubled with Jesuits as his Predeceffours were, who parily in thmselves and partly by Emulation and Provocation of that Kingly Philosopher, and second Solomon have much quickned the Protestant Doctrine on our fide, (we see I say) what Notable services they have done on their fide, and what helps they have brought into the Repairing and Establishing of the Roman Sea.

Lastly, You may read in the same Book, that Glorious example of the late King, viz. In his EIKON BAZIAIKE, of Pfalms, Proverbs, and holy Meditations: I love Vertue in whom foever I find it: And I am willing and as fincerely with, that others may go beyond him in this laft Age, as he went beyond others in his time, treading the fleps of David and his Son Solomon.

Thus have we given you a short view of our thoughts, and of Mans Soul, and God; as Christians are inspired by their Guardian Genii, and Etherial bleffed Angels; nor I am not at all inconfistent with my selfe, for I am still of opinion, that the letter of the Holy Scripture teaches not any precept of Philosophy, concerning which there can be any Controverfie amongst men or difference from this boly Temple of Wisdome : And when you venture beyond the litteral sense, you are not taught by the Scripture, buc

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but what you have learned some other way, you apply thereto. And they ought to be no Trafh, no trivial Notions, nor Confutable by Reason, or more folid Principles of Philosophy, that a man should dare to cast upon so facred a Text, but such a one, is well affured, will bear the ftricteft examination, and that lead to the more full knowledg of God, and do more cleerly fit the Phanomena of Nature, and External Providence, to his most Precious Attributes, and tend to the furthering of the boly life, which I do again professisthe fole end of the Scripture, and of what is here discovered for your help and Conduct, and hethat ventures beyond the letter, without that guid, will foon be loft in his own fancies, wherefore if this Temple, which I have built amongft those many other inspired Christians Advantagious fecrets, I have recited, had not this alfo added unto it, the aime of Advancing the Divine life, in the world, I fhould look upon it, as both falfe and unprofitable, and should have rested satisfied with The Harmony of the World, for the Divine life of inspired Christians, is above all Naturall and Metaphisical knowledg whatfoever: And that Man is a perfect man that is truly Righteous and Prudent, whom I know I cannot but gratifie, with the Holy Guide, that is coming publick in Print.

But if any more zealous pretender to Prudence and Righteoufnefs, wanting either Leafure or Ability to deface this Temple I have erected, and this progress I have made to fearch the Body, Soul, and Criftalline Heaven, to the bottome backwards, shall notwithstanding Condemneit or Admire it, he has unbecomingly and indifcreetly ventered out of his own Sphere, and I cannot acquit him of injuffice or folly. Original from THE GETTY RESEARCH IN

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Nor did I study these Misteries out of more affe-Stion to esteem then of true holines, but have ranked my discoveries thus according to the Order of the infpired Christians: The holy and divine life of a good man described in the Holy Guide, is eafily loft in man, if it be not produced, and Conferved by a Radical acknowledgment of those grand truths in the Hermony of the World. viz. the existence of the eternal God, aud a certain expectation of more confumate happinels upon the diffolution of this mortal Body: For to pretend to vertue and holinefs, without reverence to God, and a life to come, is but to fall into a more dull and flat kind of Stoicifme, or to be content to feed our Cattel one this fide of Fordan, in a more discreet and Religious way of Epicurisme, or at least of degenerate Familisme.

These experienced Divine Truths, we have fown unto Posterity and the Immortal God, whose Divine Majesty we humbly implore through his Son and our Saviour, that he would vouchfase Gratiously to accept these and such like Sacrifices of Humane understanding seasoned with Religion and Seraphical Illumination, as with Salt and Incensed to his Glory,

After this you must follow the method of our Books Intituled, The Holy Guide.

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