

T H E

Universal FORTUNE TELLER:

Or, Mrs. BRIDGET's (commonly called the Norwood Gipsy) Golden Treasury explained.

C O N T A I N I N G

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| I. The whole Art of Fortune Telling by the Planets, Cards, Dice, &c. | ther Questions, viz. Contracting Marriage, getting into Place, recovery of Health and lost Goods, return of absent Lovers, and the succeeding of almost every undertaking in Life. |
| II. A true Interpretation of all kind of Dreams; | |
| III. The Art of Palmistry or Prognostication by the Lines of the Hand. | |
| IV. A brief Prognostication concerning Children born on any Day of the Week. | VI. Several other valuable Things equally useful, and entertaining; too numerous to be mentioned in a Title Page, adorn'd with proper Cuts. |
| V. Explanations to the following among many o- | |

By Mrs. BRIDGET, who followed the above Art upwards of 60 Years, and the Manuscript was found conceal'd in an old Rag, in the Thatch of her Hut in Norwood.

T O W H I C H I S A D D E D

Another valuable Manuscript, written by the noted Dr. Guthrie, (commonly called the *Old Bailey Fortune Teller*.)

*Peruse this Book and here you'll find,
The certain Fate of all Mankind.*

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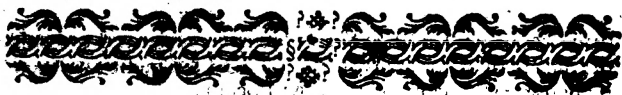




M^{rs} Bridget the Norwood Gipsey



M^r Guthrie the Old Bailey Fortune Teller.



TO THE READER.

TO usher such a performance of this without giving some account to our reader of the life of a person whose fame, though not recorded among the roll of those whose heroic actions have trumpeted them to the world, yet her discerning eye, and her knowledge in prescience, rendered her not unknown to the generality of the people in this part of the world.

It is certain that the private mode Mrs. Bridget, or vulgarly called Mother Bridget as she was styled, lived in thro' her peregrination thro' this life, affords not a number of anecdotes to amuse, yet the following little performances, which for a series of years she had herself practised and left to the world, for their benefit, will evince that prescience is not totally to be disregarded.

In antient times our forefathers paid great attention to it, oracles, visions, auguries, the stars, planets, and the tints and lines of persons were regarded and approved of—the soothsayers of old, and most of the penetrating philosophers, whose extensive judgment, observation, and consideration of celestial and terrestrial matters, gave them a superiority in understanding over the rest of the world, predicted to mankind events, foretold the fate of men, empires, and kingdoms; and charted out the occurrences of human life in c. in futurity, and what had happened a priori before.

Surely then, at present such a science ought not to be held in little esteem, for even at this day we allow that aged men can give advice from what experience has taught them, and by their attending closely to the dictates of nature

ture, could point out to the more unexperienced to avoid the shoals that threatens them; at least to meliorate them by being cognoscent of what will occur.

But as no doubt the reader is strongly evinced, that what I have asserted is matter of fact, and that prescience is not the mere chimera of a disemper'd brain; but the effect of experience; knowledge, observation, and a great depth of understanding, judgement, and foresight. I shall no longer detain him but only add, that even to this present period the Scotch have their families set apart, who are famous for this gift, and whose families have had the gift of foresight for ages past, and are still revered and applied to for that intent.

The public no doubt will wonder how this valuable manuscript came into the possession of the editor; suffice it to say, that curiosity led him among his solitary walks to ramble to the place where our heroine lived; and by long and repeated questions to different people attained it. It was a kind of a cave, or rather a hollow form'd by nature above ground, with the assistance of a little art, and comprised an exceeding warm shelter from the air. The person who was with me and my guide was exceeding communicative, and related to me the number of years she had lived there, how she had behaved, what a number of company resorted to her of all ranks, nobility, gentry, tradesmen, and mechanics; in short, men, women, girls, boys, of all degrees and classes.

Mother Bridget (says my ancient guide, for he was a man I suppose about fifty, and had resided there best part of his life, and chiefly lived by cutting down wood;) was born on this spot, and from the most juvenile part of her life betokened an early propensity to prescience, which evinced she had it instilled in her by nature; her parents dying when she was young, left her to ramble abroad at her will, and she supported herself chiefly by begging. It was then strongly remarked in her, that she made strong observations on persons features and manners, would sit up whole nights when the atmosphere was clear, and seem'd as intent on considering the stars, as the greatest Astrologers would be with their glasses; this gave her a great knowledge of the weather, the alterations of the air and

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and the effect it had, and from her sometimes casually acquainting the neighbouring farmers of any change, which generally took place; her fame began to spread when young; and she was consulted by them on every occasion almost; not a farmer would go to plough, nor a sower put the seed in the ground, without first asking the young gipsy (for so they then styled her) her opinion, and according to her dictates followed.

Averse to company, and not like the general part of young people, fond of noise and society, she took care to avoid it, and had rather be in solitude than among the most frequented circle of young girls about the spot; though this at first gained her a laugh and ridicule from them, yet her perseverance and the ground she gained in the esteem of elder people, made them pay her great respect, and if any guilty action of theirs was to be discuss'd she was applied to, her judgment was approved of and her decision a fiat.

Her fame now began to spread; and Bridget's prescience became more universal, other persons besides farmers and her neighbours consulted her, and people in London and its environs came to consult her, and the truth of her predictions made her veracity gain ground, and she became the topic of conversation of the politest circles, many of which came in their equipages to consult her, and as she never asked for any particular sum, so the unbounded generosity of those who applied to her oracle, put her in possession of money more than sufficient to maintain her, and indeed has been the chief article of rendering the former landlord of an adjoining public house, heap together such accumulated wealth as he has had from the nobility and gentry that came to see her, who retired there to recreate themselves, and whose capital fortunes made them not so attentive to the exorbitant charge.

As she grew in years, like the generality of old folks, she became fond of dumb animals, who were her chief companions; of these she always had numbers; people indeed have said hundreds, and others have declared she could call as many on the earth as she pleased, but this is fabulous; for I never saw more than ten at a time. Dogs and cats were the principal companions of her retirement, which

which being of the smallest breed, would as the fat, croop from different parts of her garment, and not a little surprise those that came to see, and indeed frighten many; though to do her justice, she always desired her visitors not to be terrified at her domestica, as she termed them, for they were not like many that attend on the gentry, saucy, impetuous, and unfaithful, but was always attending on the will of her hand that fed them, nor would injure without provocation, and even then would easily forgive; a lesson she used to say she wished was learnt by all mankind.

Of a pipe of tobacco our Bridget was exceedingly fond, and indeed was continually whiffing, and as she indeed humbly used to observe, she had k' sent more puffs into the world, than all the quacks in the kingdom. From a long contracted habit likewise, when she was smoking of being seated ever, so that her knees almost reached her visage, her limbs became so contracted, that when she became in years, she was almost double, which together with her enormous length of nose and chin, her pipe, and the number of animals about her, made her cut a most hideous figure and appeared rather uncommonly, terrifying to those who were not apprized of it.

Though this famous old woman had never been taught to write, yet by long practice she had formed to herself a kind of hieroglyphical characters, in which she dodyphoned her observations, knowledge, and remarks; these, (says my guide) when I first took possession of this hut, I found concealed within the furzy thatch of her mansion. I asked him if he had them still by him, he answered me in the affirmative, but as they were so unintelligible he had not looked at them for a long time. I acquainted him of my earnest wish to have a sight of so great a curiosity; he told me he would indulge me, but that it was to no intent as it was impossible to make head or tail of such a heap of monst'ers, and other figures as were there attempted to be drawn.

Accordingly my guide having conducted me to his hut, produced me some sheets of paper carefully tied up in a piece of cloth, the colour of which could not be discerned; I opened this great curiosity, but indeed, as my guide truly said I could not make head or tail of them, but as I am rather

ther of a studious turn; I thought that as I had made it my business formerly to transcribe the Egyptian hieroglyphics, which then were as unintelligible to me as these; I might by perseverance get to the depth of this valuable manuscript, or at least would serve to deposit in the British Museum, as the remains of a woman who was so famous, and whose name was so well known among mankind.

As I was therefore immediately determined on purchasing them if in my power, and having asked the old man his price for them, was not a little chagrined to hear him say he did not wish to part with them; but as I recollected money would tempt, and the sight of it was a still greater temptation, I quitted out a sum from my purse, whose prevalent glimmer had the desired effect, and he methought high did himself to say with the Apothecary in *Romeo and Juliet* "My poverty, but not my will, compells me."

Thus unloaded of part of my money, and better loaded with mother Bridget's manuscript, I returned to my chamber in London, and again viewed my valuable purchase to as much purpose as before, I twisted and turned the papers all manner of ways but to no effect, I could not unlock the cabinet, and therefore deposited it for that night and betook myself to rest, with my mind the whole time pondering over the manuscript, and some secret nocturnal indications of accomplishing my intentions. As I had some material business in the country I was for a few days diverted from my hieroglyphic study, but on my return I renewed my labours with redoubled ardour and unwearied application; many a weary night and day have I pored on them before I could find the key, but at length as perseverance and resolution will conquer difficulties, I found it and the whole mystery was opened to me. Think of my joy: not the miser who has found a treasure he supposed lost. Not a maiden who finds her lover returned after a long voyage, whom she thought perished in the waves, but finds restored to her arms with love and fidelity. Not, but a truce with metaphors, it is enough to tell the reader that I at length was enabled to read this valuable work; and found by experience that the maxims and remarks, her observations and judgment, have been extensive, are true strongly character-

THE
COMPLETE
FORTUNE TELLER.

CHAP. I.
OF ASTROLOGY.

ASTROLOGY is a noble art, it teaches us the influence of the celestial planets, and what effects they have on our natural bodies; by it we also learn the changes and alterations of empires, kingdoms, and states.

§ I. Of the Twelve Signs.

If we would know the various aspects, positions, and configurations of the twelve signs, and how our body is governed by them; we must consult as follows:

♈ Aries, or the Ram, governs all the head, his nature is cold and dry.

♉ Taurus, or the Bull, governs the neck and throat; his nature is also cold and dry.

♊ Gemini, or the Twins, in conjunction with Leo, govern the heart and back; their nature is hot and dry.

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♋ Cancer,

- ♋ Cancer, or the Crab, governs the breast and stomach; his nature is cold and moist.
- ♊ Leo, or the Lion, in conjunction with Gemini, governs the heart and back, and is by nature the same.
- ♍ Virgo, or the Virgin, governs the bowels and belly; she is by nature cold and dry.
- ♎ Libra, or the Balance, governs the reins and loins, and is by nature hot and moist.
- ♏ Scorpio, or Scorpion, governs the pudenda et penis, and is by nature cold and dry.
- ♐ Sagittary, or the Centaur, governs the thighs and hips; he is by nature hot and dry.
- ♑ Capricorn, the same in English, governs the knees and hams; he is by nature hot and dry.
- ♒ Aquarius, or the Water-bearer, governs the legs; he is by nature hot and moist.
- ♓ Pisces, or the Fishes, they govern the feet; their nature is cold and moist.

Some Astrologers have divided these twelve signs into four triplicities.

Aries, Leo, and Sagittary, being all hot and dry, are called the fiery triplicity.

Taurus, Virgo, and Capricorn, are called the Earthy triplicity, being all cold and dry.

Gemini, Libra, and Aquarius, all hot and moist; are called the airy triplicity.

Cancer, Scorpio, and Pisces, are called the watery triplicity, being all cold and moist.

Thus having given the reader the nature and use of the twelve signs, we recommend next to his instruction that of the Twelve Houses.

§ II. Of the Twelve Houses.

The ancients thought the knowledge of these houses an impenetrable mystery, because they could never enter so far into their nature and design, as to come to an entire knowledge thereof; but we who are a little more enlightened than our fore-fathers, have by great study and application,

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cation, found what is to be understood by the Twelve Houses, every thing relating to a man or woman's life may by them be foretold.

I. Ascendant house; here the sun fixes his horizon in every clime. This is by astrologers called the house of life.

II. Succedent house, or the significator of wealth and riches.

III. Of brethren, kindred, and alliance.

IV. Of parents, possessions, and lands of inheritance.

V. Of mirth and jollity, the birth of children, &c.

VI. Or cadent; here is signified sickness, and disease.

VII. Or west-angle, which is the angle of wedlock, law-suits and quarrels.

VIII. Succedent of the west-angle, and the significator of death.

IX. Another cadent, and signifies religion and learning.

X. This shews dignity, honour and preferment.

XI. Here is the signification of friendship, amity and hope.

XII. Here is misery and all its attendant consequences.

§ III. Of Births under the Twelve Signs.

Any person willing to know under which of the twelve signs he or she was born, may quickly be resolved by comparing his own nature and constitution with the following; for as these signs do govern every infant at his birth, so it is impossible any should escape.

He that is born under Aries, is of a nature hot and dry, of a loud voice, inclined to choler, and if a woman subject to barrenness, or at least, will have but few children, and those sickly; and perhaps wanting in some of their members; very desirous of command and loving to be above others: Such have also black eyebrows, thick shoulders, and are of a dark swarthy complexion, and are of a middle stature.

Those born under Taurus are of a cold and dry constitution, inclined to melancholy, one that is sickly, and loves pleasure, yet is very chaste, honest and religious; seldom

angry, but once provoked, seldom reconciled, of short stature, but well set; short legs, big buttocks, a bull's neck, wide mouth, and black hair.

Persons born under Gemini, are hot and moist, of fair and sanguine complexion, and affable and courteous in their behaviour, endued with wisdom and understanding, and accomplished with elegance of speech, and a good delivery; having brown hair, brisk and quick eyes, a large breast, long arms, hands and legs, and a tall stait, and a well set body.

Those born under Cancer, which is a watery sign, are cold and moist, and of a phlegmatic constitution, of a low stature, blackish hair, and a great belly. If it be a woman, it shews she shall have many children.

Those that are born under Leo, (which is hot and dry, and a sign of the fiery triplici-y) are very choleric, of a shrill voice, and viciously inclined, much addicted to anger, and very subtil; If a woman, barren, of a generous and free temper, very valiant and couragious, of yellowish or flaxen hair, broad shouldered, great head and eyes, of a middle stature, but a lusty body.

Persons born under Virgo, which is a sign of the earthly triplicity, are cold and dry, of a melancholy constitution, but of a free countenance, very courteous of behaviour, and yet very self-ended; the body somewhat spare. but of a good proportion; of a brown complexion, but black hair, and large eyes.

Those born under Libra, which is a sign of the airy triplicity, are hot and moist, and of a sanguine complexion, fair, and of a good proportion; of homely visage, well favoured, light brown hair, pleasant and courteous, rosy cheeks, and amiable countenance, somewhat inclining to tallness and very slender. But if a woman, she will have but few children.

Persons born under Scorpio, which is the sign of the watery triplicity, are by nature cold and moist, and consequently phlegmatic, and of a sickly constitution, yet very fruitful and withal vicious, fair of countenance, but of an angry disposition, and many times crooked in their bodies as well as in their tempers; they are also of a sad coloured hair, and of a serious and grave countenance, very much

much reserved, but at the same time false and deceitful, the stature is commonly small, but the body is pretty well set.

Those that are born under Sagittary, which is a sign of the fiery triplicity, are hot and dry, choleric, tall of stature, hard-favoured, but fair; brown hair, which will shed betimes. If a woman she will have but few children, and those very weak, but ingenious and exceeding crafty.

Persons born under Capricorn, which is a sign of the earthly triplicity, are cold and dry, and of a melancholy constitution, and of a savage and cruel nature, and much inclined to leachery; the body deformed, of a swarthy complexion, short of stature, dry and lean; the face also lean and thin, the colour pale and wan, and generally broad favoured.

Those born under Aquarius, which is a sign of the watery triplicity, are hot and moist, and of a sanguine complexion, and of a sweet and affable condition, with a countenance very amiable and lovely; of a free and pleasant temper, and of a chaste, honest and religious nature, of a fair visage, middle stature, well shapen body and bright hair, virtuously inclined, and always conceited.

Those born under Pisces, which is a sign of the watery triplicity, are cold, moist, and phlegmatic, of a short stature, often crooked and deformed, ill-composed both in body and mind, having a great face, pale and wan complexion, thick shouldered, short necked and stooping.

§ IV. Of the Planets.

Now we proceed to the Planets, having explained the nature, use, and tendency of the Twelve Signs, and Twelve Houses.

However it may not be improper to inform the reader, that these seven planets pass through the twelve houses of the Zodiac, in more or less time, according to the largeness or smallness of their respective orbs, and as these planets pass through the twelve signs, they are said to be in such and such houses, i. e. if the Sun is in Aries, he is in the first house, which he enters on the 10th day of March, at which time the spring, and most properly the year begins;

gins; when he has gone through Aries, he enters Taurus in April, and Gemini in May, then he proceeds through all the rest. When any of the planets are in a sign of their own nature, i. e. if a cold planet be in a cold sign, or a hot planet in a hot sign, then the nature of the planet is dignified; but if it is in one contrary to it's own nature, then is the planet debilitated and made weaker. Thus according to their position, do their effects operate on the human body. Now for the reader's further instruction, we shall give to him their characters, names and nature.

♄ Saturn, who is the oldest and highest, is by nature cold and dry, of a dull swarthy or fallow colour, much like lead. He is thirty years in making his revolution thro' the twelve signs.

♃ Jupiter, who is the next. He is by nature hot, moist, and temperate. His appearance is bright and shining, and he makes his revolution in twelve years.

♂ Mars, he is by nature hot and dry, and appeareth red and fiery, he maketh his revolution in twenty three months.

☉ The Sun, whose nature is hot, dry, and temperate, his appearance is too well known to need any explanation, he makes his revolution in one year, or three hundred sixty five days, six hours, and twenty four minutes.

♀ Venus, whose nature is cold and moist, but she is the most bright and splendant star in all the firmament: she moves exactly equal with the sun, and maketh her revolution, at, and in the same time.

☿ Mercury, he is by nature cold and dry, but variable, his situation is very near the sun, which is the cause he is so rarely seen, he makes his revolution with Venus and the Sun.

☾ The Moon, her nature is cold and moist, she is the lowest, no one needs be told her appearance, she maketh her revolution in twenty seven days, and eight hours.

These planets have a particular direction and government over the days of the week:

Thus

Thus the Sun rules or presides over Sunday.

The Moon,	—	over Monday.
Mars,	—	over Tuesday.
Mercury.	—	over Wednesday.
Jupiter,	—	over Thursday.
Venus,	—	over Friday.
Saturn,	—	over Saturday,

Now it may not be amiss to add the names and characters of the five Aspects.

§ V. Of the five Aspects.

- **Conjunction.** That is when two planets are in one sign or degree.
- **Sextile.** That is when two planets are distant two signs or sixty degrees.
- **Trine.** That is when two planets are distant three signs, or a hundred and twenty six degrees.
- **Quartile.** That is when two planets are distant four signs, or ninety degrees.
- **Opposition.** That is when two planets are distant six signs, or a hundred and eighty degrees.

Besides these, there are two opposite points on the Ecliptic, by some called Nodes, but more commonly Dragon's head ♀, and Dragon's tail ♂. The Earth is characterized ☷; an Eclipse thus ☉.

§ VI. Of the power and influence the seven Planets have over a Man's Body.

The influence which these erratic stars have over our bodies is very necessary to be known, and consulted on all occasions.

Saturn governs the right ear, the bladder and the bones; and the diseases he governs, are quartian agues, cancers, black choler, rheums, coughs, palsies, looseness of the blood, &c.

Jupiter governs the lungs, ribs, liver, feeds, arteries, and left ear; and the diseases incident to them are pleurifies and apoplexies; and such as proceed from too great a quantity of blood, or from wind in any part of the body.

Mars governs the gall, vein and the reins, and their distempers; which are fevers, yellow jaundice, madness, choler,

choler, carbuncles. Mars also governs the stones and privy members of men or women in part.

The Sun governs the eyes, heart, and right side, and the diseases relating to them, such as colds especially in the stomach and liver, fluxes in the eyes, cramp, head-ach, &c.

Venus governs the liver, loins, matrix, pap, and throat; the diseases whereof are, weakness in the body and members, catarrhs, French pox, &c.

Mercury governs the brain, thought, memory, speech, and tongue, and also the distempers incident thereto, which are falling sickness, madness, coughs, hoarseness, stammering, phthisick and rheums.

The Moon governs the left eye of a man, and the right eye of a woman; also the stomach, belly, and the left side; and the diseases proper to them, are dropfies, palsies, rotten coughs, surfeits, worms in children, king's-evil, falling-sickness, convulsion-fits, dimness of sight, small-pox, and measles.

By them do our surgeons give physic. Before they apply any thing to the patient, they consult the motion and position of the planet, whether it be fierce or cruel, as Mars; or friendly and benevolent as Jupiter. Also whether it be cold and moist, or hot and dry, and what is the predominant complexion; whether the sanguine, choler, phlegm, or melancholy; as also what member of the body it governs, and what disease it governs, and what disease is under its power. These things being diligently weighed and considered, furnishes them to make a judgment of the true nature of the disease, whereby they apply the suitable and proper remedies that shall best consist with, and most prevalent against the distemper; whereas the want of a due consideration of this matter causes the physician oftentimes to administer those medicines which rather kill than cure, though those very medicines may be good against the same disease to a patient under other circumstances, and falling sick under a different position of the signs and planets.

§ VII. Concerning the Sun's revolution thro' the twelve signs with an astrological judgment on the effect he has

has on every person according to the sign he is in, when they were born.

The seven planets already described in Section VI. are not all invested with an equal power, the Sun and Moon are the principal, and have therefore the greatest influence over our bodies. They are the two great luminaries of the world. Their very appearance shews their distinguished dignity, the Sun is greater than the Moon, and his influence is more in any of the Twelve Houses.

I therefore here, (because I affect brevity) give the Reader an astrologic judgment of the Sun's power and influence, being in any of the twelve houses; after I have first acquainted my Reader what a house is, and signifies in astrology.

A House is a certain space in the firmament, which is parted and separated by several degrees, by which the planets have their motion metaphorically called houses, for as in a house there be many mansions, for every planet has a peculiar or proper place in the firmament, in which it moves, and in which it is resident. Containing thirty degrees, by which one house is differenced from another, and these are thus placed by astrologers.

The Sun being in Aries, makes a person born under it of a froward and peevish disposition, quickly angry, but as soon pleased, given to study, and very eloquent, but proud, lying and luxurious, promising all things, but performing nothing; not beloved among his kindred, and obnoxious to danger from his enemies, he shall be in danger of receiving harm from four footed beasts, or being thrown from a horse and the like; so that he ought to avoid all hawking, hunting, and other exercise to be performed on horseback, which are like to be fatal to him, but in other things he may be more fortunate. If the person born be a female, though she may be fair and fruitful in children, yet she will be given to lying, and of so bad a temper and disposition, that her husband will live but uneasily with her. Note this also, that those born in the day time, the Sun being in Aries, will be fortunate and happy, but those that are born in the night will be unfortunate and come to disgrace.

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The Sun being in Taurus, makes the native bold and fortunate in attempting hard and difficult affairs: it shews him also victorious over his enemies and a great traveller, but banished from his native country. It also shews him servile, familiar and angry, but in his old age only: for in his youth he shall obtain riches by marriage, which shall make him better honoured. But when age comes it brings sickness with it, and that makes men peevish: It makes females wanton, yet painful and obedient, but full of tittle tattle: It also shews them inclined to whoredom, which will wear off by degrees, she shall have many husbands and divers children.

The Sun being in Gemini, denotes a fair child, also one that is wise, liberal and merciful, also a boaster and one that runs up and down without any regard to his business, whereby he shall obtain but little riches of his own, but shall be of that fidelity and truth, that he shall have the command of the public treasure. It also denotes one to be of a complaisant behaviour, a good understanding, and acceptable to those with whom he shall have to do. It shews him also to be well versed in the mathematical science and arithmetic; and that he shall be in great danger about three and twenty years of age, either to be hurt by fire, or bitten by a mad dog.

The Sun being in Cancer, shews the person to be of a good wit, humility and wisdom, but one inclined to pleasure, and the love of women. It also shews one attempting many things, and especially on the seas, and thereby often in danger, and vexed with many incommodities, and with much poverty and misery, and that though he may get much, yet he may be never the richer: he shall dig for treasure, and shall find that which he looked not for. But if it be a maid, she shall be witty, shame faced, evil, wise, diligent, nimble and beautiful, soon pleased, yet deceitful and crafty, saying one thing and doing another, subject to many dangers by water, falling, by child bearing and cholick; and at the age of twenty six, whether the native be male or female, it promiseth good success. It denotes also a person to be painful, faithful, acquainted with great men, and fortunate in husbandry.

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The Sun being in Leo denotes a man proud and arrogant, bold and stout, a mocker, a scorner, unmerciful, cruel, and hard to be intreated, beset with many enemies; and subject to many miseries; also a captain or other commander, looking for promotion from great men, unfortunate in children, and meeting with many afflictions by their means, putting himself into many dangers; he shall be also in danger by fire, sword, and violence of beasts, by whom he shall be in danger of death; but with prudence may escape all threatened dangers. But if the native be of the female sex, she shall be bold, have great and large breasts, and slender legs, which are tokens of stoutness and boldness, anger, flanders and babbling, though the softness natural to women do alleviate the excess thereof. She ought however to be especially careful of hot waters and fire, by which she will be in great danger, she shall also be much inclined to the sickness, or gnawing of the stomach. But after the age of one and twenty years, she shall be fortunate to riches, which she shall obtain by the help of great men, and the use of other men's goods; also by housekeeping, beauty and love.

The Sun being in Virgo, makes men fortunate and successful in household affairs, wife and faithful, stout and ambitious; his wife shall die suddenly in his absence; he shall have many things stolen from him, but shall be revenged on his enemies; he shall be so much given to talk, that he cannot keep his own secrets. He shall have a fair face, be of a genteel behaviour, a lover of women, and delightful to be in the courts of princes and noblemen. It also denotes him to be wise, just and honourable, a patron and defender of his friends, also religious and temperate, of a comely personage and well featured. If the native be a maiden she will be witty, honest and modest, of a willing mind, diligent and circumspect; and shall be married about the age of fifteen years. But whether male or female, they shall be liable to meet with many afflictions.

The Sun being in Libra, denotes the person to be fortunate in all maritime affairs, and that he gains by trading in spices and precious stones. It also shews a comely body and a valuable pleasant tongue, a good fame, and one curious to understand secrets, but not very careful to perform

what he promises, how much soever he may pretend to it. It shews also that he shall have several wives, and that he shall quickly bury the first. He may also be a gainer by dead men, who will leave him large leg ciers. He shall be a lover of women, and entertain unlawful familiarities with them. He shall be also a good interpreter of dreams, whether he be born by day or night. If the native be of the female sex, she shall be free and debonair, and of a jocund humour, taking much delight in herbs, loving the fields and wandering into strange places. About twenty-three years of age she shall have a husband, and be happily married for her beauty, pleasantness of conversation, and good behaviour shall much promote her. Likewise the children of Libra are such as are studious and lovers of learning; but without special care be taken they may receive prejudice by fire or scalding water.

The Sun being in Scorpio increases the natives inheritance and gives them boldness and stoutness, inclining them likewise to flattery, by which means those they deal with are often deceived; and when they expect bread, may meet with a Scorpion. It likewise denotes a person full of mirth, given to jesting and easy of belief, at the same time a conqueror of his enemies. It makes a woman to be full of craft and wit, and yet her husband shall deceive her. She shall likewise be subject to the pain and spleen, and have some extraordinary mark, either in the head, shoulder, or brawn of the arm. It makes both sexes bold and rash, given to thieving and to search out hidden things; also it makes them wanton fornicators and full of evil thoughts, and given to too much talking.

The Sun being in Sagittary, gives fortune and boldness to take in hand an enterprize, inclining a person to travel, and take voyages at sea and journies by land; and not without considerable advantages; it also gives access into the courts of princes, where the native shall be advanced to some honourable post. It also shews a person given to riding, hunting, hawking, leaping, fighting, and such manly exercises, at which he always comes off with honor, by which means he is envied and has many enemies, whom yet he shall vanquish and overcome. It always shews he shall possess the inheritance of his father, and that he shall be

be just, ingenious, faithful, hearty, a sure friend and a generous enemy. If the native be a woman it likewise betokens the same; she shall be industrious, of an excellent temper; she shall be envied by her enemies, but shall overcome them; she shall be married about seventeen and have many children.

The Sun being in Capricorn, shews the person shall meet with many afflictions and adversities, which he shall sustain with many resolutions; yet it always shews him angry and fretful, and one that keeps bad company. It also makes him merry and cheerful; yet he may fall in love to that degree, that he may be ready to die for his mistress; but if the nativity be by night he shall be unconstant; it also shews in age he shall grow covetous. He shall still thrive in navigation, especially in the trade towards the East, for from thence his fortune shall arise. If the native be a woman she will be modest and bashful, of a fearful disposition and very much addicted to travel.

The Sun being in Aquarius maketh the nativity of a friendly disposition, fearful of waters and in danger of receiving prejudice thereby; he shall be subject to sickness and quaridian agues, until about the fifteenth year of his age, after which he shall be more fortunate, for by travelling through divers countries he shall gather riches, which with a liberal hand he will distribute; he shall meet with sundry losses and afflictions, especially by means of his wife and other women; and shall live for a long time without the enjoyment of her. But she being dead his affairs will be more fortunate. If the native be a woman she shall be comely of body and of a faithful and constant mind; she shall be enriched with other men's goods, but her children shall be a great affliction to her and she shall receive much damage by them. She shall not attain to any great fortune until the two and twentieth year of her age, and then she shall arrive to a competent estate.

The Sun being in Pisces, denotes a man to be quick, of a valuable and ready tongue, bold and conceited, but fortunate in finding out hidden treasure; for this is peculiar to those who are born when the Sun is in Pisces, that they shall find something unlooked for, and shall be also enriched with other men's goods; it also shews them to be merry and jocular, of a good disposition and loving the company of good men; they

they seldom live very long, but if they reach to thirty-five years they may live to a good old age. They shall never be rich, except in their own opinions, always full of uneasy thoughts, and are in danger of being brought into captivity by means of women; they have commonly some mark in the elbow or foot, and their fortune will come from the mouth. If the native be a woman she will be bold, contentious, notorious scold and something worse, for she will forsake her own husband and cleave to an adulterer.

Thus have I given you an account of the influences of the Sun being in any of the celestial signs, by whom any person may know in what sign the Sun was at the time of the Birth.

§ VIII. Prophecies concerning the Day of the Week on which Christmas-day should happen to fall.

Sunday. If the nativity of our Lord shall fall on a Sunday, then shall the winter be moderate, the spring reasonable, the fruits of the earth flourish, and peace shall grow up and increase on the earth. He that is born on that day shall be fortunate, and shall thrive in all that he undertakes, but let him beware of letting blood on that day.

Monday. If it falls on a Monday, winter will be dry and the summer moist, and the air shall be rainy and tempestuous, and the fruits of the earth shall suffer thereby. He that is born on that day shall be of a strong constitution; and whoever attempts an unlawful thing on that day shall be found out, and brought to punishment.

Tuesday. If it falls on a Tuesday, the winter shall be mild and the spring reasonable; the summer will be hot, mixed with pleasant showers, and the fruits shall abound exceedingly. He that is born on that day shall live long, and enjoy plenty all his days; whatever work shall he begin on that day throughout the year shall prosper, and he that falls sick on that day shall fully recover.

Wednesday. If it falls on a Wednesday, the winter will be very cold and the summer extreme hot. Corn will be but indifferent and fruit not over plenty. Many will desire to travel, who shall never return again. He that is born on

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this day shall be but short liv'd, and of a sickly constitution; but to begin a work on Wednesday that shall be good.

Thursday. If it falls on a Thursday the year shall be in general prosperous, the winter shall be mild, the spring moderate, and the summer fruitful. Truth and justice shall flourish in the world, and tyranny and oppression shall be brought down and dispersed; and he that is born on this day shall come to honour'd marriage, shall be fortunate and happy, and to begin any work on Thursday throughout the year shall be prosperous.

Friday. If it falls on a Friday, the winter shall be full of storms and high winds, and in the summer the air disturbed by thunder and lightening; there shall be plenty of fruit and corn, but sheep and beef shall suffer greatly. He that is born on this day shall be strong and lusty, and much given to women; and he that begins any work on this day shall meet with tolerable success.

Saturday. If it should fall on a Saturday, look for a dark and cloudy winter, thick, foggy and unwholesome; the spring tempestuous, and the summer very wet and moist. Fruit shall be scarce and corn dear, and sickness and death of many is much to be feared. He that is born on this day shall be poor and in disgrace, though at last he shall get riches and overcome it. If a man fall sick on this day he seldom recovereth; and he that begins work on a Saturday this year may repent before he has done.

§. IX. Prognostications concerning New-Years Day.

Sunday. The winter following will be pleasant, the summer seasonable; there shall be plenty of corn, though the weather in harvest will prove but indifferent. Fruit shall very much abound, and there will be a very good seed time following; the harvest, flocks of sheep, and great cattle shall increase and prosper, but there shall be robberies in many places, and in all probability, war before the end of the year. Also it denotes the death of Bishops and Kings, dissention and discord among the lower class of men, but this will not be of long continuance.

Monday. If it falls on a Monday, expect a hard and cold winter, and a wet summer, and as a consequence of that,

many

many diseases; the fruits of the earth very indifferent; which will produce great scarcity in some places. Also denotes the downfall of the gentry, and many marriages among the common people.

Tuesday. If on Tuesday the winter shall be wet and the summer very dry, hay will be scarce, but corn indifferently plenty. Many factions and divisions amongst those that sit at the helm, and a great mortality both of men and beasts.

Wednesday. If on Wednesday it denotes the first part of the winter very hard and severe, but the last part very mild and gentle, a seasonable spring and plenty of fruit; but great sickness and many distempers about autumn; many fables, with false news shall be spread abroad, and much discontent among the common people.

Thursday. If on Thursday you may look for a hard winter, but a seasonable and moderate spring, and a great increase of the fruits of the earth; sheep and great cattle shall also prosper much, but towards autumn expect to hear of war and bloodshed abroad, and troubles at home, occasioned by contests and divisions among the clergy.

Friday. If on Friday look for an extreme hard winter, a late spring and a dry summer; corn very dear, and fruit very dear, very high winds, occasioning shipwrecks, cattle will die generally; women will have very hard labours, and the men become loose and licentious, thunder and lightning will be very frequent and do much mischief.

Saturday. If on Saturday the winter shall be moderate, the spring windy, but the summer shall be both seasonable and fruitful; corn shall be cheap and fruit plentiful, the nobility shall flourish, and the commons be industrious, but ancient people shall generally die, and malignant fevers and tertian agues shall be very brief.

X. A brief Prognostication concerning Children born on any day of the week.

The child born on Sunday shall be of long life and obtain riches.

On Monday. Weak and of an effeminate temper, which seldom brings a man to honour.

On

On Tuesday. Worse, though he may with extraordinary vigilance conquer the inordinate desires to which he will be subject, still he will be in danger of dying by violence if he has not great penetration.

On Wednesday. Shall be given to the study of learning and shall profit thereby.

On Thursday. He shall arrive to great honour and dignity.

On Friday. He shall be of a strong constitution, yet perhaps lecherous.

On Saturday. This is another bad day, but notwithstanding the child may come to good, though it be seldom; but most children born on this day, are of a heavy, dull, and dogged disposition.

§ XL. Of the Birth of Children, with respect to the Age of the Moon.

To be born the first day of the new moon is very fortunate; for to such all things shall succeed well; their sleep will be sweet and their dreams pleasant; they shall have long life and increase in riches.

A child born the second day of the new moon shall grow apace, but will be much inclined to lust, whether it be male or female. This day is also proper to go on messages, to trade by land, or to sail on the sea; as also to put seed into the ground that it may thrive. On this day also thy dreams shall quickly come to pass whether they be good or bad. It is also good on this day to open a vein if there be occasion.

A child born on the third day of the moon shall die quickly, or at least be short liv'd; on this day to begin any work of moment is very unfortunate; for it seldom comes to a good conclusion. If theft be committed on this day it will soon be discovered. And on this day a man that falls sick will hardly recover.

On the fourth day of the moon, the child that is born shall prosper in the world and be of good repute. On this day it is good to begin any enterprise, provided it be done with good advice, and with dependance upon heaven for a blessing. A man that falls sick this day shall either recover or die in a little time. They that will, may on this day use phlebotomy.

The fifth day of the moon is unfortunate, and the child that is born therein shall die in its infancy. On this day let no man do any thing of moment for it will have no success. He that is in danger, and thinks to escape this day shall certainly be taken; he had better therefore lie still as he is. If good council be given thee to day, take it, but execute it to-morrow. He that falls sick and takes his bed this day has reason to fear he may never rise out of it again, yet this day you may let blood with good success.

The sixth day of the moon the child that is born shall be of long life but very sickly. To send children to school this day is very fortunate, and denotes they shall increase in learning. Hunting on this day will also be successful; but if a man fall sick he will hardly recover.

On the seventh day the child that is born may live many years; but he that falls sick will never recover. On this day it is good to shave the head, to tame the wild beasts and buy hogs; for he that does so shall gain much by them. If he that has been long sick takes physic this day he is like to recover.

On the eighth day a child born shall be in danger of dying young, but if he out lives his first sickness he shall live long, and arrive at a great estate. Whatever business a man undertakes on this day shall prosper; but it is especially good to buy cattle and to begin buildings. And he that dreams a dream shall quickly have it come to pass. He that falls sick on this day shall recover, and a thing that is lost shall be found.

On the ninth day the child that shall be born shall be very fortunate, enjoying long life and arriving to great riches. This also is a fortunate day for business, for what thou undertakest this day shall come to a good issue; he that is pursued shall escape, and he that groans under the burden of oppression shall be opportunely relieved. But have a care you let not blood this day for it is dangerous.

On the tenth day the child that is born shall be a great traveller, pass through many kingdoms and nation, and at last die at home in his old age. Do nothing on this day but what thou wouldst have known, for all secret things shall be brought to light. She that falls into labour this day shall be delivered without danger; but he that being sick takes his bed

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bed this day shall lie by it a long time. Blood letting may be used this day with good success.

On the eleventh day of the moon, the child that is born shall be of a good constitution and be mightily devoted to religion, shall be long liv'd and of a lovely countenance, and shall have some particular mole on his forehead; but if it be a female she shall be endowed with wisdom and learning. On this day it is good to begin a journey, for it shall be prosperous, and also to marry: for the married couple shall be happy all their lives, and blessed with many children. It is likewise good for shepherds to change their flock.

The twelfth day of the moon's age, in allusion to the twelfth house of the Zodiac, betokens sorrow but sorrow and woe; and the child born on this day shall be given to wrathfulness, and subject to many afflictions. He that falls sick on this day, his sickness, after a long time languishing shall end in death; if there be occasion to let blood this day let it be towards the evening and then it may do no harm.

On the thirteenth day, the child that is born shall be of a short life, and subject to much misery while it lives, by reason of peevish croisness, so that it can never be pleased. To plant vines or gather grapes, and to eat the fruits is very good. He that on this day is sent to prison shall be quickly set at liberty; and whatever has been lost on this day shall quickly be found. To wed a wife on this day is good, for she shall be both loving and obedient to her husband.

On the fourteenth day the child that is then born shall be an enemy to his country, and seek the destruction of his prince, which shall bring him to his deserved end. On this day if you ask a kindness, either of a friend or an enemy, it shall be granted thee. Give to a sick man physic and it shall restore him to his former health.

On the fifteenth day the child that is born shall quickly die. On this day begin to work it is fortunate; yet he that falls sick on this day may recover, but it will be after long sickness; that which was lost yesterday, will be found again this day.

On the sixteenth day the child born shall be of ill manners and very unfortunate, in much, that though he may live long yet his life will be a burthen to him. Yet this is a good day for buying, selling, and merchandizing, and also to deal in great cattle; but it is not good to dream in, for dreams

on this day are commonly hurtful, and such as come to pass a long time after. If a man be sick, and on this day change his habitation he may recover and do well again.

On the seventeenth day the child that shall be born will be foolish to that degree, that it shall be almost a natural, and thereby become a great affliction to its parents. To go on messages this day is unfortunate, yet to contract matrimony, to compound physical preparations, and to take physic is very good, but by no means let blood.

On the eighteenth day the child that shall be born, if a male, will be valiant, courageous, and eloquent; and if a female, chaste, industrious, and painful, and shall come to honour in her old age. It is good this day to begin buildings; and to put our children, in order to be brought up in learning. Have a care of being let blood this day for it is very dangerous.

On the nineteenth day the child then born, if a male shall be renown'd for wisdom and virtue, and thereby arrive to great honour, but if a female she will be of a weak and sickly constitution, yet she will live to be married. This day they may bleed that have occasion.

On the twentieth day the child that shall be born shall be stubborn, quarrelsome, and a great fighter, yet he shall arrive to riches and great store of money. This is a good day to purchase servants on, or to begin any matter of business;

On the one and twentieth day the child that is born shall be unhappy; for though he shall be witty and ingenious, yet he shall be addicted to stealing, which may bring him to the gallows; or if he escapes that, yet he will be stirring up plots and rebellions against the government, which in the end will be fatal to him. He that is minded to keep his money, ought on this day to abstain from gaming, or else he may happen to lose it all. Abstain from bleeding this day at your peril.

On the twenty second day the child born shall be fortunate, and purchase a good estate; he shall also be of a cheerful countenance, comely and religious, and shall be well beloved. Avoid giving of any message this day, for it will not be fortunate. It is good this day to remove bees from one place to another, in order to their increase; Blood letting on this day may be profitable.

On

On the three and twentieth day the child born shall be of an ungovernable temper, and shall give himself up to wandering abroad in the world, and seeking of his fortune in foreign parts, and in the end shall be miserable. This is a good day to wed a wife, for he that meets with such a one ought to marry her while he can have her. It is also a general prosperous day to all that begin business thereon.

On the twenty fourth day the child born then shall be a prodigy in the world, and make all men admire at his surprising and wonderful actions, which shall exceed those of the ordinary sort of men.

On the five and twentieth day, the child then born shall be wicked, he shall encounter with many dangers, and at last will perish by them. This is an unfortunate day, and threatens dangers and disappointments to those that begin any enterprize of moment thereon. Men that fall sick on that day seldom recover.

On the six and twentieth day, that child that shall be then born shall be very beautiful and amiable, but yet of an indifferent state in the world if it be a male; but if it be a female, a rich man marries her for her beauty. He that on this day falls sick of the dropsy shall hardly recover. Let those that travel on this day, beware of meeting with those they do not care for, and they may ease them of their burthen.

The twenty seventh day, the child that shall be born shall be of that sweet and affable temper and disposition, that it will contract the love of every one with whom it shall converse, and yet, if a male, shall never rise to any great height in the world; but if a maiden, the sweetness of her disposition may advance her, for such a love is to be esteemed above riches. If a man fall sick on this day, though he may endure misery, yet he shall at last recover.

On the twenty eighth day the child that is born shall be the delight of his parents, but yet subject to much sickness and many distempers, which shall take it away before it arrives to a perfect age.

On the twenty ninth day, the child that shall be born shall be fortunate and happy, blessed with long life, and attain to an eminent degree of holiness, wisdom, and virtue. To marry a good wife is great fortune, and such shall

shall be his that shall marry on this day. Fishing and hunting are both good recreations, and on this day will prove successful.

On the thirtieth day, the child that shall be born will be fortunate and happy, and well skilled in arts and sciences.

These, and divers other the like things happen to mankind, according to the different age and course of the moon, which has a mighty influence upon all human bodies

And as the moon, so all the rest of the signs and planets have their various and respective influences upon subluminary bodies, according to which man is govern'd, and his nature inclined this way, or that way, according to the nature of sign or planet ruling him; though all in subordination to the will of the supreme Creator; which occasioned that memorable saying, "Regunt Astræa Homines; sed Regis Astræa Deus:" that is, The stars rule men, but God rules the stars.

I will therefore, for the advantage and benefit of my reader, treat a little more distinctly of the powers and influences of the celestial bodies, as they are laid down by ancient and modern astrologers, who have written upon that subject more largely.

§ XII. Of the evil and perilous days in every month of the yera.

There are certain days in the year which concerns all persons to know, because they are so perilous and dangerous; for on these days, if a man or woman should be let blood, they shall die within twenty one days following; for whosoever falleth sick on any of these days shall certainly die; and whoso beginneth a journey on any of these days, he shall be in danger of death before he return. Also he that marieth a wife on any of these days, they shall either be quickly parted, or else live together with some sorrow and discontent. And lastly, whosoever on any of these days beginning any great business it will never prosper nor come to the desired perfection.

Now since these days are so unfortunate, it highly concerns every one both to know and take notice of them; which,

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which, that the reader may do, I have here let down in the following order.

In January are eight days, that is to say, the 1st, 2d, 4th, 5th, 10th, 15th, 17th, and 19th.

In February are three days, that is, the 8th, 17th, and 19th.

In March are three days, that is, 15th, 16th and 21st.

In April are two days, the 15th, and 21st.

In May are three days, the 15th, 17th and 20th.

In June are two days, the 4th, and 7th.

In July are two days, the 15th, and 20th.

In August are two days, the 20th and 25th.

In September are two days, the 6th, and 7th.

In October is one day, the 6th.

In November are two days, the 5th, and 19th.

In December are three days, the 6th, 7th, and 11th. And others say, the 15th, and 19th.

But besides these, there are also the Canicular dog-days, which are those of the greater danger and peril; they begin the 19th day of July, and end the 27th of August, during which time it is very dangerous to fall sick, take physic, or to be let blood, but if necessity call for it, it is best to be done before the midst of the day.

§ XIII. Of the planetary days and hours, and how to know under what planet a man is born.

The planetary hours, are those hours in which each planet reigns, and has the chief dominion, of which the antients gave the following account.

Saturn is lord on Saturday; Jupiter is lord on Thursday; Mars is lord on Tuesday; Sol is lord on Sunday; Mercury on Wednesday; Venus on Friday; and Luna on Monday.

On Saturday the first hour after midnight Saturn reigns, the second Jupiter, the third Mars, the fourth Sol, the fifth Venus, the sixth Mercury, and the seventh Luna; and then again Saturn the Eighth, Jupiter the ninth, Mars the tenth, Sol the eleventh, Venus the twelfth, Mercury the thirteenth, Luna the fourteenth; and then the third time.

Saturn the fifteenth, Jupiter the sixteenth, Mars the seventeenth, Sol the eighteenth, Venus the nineteenth, Mercury the twentieth, and Luna the one and twentieth hour; Saturn the two and twentieth, Jupiter the three and twentieth, and Mars the four and twentieth. And then Sol beginneth the first hour after midnight on Sunday, Venus the second, Mercury the third, and also the twenty fourth, which is the hour of Mercury; and then Luna begins the first hour after midnight on Monday, Saturn the second, Jupiter the third, and so to the twenty fourth, which is the hour of Jupiter; and then Mars begins the first hour after midnight on Tuesday, and Sol the second, and so forward hour by hour, and planet by planet according to their order, by which every planet reigns the first hour of his own day; and so likewise the eighth, the fifteenth, and the twenty second. As for instance, Saturn reigns the first hour, the eighth, the fifteenth, and the twenty second on Saturday; Sol the same hours on Sunday, Luna the same on Monday, Mars the same on Tuesday, Mercury the same on Wednesday, Jupiter the same on Thursday, and so Venus on Friday; which for the reader and easier finding out, I have thus set down.

A Table of the Planetary Hours for every Day in the Week.

	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
☉	1 8 15 22	5 12 19	2 9 16 23	6 13 20	3 10 17 24	7 14 21	4 11 18
☽	2 9 16 23	6 13 20	3 10 17 24	7 14 21	4 11 18	1 8 15 22	5 12 19
☿	3 10 17 24	7 14 21	4 11 18	1 8 15 22	5 12 19	2 9 16 23	6 13 20
♂	4 11 18	1 8 15 22	5 12 19	2 9 16 23	6 13 20	3 10 17 24	7 14 21
♂	5 12 19	2 9 16 23	6 13 20	3 10 17 24	7 14 21	4 11 18	1 8 15 22
♂	6 13 20	3 10 17 24	7 14 21	4 11 18	1 8 15 22	5 12 19	2 9 16 23
♂	7 14 21	4 11 18	1 8 15 22	5 12 19	2 9 16 23	6 13 20	3 10 17 24

This table is so easy, it needs little explanation. Its use is to find what planet rules any hour of the day, and every day in the week. As for example. I desire to know what planet rules on Wednesday at eight o'clock at night; under Wednesday I look for 20, which answers to eight o'clock at night; for the natural day consisting of 24 hours, begins after midnight, so that from 12 at noon, you begin to reckon 13, 14, 15. &c. you find that the 20th hour from midnight answers to eight o'clock at night, over against which you will find ☉, which shews that to be the hour of the Sun. And if you would know what planet rules at seven in the morning that day, you will find against ☿ 7, which shews you that Venus rules that hour; and so of any other hour in the day.

But I shall now come to speak of the significations of the planetary hour of each planet, and what it portends to those that are born in them.

The hour of Saturn is strong, is good to do all things that requires strength; such as fighting or bearing of burdens, and the like; but for those things it is very evil. He that is born in the hour of Saturn, is slow, dull, and melancholy, of a dogged temper and disposition, black and swarthy of complexion, being quarrelsome, wrathful, and very malicious.

The hour of Jupiter is in all things good and denotes peace, love and concord; he that is born in the hour of Jupiter, is of a ruddy and sandy complexion, fair hair, well proportioned body, and of a lovely countenance, his face rather broad than long, well spoken and courteous, and of a very affable carriage, sober, just and religious.

The hour of Mars is evil, and denotes the person born in it to be of a cholerick constitution, and of a robust strong body, soon angry, and hard to be reconciled, his face red, and his eyes sparkling and fiery, much addicted to fighting, and ready to quarrel with every man he meets, which often times brings him to an untimely end.

The hour of the Sun signifies great strength, very fortunate for kings and princes. He that is born in this hour hath sharp eyes, brown hair, and a round face, denotes one that is a great projector, aims at high things, but is often disappointed, and seldom brings his designs to pass.

The hour of Venus is very propitious and fortunate, but it is better by night than day, especially mid-day, for then the sun covers it. He that is born in this hour hath fair hair, soft eyes, a little forehead, and round beard, very complaisant in his carriage and mighty amorous, and a great admirer of women, much addicted to singing and gaming, and spends his money in courting and treating the female sex.

The hour of Mercury is very good, but chiefly from the beginning to the middle. He that is born in this hour, his stature inclining to tallness, a sharp long face, long eyes, and a long nose, his forehead narrow, long beard and thin hair, long arms and long fingers, of a good disposition and an obliging temper, much given to reading, and very desirous of

of knowledge, delighting to be among books; very eloquent in his speech, and yet addicted to lying; and if he be poor he is commonly light fingered.

The house of the Moon is both good and evil, according to the day. For from the 4th to the 17th it is good to those that are born under it; but from the 17th to the 20th, it is counted unfortunate to be born under it, and from the 20th to the 27th very unhappy. He that is born in the hour of the Moon (especially upon her own day) shall be pale-faced, of a thin meager visage, with hollow eyes and of a middle stature, he appears very courteous and obliging, but is very crafty and deceitful, setting about many things, but so inconstant and variable in his humour, that he is presently off of them again, and setting about something else, inso much that what he cries up one hour, he shall as much cry down the next; he is also very malicious, and will never forget an affront once offered him, his constitution phlegmatick.

Thus have I given the reader the judgment of the ancients upon the planetary hours, and what they portend to those that are born under them, by which a person comparing himself with what is here set down, may easily know under what planet he was born.

§ XV: An explanation of the circle of the sphere, and some other terms in astronomy, for the easier understanding of this book, and farther information of the reader.

The Equinoctial Circle, Equator, or Equinox, is a great circle or line equally distant from the two poles of the world, dividing the sphere in the midst.

Zodiac, is a broad oblique circle crossing the equinoctial in two opposite places, viz. In the beginning of Aries, and the beginning of Libra, so that one half declining towards the south; and in this circle is comprehended the twelve constellations or signs, every sign containing thirty degrees in length, and twelve in breadth. Note, also, that the first are northern signs, and the six last are southern signs.

The Ecliptic Line, is a line imagined to go along the midst of the Zodiac as a girdle, out of which the sun never goes; but the moon and other planets are sometimes on

one side and sometimes on the other side, which is called their latitudes, only the fixed stars alter not their latitudes, whether great or small, but the longitude of a star, is the arch or part of the Ecliptic in degrees, between the beginning of Aries, and the circle which passeth thro' the body of the star; where note, that all circles of the sphere or heavens, whether they are large or small, have three hundred and sixty degrees allowed to each of them.

Colures are said to be two great moveable circles, crossing each other at the poles of the world, one cutting the equinox at the beginning of Aries, and at the beginning of Cancer, and at the beginning of Capricorn: and so dividing the globe into four equal parts.

Horizon is a great circle which divideth the upper hemisphere, that is the upper half of the world from the lower, we being always supposed to be in the midst.

Meridian is a great circle passing through the pole of the world, and the poles of the horizon, called the Zenith and the Nardi, (which are two points, one directly over our heads, the other directly under our feet) on which the sun is always just at noon, and to go directly north and south the meridian is chang'd, but to go east and west it is chang'd to sixty miles, either way makes one degree or four minutes of time difference under the equinox, viz. Sixty miles eastward it is noon four minutes sooner, and sixty miles westward four minutes later.

Tropicks are supposed to be two lesser circles, parallel with the equinoctial, and distant from it on either side twenty three degrees, thirty one minutes each; the ecliptic line touches the tropick of Cancer on the north side of the equinoctial, and it touches the Tropicks of Capricorn on the south side thereof, so that the sun hath its motion between these two circles.

The Artic Circle is equally distant from the north pole, as the Tropicks are distant from the Equinox twenty three degrees, thirty one minutes.

The Antarctick Circle is the same distance from the south pole.

Zones, so called, are five in number, two cold, two temperate, and one hot, which are divided by the two Tropicks and polar circles from each other; the hot Zone is count-

ed

ed between the two Tropicks that is extended from one to the other, being about forty seven degrees, two minutes broad; the temperate Zones are extended from the Tropicks on either side to about forty two degrees, fifty eight minutes, that is, northward to the Artic circle, and southward to the Antarctick circle, and the two cold Zones are each within those two small circles, having the poles for their center.

The poles of the world; two points exactly opposite to each other in the heavens, one in the north, the other in the south, the earth being in the midst, so that it seems to turn about as if it were born up by them; therefore by some it is term'd the axel-tree of the world, as if there was a line supposed to be drawn from one pole thro' the center of the earth to the other, and the earth turning thereon, tho' holy writ tells us; "The Lord hangeth the earth upon nothing, it being upholding by his mighty power." The pole artic, or north pole is elevated above our horizon about fifty one degrees, and those stars within that distance from it never set with us, but keep their course round it daily; so likewise those that are at that distance from the south pole, never rise with us, but perform their course in the like order.

Azimuths are suppos'd lines or circles of distance from the meridian, drawn from the Zenith to any degree, or two degrees of the horizon, or according to the thirty two points of the mariner's compas, so that in travelling or sailing any way, supposing a circle to go from our Zenith directly before us to the horizon is the Azimuth called the verticall point, as well as the Zenith.

Almicantharats, or Almadarats, or circle of Altitude, are imagined circles passing through the meridian, parallelled with the horizon.

The Sphere is a round body presenting the frame of the whole world, as the circles of the heaven and the earth. This is sometimes called a martial sphere, for the orbs of the planets are called their spheres, that is the circles in which they move.

Ascension is the rising of any star, or any part of the ecliptick above the horizon, descension is its going down.
Right;

Right Ascension, of a star, is that part of the equinox that riseth or setteth with a star in a right sphere, but in an oblique sphere, it is that part of the equinoctial in degrees, containing between the first point of Aries, and that place of the equinoctial which passeth by the meridian with the center of the star.

Oblique Ascension, is a part of the equinoctial in degrees, contained betwixt the beginning of Aries and that of the equinox, which riseth with any star or part of the ecliptic in an oblique sphere.

Assential Difference, is the difference betwixt the right and oblique Ascension, or the number of degrees contained between that place and the equinox that riseth with the center of a star, and that place of the equinox that cometh to the meridian with the same star.

Solstice is in the summer when the sun is in the beginning of Cancer; and in the winter when the sun enters into Capricorn; because then the days seem to stand still, and seem neither to increase or decrease above two minutes in ten or twelve days.

Constellation is a certain number of stars, supposed to be limited within some form or likeness. As Aries the ram, is said to have thirteen stars; Taurus the bull, thirty three; Arcturius, Orion, and the Pleides mentioned in Job ix. 6, are said to be Constellations.

Perihelium is the point wherein the earth (or any planet) is nearest the sun.

Alphelium is a point wherein the earth (or any planet) is farthest from the sun.

Planets are the seven erratic or wandering stars, called Saturn, Jupiter, Mars, Sol, or the Sun, Venus, Mercury, and Luna, or the Moon, whose characters, names and natures we have mentioned before, and whose influences we shall by and by give you a farther account of. These planets have also their several motions, as,

Direct, is a planet moving in its natural course, which is forward.

Retrograde, is their moving backward contrary to their direct motion.

Combust, is their being under the sun beams, or within eight degrees of him.

Oriental

Oriental, is when a planet riseth before the sun, Occidental after him.

Latitude of the Earth is the distance or breadth on either side of the equinox, towards the pole, and they that are under the equinox have no latitude, but the poles of the world are in the horizon. This is a right sphere, and every 60 minutes directly north and south, are said to make one degree of latitude in an oblique sphere; as London is counted to be in latitude 51 degrees, 32 minutes, the pole thereof being exalted as much. The like is to be observed in any other place or region.

Longitude of the Earth is the outside thereof, extended from west to east, crossing the latitude at right angles, the beginning therefore (according to some astronomer) is the Canary Isles, so going eastward quite round the world, unto the same place again, which is three hundred and sixty degrees; and under the equinoctial is reputed to be two millions one thousand six hundred miles, reckoning sixty miles to a degree, but then farther off the equinoctial the fewer miles are in a degree; for at London about thirty seven makes a degree of longitude, so these degrees grow less and less, until they are met in the latitude of ninety, that is under the poles.

Parallels, the lines strait and circular, equally distant from each other as the equinox, tropicks, and degrees of latitude, &c.

Climate, or Cline, is such a space of earth comprehends between two parallels, in which space there is half an hour's difference in the sun dials and length of the days.

Antipodes, are those whose feet are directly against ours, as if a line was drawn from one through the center of the earth to the other.

And, this shall suffice for an explanation of things, which I have done as briefly as I could, for the advantage of the reader, to whom possibly these things, (so necessary to be known) may have hitherto been concealed.

C H A P.



C H A P. II.

NOCTURNAL REVELS.

§ I. OF DREAMS.

A Acquaintance. To dream you fight with any, portends evil.

Adultery. To dream you have committed it shews great contentions and debates; but to dream you have resisted the temptation, shews victory over your enemies.

Air. If it be clear and serene is good; and shews you to be esteemed by many; but if it should be cloudy beware of danger, grief, or sickness.

Alms. To dream that they are begg'd of you and you deny to give 'em, shews want and misery to the dreamer; but to dream that you give 'em freely, is a sign of great joy, and long life to the dreamer, or to some particular friend of his.

Altar. To dream that you uncover or discover an altar, betokens joy and gladness.

Anchor. To dream you see one, signifies great assurance and certain hope.

Angel. To dream you see an angel or angels is very good, and to dream that you yourself are one is much better. But to speak with, or call upon them is of evil signification.

Apparel. To dream that your apparel is proper and suited to the season of the year, denotes prosperity and happiness.

Apparition. To dream you see an apparition or spirit, that seems of a comely aspect and attir'd in white, it signifies deceit and temptation to sin.

Apples.

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Apples. To dream you see apple trees and eat sweet and ripe apples, denotes joy, pleasure and recreation, especially to women and maids, but four apples signifies contention and sedition.

AMOROUS DREAMS expounded in verse, taken out of an approved and ancient Author.

I.

TO dream of walking in a field,
Where new blown roses odours yield;
If any of them you do pluck,
It shews in Love most happy luck;
And that your sweet-heart-kind shall prove,
To let you gather sweets of love.

II.

If your kind fancy you present
With playing on an instrument,
Your sweetheart shall not disdain,
But yield true love for love again.

III.

To dream of mountains, hills or rocks,
Does signify flouts, scoffs, and mocks;
Their pains in passing over shew,
That she whom you love, loves not you.

IV.

To dream of sitting by the fire,
When it's late doth shew desire;
But if you sit till the fire's out,
Your love will prove false out of doubt.

V.

To dream of rivers, or of water,
Doth signify much weeping after.
But dreaming of being drown'd, I tell ye,
Bid maids beware of a great belly.

VI.

To dream of being in a boat,
Does shew that maidens fancies float,
And whether sink or swim they do,
To try love's sport their skill they'll shew.

F

VII.

VII.

To dream of birds-nests signifies
In maidens ripe virginities :
But if the birds away be flown,
It shews her maidenhead is gone.

VIII.

To dream of blustering storms of wind,
Does shew inconstancy of mind :
But if you dream of elves and fairies,
Beware of whores and night vagaries.

IX.

If maids do dream of drawing drink
In cellars they may waking think,
That their sweethearts without delay,
Will leave them and soon run away.

X.

To dream of seeing strange apparitions,
As devils, hobgoblins, and such visions,
Does shew thy love, or thy sweetheart,
Hath a fair face, but devil's heart.

XI.

Dreams of lions, bears, bulls, bees
Nests of wasps or hornets; these
Are emblems whereby are express'd,
Discord with those whom you love best.

XII.

Dreams of rivers, ships, and horses,
Of snow and frost, and of dead carcases,
Are signs by which it may be read
Your sweetheart's love is cold or dead.

XIII.

Who dreams of deer, of hounds and chaces,
Of being at once in many places;
Passions of love shall every where
Haunt their poor hearts as hounds do deer.

XIV.

Dreams full of horror and confusion,
Ending merrily in conclusion,
Shews storms of love are over blown,
And after sorrow joy shall come.

XV.

XV.

Dreams of joy and pleasant jests,
Dancing, merriment and feasts,
Or any dream of recreation,
Signifies love's delectation.

Ball. To dream you see persons dance at a ball, or that you are engag'd in a ball yourself, signifies joy, pleasure, recreation, or inheritance.

Bason. To dream of a bason signifies a good maid: and to dream that you eat or drink therein, shews that you have a love to the servant maid. For a man to see himself in a bason as in a glass denotes he shall have children by a servant maid.

Bathe. To dream you bathe in a clear fountain signifies joy; but to bathe in stinking water, signifies shame and false accusation.

Beans. To dream you are eating beans always signifies troubles and dissensions.

Bear. To dream that you have seen a bear, it signifies you have a rich, puissant, inexpert, but cruel and audacious enemy.

Beard. To dream you have a beard long, thick, and unhandsome is of a good signification to an orator, or an ambassador, lawyer, philosopher or any who desire to speak well, or to learn arts and sciences.

Bees. To dream of bees is good and bad; good, if they sting not; but bad if they sting the party dreaming; for then the bees do signify enemies.

Bed-side. To dream of sitting upon a maids bed-side, or talking with her is a sign of marriage; especially if the person dreams that he goes between the sheet, for then 'tis a great deal more certain.

Bells. To dream one hears ringing of bells, if of a sanguine complexion brings him good news, but to others it shews alarms, murmurings, disturbance, and commotions among citizens.

Belly. To dream ones belly is bigger and fuller than ordinary, shews his family and estate will increase proportionably, according to the greatness of his belly.

Bird. To dream you see many birds, signifies assemblies and suits at law. To dream of catching birds by lime-twigs,

or with nets, shews the entrapping or ensnaring of enemies by deceitful means; or it signifies the getting of gold by some ingenious course.

Blindman's buff. To dream that one plays at blindman's-buff for diversion with other company, signifies prosperity, joy and pleasure.

Boat. To dream that you are in a boat upon a river, lake, or pond of very clear water, is very good and signifies joy, prosperity, and good success in affairs.

Boot. To dream that one is well booted, or hath good boots on, signifies honour and profit by servants.

Brothers. To dream you see your deceased brothers and sisters signifies long life.

Buried. For a man to dream that he is buried, signifies he shall have as much wealth as he hath earth laid over him.

Burning. To dream that you feel a burning, signifies some great danger.

Butchers. To dream of butchers, signifies danger and hurt.

Cakes. To dream that one makes 'em, signifies joy and profit.

Candle. To dream one sees a candle extinguish'd signifies sadness, sickness, and poverty. When one dreams he sees a clear, shining, lighted candle upon a table, or cabinet, it is a good sign.

Cattle. To dream of keeping cattle portends disgrace and loss to the rich, but profit to the poor. Also to dream of fat cattle shews a fruitful year, but lean cattle are a sign of scarcity.

Cat. If any one dreams that he hath encountered a cat, or that he hath kill'd one, he will commit a thief to prison and prosecute him to death; for the cat signifies a common thief.

Cheese. To dream you eat cheese signifies profit and gain.

Cherries. To dream one eats cherries being ripe, signifies deceitful pleasures.

Coach. To dream of riding in a coach, signifies that the party to dreaming shall love idleness, is given to pride, and shall die a beggar.

Cook. To dream you see a cook in the house is good to those who would marry.

Death. To dream of death signifies a wedding to him that is to marry, for death and marriage represent one another.

Eggs.

Eggs. To dream of eggs, signifies gain and profit.

Face. To dream one washes his face, signifies repentance for sin. A black face denotes long life.

Fishing. To dream of fishing, shows we shall meet with much affliction and trouble, in seeking for something which we desire to gain.

Gold. To dream your cloaths are embroidered with gold, signifies joy and honour. If a man dreams that he gathers up gold and silver, that signifies deceit and loss. If any one dreams that his pockets are full of gold, it betokeneth that he shall receive but little money.

Hair. To see hair interwoven together, signifies grief and vexation. To see extraordinary black hair, short and curl'd, signifies sadness.

Hands. If one dreams that his hand is cut off, or that it is grown lean and dry, or hath been burnt, he will not be able to work but grow poor.

Horses. To dream of a horse is a good thing; inasmuch, that if any one dreams that he saw, met, or mounted a horse, it is a happy omen to the dreamer.

Enjoyment. If a woman dream she is in bed with a man, and has the enjoyment of him there, after some resistance on her part; whether she be a maid or a widow that so dreams, it shows she shall be married in a little time to one that courts her, and who will take no denial from her.

Keys. To dream you lose your keys signifies anger.

Lost, and losing. For a woman to dream she has lost her wedding ring, signifies she has but little love for her husband. But if she dreams she has found it again, it is a sign her love is not wholly lost.

Marriage. To dream that you do the act of marriage, signifies danger.

Mire. To dream that one walks ~~in~~ in the mire or dirt, shows that the party so dreaming shall have many cares and troubles, and shall not get out of them but with great difficulty.

Night mare. To dream of being ridden by the night-mare, is a sign that a woman so dreaming shall be suddenly after married, and that a man shall be ridden and down-~~er~~ed over by a fool.

Onions. For a man to dream that he eats or smells of onions, garlick, leeks, and the like, shows the making a discovery

very of hidden secrets, and threatens quarrels and contentions in his domestic affairs.

Paper. To dream you write on paper, signifies an accusation made against you.

Paths. To dream one walks in large, plain and easy paths, betokens health to the dreamer, and paths that are narrow, crooked, and rough, signify the contrary.

Plough. To dream of a plough is good for marriage, procreation, and such like affairs, but it requireth some time to bring it to perfection.

Pond. To dream that you see a little pond, signifies you enjoy the love of a beautiful woman; and if a woman have that dream she shall have her desires accomplished.

Prisoners. To dream of seeing prisoners executed, is a good dream, and signifies a boldness of courage, and a very clear conscience.

Queen. To dream that you see the king or queen, signifies honour, joy and much prosperity.

Rain. To dream one sees a soft shower of rain without storm, tempest, or great winds, it signifies to labourers gain and profit; and quite contrary to merchants, for it denotes obstruction, loss, and spoil of their merchandizes. To dream of great and long continuing rain with hail, tempests, and thunder, signifies afflictions, trouble, danger, losses, and peril; to the poorer sort they signify repose.

Shoes. To dream of losing one's shoes and walking barefoot, signifies pain in the feet and much sickness in bed.

Silver. If one dreams he gathers up silver, it signifies descent and loss.

Teeth. To dream you lose your teeth and recover others, signifies a change of estate into good or evil, according to the quality of the teeth.

Virgin. To dream you discourse with a virgin, denotes joy and comfort; but a virgin dreaming she has lost her maidenhead, denotes she will give herself up to the first that offers.

War. To dream of war, and affairs of war, denotes troubles and anger to all, except to captains and soldiers, and such as live by it, for such it is gain.

Wood. To dream that one carries wood upon his back, denotes to the rich servitude; but to the poor, profit.

Wound. To dream you receive a wound, or are wounded in

in the stomach or heart, to young folks denotes love ; to old, grief and heaviness.

Writing. To dream you are writing letters to your friends, or that you receive letters from them, is allowed by all authors to signify good news. But to dream you write with your left hand signifies deceit.

§ I. Of Moles with their true signification, and how far they extend either to the good or bad fortune of mankind, &c.

One in the middle of the forehead shews a man industrious, and a woman very fruitful.

A woman having a mole on her chin, will be a great fall back.

He that has one upon his left cheek, near to his chin is a man of knowledge.

One on the left side the forehead, threatens crosses and imprisonment.

He that has one on the upper lip, will have exceeding good fortune ; but a woman will be debauched.

One under the hollow of the right eye denotes the party to be furious.

One on the lip shews the party desirous of honour, but will not attain it.

Moles on both sides the neck, opposite to each other, threaten the person with the loss of life.

One on the right arm of a man, shews that he is given to gaming ; but to a woman riches from her parents, and to gain esteem in the world.

One under the left armpit shews untimely death.

One between the elbow and wrist on the left arm, shews crosses in their issue, but to obtain great wealth.

One on the centre of the breast, with one black hair, shews the party is given to poetry.

If a mole appears on the back, it denotes much riches by means of some very great persons.

One on the upper part of the left side the back, shews long journies, and imprisonment to a man ; and to a woman, that she shall travel to some distant land.

One on the left side of the breast, shews very bad fortune

to

to a man, by displeasing his superiors; to a woman, poverty by means of neglect.

A mole on the left side of the stomach denotes the party to suffer much by the means of women.

A mole on the right side of the shoulder blade shows a person firm in his resolutions, and to be of a very healthy constitution; and to a woman it signifies great success.

A mole on the right side of the belly, below the navel, denotes a man to be very fortunate in his employment, and also in merchandize; likewise a happy marriage to women.

One on the left side shows a man to be much given to strife, in a woman bad success in wedlock.



§ II. Of Lines in the Forehead, their signification.

When a crescent line passeth through the forehead, the party must beware of evil. A cross in the middle of the forehead with some scattering lines round it, shews the party will not live to any great age, if a crooked line between two straight ones, denotes happiness and success in business. A straight line between two crooked ones is not so well. Four half lines in the middle of the forehead with a full line crossed by two sections, shews crosses and afflictions, but joy afterwards. Two lines crossing the forehead shews the person so having ought to avoid water, lest some accident should come up him thereby. A short line over each eyebrow shews the person's temper to be warm. A crooked line with straight ones under it, shews the party will be rich. Divers lines unequal in proportion, signify to the person hurts and casualties, but at the same time denotes him to be possessed of so much sense that he may, if he will, avoid them.

THE

Only true Method of telling your FORTUNE by

C A R D S.

THE person whose fortune is to be learnt, must be blindfolded at a table, while another shuffles the cards, and a third cuts them three times; they must then be spread singly upon the table with the pips downwards, and the bandage being taken off the eyes of the blinded person, he or she must fix on any one of the cards agreeable to which rule their fortune will appear to be as follows; but if thro' use, the cards are soiled, and the party remembers and fixes upon any particular card the whole charm is dissolved, I would therefore recommend a new pack of cards to be used on these occasions.

N. B. The four aces must be thrown out, as being the authors of bad luck, and certain prognosticators of misfortune.

Deuce of Diamonds. *Woman.*

O Tell me not your heart is cold,
Nor owns the power of man;
Your secret thoughts I dare unfold,

Deny it if you can.

Whate'er you say, the tyrant love,
Already rends your breast;
The nuptial joy you'll shortly prove,
And own that you are blest.

Man. Nay—cry not fir, “deuce take the last

“Who thus disturbs my life.”

The days of courtship soon will pass,
She'll prove a virtuous wife.

Three of Diamonds. *Woman.*

The girl whose fate this card shall draw,
Three husbands shall obtain;
A priest, a scurvy limb o'th' law,
A cit full bent on gain;

The sober parson soon shall die,

The lawyer plagues her long;

Then while the cit his strength shall try,
In vain she'll wish him long.

G

Man.

Ma. The man who this unlucky card shall draw,
Will still be vexed with many suits of law;
Children of disobedience and of strife,
Unkind relations and a vixen wife.

Four of Diamonds. *Woman.*
Whene'er this card you draw, be sure
A whore is in the room;

But if your thoughts and deeds are pure,
Ne'er dread the harlot's doom.

Man. No man of honour ever drew
The four of diamonds yet,
But he was married to a fiend,
Who ran him much in debt.
But villains deep in artful ways,
To whom this card shall fall,
Will pay their debts (the Conjuror says)
Or—never pay at all.

Five of Diamonds. *Woman.*
'Tis not in mortals to command success,
But she who draws this card may fairly hope
Auspicious fortune will her labours bless,
And duteous children be her age's prop.

Man. To you five diamonds do portend
Four children and a faithful wife;
And you will number many a friend,
The pride and blessing of your life.
But oh! beware the man of art,
Who for your place lays many a snare,
He seeks a place within your heart.

Remember, now your warn'd—beware;

Six of Diamonds. *Woman.*
Lady what're the men may say,

You've had but midling luck to day.
The six of diamonds plainly shews
You'll have a copious share of woes;
But courage will dispell your cares,
And prudence mend the worst affairs.

Man. Six wives is your fortune, whatever you think,
Two you'll lose by hard drinking, and two—by much drink.
One in child-bed will die, and the last will survive,
Till you wish her in company with them all five.

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Seven of Diamonds. *Woman.*

"Mind not what the wise one's say,"

Mind them not fair lady gay;

Mirth and pleasure is your lot,

If you this sprightly card have got;

Joy abounding without measure,

"Day's of ease and night's of pleasure."

Man. This card to a man doth most certainly shew

A mixture of pleasure and pain;

He'll sometimes know joy, he'll experience much woe,

And loss will succeed to his gain.

While prudence shall govern he'll surely be blest,

But misfortune will follow neglect;

'Tis virtue alone that procures us true rest,

Fame, honour, renown, and respect,

Eight of Diamonds. *Woman.*

Dear miss, you seem mighty uneasy,

And look on the card with a frown;

The Conjuror wants not to tease ye,

But all the bad fortune's your own.

You are doom'd for to live an old maid ma'am,

And never be blest with your man.

But have courage, and be not afraid ma'am,

You'll give us the lie if you can.

Man. To wander through your native fields

On rural pleasures bent,

This card to you that blessing yields

O take it as 'tis meant,

Chearful improve each fleeting hour

Alas! they fly full fast;

Do all the good within your power,

And never dread the last.

Nine of Diamonds. *Woman.*

The English girl who draws this card,

Will have no cause to fret her;

Yet if she thinks her fortune hard,

She'll struggle for a better;

But if the same card comes again,

Old Scotland's curfy attends her,

And she may scratch, and scratch again,

Till grease and brimstone mend her.

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

Ten of Diamonds. *Woman.*

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

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

Knave of Diamonds. *Woman.*

Madam your fortune's mighty quer,
 The Conjuror discovers ;
 To fools you'll lend a list'ning ear,
 And knaves will be your lovers.

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

Queen of Diamond's. *Woman.*

If this queen to an amorous widow should come,
 Who has lately interr'd a good man,
 For a husband again she will quickly make room,
 And plague him as much as she can :
 But let her beware how she trifles with him.
 Though she fool'd with the fool that's departed ;

For

For in that case, most surely her hide he will trim,

Till her ladyship dies broken hearted.

Man. The married man that draws this card,

Will soon a cuckold be,

Nor let him think his fortune hard

In so much company;

For out of twenty married pair,

Search all the country through,

Nineteen at least the horns must wear,

And pray why should not you?

King of Diamonds. Woman.

Alas! poor girl, though I lament your fate,

I cannot save you from a husband's hate;

A tyrant lord will rule you through your life,

And make you curse the wretched name of wife.

Man. To lords and great people frequenting the court,

This card most auspicious will prove

To the closets of princes they'll freely resort,

And be rich in your sovereign's love.

Yet to those of low rank no such good it portends,

But oppression and hardship foreruns,

Unkind will be all their relations and friends.

Ungrateful their daughters and sons.

Deuce of Clubs. Woman.

THE woman whose fortune shall give her this card,

No comfort on earth will e'er know;

But sincerely she'll wish (her fate is so hard)

Her bones in the ground were laid low.

Yet virtuous deeds all blessings will supply,

And what she wants on earth she'll gain above the sky.

Man. If a miser, young or old,

This unlucky card thill fix on,

He'll be married to a scold,

And have cause to curse the vixen,

For she'll often break his head,

While she calls him dear and honey.

Cheat.

Cheat him in the nuptial bed,
And (what's worse) she'll steal his money.

Three of Clubs. *Woman.*
Three husbands the life of a woman will bless,
Whose luck it shall be this card to possess;
Yet she'll hope for three more, and ne'er wish for one less,
Which nobody can deny.

Man. While the man who shall get it, tho' curst with three
wives.

(Remark gentle lasses at what my song drives,)
Will think that each wife like a cat has nine lives,
Which nobody can deny.
Tho' the first will much plague him, he'll look for one more,
And when she is dead he'll beat it encore,
But he'll bury them all, and at last keep a whore,
Which the conjuror cannot deny.

Four of Clubs. *Woman.*
The lass will many a lover get,
Who draws this jolly card,
And if she han't a bastard yet,
I think her case is hard.
But never let a maid despair,
Some later breed than some do;
Being be her daily care,
We all know what 'twill come to.

Man. Believe me, Sir, the gallows is your fate,
For you must own that you've a title to it,
And if you do not come to 't sooner or late,
Then I've no skill as conjuror, or as poet.

Five of Clubs. *Woman.*
Whatever your fortune contented you'll be,
And that is a blessing dear misses,
Young husbands you'll have, and you'll press them with glee,
And riot with amorous kisses;
But beware the seducer, beware of his arts,
Nor aside from fair virtue be led;
Those who love you sincerely will give you their hearts,
For the church is the road to the bed.

Man.

FORTUNE TELLER.

55

Man. The libertine rover this card shall possess,
Which shall mark all his fortune through life;
A friend or a child he will never possess,
Nor ever be blest'd with a wife.

Six of Clubs. *Man and Woman.*

Young and wanton, chaste and whore,
Old and lecherous, proud and vain;
Good and bad, and rich and poor,
Will alike this card obtain;
This alone of all the cards,
(So the fates decreed long since)
Neither injures nor rewards,
From the beggar to the prince.
Oft you'll find it, lads and lassies,
That yourselves your fortunes make,
Virtue conjuring furpases,
Love her then for virtue's sake!

Eight of Clubs. *Woman.*

Little peevish crabbed elf,
Fond of no one but herself;
Cross, and still for trifles striving,
With her truly there's no living;
She's so full of needless care,
The Devil would not live with her.

Man. Though honest you took, and you speak a man fair,
Yet you know you're a rascal in grain,
For six-pence your soul to the Devil you'll swear,
But he'd send such a thief back again.
For the Devil himself we all know to be wiser,
Than to fill up his shop with the soul of a miser,
Whose soul is the god head to which he bows down,
And most frugally builds a small hell of his own.

Nine of Clubs. *Woman.*

If this card you should draw, O return it again,
Be quick ma'am to take my advice;
For it's only prophecies are trouble and pain.
And I hope you will not draw it twice;
But if such your misfortune, I've nothing to say,
To assist you is out of my power;

The

The stars are enacting the 'Devil to pay.'

And their playhouse is opened at four.

Man. Full well I foresaw that the Devil to pay,

Would harrafs each young female elf,

And see my dear ladies to help on the play,

That here comes the Devil himself.

Ten of Clubs. Woman.

'Tis not your fortune, wit, or birth,

Can the day of death defer;

You'll soon return to parent earth,

And mix your lovely dust with hers.

This will prove a mourning card,

And drown in tears the saddest face,

But her fate is no ways hard,

The lot of all the human race.

Man. Bad luck to a woman is good to a man,

And it happens so often through life;

Let the man who draws this deny it if he can,

For he quickly shall bury his wife.

Knave of Clubs. Woman.

Though much I pity your sad fate,

Yet does my pity come too late.

To ward off fortune's rubs;

Tho' you the queen of hearts should prove,

A surly brute shall gain your love,

A very knave of clubs.

Man. Whatever you presume to say,

The world will talk a different way,

E're well your words transpire;

Ask you, good Sir, the reason why,

You'll know my answer is no lie,

No man believes a liar.

Queen of Clubs. Woman.

Ah madam, too well you love kissing, I find,

My reason I scarcely need tell ye,

For while you draw this, by a fortune unkind,

Your neighbours regard your big belly.

Man. And here comes the hero that got the gay brat

Lord Sir, you your blushes may spare.

For

For the world too well know what you both have been at,
But dispel the poor lass's despair,

King of Clubs. *Woman.*

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

Man. Of clubs the king to you no ill portends,
Friendly yourself you'll meet with many friends.

~~~~~

Dence of Hearts. *Woman.*

**H**appy the girl this simple card who draws,  
Good fortune shall attend her all her life ;  
When hearts unite to follow nature's laws,  
Then the kind husband makes the happy wife.

Three of Hearts. *Woman.*

'Tis not fortune, health or youth,  
'Tis not beauty, love, or truth,  
'Tis not virtue, 'tis not ~~fate~~  
Can the woman recompence  
To whose share this card shall fall,  
'Tis not one of these, nor all,  
Can a lost good name recall——

*Man.* Similar O man thy fate is,  
Therefore prudence do not vex.  
But believe the honour great is,  
So to suffer with the sex.

Four of Hearts. *Woman.*

Though ugly your face, and indifferent your shape,  
Ne'er regard these misfortunes dear madam,  
Your sweet person and face you'd bestow on an ape,  
I mean that you would if you had e'm.

*Man.* O paltry, pilfering wretched man,  
Give ear while I reprove ye ;  
Must you seduce each girl you can,  
And ruin all who love you.

Five of Hearts. *Woman.*

Whate'er you think, whate'er you say,  
Some doating man you'll soon betray ;  
And what can you do worse ?

Though sweet your form and fair your face,

H

Your

Your heart devoid of every grace,

Will prove a constant curse.

*Man.* From fair to fair you'll always range,

And every day be changing.

But hear me, Sir, nor think it strange,

No good is got by ranging.

Six of Hearts. *Woman.*

An honest heart, a gen'rous mind,

A disposition free from stain,

With all the virtues of her kind,

This girl will form a dutious wife.

*Man.* O eager seize the lovely prize,

And clasp her in your arms.

The man will prove himself his wife,

Who doats upon her charms.

Seven of Hearts. *Woman.*

The man whom your fortune it is to wed,

If this card by ill luck you should draw,

Will your beauty insult, and dishonour your bed,

And will make, or find out a law.

*Man.* The man who draws this card shall be,

Himself unbless'd by marriage;

But all the world will plainly see,

'Tis through his own miscarriage.

Eight of Hearts. *Woman.*

In the days of your youth you'll bit like a dove;

But when age shall advance you'll drink hard;

Both kissing and tipling you'll show that you love,

If your fortune should send you this card.

*Man.* A numerous family falls to the man,

Whose fortune shall give him this card;

So let him maintain 'em as well as he can,

Not grumble, or think his case hard.

Nine of Hearts. *Woman.*

A coach and six horses will fall to the maid,

Whose first chance this card shall obtain;

But 'tis her second, I'm greatly afraid,

She must come to plain walking again.

*Man.* The man, however great or grand,

Who draws the nine of hearts,

# FORTUNE TELLER. 59

Not aught that I can understand,  
Is one of shallow parts.

Ten of Hearts. *Woman.*

Deck'd with every female grace;  
Sweet in person, mind and fate;  
Thou a mother soon shalt be;  
And thy lovely progeny.

*Man.* Ten children you'll have if this card you get;  
And I think you will wish for no more;  
If you do, try again, if again 'tis your fate,  
You cannot have less than a score.

Knave of Hearts. *Woman.*

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

*Man.* Nothing can ever save the man  
Who draw this curst card;  
A vixen will his heart trepan;  
Alas his case his hard!

Queen of Hearts. *Woman.*

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

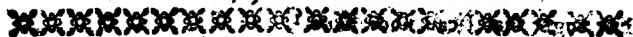
*Man.* You'll get a girl you'll often range,  
Never with one content;  
But yet the girl you shall change  
The oft'ner you'll repent.

King of Hearts. *Woman.*

If this you draw, condemn'd thou'out your life,  
A peevish maiden and a vixen wife  
Unchaste while married, and a widow wanton;  
All this you'll be, and more could I descant on.

*Man.* Your fortune can't be mighty good,  
For a yile whore will please ye,  
Who never will do what he should do,  
But make your life uneasy.





Deuce of Spades. *Woman.*

**L**adies who this card shall get,  
Will be apt to pine and fret,  
Lovers young their hearts shall seize,  
Which they'll strive to vex and teize,  
*Man.* Who draws this card incessant proves,  
Led away by wanton loves;  
But e'er threescore years advance,  
He'll have done his lovers dance.

Three of Spades. *Woman.*

If this card you chance to take,  
You'll be married to a rake,  
Who your fortune still will waste,  
And despise you if you're chaste.  
*Man.* A faithless woman is his lot,  
Who this faithless card has got,  
The stranger shall frequent his house,  
And his wife adorn his brows.

Four of Spades. *Woman.*

A wanton young wife, or a peevish old maid,  
This card will be certain to find;  
The men will be sure to avoid the young jade,  
And the women despise the old vixen.  
*Man.* Your blustering, bullying, swaggering blades  
Will commonly meet with the four of spades;  
From whence they may learn, that in spite of their thunder,  
'Tis four to one but they're forc'd to knock under.

Five of Spades. *Woman.*

The virgin humble, meek and chaste,  
With every rising virtue blest,  
This card will ne'er refuse,  
Four times five years a maid she'll live,  
And then her hand in wedlock give,  
Where prudence bids her chide.  
*Man.* The man whose fortune this card shall elect,  
No worse luck in the pack could have had;  
The girl whom he loves shall his offers reject,  
And her scorn shall almost drive him mad.

Six

# FORTUNE TELLER. 61

## Six of Spades. *Woman.*

Who'er the six of spades shall chuse;  
 Good fortune shall at end,  
 A lover she will never lose,  
 But meet with many a friend.  
*Man.* The general fortune is the same,  
 He'll have wisdom, riches, honour, and fame.

## Seven of Spades. *Woman.*

The lady's fate who draws this card,  
 Through all her life will full be hard;  
 From sickness, care, and pain, and grief,  
 She never must expect relief.  
*Man.* An equal fate the man too will attend,  
 So curst his life, he'll wish it at an end.

## Eight of Spades. *Woman.*

If youthful lasses draw the eight of spades,  
 They'll toy their time away with amorous blades.  
*Man.* If a doctor, a lawyer, quaker, or priest,  
 Should sit on this card but his hand  
 The conjuror swears, and he swears 'tis no jest,  
 That some rogues will be found in the land.

## Nine of Spades. *Woman.*

The lass who gets this ha'rd card,  
 A shrivell'd maid will die.  
*Man.* How often our fortune by opposites go!  
 What brings bliss to a man to a woman brings woe.

## Ten of Spades. *Woman.*

Pretty ladies young and fair,  
 Always young and debonaire,  
 Life with you will sweetly glide,  
 And you'll be a happy bride.  
*Man.* You the happy man will prove,  
 Who obtains the ladies love;  
 Use her well for she's deserving,  
 Never from her duty swerving.

## Knave of Spades. *Woman.*

If this knave you should obtain,  
 Put him in the pack again,  
 For the rascal brings ill news;  
 (Such as ladies never chuse.)

*Man.*

*Man.* Of all the cards throughout the pack,  
No worse to man can come;  
His wife will stun him with her clack,  
And make him hate his home.

*Queen of Spades.* *Woman* will stun him  
And elegant behaviour make the clack,  
Through whose fair hand this card shall pass.

*Man.* The rule of contraries we see,  
Of man the most unhappy he,  
Who this ill fated card shall take;  
His wife will be a port of refuge.

*King of Spades.* *Woman* will stun him  
The ladies of fashion this card who obtain;  
In vain on the court may attend;  
His Majesty's favours they never will gain;  
Nor find at St. James's a friend.

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

THE UNDISCOVERED

## THE

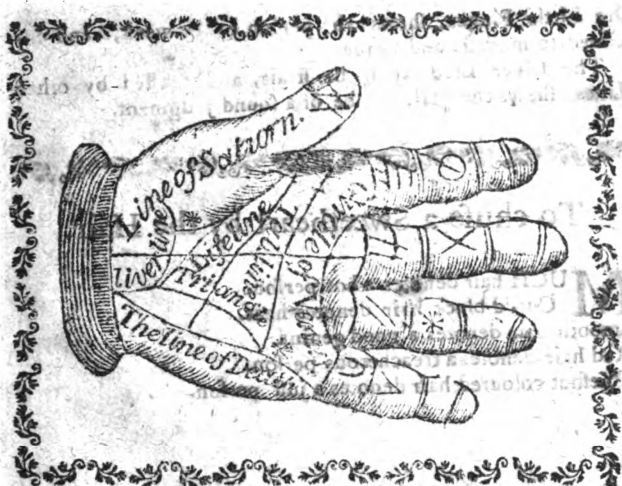
### Art of Palmistry, or

### Prognostication by the Hand.

**O**bserve always to chuse the left hand, because the heart and brain have more influence over it than the right hand; and observe further, that it better to examine these lines when the body is in good health, for then they appear full.

By this figure the reader will see that one of the lines, and which indeed is reckoned the principal, though it doth not appear to be so, is called the line of life; this line incloses the thumb, separating it from the hollow of the hand.

The



The next to it, which is called the natural line, takes its beginning from the rising of the middle finger. The table line, commonly called the line of fortune, begins under the little finger and ends near the fore-finger.

The girdle of Venus, which is another line so called, begins near the joint of the fore finger, and the middle finger.

The line of Death, is a counter line to that of Life, and is by some called the sister line; there are also lines in the fleshy parts, as in the ball of the thumb, which is called the mount of Venus; which are each govern'd by a several planet; and the hollow of the hand is called the plain of Mars.

Observe the line of Life, and if it be fair, extending to its full length, and not broken with cross lines it shews long Life and Health; and it is the same if a double line of Life appears, as sometimes it does.

A cross between the line of Life and the table Line, shews the person to be liberal and charitable, and of a noble spirit.

Of the Line of Venus. Two crosses upon this Line, one being on the Fore Finger, and the other bending toward the

the Little Finger, shews the person to be weak, and inclined to modesty and virtue.

The Liver Line, if it be straight, and crossed by other Lines, shews the person to be of a sound judgment.



### To chuse a Sweetheart by the Hair.

**M**UCH hair denotes a hot person.

Cur'd black hair denotes heat.

Smooth hair denotes a good genius.

Red hair denotes a treacherous person.

Chestnut coloured hair denotes a just person.

F I N I S.

22 JV63