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THE

Universal Fortune-Teller;

OR AN

INFALLIBLE GUIDE

To the Secret & Hidden Decrees of Fate:

BEING

A new and regular System for foretelling
FUTURE EVENTS AND CONTINGENCIES,

CONTAINING THE

Art of Divination,

By the Sciences of Astrology, Physiognomy, Geomancy,
Palmistry, Moles, Cards, &c.

AND ALSO HOW TO RECEIVE ORACLES BY DREAMS:

MATHEMATICAL MAGIC ;

Or Divination by Numbers, Birds and Beasts ;

Together with the Method of conversing with any Person,

BY AN ART, CALLED THE SILENT LANGUAGE ;

To which is added, the Use, Virtue, and Description of

THE WHEEL OF FORTUNE,

Teaching how to Divine and Prognosticate by the same.

THE SECOND EDITION.

~~~~~  
BY DR. PARKINS, (J.)

Of Little Gonerby, near Grantham, Lincolnshire,

Editor of the New and Uniform Edition of Culpeper's Complete  
Herbal, and Family Physician illustrated.

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A word fitly spoken, is like apples of gold set in pictures of silver.—Prov. xxv 2.

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P R E F A C E.

Courteous Reader,

I Now enjoy the great pleasure of presenting unto you a treasure of immense value, in this book, called the Universal Fortune Teller, which will (if duly observed) initiate you into the highest and most honourable office under the Sun; for to be able to do that, which is vulgarly called *telling Fortunes*, is to be most fully enabled to fortell things which are yet to come, and thereby become enabled to prophecy.

Now in order to be duly qualified for this most great and important work, you must receive, have, and enjoy, "the spirit of wisdom and understanding; the spirit of counsel, strength, knowledge, and the fear of the Lord; and also the spirit of truth," &c. All these said gifts you must receive from the great Creator of heaven and earth, which may be duly obtained by fervent prayer; otherwise our writings will not yield much profit unto you. For there have been a great number of very good, pious learned men, in all ages of the world, who have likewise obtained great gifts, graces and privileges, yet have not been favoured with gifts of this nature; which are only given to a few, for many just reasons, since we read, that "to one is given the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues, to another interpretation of tongues. But all these worketh

PREFACE.

that one and the self same spirit, dividing unto every man severally as he will." But some will say, that all these miracles and gifts have absolutely ceased, and have been of no effect at all since the days of our Saviour and his Apostles; which said assertion I do positively deny; others have said that it is unlawful, and likewise a sin, to presume to read the heavens, as thereby to judge of the fate of any person whatsoever. The same characters may as well tell me it is a sin to read the Bible: I should believe them just as soon; for I look upon one of them to be equally as holy and as sacred in every respect whatsoever as the other, seeing that they both contain the whole will and word of the King of Kings and Lord of Lords. The one was printed by the hand of man, while the other was written by the finger of the most high God, and this is the principal reason why the children of the world, the flesh and the devil cannot read it.

Should you receive any benefit from my labours remember to give all the praise, honour and glory to God alone, for in him we daily live, move, and have our being; and if you make good use of this work which I now present unto you, perhaps I may write again for your benefit in a short time. In the mean time I remain,

Your friend and well-wisher,

DR. PARKINS.

*From our Temple of Wisdom,
Little Gonerby,
Near Grantham, Lincolnshire.*

ON ASTROLOGY.

" DESCEND Urania with prolific flame,
 And spread the growing trophies of thy name;
 Disclose to man a knowledge of the skies,
 Whose spangling beauties draw our wond'ring eyes;
 Instruct young students in their care to know
 The starry influence on all things below;
 Unveil to them the strange mysterious cause
 Of those effects derived from nature's laws,
 As fiery meteors, comets, lightning, thunder,
 Eclipses, blazing stars, at which men wonder;
 The boisterous rolling of the troubled sea,
 The daily tides, their sov'reign regency,
 Whirlwinds and water spouts which pleasing show,
 The compound colours of the heavenly bow;
 With ev'ry occult virtue and attraction,
 The rise, the growth, decay, and putrefaction
 Of all sublunaries that can be found,
 From noble birth to herbs within the ground;
 How fire and water, air and earth agree,
 When equipois'd in social harmony:
 That there's a chain of concord down descends,
 From heav'n to earth, then back to heav'n ascends;
 But nature shews to sober men of sense,
 Orion's bands' Pleiades' sweet influence,
 Shew that the stars which trim the heav'nly spheres,
 Are set for signs, for seasons, and for years;
 Which day by day to man doth utter speech,
 And night to night this sacred knowledge teach;
 That there's a time for all things here below,
 A time to reap, to gather in, and sow,
 A time for birth to creatures God has giv'n,
 A time to view the great expanse of heav'n;
 What shall befall us, if we're wise to look,
 Is there contain'd, as in a sacred book,
 What moves our inclinations, what our wills,
 What gives us health, what subjects us to ills;

What makes one wise, another raving mad,
 Another thrifty, yet in rage is clad?
 What makes one born a beggar and his fate
 Shall be to rise unto a great estate?
 Another born in very high degree,
 Descend therefrom, to abject poverty;
 What makes us merry lovers of the fair,
 And others hate to come where ere they are;
 What makes some barren as we daily see,
 While others fruitful are inclined to be?
 What makes one chuse to change a single life,
 Yet grasps much misery when he takes a wife;
 And why another shall this path pursue,
 And prove that one is not so blest as two:
 What makes one travel both by sea and land,
 While others hate to move from whence they stand?
 What makes one labour much for well earn'd praise,
 While others undeserving, wear the bays?
 What makes one army going forth to fight,
 By one much lesser, quickly put to flight;
 Is it not plain, the starry influence forces,
 Ordain'd by heav'n to act in constant courses;
 These truths unshaken stand within this book,
 Therefore consider o'er the leaves and look,
 Where rules enough you'll find to practise by,
 In the pure science of Astrology," &c. &c. &c.

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SIGNS.

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Gemini	♊	Sagittarius	♐
Cancer	♋	Capricorn	♑
Leo	♌	Aquarius	♒
Virgo	♍	Pisces	♓

Saturn	♄	Venus	♀
Jupiter	♃	Mercury	♿
Mars	♂	Sun	☉
Moon	☾		

THE Universal Fortune-Teller,

OR AN
Infalible Guide to the Secret and Hidden
DECREES OF FATE.

CHAP. I.

OF ASTROLOGY,

*What it is, with the Nature and Use of the Signs
and Planets.*

ASTROLOGY is a Celestial Science, that treats of the Doctrine of the Stars, which are placed in the firmament of heaven, for the use and benefit of man, "for signs and for seasons, and for days and years."* We have likewise duly observed, by manifest experience, that those said Stars are duly inhabited by several Legions of Angels, Astral and Olympic Spirits, who are by divine appointment (by the order and direction of the great Creator of the Universe) the governors of kingdoms, states, cities, people, and private persons; for if you take all that is truly spiritual from the body of a man, there is nothing left except a dead corpse: so it would be exactly with the Stars of Heaven, were they divested of all their spiritual powers, strength and energy; therefore it can never be understood that the bodies of the stars and planets themselves can have any power or influence on any thing here below, any farther than what is derived from the spiritual part of the same, or other-

* Gen. i. 14.

wise, how could it have been said, that "the morning stars sang together, when all the Sons of God shouted for joy."* It was never understood that the bodies of the stars made up any part in the celestial chorus: no rational being can ever suppose any such thing.—Well then, this (as well as all other operations) must have been performed and duly executed by the spiritual part of the same, as I said before. In like manner, we also find, that "they fought from heaven: the stars in their courses fought against Sisera," † as they have and will continue to do, both against you and me, and every body else, at their own proper appointed times and seasons. But we are not going to suppose that any of these various operations were performed by the bodies of the stars, or that they had any part in the same.

You may find another subject of this nature more fully explained in the Holy Scriptures. ‡ Now all these things and most wonderful operations were duly performed by the angels of the Lord; the devil had no hand in them, as some have understood, respecting this most excellent celestial science; for it was God that made the stars, and placed them in the firmament of heaven, as a great, large, and voluminous book, wherein the particular fates, life, death, prosperity and adversity, sickness and health, &c. &c. of every person in existence, is most clearly written by the finger of God. But none can read this book except those alone who have duly received the spirit of wisdom, knowledge, and understanding from on high. I myself have not only discovered the words and deeds of any particular person, by this most divine and most excellent science of all other arts and sciences whatsoever; but, I have even discerned their private thoughts by the same, and have told them of it when I have done. These said stars have not only the government of men and animals, but they also govern and give virtue unto all herbs, plants, vegetables, roots, and flowers of the field, by divine appointment, and make them in every respect to be, what we daily

* Job xxxviii. 7.

† 2 Kings xix. 35.

‡ Isaiah xxxvii. 36.

and they really are, viz. both food and medicine. See *my Complete Herbal and Family Physician*.

Now we know that all true wisdom cometh from above; * and also, that except we are in possession of some of this most valuable treasure, we shall never be able to know or understand any thing of the mysterious and most wonderful works of God, not only in all temporal, spiritual, secret, occult, visible, or invisible things; but also in the various operations of nature. No wonder, therefore, that those who have not learning sufficient to understand these mysteries, should form a wrong and false judgment upon every thing that is above the reach of their common capacities: Such unhappy mortals are generally ready either to deny the truth, force, and power of the same; or otherwise, instead of giving the praise, honour, and glory to God, to whom alone it is due, they must press it upon the devil, whether he will have it or not.—But we will leave all such to amend their lives and conduct, at the same time most earnestly entreat them to do the same before it be too late,—and again pursue our celestial subject. Enough has been already said, in order to convince any rational being, how and in what manner the stars operate on all terrestrial bodies, and every animate thing or being here below. It is not to be expected that I am going to give a complete System of Astrology in this book.—No: my present limits will not admit of any such thing:—I must be brief, and as concise as possible in this place, seeing I have done so much for you in my Temple of Wisdom. Yet I shall make you some very valuable presents herein before I leave you; and at the same time proceed to inform you, that the constellations, which form the twelve signs of the Zodiac, have obviously the most powerful and most immediate operation upon man, seeing that they have also their legions of spiritual and angelic inhabitants, as well as the planets, which is a doctrine I intend to treat largely upon in a future work. Another reason is also given for the same, because they form the path-way of the sun, moon, and planets, in all

* Luke xxi. 15. James i. 5, 17.

their peregrinations, and thereby receive from them a more forcible power and energy. Every sign also possesses a particular efficacy and virtue peculiar to itself, or to that part of the heavens wherein it bears rule;—for as upon earth all ground will not bring forth the same fruit, so in the heavens, all places or parts thereof will not produce the same effects. Upon the earth, a man in his journey may ride over ten miles more or less upon the sands; at another time he may trace over as many miles upon the clays; and after that he proceeds another ten miles upon the marle and gravel; similar to this, by the most correct observation, appears to be the alternate variations of the heavenly matter. This we shall render apparent by examining the different and distinct qualities of every sign, throughout all the degrees of the Zodiac. And first.

OF ARIES. ♈.

THIS sign, observation and experience both inform us, is hot and dry, like a high gravelly or sandy ground; and when this sign ascends at a birth, or if the sun or moon be posited in it, it usually contributes unto the native a dry body, lean and spare, strong and large bones and limbs, piercing eyes, a swarthy or sallow complexion, and sandy coloured or red hair; and inclines him to be choleric, brutal, violent, and intemperate; that is, this sign naturally produces these effects. But if the Planets Jupiter or Venus be in the ascendant, or in this sign, it very materially alters both the constitution and complexion of the native for the better.—But if Saturn or Mars are posited there, then it is altered considerably for the worse, (and so it is with us if we get into bad company and remain therein*). For as some land will bear wheat, and other land only rye, and yet by adding compost to it, or by ordering it accordingly, the nature of the mould may oftentimes be changed, and made to bring forth fruit contrary to its

* 1 Cor. xv. 33. Prov. xxiv. 1. 19. Prov. xxix. 3. 1 Cor. v. 11, 13. 2 Thes. iii. 14.

own nature; just the same it is when the Planets or their aspects fall strongly into a sign: They quite change its nature and effects; but if none of these happen, then the sign Aries, and also all the other signs of the Zodiac, unalterably pursue their own nature.—Aries is therefore an equinoctial, cardinal, diurnal, moveable, fiery, choleric, hot and dry, luxurious, violent sign, eastern and of the fiery triplicity: it is the day-house of Mars, the exaltation of the Sun, the triplicity of the Sun and Jupiter, the detriment of Venus, and the fall of Saturn; and consists of twelve stars, which govern the head and face, and the colour it rules is white mixed with red.

TAURUS. ♉.

TAURUS differs greatly from the preceding sign, being in nature cold and dry, as if out of a hot and sandy soil, a man were on a sudden to enter into a deep, cold clay country. If this sign ascends at a birth, or is posited in the sun or moon's place, it usually gives a person with a broad brow, thick lips, dark curling hair, of qualities somewhat brutal and unfeeling, melancholy, and slow to anger; but when once enraged, violent and furious, and difficult to be appeased: hence it follows that Taurus is an earthy, cold, dry, melancholy, feminine, fixed, nocturnal sign; southern and of the earthy triplicity; the night-house of Venus, the exaltation of the Moon, the triplicity of the Moon and Venus, the detriment of Mars, and contains twenty-three stars, governs the neck and throat, and the colour it rules is red mixed with citron.

GEMINI. II.

GEMINI is in nature hot and moist, like a fat and rich soil, and produces a native fair and tall, of a straight body and sanguine complexion, rather dark than clear; the arms long, but oftentimes the hands and feet short and fleshy, the hair and eyes generally a dark hazel, of perfect sight, and lively wanton look; the understanding sound and judicious in worldly affairs. Gemini is defined

an airy, hot, moist, sanguine, double bodied, masculine, diurnal, western sign, of the airy triplicity. It is the day-house of Mercury, the exaltation of the Dragon's Head, the triplicity of Saturn and Mercury, the detriment of Jupiter, and the fall of the Dragon's Tail, and consists of eighteen fixed stars; governs the hands, arms, and shoulders, and rules all mixed red and white colours.

CANCER. ♋.

THIS sign, like a watery moorish land, is by nature cold and moist, and when it ascends at a time of birth, it yields a native fair and pale, of a short and small stature; the upper part of the body generally large, with a round face, brown hair and grey eyes, of qualities phlegmatic and heavy, effeminate constitution, and small voice. If a woman, inclined to have many children. Cancer is the only house of the Moon, and is the first sign of the northern triplicity; it is a watery, cold, moist, phlegmatic, feminine, nocturnal, moveable, fruitful, solstitial sign, and comprehends nine fixed stars; it is the exaltation of Jupiter, the triplicity of Mars, the detriment of Saturn, and the fall of Mars; governs the breast, ribs, liver, lungs, pleura and ventricles of the stomach; the colour it rules is green and russet.

LEO. ♌.

LEO is the only house of the Sun; by nature, fiery, hot, dry, masculine, choleric, barren and commanding; eastern, and of the fiery triplicity; and claims twenty-seven of the fixed stars. When this sign ascends in a nativity, it denotes that the native will be of a large masculine body, broad shoulders, and austere countenance; dark or yellowish hair, a large commanding eye, a sprightly look, and strong voice; the visage oval and ruddy, or sanguine, a resolute and courageous spirit, &c. It is the triplicity of the Sun and Jupiter, and the detriment of Saturn, and governs the heart and back; it rules the colours red and green.

FORTUNE-TELLER.

VIRGO. ♍.

VIRGO is an earthy, cold, dry, barren, feminine, southern, nocturnal, melancholy sign; of the earthly triplicity, and the house and exaltation of Mercury; consisting of twenty-four fixed stars.—When this sign ascends, it personates a decent and well composed body, slender, and above the middle stature, of a ruddy brown complexion, black or dark brown hair, the visage somewhat round, the voice small and shrill, a witty and ingenious mind, studious, but rather unstable; and if the ascendant be free from the malevolent aspects of Saturn, and this sign ascends with Mercury therein, the person who has them so situated at his birth, will be an excellent orator. It is the night-house, and also the exaltation of Mercury, the triplicity of Venus and the Moon, the detriment of Jupiter, and the fall of Venus; and governs the belly, bowels, spleen, &c. and rules the colour black speckled with blue.

LIBRA. ♎.

LIBRA is a sign aerial, sanguine, hot and moist; equinoctial, cardinal, moveable, masculine, western, diurnal and humane; of the airy triplicity, and consists of eight stars. At a birth it produces one of a tall, straight, and well made body, of a round, lovely and beautiful visage, a fine sanguine complexion, with pimples in old age, or a very red colour in the face; flaxen or yellowish hair, long and lank; grey eyes, of a courteous, friendly disposition, with a mind just and upright in all its pursuits. It is the day-house of Venus, the exaltation of Saturn, the triplicity of Saturn and Mercury, the detriment of Mars, and the fall of the Sun. It governs the reins, kidneys, and bladder, and the colours under its rule are black, dark crimson, or tawney colour.

SCORPIO. ♏.

SCORPIO is a moist, cold, phlegmatic, feminine, nocturnal, fixed northern sign; of the watery triplicity, and

includes twelve stars. It gives a strong, robust, corpulent body, of a middle stature, broad visage, brown complexion, and brown curling hair; short neck, an hairy body, and short thick legs; quick in bodily motion, but reserved and thoughtful in conversation. It is the night-house, triplicity, and joy of Mars; the detriment of Venus, and the fall of the Moon. Governs the privities, bladder, fundament, &c. and gives a brown colour.

SAGITTARIUS. ♐.

SAGITTARIUS is a fiery, hot, dry, masculine, diurnal, eastern, common bi-corporal sign, of the fiery trigon, which contains thirty-one stars. At birth it endows the native with a well formed body, rather above the middle stature, with a handsome comely countenance, a visage somewhat long, ruddy complexion, chesnut coloured hair, but subject to baldness; the body strong, active, and generally makes a good horseman; stout hearted, intrepid, and careless of danger. The day-house and joy of Jupiter, the exaltation of the Dragon's Tail, the triplicity of the Sun and Jupiter, the detriment of Mercury and the Dragon's Head in fall; governs the thighs, hips, &c. and rules a yellow green colour tending to red.

CAPRICORN. ♑.

CAPRICORN is an earthy, cold, dry, melancholy, feminine, nocturnal, moveable, cardinal, solstitial, domestic, southern, quadrupedian sign, of the early triplicity, and contains twenty-eight stars. When this sign governs in a nativity, it produces a slender stature, of a dry constitution, long thin visage, small beard, dark hair, long neck, and narrow chin and breast, with a disposition collected, witty and subtle. It is the night-house of Saturn, the exaltation of Mars, the triplicity of the Moon and Venus, the detriment of the Moon, and the fall of Jupiter; it governs the knees and hams, and rules the black or dark colour.

AQUARIES. ♒.

AQUARIES is an airy, hot, moist, rational, fixed, humane, diurnal, sanguine, masculine, western sign, of the airy triplicity, and comprehends twenty-four stars. In a nativity it denotes a person of a well set, thick, robust, strong body, long visage, pale delicate countenance; clear sanguine complexion, with bright sandy or dark flaxen hair. It is the day-house of Saturn, the triplicity of Saturn and Mercury, the detriment of the Sun; it governs the legs and ankles, and rules the sky colour or blue.

PISCES. ♓.

PISCES is a watery, cold, moist, feminine, phlegmatic, nocturnal, common, bi-corporal, northern, idle, effeminate, sickly, fruitful sign, of the watery triplicity, and consists of twenty-four stars. It produces a native of a short stature, pale complexion, thick shoulders, brown hair; of a fleshy body, not very upright, round shouldered, with an incurvating of the head. It is the night-house of Jupiter, the exaltation of Venus, the triplicity of Mars, the detriment and fall of Mercury; it governs the feet and toes, and presides over the pure white colour.

Having given you a description of the twelve signs of the Zodiac, I shall now proceed to speak of the seven planets; and first

Of the Planet SATURN. ♄. Who is in nature cold and dry, occasioned by his being so far removed from the heat of the Sun, abounds in moist vapours, and is a melancholy, earthy, masculine, solitary, diurnal, malevolent planet. His effects, when lord of the ascendant, or principal ruler of a nativity, are these: He produces a middle stature, with a dark swarthy complexion, small leering black eyes, broad forehead, lean face, louring

brow, thick nose and lips, large ears, black or brown hair, broad shoulders, thin beard, with small lean thighs and legs. If well dignified, he gives a penetrating understanding and imagination;—in his conduct austere, in words reserved, in speaking and giving, very spare, in labour patient, in arguing or disputing grave, in obtaining the goods of this life studious and solicitous.—When he is ill dignified, the native or querent will be covetous, sordid, jealous; a dissembling, lying, malicious, person, always dissatisfied with himself and all about him, &c. It would be extending this our work far beyond its intended limits, were we to give a full description of the use of the planets; but as this cannot be done in this book, the reader may find the whole of the same in my Holy Temple of Wisdom, to which I now refer him.

JUPITER. ♃. Is a diurnal, masculine planet, temperately hot and moist, author of temperance, modesty, sobriety, and justice. He rules the lungs, liver, reins, blood, &c. he gives a person of a tall stature, a handsome, rosy complexion, an oval visage, high forehead, large grey eyes, soft thick brown hair, a well-set comely body, short neck, wide chest, robust, strong thighs and legs, and long feet; and if well dignified, most admirable manners and disposition; magnanimous, just and upright in all his actions. If ill dignified, he describes an hypposite, a profligate, a meer ignorant conceited person, who is a tyrant in his own family, &c.

MARS. ♂. Gives a strong person, with a well set body, but of a short stature, yet large bones, rather lean than fat; a brown ruddy complexion, red flaxen or light brown hair, round face, sharp hazle eyes, a confident bold countenance, active, &c. When well dignified, he gives a courageous, invincible disposition, careless of danger, hazarding his life on all occasions, so that he can but triumph over his enemy; yet prudent in his private concerns. But when ill dignified, he delights in quarrels, in danger of committing murder, or of robbing on the highway, &c. &c.

The Moon. ☾ When she is well dignified, she makes a person to be of engaging deportment and manners, but fond of novelties and travelling; easily frightened, yet a soft, tender, well disposed person; but if ill dignified, then she represents an idle, drunken, beggarly person, hating labour, and of a mean-spirited &c. &c.

VENUS. ♀ When she is well dignified, gives a person of a quiet, even, friendly disposition, naturally inclined to neatness, loving mirth and delighting in music, amorous, prone to venery, &c: though truly virtuous. If a woman, she will be inclined to jealousy, even without any cause. But if ill dignified, the person is of a riotous, profligate disposition, a lover of lewd women, regardless of reputation, a frequenter of taverns and houses of vice, &c. &c.

MERCURY. ☿ If he be well dignified, the person is of a strong subtle imagination and retentive memory, likely to become an excellent orator and logician, mighty in eloquence and persuasion, and of an incomparable understanding. But if this planet be ill dignified, he will be a slanderer, a boaster, a liar, incapable of acquiring any substantial learning, addicted to petty theft, &c. &c.

And also the **SUN.** ☉ If he be well dignified, the person will be noble, magnanimous, and of a generous disposition, high minded, but very humane, affable; in friendship faithful and sincere; in promises slow but punctual; of few words; but when he speaks it is with confidence, and to the purpose; his deportment is stately and majestic. But if he is ill dignified, then the native is of a mean, loquacious, proud disposition, disdaining all his superiors, of a shallow understanding and judgment, restless, troublesome and domineering; of no gravity in his conduct, prone to cruelty, mischief, and ill-nature, &c.

Thus have I now given you a short sketch of the virtues, powers, and influences of the signs and planets,

even as far as our present limits will admit of.—I now wish to observe to you, that when you peruse these pages, I wish you to remember that you are reading *plain, known, and solid truths*, and such as have put to flight all manner of opposition from the beginning of the world, and will continue to do so, even until the end of time. But if any person should be so ignorant as to presume to deny these our just assertions, then tell them that I will at any time defend the whole of the same against all the *learning, eloquence, rhetoric, &c.* they can muster at any time whatsoever.

FORTUNE-TELLER.

CHAP. II.

OF PHYSIOGNOMY.

Of Prognostics to be drawn from the colour and nature of the Hair of Men and Women; as also from the Forehead, Eyebrows, Eyes, Nose, Mouth, Chin, and whole assemblage of Features.

IT hath most graciously pleased Almighty God, of his infinite mercy and goodness, to give and bestow upon us sinful mortals, *wisdom, knowledge and understanding*, so that we might discern his most wonderful works in the creation of the world, and also continually praise his holy name for, by, and in the same. He made man in his own image, * and we also know, by daily observation and manifest experience, in the continual exercise of those most precious gifts we have received from above. That the fate of every person in existence is not only written in the heavens at the time of each of their said births; but that the same is also stamped, delineated, and marked out in the face and hands of every man. The one is called *Physiognomy*, and the other *Chiromancy* or *Palmistry*. So that the fate of every person (as it is proved by daily observation and experience) is absolutely written in three places, at the birth of every native in existence, viz. first, in the heavens, secondly, in their faces, and thirdly, in their hands; all of which, I shall explain to you in the course of this work; and in the mean while shall proceed to inform your judgment and understanding in the science of Physiognomy. In the first place, therefore, observe the following rules:

I. The gentleman whose hair is very black and smooth, hanging far over his shoulders, and in large quantity, is

* Gen. i. 26, 27. Gen. ix. 6. † I Cor. xii. 7, 8, 9, 10, 11.

mild but resolute; cool, until greatly provoked; not much inclined to excess of any kind, but may be persuaded to it. He is constant in his attachment, faithful and affectionate to his family, and not addicted to lewdness; though sensible of, and submissive to, the empire of love. He will be prosperous in his undertakings, and not liable to many misfortunes.

II. A lady of the same kind of hair is moderate in her desires of every kind, temperate in her diet, addicted to reflection, steady in her resolution, and though not subject to violence in love, is steady in her attachment, and no enemy to its pleasures; of a constitution neither vigorous nor yet feeble.

III. If the hair is very black, short and curling, the gentleman will be given to liquor, somewhat quarrelsome, and of an unsettled temper; more amorous and less steady in his undertakings, but ardent at the beginning of an enterprize. He will be very desirous of riches, but will often be disappointed in his wishes therein, which will subject him to much discontent.

IV. The same may be said of a lady.

V. A gentleman with dark brown long and smooth hair; is generally of a robust constitution; obstinate in his temper, eager in his pursuits, a lover of the fair sex, fond of variety, in his ordinary pursuits exceeding curious and of a flexible disposition; and will not continue long attached to the same lady, except she takes extraordinary trouble to please him. He will live long, unless guilty of early intemperance.

VI. A lady of the same kind of hair, will be nearly the same as the gentleman, but more steady in her conduct and attachments, especially in love. She will be of a good constitution, have many children, be much respected, enjoy good health, and a reasonable share of happiness.

VII. If the hair is hort and bushy, it will make very little alteration in the gentleman or lady, but that the gentleman will be more forward to strike when provoked, and the lady will be more of a scold.

VIII. A gentleman with light brown long smooth hair, is of a peaceable, even, and rather generous temper; will

prevent mischief if in his power, but when very much provoked will strike furiously; but is afterwards sorry for his passion, and soon appeased; strongly attached to the company of the ladies, and will protect them from any insult. He will also be desirous of having more money, more for the motive of doing good with it, than for the sake of laying it up. Upon the whole, he is in general an amicable character, affable and kind.

IX. A lady of the same kind of hair is tender hearted, but hasty in temper; neither obstinate nor haughty; her inclinations to love never unreasonable; her constitution will be good, but she will be seldom very fortunate.—If the hair is short and bushy, or apt to curl by nature, the gentleman will be more industrious, and the lady more sedentary.

X. A gentleman with fair hair will be of a weak constitution; his mind given much to reflection, especially in religious matters. He will be assiduous in his occupation, but not given to rambling; very moderate in his amorous wishes, but will not live to an old age.

XI. A lady of this coloured hair is on the contrary of a good constitution; never to be diverted from her purposes; very passionate in love affairs, never easy unless when in company, and delights in hearing herself praised, especially for beauty; delights in dancing and strong exercises, and commonly lives to a great age.

XII. A gentleman with long red hair is cunning, artful, and deceitful; he is very much addicted to traffic of some kind, restless in his disposition, constantly roving, and desirous of enjoying the pleasures of love. He is covetous of getting money, though he often spends it foolishly; he is indefatigable, and no obstacle will induce him to forsake his enterprize until he has seen the issue of it. He is inclined to timidity, but by reflection may correct it, and pass for a man of courage.

XIII. A lady of the same kind of hair, is glib of tongue, having words at will, talkative and vain; her temper is impatient and fiery, and will not submit to contradiction; she has a constant flow of spirits, and much given to the pleasures of love. However delicate her person may seem, her constitution is generally vigorous;

but she seldom lives to see old age, for very obvious reasons: Her promises are seldom to be depended upon, because the next object that engrosses her attention makes her forgetful of every thing that preceded it, and will always resent any disappointment she may meet with.

I will now proceed to give some few instructions concerning the hair in other particulars, by the following remarks.

XIV. If the hair falls off at the fore part of the head, the person will be easily led, though otherwise rational, and will often find himself duped, when he thinks he is acting right; he will likewise frequently meet with disappointments in money matters, which will either hurt his credit or force him to shorten his expences.

XV. If the hair falls off behind, he will be obstinate, peevish, passionate, and fond of commanding others, though he has no right, and will grow angry if his advice is not followed. However preposterous, he will be fond of hearing and telling old stories, and tales of ghosts, goblins, fairies, &c. but will be a good domestic man, and provide for his family to the utmost of his power.

XVI. If the hair forms an arch round the forehead, without being much indented at the temples, both the gentleman and the lady will be innocent, credulous, peaceable, moderate in all their desires, and though not ardent in their pursuits, will still be persevering. They will be mild, modest, and good natured, prosperous and happy, &c.

XVII. If the hair is much indented at the temples, the person will be affable, steady, good natured, prudent, and attentive to business, of a solid constitution, and long lived.

XVIII. If the hair descends low upon the forehead, the person will be selfish and designing; of a surly disposition, unsociable, and given to drinking. He will also be addicted to avarice, and his mind will be always intent upon the means of carrying on his schemes, &c.

XIX. The forehead that is large, round and smooth, announces the gentleman or lady to be frank, open, generous, and free, good natured, and a safe companion;

of a good understanding, and scorns to be guilty of any mean actions; faithful to his promises, just in his dealings, steadfast to his engagements, and sincere in his affections; he will enjoy a moderate state of health, &c.

XX. If the forehead is flat in the middle, the gentleman or lady will be found to be vain glorious, and but little disposed to generosity; very tenacious of his honour, but brave; he will be fond of prying into the secret of others, though not with an intention of betraying them; he will be fond of reading newspapers, history, novels and plays; ardent, and very cautious of his own reputation, &c.

XXI. If there is a hollow across the forehead, in the middle, with a ridge as of flesh above, and another below, the gentleman will be a good scholar, the lady a great manufacturer, or attentive to whatever occupation she may be engaged in. They will be warm in argument or debate, they will be firm and steady in any point they fix their minds upon, and by their perseverance will generally carry their object; yet they will meet with many crosses, but will bear them with patience.

XXII. If the forehead jut out immediately at, and over the eyebrows, running flat up to the hair, the gentleman or lady will be sullen, proud, insolent, imperious and treacherous; they will be impatient when contradicted, apt to give great abuse, and to strike if they think they can do it with advantage. They will also impose upon any person, never forgiving any injury, and by their misconduct make themselves many enemies.

XXIII. If their temples are hollow, with the bones advancing towards the forehead on either side, so that the space between must be necessarily flat, with a small channel or indenture rising from the upper part of the nose to the hair, the gentleman or lady will be of a daring and intrepid temper, introducing themselves into matters wherein they have no business, desirous of passing for wits, and of a subtle and enterprising nature; greedy of praise, quick in quarrel, and of a wandering disposition; very lewd, and full of resentment when they

feel their pride hurt. In short, they delight in mischief, riots, &c. &c.

XXIV. If the eyebrows are very hairy, and that hair long and curled, with several of the hairs starting out, the gentleman or lady is of a gloomy disposition, litigious and quarrelsome, although a coward; greedy after the affairs of this world, perpetually brooding over some melancholy subject, and not an agreeable companion. He will be diffident, penurious, and weak in his understanding; never addicted to any kind of learning. He will pretend much friendship, but will make his affected passion subservient to his pecuniary designs, and also given to drinking, &c.

XXV. If a gentleman or lady has long eye-brows, with some long hairs, they will be of a fickle disposition, weak-minded, credulous and vain, always seeking after novelties, and neglecting their own business; they will be talkative, pert and disagreeable in company; very fond of contradiction; but will not bear disappointment patiently; and will also be much addicted to drinking, &c.

XXVI. If the eye-brows are thick and even, that is without any or few starting hairs, the gentleman or lady will be of an agreeable temper, sound understanding, and tolerable wit; moderately addicted to pleasure, fearful of giving offence, but intrepid and persevering in support of right; charitable and generous, sincere in their professions of love and friendship, and enjoy a good constitution.

XXVII. If the eye-brow is small, thin of hair, and even, the gentleman or lady will be weak minded, timorous, superficial and not to be depended on; they will be desirous of knowledge, but will not have patience and assiduity enough to give it the necessary attention; they will be desirous of praise for worthy actions, but will not have spirit and perseverance enough to perform them, in that degree of excellence that is requisite to attract the notice of wise men: They will be of a delicate constitution, &c.

XXVIII. If the eyebrow is thick of hair towards the nose, and goes off suddenly very thin, ending in a point,

the gentleman or lady will be surly, captious, jealous, fretful, and easy provoked to rage; in their love they will be intemperate, but a small mark of unkindness will break the chain, and it will be impossible to rivet it again; in their conversation they will be uneven, and start suddenly from one subject to another, and will be inclined to penury, &c.

XXIX. The eye that is large, full, prominent and clear, denotes a gentleman or lady to be of an ingenious and candid disposition, void of deceit, and of an even, agreeable and affable disposition; modest and bashful in love, though by no means an enemy to its gratification; firm, though not obstinate; of a good understanding, of an agreeable but not brilliant wit; but clear and just in argument, inclined to extravagance, and easily imposed upon.

XXX. The eye that is small, but advanced in the head, shews the gentleman or lady to be of a quick wit, sound constitution, lively genius, agreeable company and conversation, good morals, but rather inclined to jealousy; attentive to business, fond of frequently changing his place, punctual in fulfilling his engagements, warm in love, prosperous in his undertakings,—and generally fortunate in most things.

XXXI. The gentleman or lady whose eyes are sunk in the head, is of a jealous, distrustful, malicious and envious nature; deceitful in their words and actions; never to be depended upon; cunning in over-reaching others, vain glorious, and associates with lewd and bad company, &c.

XXXII. The gentleman or lady who squints, or has his eyes turned awry, will be of a penurious disposition, but punctual in their dealings, more for the sake of gaining an honest character, than from any innate principle; they will be sly, cunning and insinuating, of a fawning, cringing, mean disposition to those from whom they expect any advantage or emolument. In marriage, they will seek interest rather than love, and will be cruel if provoked, &c.

XXXIII. A black eye is lively, brisk and penetrating, and proves the person who possesses it to be of a

sprightly wit, lively conversation, not easily imposed upon, of a sound understanding, but if taken on the weak side may be led astray for a while;—yet while in the vortex of error, will look back with regret, and struggle till he has recovered himself; but immoderate in the passion of love, and subject to anger and jealousy. He will meet with frequent disappointments and vexations.

XXXIV. A hazle eye shews the person to be of a subtle, piercing, and frolicsome disposition, rather inclined to be arch, and sometimes mischievous;—he will often offend his friends for the sake of his jest, but good-natured at the bottom. He will be strongly inclined to love, and not over delicate in the means of gratifying that propensity, and will oftentimes bring himself into some inconvenience on that account; yet upon the whole not unprosperous in his undertakings.

XXXV. A blue eye shews the person to be of a meek and gentle temper, affable and good-natured, credulous, and incapable of violent attachments; ever modest, cool, and undisturbed by turbulent passions; of a strong memory, in constitution neither robust nor delicate; subject to no violent impression from the vicissitudes of life, whether good or bad.

XXXVI. A grey eye denotes the person to be of weak intellects, devoid of wit; but a plain, plodding, downright drudge, that will act as he is spirited up by others. He will be slow in learning any thing that requires attention; however, he will be just to the best of his understanding, and will wrong nobody, if he knows the action to be wrong; but will be very easily persuaded to adopt false opinions; he will be of a cold phlegmatic constitution, liable to frequent but slight fits of sickness, nor will he enjoy much inward satisfaction.

XXXVII. A wall-eye denotes the person to be of a hasty, passionate and ungovernable temper, subject to sudden and violent anger; haughty to his equals and superiors, but mild and affable to his inferiors, unless he perceives in them some ungenerous principle. He will not be tenacious of his money, when an opportunity offers of laying it out well; he will be patient of unnece-

sary labour, indefatigably industrious, and honest. He will not be ardent in love matters.

XXXVIII. A red, or as it is vulgarly called, a saucer eye, denotes the person to be selfish, deceitful and proud, and furious in anger; fertile in the invention of plots, and indefatigable in his resolution to bring them to bear. Imperious in his family, anxious for riches, and suspicious that others are forming designs against him. He is ever watchful for advantages, and intrepid in his purposes; careless of life, when the exposing of it can contribute to the gratification of his views and desires. He is ardent in love, but strongly attached to the first object that catches his fancy, &c.

XXXIX. A nose that comes even on the ridge, flat on the sides, with little or no hollow between the eyes, declares the man to be sulky, insolent, disdainful, treacherous, and self-sufficient; if it has a point descending over the nostrils, he is avaricious and unfeeling; vain glorious and ignorant; peevish, jealous, quick in resentment, yet a coward at the bottom.

XL. A nose that rises with a sudden bulge a little below the eyes, and then falls again into a kind of hollow below, is petulant and noisy, void of science, and of a very light understanding; conceited and pusillanimous. He is also quarrelsome, when he thinks he has an advantage, &c.

XLI. The nose that is small, slender and peaked, shews the person to be of a fearful disposition, jealous, restless and insidious, ever suspicious of those about him, catching at every word that he can interpret to his own advantage, to ground his dispute upon;—and also very curious to know what is said and done.

XLII. The nose that is small, tapering round in the nostrils, and cocked up, shews the person to be ingenious, smart, of a quick apprehension, giddy, and seldom looking into consequences; but generous, agreeable so as to carefully avoid giving offence; but firm and resolute in doing himself justice when he receives an injury.

XLIII. The lips that are thick, soft and long, announces the person to be of weak intellects, credulous and slightly peevish; but by a little soothing easy brought

back to a good humour. He is much addicted to the pleasures of love, and scarcely moderate in his enjoyment of them; yet he is invariably upright in his conduct, and of a timorous, bashful temper.

XLIV. If the under lip is much thicker than the upper, and more prominent, the person is of a weak understanding, but artful, knavish, and given to chicanery to the full extent of his ability; greedy of money; of a brutal, harsh and unsociable temper; apt to confide too much in the judgment of another; imperious to those who depend on him, and cringing to all from whom he may expect any advantage. He is of a cowardly nature, unless strongly excited by another.

XLV. The lips that are moderately plump and even, declare the person to be good-humoured, humane, sensible, judicious and just, neither giddy nor torpid, but pursuing in every particular a just medium.

XLVI. The lips that are thin, shew the person to be of a quick and lively imagination, ardent in the pursuit of knowledge, indefatigable in labour, not too much attached to money, eager in the pursuits of love, more brave than otherwise, and tolerably happy in life.

XLVII. The lips that are thin and sunk inwards, denote the person to be of a subtil and persevering disposition, everlasting in hatred, and never sparing any pains to compass his revenges; in love or friendship much more moderate and uncertain.

XLVIII. The chin that is round, with a hollow between it and the lip, shews the person to be of a good humoured disposition, kind and honest; he is sincere in his friendship, and ardent in his love; his understanding is good, and his genius capacious. If he has a dimple it makes him better.

XLIX. The chin that comes down flat from the edge of the lip, and ends in a kind of chisel-form, shews the person to be silly, credulous, jealous, ill-tempered, and greedy of unmerited honours; capricious, wavering and unsteady; he will affect great modesty in the presence of others, though he will not scruple the vilest actions, when he thinks himself secure from discovery. A dimple makes no alteration.

L. The chin that is pointed upwards, shews the person to be much given to contrivances, proportioned to his abilities in fortune and understanding; he can never be at rest from forming plots and schemes on one thing or other, and is never scrupulous about the means he employs to bring them to an issue. However fair he may speak to you, you can never depend upon his friendship, as his purpose is only to make you subservient to his own designs. In love his generosity will be of the same stamp.

LI. Of the face in general, I shall say, that the person whose features are strong, coarse and unpleasant to the eye, is of a selfish, brutal, rough and unsociable disposition; greedy of money, harsh in expressions, but will sometimes fawn with a bad grace to gain his ends.

LII. The face that is plump, round and ruddy, denotes the person to be of an agreeable temper, a safe companion, hearty and jovial, fond of company, of sound principles and a clear understanding, and faithful in love, &c.

LIII. The face that is thin, smooth and even, with well proportioned features, shews the person to be of a good disposition, but lively, penetrating and active; somewhat inclined to suspicion, yet of an agreeable conversation; assiduous in the pursuits of knowledge, and strongly addicted to the delights of love.

LIV. A face whose cheek bones jut out with thin jaws, is of a restless and thinking disposition; fretful and apprehensive of what may happen on the slightest cause, or what may never happen at all; always foreboding evil; without any plausible reason for such fears; more disposed than capable of enjoying the pleasures of love.

LV. A face that is pale by nature, denotes a timorous disposition, but greatly desirous of carnal pleasures.

LVI. A face that is unequally red, whether streaked or appearing in spots, shews the person to be weak both in mind and body, yielding easily to affliction and sickness.

LVII. A face blotched, shews the person to be addicted to drinking and vice, and not even free from any vice,

though they have frequently the art to conceal their inclination.

LVIII. The head that is large and round, shews that the person has a tolerable understanding, but not near so good as he imagines; however upon the whole, he is rather harmless, and not so much given to vice, &c.

LIX. The head that is small and round, or if the face comes tapering, shews the person of an acute, penetrating disposition, much given to bantering and humour, but of very great sensibility; sometimes hurried away by caprice, but commonly faithful in love.

LX. The head that is flat on either side; and deep from the face to the back, shews the person to be of a good understanding, deep penetration, great memory, and of an even and agreeable temper; but slow of belief, and not easily imposed upon. He is warm in his affections, just in his dealings, laborious in his profession, and much addicted to sobriety, &c.

CHAP. III.

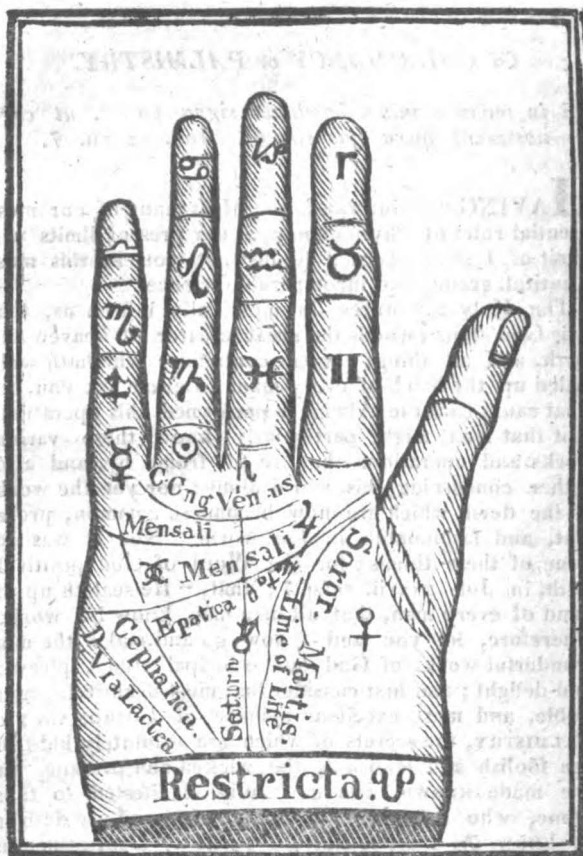
Of CHIROMANCY or PALMISTRY.

Qui in manu omnium hominum signa posuit, ut cognoscerent opera ejus singuli. Job. xxxvii. 7.

HAVING now informed you of as many of our most essential rules of Physiognomy, as our present limits will admit of, I shall proceed to instruct you in this most beautiful, grand, and incomparable science.

The Holy Scriptures do most fully inform us, that it is God alone (who is the great creator of heaven and earth, and all things therein contained) who hath duly sealed up the hand of every man. Let me ask you, for what cause hath the Almighty performed this operation? Not that you might particularly know those various works and operations that are of, from, by, and altogether concerning this world alone; nor yet the works of the devil, which are now become so common, prevalent, and fashionable in the world. No: It was for none of these things; for the Word of God positively saith, in Job xxxvii. verse 7; that, "He sealeth up the hand of every man, that all men may know his work." Therefore, let you and I now go and make the most wonderful works of God our principal study, pleasure and delight; and first consider that most beautiful, grand, noble, and most excellent Science of CHIROMANCY or PALMISTRY, the secrets of which are absolutely hid from the foolish and ignorant, the wicked and profane, and are made known, and most fully manifested to those alone, who being wise, ardently wish and are desirous to know *the most wonderful works of God*, respecting these particulars; which present to your view a sure and most certain rule, whereby you may know the signs in the hand of man, and also the science of truly judging and making your remarks upon the same.

C



This said science contains two parts; Theoretical and Practical: The theoretical is that which considereth the parts of the hand as the argument, matter, or subject of the art. The parts of the hand (that is of the hand and palm thereof being extended and opened,) are

1. The Vola, or inner part of the hand; wherein the Lines, the Tubercula or rising parts, the Feriens or smiting part, the Cavea or hollow, and the Mensa or table thereof, are by a clear and certain method known and considered.

2. The four fingers and the thumb, or Pollex; the Index or fore finger; the Medius or middle finger; the Annularis or ring finger; and the Auricularis or the little finger.

The Incisores or Lines, are duly engraven by God; who duly performed the same with the instruments called nature, within the spaces and distinctions of the inner part of the hand; and of these some are principal, others less principal.

The principal Lines are,

1. Cardiaca, that is the line belonging to the heart; which includeth and embraceth the mount of the thumb. It is called the line of life.

2. Epatica, the liver line, or the natural mean, which runs through the middle of the hand, arriving from the same place as the Cardiaca, at the root of the fore finger.

3. Cephalica, or the line of the head and brain, which ariseth below from the Cardiaca, and (being drawn thence to the Epatica) makes a triangular figure.

4. Thoralis, or the table line, or the line of fortune, which takes its original under the mount or root of the little finger, and extends itself towards the fore finger.

5. Restricta, or the Dragon's Tail, which separates and distinguishes the hand from the arm, either by a simple or double transcurSION. This line determineth the subject of the art. It is likewise called the discriminial line.

The less principal lines are not to be found in every person's hand, or when they are, not very clearly to be seen; and of these there are five in number, viz.

1. *Via Solis*, or the Sun's way; which is a right line running downwards, from the Tuberculum (or rising part) of the ring finger, into the cavity of the hand.

2. *Via Lactea*, or the Milky-way, running upwards, from the *Restricta* through the *Ferrens*.

3. *Saturnia*, or the Line of Saturn, thence ascending through the middle of the *Vola*, to the Tuberculum of the middle finger; which said line, if it be cut and parted, is called *Via Combusta*, or the burnt way.

4. *Cingulum Veneris*, or the girdle of Venus; which is the figure of a Hemicycle, drawn from the space betwixt the fore finger and middle finger, to the space betwixt the ring finger and little finger.

5. *Linea Martis*, the Line of Mars, or the Vital Sister; which is parallel to the Line of Life in the Tuberculum of the thumb.

2. TUBERCULA.

The Tubercula. are the more eminent Muscles under the fingers.

1	} of {	Venus.	} in the root of the	Thumb.
2		Jupiter.		Fore finger.
3		Saturn.		Middle finger.
4		Sun.		Ring finger.
5		Mercury.		Little finger.

3. FERRENS.

The *Ferrens*, (or smiting part) taking its name a *feriendo*, or *percutiendo*, is that part of the hand which we turn about in giving or receiving of things. And this is the mount, comprehended between the *Mensal* and *Discriminal* Lines, under the Tuberculum of the little finger, which is attributed to the Moon.

4. CAVEA.

The *Cavea* is the hollow place in the middle of the palm, wherein the three principal lines, *Cardiaca*, *Epatica* and *Cephalica*, make the triangle, and this is given to Mars.

5. MENSA.

The Mensa is the interval or space between the Thorai and Epatica ; the which is given to the part of Fortune ; whence the Thorai is called the Line of Fortune.

*Est Pollex Veneris ; sed Jupiter Indice gaudet ;
Saturnus Medium, Sol Medicumque ; tenet,
Hinc Stilbon Minimum ; Feriente candida Luna
Possidet ; in Cavea Mars sua Castra locat.*

Venus the Thumb, and Jove the Index guides ;
Saturn the Middle ; Sol the wanton Brides ;
Stilbon the Least, Luna the Ferient,
And Mars in Cavea doth pitch his Tent.

The practical part of Chiromancy, is that which gathereth probable predictions from lines, the places of the planets in the hand, and from the notes and characters every where posited and marked out in the hand and fingers. Wherefore let the following series be duly observed.

1. *Cardiaca*, or the Line of Life.
2. *Epatica*, or the Liver Line ; also called the Natural Mean.
3. *Cephalica*, or the Line of the Head and Brain.
4. *Thoralis*, or the Table Line.
5. *Restricta*, or the Dragon's Tail.
6. *Via Solis*, or the Sun's way.
7. *Via Lactæ*, or the Milky way.
8. *Via Saturnia*, or Saturn's way.
9. *Cingulum Veneris*, or the Girdle of Venus.
10. *Via Martis*, or the way of Mars.
11. *Mons Veneris*, or the Mount of Venus.
12. *Cavea Martis*, or the Cave of Mars.
13. *Mons Jovis*, or Jupiter's Mount.
14. *Mons Saturn*, or Saturn's Mount.
15. *Mons Solis*, or the Sun's Mount.
16. *Locus Lunæ*, or the Moon's place.
17. *Mons Mercurii* or the Mount of Mercury.

18. *Mensa*, or the Table, containing the Part of Fortune.
19. *Pollex* or the Thumb.
20. *Index*, or the fore finger.
21. *Medius*, or the Middle finger.
22. *Annularis*, or the Ring finger.
23. *Auricularis*, or the Little finger.

QUESTION.

Whether we must give Judgment by the Right Hand or by the Left.

It is certain, that in one hand the lines and other signatures are very often more manifest, and are thus more plain to be seen and perspicuous than in the other, as well in the hands of gentleman as ladies. Wherefore, a question hence arises, whether in both sexes the right or left hand is to be taken, or whether the right hand of a gentleman (as some teach) and the left of a lady only.

ANSWER.

That hand (in both sexes) which shews and exhibits the lines thereof most clearly, and abounds with a series of characters and signs; yet so, as that the other, whose lines are more obscure, may pay its contribution. If in both hands they consent and appear to be fair and comely, they declare a constancy of fortune and health. The cause of which said diversity is this: He who is born in the day time, and hath a masculine planet (the Sun, Saturn, Jupiter or Mars) Lord of his Geniture, bears the more remarkable signs in his right hand, especially when the sign ascending is also masculine. The contrary happens to them that are born by night, as often as a feminine planet predominates, and the sign ascending is also feminine. If both hands agree, it must be, that in a diurnal nativity the feminine planets rule; or that there falls out a mixture of masculine and feminine; so in the night by the contrary reason, which diversity must necessarily be observed.

I. Of the LINE OF LIFE.

This is also called Cardiacæ, or the Heart Line.

1. This being broad, of a lively colour, and decently drawn in its bounds, without intersections and points, shows the party long lived, and subject but to few diseases.

2. If slender, short, and dissected with obverse little lines, and deformed either by a pale or black colour, it presageth weakness of the body, sickness, and a short life.

3. If orderly joined to the Natural Mean, and beautified in the angle with parallels, or a little cross, it argues a good wit, or an evenness of nature.

4. If the same have branches in the upper part thereof, extending themselves towards the Natural Mean, it doth signify riches and honour.

5. If these branches be extended towards the Restricta, it threatens poverty, deceits, and unfaithfulness of servants.

6. If in this line there be found some confused little lines, like hairs, be assured of diseases, and they to happen in the first age. When they appear below, if towards the Cavca, in the middle; if towards the Epatica, in the declining age.

7. If this line be any where broken, it threatens extreme danger of life in that part of the age which the place of the breach sheweth. For you may find out the dangerous or diseased years of your age; this line being divided into seventy parts, you must begin your number and account from the lower part thereof, near the Restricta, for the number falling where the breach is, determines the year.

8. If the character of the Sun (as commonly it is made by astrologers) be ever found in this line, it presages the loss of an eye. But if two such characters, the loss of both eyes.

9. A line ascending from the vital, beneath the congress of it and the Epatica to the Tuberculum of Saturn,

sheweth an envious man, who rejoiceth at another's calamity, the scite of others concurring. This also frequently shews a most perilous Saturnine disease in that wherein it toucheth the vital, and it is much worse if it cut the same.

10. But such a line passing from the vital to the annular, to the ring finger, promiseth honours to ensue, from or by means of some famous lady, or to receive some great favour or present from some lady of honour.

11. The Vital Line being thicker than ordinary at the end under the fore finger, denotes a laborious old age.

12. A line passing through the Vital to the Cavea of Mars, foretells of wounds and fevers, and also of misfortunes in journies.

II. Of the EPATICA, or NATURAL MEAN.

1. This Line being straight, continued, and not dissected by obverse little lines, denotes a healthful body.

2. If it be short or broken, and reach not beyond the concave of the hand, it shews diseases and shortness of life.

3. By how much more the same is produced, by so much longer the life may be warranted.

4. If cut at the end thereof by a small intervening line, it threatens poverty in old age.

5. If in the upper part it be distant from the vital by a great space, it shews distemperatures of the heart, as palpitations, syncope, &c.

6. This also shews prodigality, especially if the table be broad.

7. If tortuous, (that is, if it wind and turn several ways) unequal, of a different colour, and dissected, it argues an evil constitution of the liver, and thence diseases, proceeding from the weakness thereof. Covetousness also, and a depravity both of nature and wit, especially if it be under the region of the middle finger, and approach towards the Cardiaca, thereby making a short or narrow triangle.

8. If decently drawn and well coloured, it is a sign of a chearful and ingenuous disposition,

9. If it has a sister, it promises inheritances.

10. If continued with some little hard knots, it denotes manslaughters; either perpetrated, or to be committed, according to the number of these said knots.

11. If therein a cross be found under the region of the middle finger, it announces death to be at hand.

12. If it terminate with a fork towards the Ferient, it is a sign of depraved wit, of hypocrisy and evil manners.

13. When it tends to the Mensal, it is a token of a slanderous and reproachful tongue, and of envy.

14. When it projects a remarkable cleft through the Vital to the Mons Veneris, and the sister of Mars, especially if the same be of a ruddy colour, it warns you to beware of thieves, and also intimates fraud and deceit of enemies.

15. This cleft likewise insinuates a most vehement heat of the liver, proceeding from the rays of Mars; so that the life becomes in danger, seeing that the line of life is dissected.

16. This line having some breach, yet such a one as that, nevertheless it seems to be almost continued, shews that the manner of life will be, or is already changed; and this in a declining age, if the breach be under the ring finger. But if under the middle finger, in the strength of years.

III. Of the CEPHALICA.

1. This is called the line of the Head and Brain, which if (arising from its place in a due proportion) it connect the lines of the liver and heart in a triangular form, have a lively colour, and no intersection falling out between, doth declare a man of admirable prudence and one of no vulgar wit and fortune.

2. By how much more decent the triangle is, so much better shall the temperance, wit, and courage be. But if it be obtuse, it argues an evil disposed nature, and a man that is rude. If no triangle far worse. A fool and a liar, &c. with a short line.

3. The superior being a right angle, or not very acute, foretells the best temperature of the heart; but when it is too much acute, especially if it touch the line of life, upon the region of the middle finger, it argues covetousness.

4. The left angle, if it be made upon the Natural Mean in the Ferient, and be a right angle, confirms the goodness of the intellect.

5. But when the Cephalica projects unequal clefts to the Mons Lunæ, thereby making unusual characters; in gentlemen it denounces weakness of the brain, and dangerous sea voyages. But in the ladies hands it shews frequent sorrows of mind, and difficulties in child-bearing.

6. Equal lines (thus projected) presage the contrary in both sexes, viz. in gentlemen, a good composure of the brain, and fortunate voyages by sea. In ladies, cheerfulness, and felicity in child-bearing.

7. This one thing is peculiar to the Cephalica if it project a cleft, or a manifest star, upwards to the Cavea Martis, it signifies boldness and courage. But if it let fall the same downwards, thefts and deceitfulness.

8. The Cephalica joined to the Dragon's Tail by a remarkable concourse, promises a prudent and joyful old age.

9. The same drawn upward in the shape of a fork, towards the part of Fortune, signifies subtilty in managing affairs, and also craftiness either to do good or bad.

10. If in this said fork a mark appears, resembling the part of Fortune, as it is noted by astrologers, that gives an assurance of riches and honour to succeed by ingenuity and art.

IV. Of the THORAL LINE.

1. This is also called the Line of Fortune; it is termed likewise the Mensal, because it makes up the table of the hand. Which said line when it is long enough, and without incisures, argues a due strength in the principal

members of man, and also constancy ; the contrary if it be short, crooked, cut or parted.

2. If it terminate under the mount of Saturn, it shews a vain lying fellow.

3. If projecting small branches to the mount of Jupiter, it promises honours.

4. If there it be naked and simple, it is a sign of poverty and want.

5. If cutting the mount of Jupiter ; cruelty of mind and disposition, with excessive wrath.

6. If it project a branch between the fore and middle finger in a gentleman, it threateneth a wound in his head, in a lady, danger in child-bearing.

7. Three lines ascending directly upwards from this line, viz. one to the space between the middle and fore finger ; a second to the space between the middle and ring finger, and a third to the space between the ring and the little finger, argues a contentious person in many respects.

8. A little line only thus drawn to the interval or space between the middle finger and the ring finger, sorrow and labour.

9. If annexed to the Natural Mean, so that it makes an acute angle, it bringeth sorrow and labour.

10. If the Natural Mean be wanting, and the Thorat annexed to the Vital, it threatens decollation or a deadly wound.

11. If no Mensal at all, it shews a man malevolent, contentious, faithless, inconstant, and of base conditions.

12. Confused little lines in the Mensal, denote sicknesses ; if under Mercury, in the former part of the age ; under the Sun, in the prime thereof ; under the middle finger, in old age.

13. When in this line there are certain points observed, they argue strength of the genitals, and burning lust.

Of the *CORDA DRACONIS*, or the *RESTRICTA*,
and the Lines arising thence.

1. If this be double or trebble, and drawn by a right and continued tract, it promiseth a good composure of the body.

2. That line which is nearest the hand, continued, and of a good colour, assureth of riches.

3. But if the same line be cut in the middle, crooked and very pale, it denounces debility of body, and want of all things.

4. A cross or star upon the *Restricta*, foreshews tranquillity of life in old age.

5. If there be a star, simple or double, or any lines near the *Tuberculum* of the thumb; in ladies, they denote misfortune or infamy.

6. A line running from the *Restricta* through the *Mons Veneris*, presageth adversities, either by the means of some kindred or a wife.

7. A line extended from the *Restricta* to the *Mons Lunæ*, denotes adversities and private enemies; if it be crooked, it doubles the evil, and betokeneth perpetual servitude.

8. Such a line also being clear and straight, and reaching so far as the region of the Moon, foretels many journeyes by sea and land.

9. If it extend to the *Tuberculum* of the fore finger, it informs the gentleman that he shall live in a foreign country in great estimation.

10. If to the *Epatica*, it argues an honest behaviour, and prolongeth life.

11. If to the *Mons Solis* (be it simple or double) it shews exceeding good, and enableth to govern or rule in great affairs.

12. By the same reason, if it pass to the *Mons Mercurii*, it betokeneth that the gentleman is of a sufficient capacity for any employment. But if it reach not the *Mons Mercurii*, but is broken about the middle and end beneath the *Mons Mercurii*, that makes out a prating fellow, a liar, &c.

13. If directly ascending to the Mons Saturni, it signifies a good position of Saturn in the geniture, whose decrees shall shortly follow. But if crookedly both towards the Restricta and the Epatica especially, it shews man laborious, &c.

VI. Of the VIA SOLIS, or the Sun's Way.

This being whole, equally drawn, and well coloured, promiseth the favour of great men, and great honours. But if dissected and unequal, the contrary, and exposes to divers impediments, and envy in attaining the same.

VII. Of the VIA LACTEA, or the Milky Way.

This well proportioned and continued presages that journeys will be fortunate both by sea and land, a ready wit, and the favour of the ladies (Venus assenting) of a composed and graceful speech; but if it be cut or distorted, it argues infelicity and lies, but whole and ascending to the little finger, it is a sign of great happiness.

VIII. Of the SATURNIA, or the Line of Saturn.

1. This being fully and wholly protracted to the middle finger, is an argument both of profound cogitations, and likewise of fortunate events in counsels and actions.

2. Combust or deficient, an evil sign portending many misfortunes, unless other positions favour it.

3. Bending backward in the Cavea of the hand, towards the Ferient, in the form of a semi-circle threatens imprisonment.

4. A line drawn from the vital through the Epatica to the Tuberculum of Saturn (if it touch the Saturnia) the same.

IX. Of the CINGULUM VENERIS, or the Girdle of Venus.

If this line have a sister, it argues intemperance and lust in both sexes, and baseness in venereal congression,

a filthy man, especially who abhors not an abominable unnatural crime; and if dissected and troubled, it shews losses and infamy by reason of lusts.

X. Of the VIA MARTIS, the Way or Line of Mars, or the Vital Sister

This line (as often as it appeareth) augments and strengthens the things signified by the Cardiaca, but particularly, it promises good success in war, provided it be clear and red.

Some Observations concerning Lines.

1. The quantity of all lines must be wisely observed, that is, the length and depth, so likewise their quality, that is, their complexion and shape, whether they are crooked or straight; next, their action, which is to touch or cut other lines. Their passion to be touched or cut of others; and lastly, their place and position.

2. We must know, that the lines are sometimes prolonged until certain years of our age, otherwise shortened; now they wax pale, then they become plain and strong, and as it were luxuriate with a kind of redness, and this as well in the principal as less principal lines.—Again, as touching the less principal, and such as are found in the Tubercula of the planets, it is most certain, that some do one time quite vanish, and that at another time others arise of a different shape and complexion: The cause of which, I suppose to be no other than the various progressions of the aphetical places in their nativities; that is to say, fortunate and unfortunate to the influence whereof man himself is wonderfully subject. The signs of his hand are presented at different times with quite different faces. *Such a virtue, such a love, resideth in the imagination of the greater world towards the lesser.* And therefore, the most studious in Chiromancy cannot attain the knowledge of particulars by one inspection only, made to a certain year of the person's age. Things that worthily merit our observations, yet known or approved of but by a few.

OF THE PLANETS.

The planets also administer not a little in judgment from their respective places, for if they are happy and benevolent, good things are portended, but being unhappy and froward, judge the contrary. Here we must also note, that those planets are termed benevolent, in whose Tubercula and places the accustomed lines are found to be equal, their characters fair and proportionable, as a cross, stars, three or four parallel lines, ladders, little branches, a quadrangle, the character of Jupiter. But the froward and unfortunate are those planets whose Tubercula and places are deformed with troubled lines and uncouth figures; as a lame and interrupted semi-circle, grid-irons the character of Saturn. And this is to be duly observed in the lines of the hand; now as touching the planets, let us proceed according to the genuine rules of art.

XI. VENUS. ♀.

VENUS shining well and happily (that is) when in her Tuberculum, she presents a clear star, or furrows that are red and transversely parallel, and so often as her Tuberculum is much elevated, makes such men to be merry, chearful, luxurious; yet amorous, grateful, comely and libidinous, very honest and just, with whom an entire and uninterrupted tye of friendship-once made is permanent.

She renders the body somewhat tall, the eyes pleasant and sparkling with the splendour of beauty, full of allure-ment and temptation, the hair thick and curling; she instils a spotless and noble mind, yet oftentimes gives men that are full of boasting and inconsistency. She inclines the mind to music, painting, &c. sometimes according to the strength of the geniture, she produceth priests, apothecaries, gardeners, &c.

But being unfortunate, she causeth laciviousness, incontinency and boasting, and if you find a cross also,

near the first joint of the thumb, it commonly denotes an adulterer, or such a person on whom a misfortune has happened in some uxorious matter or thing. If the place of Venus be untitled, and void of incisures, it points out an effeminate, rude, and sorrowful person, foolishly and ridiculously addicted to be merry and jesting.

XII. MARS. ♂.

MARS is fortunate, so often as his sister appeareth red, clear and decently drawn, and when either star or a cross is found in his Cavea.

Thus, therefore, he denotes such as are bold and full of courage, stout, warlike, contentious, strong and lusty; imperious; the hair for the most part yellow; the eyes from black waxing red and terrible. If Jupiter participate, he possesses the gall, the reins, the back, liver, &c. If with Venus, those parts of the body under her dominion. But if he be froward and unfortunate, that is, when his signs and place are afflicted, &c. he describes men to be litigious, violent, deceitful, passionate, &c. Also the others (who are fortunes dissenting) bloody-minded, thieves, and also such whose trade, business or occupation are performed with fire and iron. He hath significations of a wife, sons and dissembled friendships. Thus also he causeth fevers and blisters, or wheals, filthy eyes and skin, the apoplexy, wounds and troubled thoughts, &c. If you find a Saturnine particle in the Cavea of Mars, it threatens a precipice, or fall from some high place: If there ascend a crooked line from the same Cavea to the Tuberculum of Saturn, it threatens imprisonment; if a line run from the Cavea of Mars, towards the Restricta, and terminate in that part thereof, which is under the place of the Moon, it is a sure sign of many peregrinations and journies.

XIII. JUPITER. ♃.

JUPITER is happy or fortunate when in his region he exhibits signs that are auspicious, that is, if there be a star

or a doubled cross, parallel lines, or a line decently drawn from the Vital to his Tuberculum, &c. For thus he signifies men that are noble, honest, benevolent, affable, honourable, merry, just, equitable, beautiful, formidable and happy, such as have comely eyes, thick hairs and a grave gesture; likewise such as are bashful, and also such who will keep their promises, &c. These men are preferred to great dignities, and solicited by many great men, &c. and do highly favour and esteem their wives, sons, honest and good men, &c. In men, Jupiter rules the liver, blood, ribs, lungs and gristles, &c. But if he is unfortunate, he oftentimes throws a man headlong from a great estate to great calamities; if there be half a grid-iron in his Tuberculum, it betokeneth losses, especially by means of the more potent sort of women; otherwise thus constituted, he causeth grief of the heart, cramps, inflammations of the lungs, and other diseases proceeding from wind; if a line transversely cut his Tuberculum and afterward tend to the place of Saturn, making there little hairs, it threatens the apoplexy. But if you find a cross especially, or a clear and red star in his Tuberculum, he gives splendid honours, confers riches and public rewards from great personages or princes.

XIV. SATURN. ♄.

SATURN is happily placed, when we find his line wholly running to his region, but less happy when he presents some inauspicious characters; unhappily, if he shew confused and unfortunate signs; he governs the spleen, bones and bladder. When he is fortunate, he makes men silent, provident, of good and profound counsels, such as think and study much, and are somewhat sorrowful; men that are puffed up with a silent spirit, and whose aim is honours. And these are slender of body, somewhat tall, pale and feeble, their hair blackish, eyes hollow; they are fortunate in tilling of ground, and in metals of all sorts, yet more careless of their wives, and less addicted to the pleasures of love; foolishly laughing

and jesting, also tenacious and worldly minded, unjust, &c. But if Saturn be unfortunate or froward, he makes men sorrowful, laborious, sordid, humble, covetous, liars, malicious, envious, &c. and incumbered with perpetual griefs and anxieties; thus also he afflicteth with dangerous diseases, catarrhs, coughs, melancholy, hypochondriacal infirmities, dropsy, gout, falling sickness, hectic and quartan fevers and agues; he causeth imprisonments, falls from horses, and endangering of life by waters. A gross line running from the interval of the middle and fore finger to the Mensal, and breaking or interrupting it, denotes diseases or wounds in the lower part of the body.

XV. SOL. ☉.

If the Sun do fortunately rule, he makes men faithful, ingenious, honoured, high minded, wise, humane, religious, just, moderate, aged, and such as always manage their affairs honestly. He gives a body well composed, and adorns it with yellow hair. He governs the heart, midriff, nerves, &c.

But if unfortunate, it gives men that are proud and highly elated, manifesting their access to dignities by unjust means, boasters and immodest. He brings fluxes of rheum upon the eyes, and thereby hurts both them and the mouth, trembling of the heart, syncope, &c. The Via Solis being chearful of colour, signifies honours in political affairs, and the favour of princes and great men; but if it be confused and unfortunate, it obstructeth honours and intimates the contrary.

XVI. LUNA. ♀.

The Moon happy and fortunate, marks men famous, honest and honourable, and of a large body, yet well proportioned, pleasant also, and sometimes voyages by sea, and walking by the side of rivers; but if any way dissenting in the other, unconstant both in life and action, yet tending for the most part to the best. She rules the brain, stomach and belly. But if unfortunate,

she portends a various and inconstant kind of life, weakness, and increase of griefs and anxieties, she thus causeth the paralysis, &c. a commotion of the members, oftentimes an epilepsy and canker, spots in the body, severe cholic, and whatever else proceedeth from abundance of cold and moisture, and more especially when the lines found in the Tuberculum of the Moon do appear very pale; if there be fair and comely signatures near the Ferient, they denote happiness to the man in his journies and messages, and in foreign countries. To the woman, felicity and fertility in bearing of children, ominous signs do shew the contrary.

XVII. MERCURY. ♿.

MERCURY happy and fortunate, makes men ingenious, desirous of sciences, and seeking diligently after secrets, such as are apt for any thing, orators, poets, philosophers, astrologicians, fortune-tellers, eloquent, variable mathematicians, &c. and men addicted to merchandise, &c. He governs the tongue and memory, &c.

If he is unhappy and afflicted, he then denotes men full of levity, liars, prattlers, thieves, unconstant, faithless, traitors, &c. He suscitates dry diseases, madness, fury and acute fevers, according as the others doth assist him. But forasmuch as he very seldom yields the rule to one planet alone (the familiarity of two, three or four often occurring) we ought always to proceed with great caution in finding out their decrees; for to collect and dispose the mixtures of the planets in a right and proper manner, is a thing very hard to be done, especially by those who are but slenderly excited, because such mixtures are almost inscrutable in respect of the general influence of the heavens. Nevertheless, the work is much sooner effected where the lines and signatures are fair and clear, but if they are obscure, the judgement is more intricate and difficult.

XVIII. The MENSA, or part of FORTUNE. ㄨ

1. This space being great and broad, and the figure decent, declares a liberal man, magnanimous, and of a long life.

2. But if small and narrow, it indicates a slender fortune and fearfulness.

3. A cross or star within it, clear and well proportioned, especially under the region of the ring finger, betokeneth honours and dignities to ensue from, or by means of great and noble personages. If the character of Jupiter, it then promises great ecclesiastical dignities, &c.

4. The same cross or star tripled, excellently increaseth portents of good fortune, but if it be cut by confused little lines, the good fortune is thereby diverted, and anxieties and labours threatened in defending his honours, especially if they are under the region of the ring finger.

5. A cross or star in the uppermost part of the mensa, is a sign of fortunate journies.

6. The mensa sharpened by the concurrence of the thorax and cardiac lines, point out deceits and danger of life.

7. If no mensa be found in the hand, it shews obscurity both of life and fortune.

8. Good and equal lines in this space do declare the fortune to be good, but if evil and discomposed they quite overthrow it.

9. A little circle shews perfection of wit, and the obtaining of sciences, the others assenting, thereunto.

XIX. The POLLEX, or Thumb.

Overthwart lines, that are clear and long underneath the nail and joint of the thumb, confer riches and honour. A line passing from the upper joint of the thumb to the cardiaca, threaten a violent death, or danger, by means of some married lady. Lines every where dispersed in

the lower joint of the thumb, describe men that are contentious, and such as rejoice in scolding, &c. A line surrounding the thumb in the middle joint portends the man shall be hanged. Equal furrows drawn under the lower joint thereof, argue riches and possessions. If the first and second joint want incisures, it shews drowsiness and idleness.

XX. The INDEX, or Fore Finger.

Many lines in the uppermost joint, and they proceeding overthwartly, denote inheritances; by running so in the middle joint, an envious and evil disposed person.

Right lines running between these joints, declare (in the ladies,) a numerous issue. In gentlemen, bitterness of the tongue. If they are in the first joint near unto Jupiter's mount, they manifest a jovial disposition, that is, they point out the man whom Jupiter favoured well in his nativity. That woman who hath a star in the same place, may safely be pronounced unchaste and lascivious.

XXI. MEDIUS, or the Middle Finger.

This finger presenting little grid-irons in the joints thereof, plainly declares an unhappy and melancholy wit, but if equal lines, it manifesteth fortune by metals, &c. A star there presages a violent death, by drowning, &c. If a gross line be extended from the root thereof upwards, through the whole finger into the end of the last joint, it argues folly and madness.

XXII. ANNULARIS, or the Ring Finger.

A line rising from Mons Solis and ascending by a right tract through the joints thereof, it shews a noble frame. Equal lines in the first joint demonstrate honours and riches. Overthwart lines, the enmity of great men. Howbeit, if these lines shall seem to be intersected it is the better, because they argue impediments.

XXIII. AURICULARIS, or the Little Finger.

From the joint thereof, as from the mount itself, are judgements and decrees passed concerning merchandize, favours, and a star in the first joint near the Tuberculum argues ingenuity and eloquence.

Other obtuse signs the contrary, but when there appear unfortunate signs in the first and second joint, they mark out a thief and a very deceitful person. If adverse lines in the last joint, perpetual inconstancy.

Some there are who predict the number of wives from the little lines in the Mons Mercurii at the outmost part of the hand, and I have often observed them come at the truth, but yet I will not confirm any thing in this respect, because it properly appertains to Venus and his disposition.

If the end of this finger reach not so far as to touch the last joint of the ring finger, it signifies a wife most imperious in all things, the truth thereof are often proved.

Considerations on the MOUNTS and FINGERS.

1. As the Mounts being adorned with good figures and characters do indicate a good and happy issue, so likewise being vitiated with confused lines, they evermore threaten the contrary, and this as well on the fingers as mounts, except they are restrained by the confederacy of other lines which are of themselves good and fortunate.

2. There are likewise the twelve signs of the Zodiac upon the Fingers, but as our present limits will not admit of our giving you all the rules of chiromancy, I can only say that the signification of the lines proceeding from the mounts of the different planets up the fingers, will shew their effect chiefly when the sun, or their principal significator, a lord of the ascendant, &c. is in those signs, ruling the parts where they terminate as a living passing from the mount of Saturn to the first point of the

middle finger would give improvement: When the sun, &c. was in ♄. If to the second, in ♀ &c. Observe also that the first joint near the mount of the finger must be attributed to the first part of the age; the second to the prime of life, and the last unto old age. The marks found according to the nature of the planets, I have already explained, and do also herein declare, that the directions or progressions of the principal places in every nativity, do in due time manifest their respective marks and characters, whether fortunate or unfortunate.

3. Lastly. The structure of the hand itself is really admirable in respect to the proportion it beareth to the face, and certain parts thereof, which is this.

1. The whole hand is of equal length with the face.

2. The greater joint of the fore finger (which adjoins upon the tuberculum of Jupiter) equals the height of the forehead.

3. The other two, (to the extremity of the nail) is just the length of the nose, (viz. from the intercelia or place between the eye-brows to the tip of the nostrils.)

4. The first and greater joint of the middle finger, is just as long as it is between the bottom of the chin, and the top of the under lip.

5. But the third joint of the same finger is of equal length, with the distance that is between the mouth, and the lower part of the nostrils.

6. The largest joint of the thumb, gives the width of the mouth.

7. The distance between the bottom of the chin, and the top of the lower lip, the same.

8. The lesser joint of the thumb is equal to the distance between the top of the under lip, and the lower part of the nostrils. The nails obtain just the half of their respective uppermost joints, which they call Omychios.

I will now just shew you the special practice of CHIROMANCY, and its GENETHICAL CONCORDANCE, by the following example, and then conclude this subject.

Here are five planets well placed in their own prerogatives, Saturn and Mercury in reception by houses, and located in their own triplicity, so Jupiter and Mars also assume a just power by their reception of houses. Venus also is in her exaltation, and in the angle of the earth; lastly, the Moon in a sign of her own nature, in conjunction with Venus and Caput Draconis. But the Moon having not as yet obtained her due light from the Sun, is placed here very silent; Saturn and Mercury are also united together by a trine, the part of fortune also rising so near the Scorpion's heart, who is of the nature of Mars and Jupiter; Venus and Jupiter are the prime rulers of this nativity, Saturn and Mercury participating, &c.

1. A long life is promised from the horoscope and the luminaries being not impeded, although the Moon is now afflicted by a quartile of Mars. Yet the progress of the horoscope is first to the opposition of Saturn, whereof

2. His temperature excels by an equal mixture of humours, because he receiveth his ferment chiefly from the perfusion of Jupiter and Venus, Saturn and Mercury besprinkling a melancholy juice.

3. Hence the force of discerning and representing (vulgarly called the phantasy) breatheth nothing but what is moderate and agreeable to sound reason. For Jupiter makes such as are born under him, honest, just and wise, and addicted to quiet and peaceable counsels, doing always that which is right and honest, both in judgment, and also in giving advice, such also are very desirous of praise and renown; yet (in gaining the same) recede not from their natural modesty and temper, neither from good arts, whereby honour and true glory are to be obtained. But because Saturn and Mercury are both well placed (in respect of their reception and partile trine) they do also largely bestow their virtues; they make the native exceeding diligent in his various avocations and employments, so that in administering them he useth singular sedulity and care; they cause him to search after secret things, and make it his study to penetrate into hidden mysteries, to find out the causes of natural things, to understand the civil laws, and to

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unfold the secrets of men, generally such men as are addicted to all manner of sciences. Venus the chief that participates in the rule of this nativity, causeth such commotions and sensations in the native as are delightful, merry and pleasant; yet so, as that he studieth good works and friendship, whereof he is most observant, and hereby becomes grateful to all men. He abhors all filthy, but is much delighted with all clean things, comely gestures, decent attires, ornaments and elegance.

4. Venus, therefore, and Jupiter also, do promise great felicity in affairs both civil and ecclesiastical.

5. Here are most evident testimonies of an excellent ingenuity, (1) Mercury in Aquaries doth of himself suscite the strength thereof, (2) besides this, there is also a reception from houses, and a partile trine between him and Saturn, (3) Venus angular doth the like, (4) especially as the Moon and the Dragon's Head are together in the same angle, (5) Mercury and the Moon are asyntheti, pure and not vitiated, yet both behold the horoscope; the Moon by a platice trine, and Mercury by a partile quartile.

6. Jupiter lord of the second direct in motion, and received by Mars, plainly assures an abundance of wealth. The part of fortune most excellently augments this signification, the same being posited so near the second, where he is disposed of, and aspected by Jupiter:—These riches take their increase from services faithfully performed, from most eminent honours and dignities, and they more abundantly in the third or latter part of his age.

7. Mercury, Lord of the tenth house, and having convenient society with Saturn, presages dignities not obscure. We have spoken before concerning the dominion of Jupiter and Venus, wherefore seeing they equally share the rule in this nativity, how can it be that they should not reward the native with some or other most eminent dignities?

8. Your neighbours or kindred shall sometimes occasion you damage in household goods or affairs, and you shall expend much money in building, &c.

9. Mars lord of the sixth house, engendereth hot diseases, yet they are not so violent because of Jupiter's interposition; moreover, Mars in Sagittarius generally causes a pain in the joints of the feet. If he be found in that sign, and in the sixth, he inevitably brings the gout the pains whereof are not to be taken away but by the influence of Sagittarius, Pisces, &c. deducted from heaven itself, &c. Some other remedies also may do much, yet not any that are common.

10. Your death will be natural by the means of chronic infirmity proceeding principally from Saturn, such as are distillations upon the breast, lungs, spleen, &c. Howbeit old age is a disease, and an easy passage unto death itself.

11. The Sun and Moon disposing of the ninth house, do shew honourable journies. Mercury well posited in the third, causeth journies to be undertaken for the sake of honours and dignities, and also to persons most honourable for learning and dignities, civil and ecclesiastical.

12. Venus, Lady, of the eleventh house, concerneth a multitude of the best friends. Yet Mars beholding Venus by a quartile, will stir up the envy of some persons, who are often sowing dissensions and inverting all goodness.

13. Venus will give you victory over your enemies, whereof indeed there are but few denounced, because she is lady of the seventh angular and in her exaltation.

14. Your marriage will be fortunate in respect to an affluence of riches, yet herein beware of the faithless, brawling, and luxurious quadrature of Mars. But these evils might very often be in a great measure prevented, if a proper care and caution in these respects were but more attended to, then young people would not so often find themselves at a loss through their ignorance and rashness; but I have found a remedy for every kind of evil of this nature, and have likewise given a never failing method not only for young gentlemen to meet with good wives, but also for ladies to obtain good husbands, in the work which I am now preparing for the press, en-

titled the Book of Knowledge, whih is a book very much wanted in the world in this our present age and generation.

We will now consider the Signs of the **FOUR ANGLES**.

15. **SCORPIO** ascending, gives the native an elegant acuteness of wit, plenty of discourse; it also often instilleth great vices, such as infidelity, envy, covetousness, deceitfulness, ingratitude, &c. which cometh by our evil depraved nature, which learning, religion, and right reason ought always to exterminate.

16. **VIRGO** culminating, doth generally raise the native to magistracy. It confers a toleration of great authority, it transfers many benefits to others, from whom it returns not the like favour.

17. **TAURUS** in the west angle, presents you with such as at length you will see oppressed by sundry kinds of misfortunes, this sign there incites you to love, luxury, feasting, pleasures, jesting, &c.

18. **PISCES** posited in the fourth, endue the mind of the native with much faith, integrity and dexterity of wit, whereby they gain great authority in their administrations, they delight to walk and dwell near rivers.

The **PLANETS** in the Houses of Heaven.

19. The sun in the third, presages journies in the cause of honour and dignities. He brings a mutation of places and honour in foreign countries.

20. Mercury there well posited, renders a man most learned in almost every science, (whereof I could produce innumerable examples) that will invent many things by their own ingenuity. They are fortunate in ecclesiastical things, writing and merchandize.

21. Venus most excellently well collected in the fourth, will give you large possessions and habitations, chiefly in the latter part of your age. She declares the period of your life honourable and praise-worthy.

22. Mars in the first, and there not unfortunate, makes a man courageous, rash, bold, sometimes he there presageth wounds in the head and face.

23. Jupiter in the fifth, doth give good, fortunate and obedient children, and doth also sometimes confer great rewards from great men. He makes men fortunate in embassies.

24. Saturn thus located in the eighth, gives many inheritances by legacies. He there threatens death by catarrhs, coughs, consumptions, and sometimes the pestilence, &c.

The PLANETS in the SIGNS of the ZODIAC.

25. The Sun in the house of Saturn, makes the vital virtue more robust, and as it were compact, whence he gives a longer life than ordinary.

26. The Moon in the house of Jupiter, promotes all things that are good; yet being here afflicted by the quartile of Mars, excites some strife in possessions, and often reiterateth small fevers.

27. Saturn in the house of Mercury, gives profound wit, occult sciences.

28. Jupiter in the house of Mars, indifferently well affected, maketh a man victorious.

29. The same is signified by Mars in the mansion of Jupiter. Thus both of them render the native very gracious with princes and noblemen, and under them to have authority.

30. Venus in the house of Jupiter, bestows many benefits, either by the means of ladies, or of ecclesiastical preferments. She also makes you discreet, honest, faithful and healthful; sometimes she will cause strife and quarrelling with your neighbours, and some of your friends, because Venus is exposed to the quadrature of Mars.

31. Mercury in the house of Saturn, always gives a profound wit, and a person that is ever anxious to obtain all sciences.

The LORDS of the HOUSES.

32. The Lord of the horoscope being received by Jupiter, and being in reception also by houses, declares a generous mind.

33. The Lord of the second in the fifth, increaseth your wealth by means of receiving rewards and premiums bestowed on you by great men.

34. The Lord of the third in the eighth, causeth journeys either on the behalf of some that are dead, or concerning some legacies, or by reason of some infectious disease. He often destroys elder brothers, &c. or is often employed on very sudden business.

35. The Lord of the fourth in the fifth, makes you fortunate in tilling of the ground, or in navigation, &c.

36. The Lord of the fifth in the ascendant, brings gladness and delight to you, from things that are immoveable, such as the building of good houses, fortunate in gaming, pleasure and comfort with your children, &c. who will make good martial men, being of a bold spirit.

37. Mars, Lord of the sixth in the first, causeth you to be afflicted with many hot diseases; but this is moderated by the reception and position of Jupiter.

38. The Lady of the seventh in the fourth, presageth strife about the father's or wife's inheritance, because she is so much afflicted by Mars.

39. The Lord of the eighth in the third, shews that the native shall survive all his brothers; but he often designeth death in a foreign country.

40. The Lord of the ninth in the third, causeth many journeys for the sake of dignities, &c.

41. The Lord of the tenth in the third, makes the native more honourable than the rest of his brethren, &c.

42. The Lady of the eleventh in the fourth, denotes a second fortune in goods that are immoveable, especially in old age, and that by means of his father, &c. &c.

43. The Lady of the twelfth in the fourth, shews contentions and strife for possessions of houses, lands, and other goods, chattels, commodities, &c. &c.

Judgment by the HAND enclosed in the FIGURE.

1. The vital indeed is continued, but yet marked with some incisures, although but slender ones : Whence I judge you will be afflicted with some diseases about the 14th, 30th, 40th, &c. years of age.

2. Venus is fortunate in this nativity, and therefore she hath thus raised her region with the accustomed furrows.

3. The Epatica decently drawn, and without sections, argues a good temperature of the liver, health of body, and a life that is long enough.

4. The Mensa full of branches, denotes an increase of riches.

5. The Mensa formed by a decent space, promiscuously bearing the character of Jupiter under the region of the annular, is an argument of honours, chiefly ecclesiastical. Observe also, that the Sun and Moon, the two great lights of heaven, do claim the dominion of the ninth house in this nativity.

6. The place of Jupiter beautified with a most clear little line, the same ; so likewise the Tuberculum of the Sun decently furrowed.

7. The Moon's region presenting a clear incisure, denotes journies.

8. The dominion of Mercury is almost obvious, in that he excellently adorneth his region, as also the first joint of the auricular.

9. The Cephalica contributes to the wit, in that it decently composeth the triangle. Jupiter, Venus, and Mercury doth the like.

10. Saturn also hath some portents, especially a disease, in that he bears a character under his finger.

11. The parallel lines which run through the midst of the hand towards the Ferient, confirm the arguments of felicity.

12. The Saturnia produced even to the Epatica, declares an upright heart, judgment and manners. The same line having a cross about the Restricta, argues a peaceable and most honourable old age.

GENERAL ELECTIONS.

In the use of all purgative medicines, you must duly observe the Moon being in Scorpio, Aquaries, and the third decade of Pisces, although she be not joined either to Jupiter or Venus; for the conjunction of these planets with the Moon, inhibits the virtue of the purgative medicine in regard as they affect the body, and incline the medicine to the nature of nourishment.—In other actions, as in buying of houses, in journies, and the commencement of administrations, &c. let the Moon be in Aries, Taurus, Cancer, Leo, Libra, or Aquaries, and aspected by one or both of the fortunate planets; and as for the day of the week, let it be either upon a Wednesday, Thursday, or Friday. But I shall hereafter teach you to chuse and elect good, proper, and most fortunate times and seasons, for every purpose under heaven; in that work which I am now preparing for the press, called the Book of Knowledge, &c. and if we now duly examine this figure by that most noble, grand and most beautiful Science of

GEOMANCY,

1. We shall find that Rubius being posited in the ascendant, shews a very deceitful wicked person, much given to vice of every kind, lying, deceit, &c. by the depravity and corruption of our fallen nature; hence comes in the necessity of regeneration. These vices which are so predominant in us, must be absolutely destroyed by the means of religion, and also by the power of the Most High God.

2. Acquisitio in the second, brings great riches to the native.

3. Tristitia and Cancer in the third, shew the death of your brethren, and danger from thieves in journies.

4. Letitia in the fourth, indicates lands and inheritances, with some trouble and contention attending the same.

5. Puer in the fifth, shews valiant, noble children, &c.

6. Amissio in the sixth, indicates hot diseases, &c. &c.

7. Amissio and Albus in the seventh, gives you a talkative wife, who has well learnt the art of scolding her husband, whether he deserves it or not, &c.

8. Populus in the eighth, gives you some good legacies, and doth also promise you a long life, with a natural death, perhaps after you have taken some long voyage, &c.

9. Fortuna Major in the ninth, gives you ecclesiastical preferments, the favour of great men, &c.

10. Conjunctio in the tenth, gives you great honour and dignities by means of your learning, abilities, &c.

11. Puella in the eleventh, gives you many friends, and some of them are ladies of high rank; but the reason why they thus favour you with their esteem, &c. I am not going to tell all the world, for to kiss and tell (they say) is worse than swearing.

12. Rubius in the twelfth, will give you many private enemies, who will envy your situation, and cause you some trouble, &c. Those gentlemen and ladies who are desirous of obtaining a competent, full, and clear knowledge and understanding of this most noble, excellent, and most admirable Science of GEOMANCY, may have their wishes fully gratified by a perusal of my elaborate work, entitled the Holy Temple of Wisdom, unto which I now refer you: I could also have added a great number of other examples in Chiromancy in this place, but as my present limits will not admit of any such thing, I must now beg leave to conclude this subject, seeing that I have herein shewn, and most fully explained unto you, how and also in what manner, God sealeth up the hand of every man, that not only you and me, but also that *all men may know his work* (Job. xxxvii. 7.) that is, those lines were not made in our hands by accident or chance.

The Hebrew Version verbatim.

He shall sign all men in the hand, that every man may know his work.

The Seventy Interpreters.

He marketh all men in the hand, that every one may know his infirmity.

St. Hierome.

He hath placed signs in the hand of all men, that every one may know his works.

The Chaldee Translation.

He maketh signs in the hand of all the sons of men, that all the sons of men might know their work.

Therefore, reader, let you and I go and duly consider and meditate on the most wonderful works of God, in the creation of mankind and all the world; and also of all things both visible and invisible. Then we shall presently find that we have work enough to serve us while we live. When I am fully employed in my study in an evening, and see the lighted candles stand before me, it strikes into my mind the declination and end of all things, and presents to my view the perfect image of death; for as the heat thereof destroys that said candle, so doth the heat of our bodies destroy, and at length dry up the same, and thereby hastening our approaching dissolution, doth in words at length most fully inform us, *that death is coming*. And that you and me, and every body else, may be duly prepared thus to meet that king of terrors, in that most awful and tremendous hour, when being stretched out upon a languishing bed of sickness, we must turn our pale faces to the wall; when with us time shall be no more, and also when we must bid an everlasting farewell and adieu to all things here below; that we may all of us be duly prepared for this most great and most wonderful change, by living in daily expectation and preparation for the same; may God, of his infinite mercy and goodness, grant unto all and every one of us. Amen.

CHAP. IV.



OF MOLES.

Shewing the Situation of Moles, and the Indication they give of a Person's Disposition and future Lot in Life.

THOUGH moles are, in their substances, nothing else than excrescences, or ebullitions which proceed from the state of the blood whilst the foetus is confined in the womb, yet they are not given in vain, as they are generally characteristic of the disposition and temper of those that bear them; and it is also proved by daily experience, that from the shape, situation, and other circumstances; they bear a strong analogy to the events which are to happen to a person in future life. But before I presume to give any directions to those who are to form the prognostic, who are desirous to be duly enabled to pronounce an infallible judgment, I shall, in the first place, teach you how to tell, and duly inform any person whom you never saw in your life, even at an hundred or ten thousand miles distance, on what particular marks of the body they have any

MARKS, SCARS, OR MOLES,

from and by the figure of the heavens at the time of their birth, without having any other communication or reference whatsoever.

In the first place, you must observe what sign that is which is upon the cusp of the ascendant, and in that part of the native's body which that sign governs, there will be a mole. For instance, if Aries be the sign ascending at the time of birth, the mole will be on the head or face;

if Taurus, on the neck or throat ; if Gemini, on the arms or shoulders ; if Cancer, on the breast ; and upon any other part of the body which the sign ascending shall govern. Observe next, in which of the twelve houses the Lord of the Ascendant is posited, and in that part of the body the sign governs which happens to fall upon the cusp of that house, the native will have another mole. Next observe the sign descending on the cusp of the sixth house, and in whatever part of the body that sign governs, the native will find another mole ; and upon that member also which is signified by the sign, wherein the Lord of the sixth house is posited, will be found another. Observe also what sign the moon is posited in, and in that part of the body which is governed by it, shall the native or querent find another mole. If the planet Saturn be the significator, the mole is either black or of a dark colour. If Mars be the significator, and in a fiery sign, it then resembles a scar, cut, or dent in the flesh, but in any other sign it is a red mole. If Jupiter be the significator, the mole is of a purple or bluish cast. If the Sun, it is of an olive or chesnut colour. If Venus, it is yellow ; if Mercury, of a pale lead colour ; if the Moon, it is whitish, or participates of the colour of that planet with which she happens to be in aspect. And if the planet which gives the mole be much impeded or afflicted, the mark or mole will then be larger and more visible.

If the sign and planet which gives the mark or mole be masculine ; it is then situated on the right side of the body ; but if feminine, on the left side. If the significator or planet which gives the mole, be found above the horizon, that is, from the cusp of the ascendant to the cusp of the seventh, either in the twelfth, eleventh, tenth, ninth, eighth, or seventh house, the mark or mole will be on the fore part of the body ; but if the significator be under the Earth, that is, in either the first, second, third, fourth, fifth, or sixth house, it will be situated on the back or hinder part of the body. If only a few degrees of the sign ascend upon the horoscope, or descend on the sixth, or if the Lord of the Ascendant, Lord of the sixth, or the Moon be posited in the beginning of any sign, the

said mole or mark will be found upon the upper part of the member those signs govern. If half the degrees of a sign ascend, or the significators are posited in the middle of any sign, the mole or mark will then be in the middle of the member; but if the last degrees of a sign ascend, or the significators are in the latter degrees of a sign, the said mark or mole will then be situated on the lower part of the member such sign governs.

These observations are of excellent use, in order to know whether a question be radical, fit and proper to be judged; for if the question be found thus radical, the time rightly taken; and the querent sincere and of sufficient age, this rule will never be found to fail. And it is also of excellent use and utility in ascertaining the true and exact time of any person's nativity, or of rectifying the same; that is, bringing the given from the supposed time of birth, by this means, to the true and real time of birth, of any person whatsoever.

I shall now proceed to give you herein the common prognostications by moles found in all the various parts of the body, according to the doctrine of the Ancients. And first, it is essentially necessary to know the size of the mole, its colour, whether it be perfectly round, oblong, or angular; because each of these will add to, or diminish the force of the indication. The larger the mole, the greater will be the prosperity or adversity of the person; the smaller the mole, the less will be his good or evil fate. If the mole is round, it indicates good; if oblong, a moderate share of fortunate events; if angular, it gives a mixture of good and evil; the deeper the colour, the more it announces favour or disgrace; the lighter, the less of either. If it is very hairy, much misfortune may be expected; if but few long hairs grow upon it, it denotes that your undertakings will be prosperous.

I shall further remark only, That moles of a middling and common size and colour, are those which I am now going to speak of. The rest may be gathered from what I have just above mentioned; but as it may frequently happen that modesty will sometimes hinder persons from

shewing their moles, you must depend upon their own representation of them for your opinion.

2. A mole that stands on the right side of the forehead, or right temple, signifies that the person will arrive to sudden wealth and honour, according to their birth and situation in life; which must always be attended to with due consideration.

3. A mole on the right eyebrow, announces speedy marriage, and that the person to whom you will be married, will possess many amiable qualities and a good fortune.

4. A mole on the left of either of those three places, announces unexpected disappointment in your most sanguine wishes.

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

6. A mole on either cheek, signifies that the person never shall rise above mediocrity in point of fortune, though at the same time he never will fall into real poverty.

7. A mole on the nose, shews that the person will have good success in most of his or her undertakings.

8. A mole on the lip, either upper or lower, proves the person to be fond of delicate things, and much given to the pleasures of love, in which he or she will most commonly be successful.

9. A mole on the chin, foreshews that the person will be attended with great prosperity, and be highly esteemed.

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

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

12. A mole on the right breast declares the person to be exposed to a sudden reverse from comfort to distress, by unavoidable accidents. Most of his children will be girls.

13. A mole on the left breast, signifies success in un-

dertakings, and an amorous disposition. Most of his children will be boys.

14. A mole on the bosom, portends mediocrity of health and fortune.

15. A mole under the left breast, over the heart, fore-shews that a man will be of a warm disposition, unsettled in mind, fond of rambling, and light in his conduct. In a lady, it shews sincerity in love, quick conception, and easy travail in child-birth.

16. A mole on the right side over any part of the ribs, denotes the person to be pusillanious, and slow in understanding any thing that may be attended with difficulty.

17. A mole on the belly denotes the person to be addicted to sloth and gluttony, selfish in almost all articles, and seldom inclined to be nice or careful in point of dress.

18. A mole on either hip shews that the person will have many children, and that such of them as survive will be healthful, lusty, and patient in all hardships.

19. A mole on the right thigh shews that the person will become rich, and also be fortunate in marriage.

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

21. A mole on the right knee signifies that the person will be fortunate in the choice of a partner for life, and meet with few disappointments in the world.

22. A mole on the left knee portends that the person will be rash, inconsiderate, and hasty, but modest when in cool blood, honest, and inclined to good behaviour.

23. A mole on either leg shews that the person is indolent, thoughtless, and indifferent as to whatever may happen.

24. A mole on either ankle denotes a man to be inclined to effeminacy and elegance of dress—a lady, to be courageous, active and industrious, with some spice of the termagant.

25. A mole on either foot forebodes sudden illness or unexpected misfortune.

26. A mole on the right shoulder signifies prudence, discretion, secrecy, and wisdom.

28. A mole on the left shoulder, declares a testy, contentious and ungovernable spirit.

28. A mole on the right arm, denotes vigour and an undaunted courage.

29. A mole on the left arm, declares resolution and victory in battle.

30. A mole near either elbow, denotes restlessness, a roving and unsteady temper, also a discontentedness with those which they are obliged to live constantly with.

31. A mole between the elbow and the wrist, promises the person prosperity, but not until he has undergone and suffered many hardships.

32. A mole on the wrist, or between it and the ends of the fingers, signifies industry, parsimony, fidelity, and conjugal affection.

33. A mole on any part from the shoulders to the loins, signifies imperceptible decline, and gradual decay, whether of health or wealth.

Various are the opinions of authors respecting this art of Divination by Moles, but the above mentioned definitions appear to me to come as near the truth as possible. However the best way of giving judgment upon the fate of any native is first to duly examine the face of the heavens at the time of their birth; then secondly, judge the same by their whole assemblage of features, contained in the never failing, and well established rules of Physiognomy; then thirdly, you may likewise give judgment upon all the past, present and future events of their natural lives, by that admirable and most wonderful and valuable Science of CHIROMANCY or PALMISTRY; then fourthly, by comparing your said judgment in all the above mentioned sciences with this said Prognostication of Moles, you will then see how they agree in respect to their several accounts which are thus to be derived from them, always remembering that the major number of testimonies, and the most votes, will always carry the day; therefore I do advise you to carefully regulate your judgment accordingly. But if it were necessary, I could confirm and prove by example the doctrine I have hereinbefore taught by precept, con-

cerning the discovery of all, each, and every one of the Marks, Moles, or Scars, which the querent or native hath about his body, from the face of the heavens, at the time of his birth, even upon a supposition that the said person was ten thousand miles distance from the artist at the same time.

Seeing that it is always my most sincere wish to introduce every thing that may be truly beneficial and useful to my pupils and all the young students in general, I do also now herein further inform them for their encouragement, that when any one of them shall have obtained by his own labour and industry alone, more *knowledge, wisdom and learning* in all kinds of arts and sciences, both *celestial and terrestrial, manifest or occult, &c. than I have*; I will then make him a present of a *silver cup*.

We will now proceed by a proper and regular gradation to our promised discourse, by a concise dissertation on Cards.

CHAP. V.

PROGNOSTICATION by CARDS.

I Myself have witnessed a great number of most wonderful and useful conclusions which have been produced by this science, and many future events have been foretold; but much depends herein on the ingenuity and skill of the artist, who after having duly obtained the true and full meaning that each card in a pack bears separately, and in its independent state, he must be also most fully enabled to form, judge, and vary all their several mixtures, company, and combinations, which are easily deducted and calculated by any person of an ordinary common capacity, for these cards (like the planets,

men, and other things) are often somewhat altered and changed from their natural state by the mixture of the company in which they are found, which said rule must always be duly attended to throughout the whole course of practice in the same. This divination by cards is a kind of a geomantic lot, and these kind of lots were always held in the highest estimation and repute by the ancients, so that they would perform no work of great importance without first consulting these kind of lots; for whatever divination and predictions of human events are made and formed in this way and manner, must of necessity (besides the lot) have some sublime occult cause, which indeed shall not be a cause by accident, such as Aristotle (and some in our present day) describes fortune to be. For in the series of causes, a cause by accident can never be the prime and sufficient cause. No, we must look higher, and find out a cause which may know and intend the effect. *It is no matter whether we make cards or any thing else the instrument with which we work in these high mysteries:* let the instrument be what it will, we well know how, and by whom, the particular and general effects of every action, subject, matter and thing are always produced; therefore we must not place this in corporeal nature, but in immaterial and incorporeal substances, which indeed administer the lot, and dispense the signification of the truth; as in men's souls or departed spirits, or in celestial intelligences, or in God himself.—Now that there is in a man's soul a sufficient power and virtue to direct such kind of lots, it is hence manifest, because there is in our souls a divine virtue and similitude, apprehension and power of all things, and all things have a natural obedience to it, and so of necessity have a motion and efficacy to that which the soul desires, with a strong vehement desire, and all the virtues and operations of natural and artificial things obey it, when it is carried forth into the excess of desire, and then all lots of what kind soever are assisting to the appetite of such a mind, and acquire to themselves wonderful virtues of passages, as from that, so from the celestial opportunity in that hour in which the excess of such a like appetite doth

most of all exceed in it. *And this is that ground and foundation of all astrological and geomantic questions;* wherefore the mind being thus elevated in the excess of any desire, taketh of itself an hour and opportunity most convenient and efficacious, on which the figure of the heavens being made and set, the artist may then judge the same, and plainly know concerning any subject, matter, or thing, which he may desire or be inquisitive to know. But now, because lots are not always by a mans mind, but sometimes by the help of other spirits, nor is the mind of a prophet always disposed to that excess of passion, hence among the ancients it was a custom to premise before the casting of the lot, some sacred performances, in which they called upon God by prayer, that he would by some divine intelligence or holy spirit, conduct and duly direct that said lot aright. Therefore whatsoever kind of presagé these sort of lots portend and promise, it cannot be made by mere chance, but from a spiritual cause, by virtue whereof the phantasy or hand of him that casteth the lot is moved, either by that power which proceeds from the soul of the operator, through the great excess of his affection, or from a celestial influence, or from a certain spirit assisting or moving from on high. Let the said instruments which are used in these kind of operations, be made and composed of what they will, whether of Cards, or Geomancy, or any thing else, the effect is still the same; seeing that there are a kind of certain lots that have a divine power of oracles; and are as it were indexes of divine judgment being before sought for by earnest prayer, and sometimes commanded by God himself to be done, as we read in Leviticus*, concerning a goat to be offered to the Lord, and of the scape goat, and also in the Book of Numbers, of the rods of the tribes of Israel†. Now both Moses and Joshua did, by lots, in the presence of the Lord, divide the lands and inheritances to the tribes of Israel, according to the commands of God‡. Christ's apostles did also by lot, choose Matthias into the place

* Lev. iii. 12. Lev. xvi. 8. † Num. xvii. 2, 3, 4, 5. ‡ Num. xxvi. 55, 56. xxxvi. 2. Jos. xiii. 6. Ezek. xlvii. 22.

of Judas the traitor*, and also the mariners were thus delivered from their danger by lot†; a great number of other instances might be brought forward to prove the validity, authenticity, and prevalence of this custom and practice amongst the primitive Christians, who did not upon every slight cause cast lots, but either upon necessity or otherwise, for some advantageous end, and that not any otherwise, than with great devotion, reverence, fasting, purity, prayers, invocations, vows, sacrifices and consecrations, and such like sacred mysteries of religion. Much more could I say on this important subject, but as my present limits will not admit of it, I now must immediately come to

THE EXPLANATION OF THE CARDS, And how to divine by them.

In the first place, take a pack of cards and shuffle them well three times over, and making your significator which queen you please (if a lady performs the operations for herself, or king if a gentleman); then proceed to lay them on a table, nine in a row, and wherever you find yourself placed, count nine cards every way, not forgetting your said significator, and then you will see what card your significator comes in company with, and whatever it is, so it will happen to you

If two red tens come against your said significator, it is a sign of marriage or prosperity; the ace of diamonds is a ring, the ace of hearts is your house, the ace of clubs is a letter, the ace of spades is death, or some grievous affliction, spite, or quarrelling (for that is the worst card in the pack). The ten of diamonds is a journey. The tray of hearts is a salute, the tray of spades is tears, the ten of spades is sickness, the nine of spades is a sad disappointment or trouble, the nine of clubs shews a jovial entertainment or revelling, the nine of hearts feasting, the ten of clubs travelling by water the ten of hearts some place of amusement, the five of hearts a present, the five of clubs a bundle, the six of spades a child, the seven of spades a removal, the tray

* Acts i. 26.

† Jonah i. 7.

of clubs fighting, the eight of clubs confusion, the eight of spades a road-way, the four of clubs a strange bed, the nine of diamonds business, the five of diamonds a settlement, the five of spades a surprize, the two red eights new clothes, the tray of diamonds speaking with a friend, the four of spades a sick bed, the seven of clubs a prison, the deuce of spades a false friend, the four of hearts a marriage bed. When several diamonds come together, it is a sign that you will soon receive some money, several hearts love, several clubs drink and noisy troublesome company, and several spades trouble and vexation, &c.

If a married lady doth lay the cards, she must then make her husband the king of the same suit she is queen of; but if a single lady doth make use of this science, she must make her lover what king she may think proper; the knaves of the same suit are the mens' thoughts, so that they may know what they are thinking of, by counting nine cards from where they are placed; and if any lady should wish to know whether she shall obtain her desires in any particular subject, matter, or thing whatsoever, let her shuffle the cards well, most seriously and earnestly wishing all the time for some one thing, she must then cut them once, particularly observing at the same time what card that is which she cuts, then shuffle them again, and then deal them out into three parcels, which being done, look carefully over every parcel, and if that said particular card which you have just cut doth come next yourself, or next the ace of hearts you will have your wish, but if the nine of spades is next to you, you must then judge the contrary, for that is a disappointment; however you may try it three times, taking the major number of testimonies for a ground whereon to place your judgment.

This method of using the cards is both innocent and will also afford you a fund of amusement, while that common, destructive, and most pernicious habit of gaming, would otherwise tend to promote and complete the ruin of both your soul and body. *How many very respectable families have there been thus ruined! How many fine young men have there been brought to the new*

drap, and other such wretched doleful places, by this most dangerous vice, GAMING. I have many times seen and witnessed, even in common families living in country villages, that the *losers* (even when they have been playing for nothing) having had their countenances deranged and disfigured to an excessive degree, accompanied by language the most diabolical they could possibly invent, in order to vent their *rage* and *passion* on what they term *their ill-luck*, even to the utter destruction of their *souls* and *bodies*, together with the discomposure and abuse of the company in which they chance to be mixed, and are both a disgrace to themselves and all around them; yet this is what they generally call an *innocent game of cards*, but let me ask you what must be the case when they are playing for large and considerable sums of money; then their peace of mind, and the happiness and tranquillity of their poor unfortunate families must go to the pot.—Reader, let you and I always avoid all such destructive and most dangerous company; lest we, like a great many other such unfortunate beings; may chance to meet our repentance when it comes too late.

CHAP. VI.

DIVINATION by the Science of GEOMANCY.

THIS most admirable and excellent science, I shall always hold in the highest favour and estimation, but to discover to you its beauties would make up and constitute a large volume of itself; therefore it must suffice, that in this place my limits will only admit of a *short sketch* of the same.

This most wonderful art is received in a spiritual sublime virtue, and all artists and rosie crucians have demonstrated this to be twofold; the one whereof consisteth in religion and ceremonies, and therefore have the projecting of this art to be made with signs upon paper. Rosie Crucians also judge the hand of the projector to be most powerfully moved and directed by the ideas or genji and spiritual beings, when they ascend and descend in their respective regions, and therefore before they presumed to give judgment, or even to set a figure in this science, they repeated on their knees the following short prayer, "O Almighty and most merciful Lord God, I thy poor humble unworthy servant do now must humbly beseech and entreat thee, That thou wilt, of thy great mercy and goodness, so guide, direct, and govern my soul, my guardian angel, and also my hand, in the making and forming of this said figure of Geomancy; that I may now immediately obtain a most true and perfect answer unto to this question, which I now propound unto thee, in the due and proper means which thou hast been most graciously pleased to bestow, and give unto me, for the sake of Jesus Christ our Lord and Saviour, Amen.

Having done this, and being at the same time duly sensible, that all true wisdom, knowledge, understanding

and learning, must descend from God alone. They then proceeded according to art to set the figure. In the first place, they made sixteen lines of points with the pen, thinking most anxiously and seriously on their said question in hand, the whole of the time.

Now having made these said sixteen lines of points, they did not count the number of points in each line as they made them, but in this respect they must fall just as it happens, which is called a Geomantic lot: afterwards they joined them together, leaving the odd points at each end, and from this they made out their first four figures, and proceeded in the manner and form shewn and proved in my said Holy Temple of Wisdom.

Here follows the Names of the SEVEN RULERS of the EARTH, and also the Names of their TWELVE ANGELS with their SIXTEEN FIGURES.

Sign	Elemt	Fig.	Name.	Rulers.	Name.	Angels.	Name.
 Moveable	Fire. L. M.		Puer Boy Yellow, &c.		Barzabel.		Malchidael 1. House.
 Fixed.	Earth N. O.		Amissio Loss. Comprehend- ed without.		Kedemel.		Hasmodel 2. House.
 Common	Air D.		Albus White Fair.		Taphthar -tharath.		Ambriel 3. House.
 Moveable	Water F. V.		Populus People Congregation.		Hasmodai.		Muriel 4. House.
 Fixed.	Fire F.		Fortuna Major Great Fortune, &c.		Sorath.		Verchiel 5. House.
 Common	Earth X. Y.		Conjunctio an Assembling.		Taphthar -tharath.		Hamaliel 6. House.
 Moveable	Air H.		Puella a beautiful Girl.		Kedemel.		Zariel 7. House.
 Fixed.	Water G.		Rubius Red.		Barzabel.		Barchiel 8. House.
 Common	Fire J.		Acquisitio Obeying.		Hismael.		Advachiel 9. House.
 Moveable	Earth R. S.		Cancer A prison Bound.		Zazel.		Hanael 10. House.
 Fixed.	Air B.		Tristitia Sadness, Cross and Miserable.		Zazel.		Cambiel 11. House.
 Common	Water A.		Letitia Joy, laughing, Healthy.		Hismael.		Amnixiel 12. House.
 Fixed.	Fire K.		Cauda Draconis Evil, &c.		Zazel. Barzabel.		Water. P. Q.
 Fixed.	Earth C.		Caput Draconis Good, &c.		Hismael. Kodemel		Via Way Journey.
 Fixed.	Air E.		Fortuna Minor Lesser fortune		Sorath.		Hasmodai Muriel.

There are several other tables, &c. belonging unto this science, but as our present limits will not admit of us treating you with the same in this place, I must now refer you to our said Holy Temple of Wisdom, where you will find them all recorded for your use and benefit. The following are the houses in which the figures are fortunate or unfortunate, viz.

The good houses are the first fifth, tenth, and eleventh, the mean houses are the second, third, fourth, and ninth, the evil houses are the sixth, seventh, eighth, and twelfth.

The houses wherein the figures are found to be good, are

1. *Acquisitio* is good for profit, especially in the 1st, 2d, and 10th house.

2. *Amissio* shews loss of substance, and therefore is strong in the 8th, but very ill in the second house.

3. *Fortuna Major* promiseth much gain and therefore is good in the 5th, 6th, 9th and 11th houses.

4. *Letitia* promiseth much joy, as well present as that which is to come, it is good in almost all the houses, and especially in the 5th, and ill in the 6th, 8th, and 12th houses.

5. *Tristitia* is a very ill figure in all the houses, but in the 8th and 12th houses, and mean in the 1st and 2d houses.

6. *Albus* promiseth gain and profit in any thing, and is good in the 1st and 4th houses.

7. *Rubens* is ill in all good things, and good in all ill things, and many times signifieth death; whenever you find her in the 1st house, always break the figure, never presume to give any judgment upon it, she is very ill in the 2d, 4th, 7th, and 10th houses, and almost in all others.

8. *Puella* is very good, especially in the article love, and in all things to the business concerning the ladies, she is therefore very good in the 9th and 5th houses.

9. *Puer* is very ill in all demands in all the houses, and mean in the 2d and 6th.

10. *Cancer*, signifies ill in all the houses, especially in the 6th, 7th, 8th, and 12th houses; in this case give no judgment thereon.

11. Conjunctio is good with good, and ill with ill, therefore like many in our present day, can suit all kind of company; she is good in the 7th, 9th, and 10th houses, and ill in the 8th, and signifieth death, and in the 12th shews imprisonment.

12. Caput Draconis is good with good, and ill with ill, and is good in the 7th and 2d houses, and promiseth gain.

13. Cauda Draconis, is very good with the ill, and very ill when found in company with the good, she is good in the 4th, 6th, 9th, and 12th houses, and ill in the 2d, 3d, &c.

14. Populus is good with good, and ill when found in company with ill, she is good in the 10th and ill in the 8th house.

15. Fortuna Minor is good in any business that requires quick dispatch, it is good in the 2d, and ill in the 8th house.

16. Via breaketh and spoileth all the goodness of the others, excepting in demands of journies and voyages; she is good in the 3d, 5th, and 7th houses, and shews that letters will come that will bring good news, if not afflicted therein. The following table will shew you their dignities, debilities, &c. all at one view.

Acquisito.

• 1. Happy success.	7. Reasonably good.
• 2. Very prosperous.	8. Shews that the sick shall die.
• 3. Favour and riches.	9. Good.
• 4. Good.	10. Good.
• 5. Good.	11. Good.
• 6. Good.	12. Pain and loss.

Amissio.

• 1. Ill in all.	7. Ill.
• 2. Good for love only.	8. Ill.
• 3. Ill.	9. Ill.
• 4. Ill.	10. Ill except favor of ladies
• 5. Ill.	11. Ill except in love matters
• 6. Ill.	12. Ill.

Fortuna Major.

1. Good.	7. Good.
2. Good except in sad things	8. Good.
3. Good.	9. Good.
4. Good.	10. Good to apply to great men, &c.
5. Good.	11. Good.
6. Good.	12. Good.

Fortuna Minor.

1. Speed in all things	7. Ill.
2. Indifferent good.	8. Indifferent good.
3. Indifferent good.	9. Good shows choler.
4. Ill.	10. Ill.
5. Good.	11. Good in love matters, &c.
6. Mean.	12. Good.

Letitia.

1. Good except in war.	7. Indifferent.
2. Sickly.	8. Good.
3. Ill.	9. Very good.
4. Meanly good.	10. Good.
5. Excellent good.	11. Good.
6. Good.	12. Good.

Tristitia.

1. Ill.	7. Ill.
2. Ill.	8. Evil.
3. Ill.	9. Ill.
4. Ill.	10. Ill.
5. Very ill.	11. Ill.
6. Ill.	12. Ill.

Puella.

1. Good except in war.	7. Good except for war.
2. Very good.	8. Good.
3. Good.	9. Good for music else mean
4. But indifferent.	10. Good.
5. Good if aspects agree.	11. Good love of ladies.
6. Good.	12. Good.

Puer.

1. Indifferent, best in war.	7. Ill.
2. Ill.	8. Ill except for love.
3. Good.	9. Ill except for war.
4. Ill.	10. Ill except for love.
5. Meanly good	11. Mean good favour.
6. Mean.	12. Good.

Rebins.

1. Break the figure when it is here.	7. Ill except for war & fire.
2. Ill.	8. Ill.
3. Ill.	9. Very ill.
4. Ill.	10. Dissolute love, fire works.
5. Ill except to sow.	11. Ill.
6. Ill.	12. Ill.

Albus.

1. Good for marriage.	7. Good except in conten-
2. Good.	tions.
3. Good.	8. Good.
4. Good except in war.	9. A messenger brings letter
5. Good.	10. Excellent good.
6. Good.	11. Very good.
	12. Good.

Conjunctio.

1. Good with good only.	7. Mean.
2. Commonly good.	8. Ill.
3. Good.	9. Meanly good.
4. Good except for health.	10. Good for love, ill for the
5. Mean.	sick.
6. Good.	11. Good.
	12. Meanly good.

Caput Draconis

Ursa Major.

1. Good.	7. Ill except for peace.
2. Good.	8. Good.
3. Very good.	9. Very good.
4. Good except in war.	10. Good.
5. Very good.	11. Good.
6. Ill.	12. Very Good.

Cauda Draconis.

1. Break the figure.	7. Ill, war and fire.
2. Very ill.	8. No good.
3. Ill.	9. Ill.
4. Ill except for fire works	10. Ill.
5. Very ill.	11. Ill.
6. Ill.	12. Very ill.

Cancer.

1. Ill except to fortify.	7. Evil.
2. Ill.	8. Very ill.
3. Ill.	9. Ill.
4. Ill.	10. Ill except for hidden
5. Ill except a letter within	treasure.
three days.	11. Much travail.
6. Ill.	12. Mean.

Via.

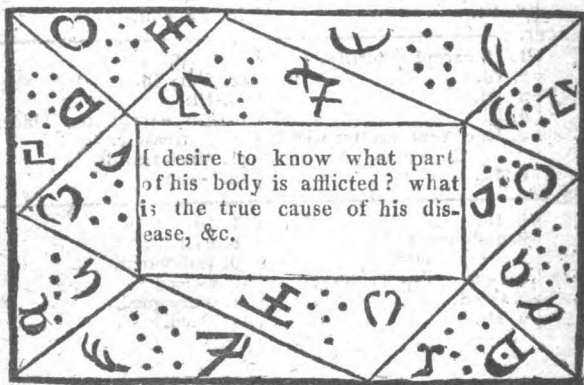
1. Ill.	7. Ill.
2. Indifferent.	8. Evil.
3. Very good.	9. Indifferent.
4. Good except for love.	10. Good.
5. Good.	11. Very good.
6. Ill.	12. Good.

Populus

• • 1. Good for marriage.	7. Good in war, else mean.
• • 2. Meanly good.	8. Indifferent.
• • 3. Mean.	9. Look for letters.
• • 4. Good except for love.	10. Meanly good.
• • 5. Good in most things.	11. Good.
• • 6. Good.	12. Very ill.

Now all these tables are so plain and easy that I should even blush for you, if I thought that I was under any necessity to give you any further explanation of them; there are a great number of other valuable secrets belonging unto this science, but as my present limits will not admit of our placing them herein, I will now proceed to give you one example, and teach you how to duly place the above mentioned figures in the twelve houses of heaven, and then dismiss this subject.

A certain gentleman who was exceeding ill, applied to me for a remedy, desiring at the same time to be healed of his infirmity, and with as little medicine as possible, as he said that he had really taken so much of it to no purpose, that he could scarce bear the thoughts of taking any more; for whom I immediately set the following figure of Geomancy, in order to make the enquiries both in respect to his disease and medicine.



Amissio being located in the ascendant, shews our patient to be exceeding nervous, and thereby become almost melancholy, sad, and pensive, giving himself up for lost, having many dull heavy pains in his head, caused by the conjunction of Tristitia in the 12th house, proceeding from obnoxious vapours of a cold phlegmatic nature, which ascend from his stomach into his head, which is indicted by the position of Populus in the 6th house, in conjunction with Cancer and Amissio, &c. his disease was caused by a cold being taken, and afterwards neglected, while it settled upon his lungs, stomach, &c. thus afflicting his head and likewise his whole nervous system, &c. and that his physicians had been unsuccessful was amply denoted by the unfortunate position of Amissio in the 7th house, but upon an examination of this figure I had not the least doubt of his recovery, if a due and proper course were taken in his case, which accordingly in a short time came to pass. I then wanted to know what kind of medicine I must give him in order to answer our purpose, which I learned from the fortunate position of Fortuna Major in the 10th house, in conjunction with Puella, who is located in the 11th house, gave no sufficient ground for our hopes, wishes, and desires in this business.

CHAP. VII.

How to receive ORACLES by DREAMS.

I Call that a dream which proceeds either from the spirit of the phantasy and intellect united together, or by the illustration of the agent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind; for by this our soul receives true oracles, and abundantly yields prophecies to us; as in Dreams we seem both to ask questions, and learn to find them out. Also many doubtful things, many policies, many things unknown, unwished for, and never attempted by our minds, are manifested to us in dreams; also the representation of things unknown, and unknown places, also appear to us, and the images of men, both alive and dead; and things to come are foretold, and also which at any time have happened are revealed, which we know not by any report. And these kind of dreams need not any art of interpretation, as those which belong to divination, not to foreknowledge; and it comes to pass that they who have dreams for the most part understand them not, for as to have dreams is from the strength of imagination, so to understand them is from the strength of understanding. They, therefore, whose intellect being overwhelmed by too much commerce of the flesh, is in a dead sleep, or fantastic power, or spirit is too dull and unpolished, so that it cannot receive the species and representation which flows from the superior intellect; this man, I say, is altogether unfit for the receiving of dreams and prophesying by them. Therefore it is necessary that he who would receive true dreams, should keep a pure, undisturbed, and imaginative spirit; and so compose it, that it may be made worthy of the knowledge and government by the mind and understanding; for such a spirit is most fit for prophesy-

ing, and is a most clear glass of all the images which flow (every where) from all things. When therefore, we are sound in body, not disturbed in mind, our intellect not made dull by heavy meats and strong drink, not sad through poverty, not provoked through lust, not incited by any vice, nor stirred up by wrath or anger, not being irreligiously and profanely inclined, not given to levity, nor lost in drunkenness; but chastely going to bed, fall asleep, then our pure and divine soul being free from all the evils above recited, and separated from all hurtful thoughts, and now freed, by dreaming is endowed with this divine spirit as an instrument, and doth receive those beams and representations which are darted down as it were, and shine forth from the divine mind into itself, in a deifying glass. It does more certainly, more clearly and efficaciously behold all things, than by the vulgar inquiry of the intellect and by the discourse of reason. The divine person instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness, neither will that spirit or genius be wanting to him when he is awake, which rules all our actions. Whosoever, therefore, by quiet and religious meditation, and by diet temperate and moderate according to nature, preserves his spirit pure, shall very much prepare himself, and by this means become in a degree divine, and knowing all things justly merit the same. But whosoever, on the contrary languishes with a fantastic spirit, he receives not perspicuous and distant visions; but even as the divine sight by reason of its vision being weakened and impaired, doth judge confusedly and indistinctly; so also when we are overcome with strong liquor and drunkenness, then our spirit being oppressed with noxious vapours (as a troubled water is apt to appear in various forms) is deceived, and waxes dull. Therefore all those who would receive oracles by dreams, and those said oracles true and certain, I would advise him to abstain one whole day from meat, and three days from wine or any other strong liquors, and drink nothing but pure water; for to sober and religious minds the pure spirits are adherent, but fly from all those who are drowned in drunkenness and surfeiting.

Although impure spirits do very often administer notable secrets to those who are apparently besotted with strong liquors, yet all such communications are to be contemned and avoided. But there are four kinds of true dreams, viz. the first *matutine*, i. e. between sleeping and waking; the second that which one sees concerning another; the third, that whose interpretation is shewn to the same dreamer in the nocturnal vision; and lastly, that which is repeated to the same dreamer in the nocturnal vision. But natural things and their own commixtures do likewise belong unto wise men, and we often use such to receive oracles from a spirit by a dream, which are either by perfumes, unctions, meats, drinks, rings, seals, &c. Now those who are desirous to receive oracles in or through a dream, let them make themselves a ring of the Sun or Saturn for this purpose. There are likewise images of dreams, which being put under the head when he goes to sleep, doth effectually give true dreams of whatever the mind hath before determined or consulted upon. The practice of which is as follows.

Thou shalt make an image of the Sun, the figure whereof must be a man sleeping upon the bosom of an angel; which thou shalt make when Leo ascends, the Sun being in the ninth house in Aries; then you must write upon the figure the name of the effect desired, and in the hand of the angel the name and character of the intelligence of the Sun, which is Michael.

Let the same image be made in Virgo ascending, Mercury being fortunate in Aries in the ninth, or Gemini ascending, Mercury being fortunate in the ninth house in Aquarius; and let him be received by Saturn with a fortunate aspect, and let the name of the spirit (which is Raphael) be written upon it. Let the same likewise be made, Libra ascending, Venus being received from Mercury in Gemini in the ninth house, and write upon it the name of the angel of Venus (which is Anael). Again you may make the same image, Aquarius ascending, Saturn fortunately possessing the ninth in his exaltation, which is Libra, and let there be written upon it the name of the angel of Saturn (which is Cassial.) The

same may be made with Cancer ascending, the Moon being received by Jupiter and Venus in Pisces, and being fortunately placed in the ninth house, and write upon it the spirit of the Moon, who is Gabriel.

There are likewise made rings of dreams of wonderful efficacy, and there are rings of the Sun and Saturn, and the constellation of them is, when the Sun or Saturn ascend in their exaltations in the ninth, and when the Moon is joined to Saturn in the ninth, and in that sign which was the ninth house of the nativity, and write and engrave upon the rings the name of the spirit of the Sun or Saturn, and by these rules you may know how and by what means to constitute more of yourself. But know this, that such images work nothing, (as they are simply images) except they are vivified by a spiritual and celestial virtue, and chiefly by the ardent desire and firm intent of the soul of the operator. But who can give a soul to an image, or make a stone, or metal, or clay, or wood, or wax, or paper to live? Certainly no man whatsoever; for this arcanum doth not enter into an artist of a stiff neck; he only hath it, who transcends the progress of angels, and comes to the very Archtype himself. The tables of numbers likewise confer to the receiving of oracles, being duly formed under their own constellations. Holy tables and papers likewise serve to this effect, being especially composed and duly consecrated, such as the Almutal of Solomon, and the table of the revolution of the name Tetragrammaton, and all those things which are of this kind, and written to produce these effects, out of various figures, numbers, holy scriptures and pictures, with inscriptions of the divine names of God, and names of holy angels, the composition whereof is taken out of divers places of the Holy Scriptures, Psalms, and Versicles, and other certain promises out of the divine revelation and prophecies.

To the same effect do conduce likewise holy prayers and deprecations, as well to God as to the blessed angels, the deprecations of which prayers are to be composed, as we have before shewn, according to some religious similitude, making mention of those things which we intend to do, as out of the Old Testament of the dream of

Jacob, Joseph, Pharaoh, Daniel, and Nebuchadnezzar ; if out of the New Testament, of the dream of Joseph, of the three wise men, or magi, of John the evangelist sleeping upon the breast of our Lord, and whatever of the like kind can be found in religion, miracles, and revelation ; according to which the deprecation may be composed, if, when he goes to sleep it be with a firm intention, and then without doubt they will afford a wonderful effect. Therefore he who is desirous of receiving true oracles by dreams, let him abstain from supper, from drink, and be otherwise well disposed, so his brain will be free from turbulent vapours ; let him also have his bed chamber fair and clean, exorcised and consecrated, then let him perfume the same with some convenient fumigation, and let him anoint his temples with some unguent efficacious hereunto, and put a ring of dreams upon his finger ; then let him take one of the images we have spoken of, or some holy table or paper, and place the same under his head ; then having made a devout prayer, let him address himself to sleep, meditating upon that thing which he desires to know. So shall he receive a most certain and undoubted oracle by a dream, when the Moon goes through that sign which was in the ninth house of his nativity ; and also when she goes through the sign of the ninth of the revolution of his nativity, and when she is in the ninth sign from the sign of perfection.

This is the way whereby we may obtain all sciences and arts whatsoever, whether, astrology, occult philosophy, physic, &c. or else suddenly and perfectly with a true illumination of our intellect, although all inferior familiar spirits whatsoever conduce to this effect, and sometimes also evil spirits sensibly inform us, intrinsically and extrinsically.

I shall now proceed to treat you with the common Interpretations of Dreams in the following Alphabetical order.

Adversary. To dream you are engaged in a personal dispute with a person, shews that you will meet with opposition in your wishes ; if you draw his blood, you will

have the advantage; if he draws yours, you will be the loser; if neither, you will settle amicably.

Air. To dream you see the air clear, blue, calm, and serene, shews that the point you then aim at will be prosperous; if it is streaked with white, you will get over your difficulties; if with thick and dark clouds, you will meet with disappointments, or fall sick.

Altar. To dream that you are at an altar, shews that you will meet with some heavy affliction, and a difficulty in getting over it.

Angel. If you dream of angels, it is proof that there is one then near you, and that the remaining part of your dream shall prove true; therefore be mindful of it.

Anger. To dream you see another in a passion with you, denotes some very unpleasant circumstance that is to happen to you; if you seem angry with others, be sure some design is formed to injure you, either in your fortune or reputation.

Ants. When you dream of ants, if you see them busy in making their provision, it is a sign that your industry will be crowned with success; if they appear to you as devoured by other animals, or otherwise injured, you may be certain that some secret enemy is at-work to compass your ruin; if they are totally destroyed, you may expect some fatal reverse in your affairs; if you are sick when you dream of ants, expect a lingering recovery; but you may hasten it by moderate exercise and care, together with the application of proper means made use of to that purpose.

Apparel. Should you chance to dream that you are very genteelly dressed, and in good company, it declares that you will soon be advanced considerably higher in rank than you have been hitherto; if your apparel is shabby and much worn, you may expect trouble, domestic strife, and loss of goods; if you dream you are dressed in white, you will succeed in the first thing you undertake; if your apparel is black, beware of a quarrel, a lawsuit, a fit of sickness, or the death or elopement of some person that is very dear to you. If you appear in blue, you will be soon at some merry making, and will be very happy for the time; if your dress is green, you must shortly go

a long journey ; if your colour is yellow, you will experience something that will make you uneasy, but the most probable, is the incontinency of some person whom you have most at heart ; if scarlet is the colour, you need not doubt of a dangerous fit of sickness, and other heavy crosses ; finally, if you appear in different colours, your life for some time will be chequered with good and evil, but in a moderate degree.

N. B. If you see others in those colours, the same things will happen to them.

Arms. To dream that your arms are withered and decayed, shews that the person will decline in health or fortune ; if they appear to be more plump and brawny than usual you will meet with unexpected prosperity ; if your arms are broken, you will lose some dear friend by his removing to a great distance from you ; if your right arm is cut off, you will lose a near male relation, if the left, a female.

Armed Men. If you are pursued by such, and have a difficulty in getting away, thinking your limbs very heavy and restrained, you will meet with some very heavy trouble ; if you fight with them and conquer, you may be sure that your next enterprize will succeed, otherwise you will find this an evil dream.

Ass. To dream that you are riding on an ass, doth signify that you will be guilty of some very foolish action, for which you will condemn yourself heartily ; if he is feeding, your servants will be diligent and faithful ; if you are driving him, you will get the better of your trouble ; if he runs after you, some silly person will occasion a laugh against you ; if he appears loaded, you will advance your fortune.

Back. If your back is broke out in blotches, secret enemies are injuring you ; if you shew your naked back, you will be engaged in some scene of lewdness ; if you dream that your back is broken, you will meet with some loss ; if it grows stronger, you will receive an unexpected addition to your fortune.

Banquet. A dream of banqueting, shews that you will be disappointed in some very interesting circumstances.

Beard. A dream of you having a bushy full grown beard, indicates that you will soon attain the summit of your wishes; if it falls off, a speedy decline will ensue; if a lady dreams she has a beard, she will obtain whatever she most ardently wishes.

Bees. If you see bees at work in your dream, it signifies that your industry will be prosperous; if they are flying about, bad reports will be spread of you; if they sting you, you will suffer loss either of your goods or reputation.

Birds. Dreams of birds, if you see them flying, denote that you will take a long journey, or hear some sudden news; if in their flight they seem sportive, your said journey will be pleasant and prosperous; if they appear slow and dull in their motions, you will experience some sickness and danger, with losses, &c. if the birds are perched and singing, it indicates a speedy marriage, or prosperity, the birth of a child, or recovery from illness.

Bleeding. If you dream that you see another bleeding, it is a sign that he will endeavour to gain some advantage over you; but if you draw the blood, you will gain the advantage over him, and get money from him; if he draws blood from you, you will lose your suit, whether in law, love, or any thing else.

Boat. To dream you are in a boat alone, denotes that your friends will forsake you; if you are in good company and cheerful, you will soon be at some feast or merriment; if you are in danger of drowning, you may expect a strong opposition to your favourite wish; if the boat oversets, then you may renounce your expectations.

Bread. A dream of eating good bread, promises that you will speedily make a valuable acquaintance; if the bread appears musty, mouldy, or bad, you will lose a friend.

Briars. In your dream, if you are going through briars, you will be a sufferer by your enemies; if they make you bleed, your prosperity will be diminished; if you get out of them without any detriment, your adversaries will persecute you in vain.

Bridge. If you are going over a bridge in your dream, and meet with no interruption, you will go through life in a prosperous and contented manner; if you fall down, you will suffer a heavy fit of sickness; if it breaks down under you, you will die a sudden death, or meet with some sudden unexpected misfortunes.

Burial. If you see a person buried in your dream, you will hear of the death of some relation; if it is accompanied by any particular person of your family, either that person or some one very dear to him will die.

Buying. To dream of buying victuals raw, denotes benefit from friends; if they are boiled or otherwise dressed, you will receive a legacy; if you are buying edge tools, it signifies that you will feel a lively resentment against some person that was before dear to you; if clothes are the subject of your dream, you will receive some considerable benefit unexpectedly.

Candle. In your dream, if you see one or more candles, it signifies that you will soon have a quarrel with some person; if the candle go out, some one of the parties will be killed or wounded; if new candles come in, and they all continue lighted, friends will interfere, and a reconciliation will take place.

Cards. If you dream you are playing at cards, it denotes that you will soon be in love. If you hold a great many court cards, if you are single you will soon be married; if your cards are of the common kind, you will have an unlawful connexion with some female; if there are spades amongst them, you will fall into trouble on account of your gratifications in love; if the most of them are clubs, you will gain a fortune by marriage; if they are hearts, you will marry for love and be very happy; if diamonds, your companion will be of a sour disagreeable temper.

Cattle. If you dream you are driving cattle, it shews that you will prosper in your undertakings; if you see them feeding peaceably, fortune will flow unto you without any effort of your own; if they are fighting amongst themselves, you will be chosen umpire in some quarrel or dispute; if you see them bleeding, you will gain by the contests of others.

Cat. Should you dream of a cat, you must expect some very disagreeable circumstances to happen to you; if the cat is a plain, smooth, and fair looking animal, you may be sure of infidelity or treachery of some kind; if it is a lean ugly looking animal, or has got no hair or fur upon it, you must be upon your guard against assassins or robbers.

Children. To see children in your dream, promises fortune by honest means; if they are handsome and well dressed, you will acquire many valuable friends; if they are lean, ragged and dirty, you will be solicited into some action that will be injurious to your reputation. To see a child or children born, is a sign that you will be happy in your family. If you see one or more of them die, you will meet with some misfortune.

Church. If you dream that you are in a church, you will be disappointed in your expectations; if you are there at the time of divine service, you will have much trouble.

Climbing. If you ascend a very steep place, and find great difficulty, it indicates that you will experience a severe fit of sickness; if you reach the top you will recover; if you awake before you have attained the summit of the top, you will linger a long time, if ever you enjoy perfect health.

Coach. To dream you are riding in a coach, insures you prosperity according to your actions and situation in life; if it is a gilt and very handsome coach, you will rise in the state; if it is in a hackney coach, you will get a lucrative employment, but if your coach should break down, you will be turned out with disgrace.

Coals. Clear burning coals, denotes prosperity, especially in love, where the affections will be mutual and the union happy; coals in their natural state, indicate trouble and discontent; extinguished coals, announce the loss of fortune, or the death of some near friend.

Combat. A dream of combating, signifies that you will have enemies; if you get the better of them in your dream, it is a good sign; but if they conquer you, a bad one,

Corn. To dream you are gathering ripe corn, promises you success in your enterprize; but if it is blighted or mildewed, you will be a considerable loser; if it is green, it will be a long time before you gain your purpose; but if it becomes suddenly ripe, you will inherit unexpectedly.

Crowns. To dream you are distributing crowns, shews that you will establish your family respectfully; if you dream that you receive a crown from another, it promises you a large inheritance; crown pieces of money are signs of misfortune.

Darkness. To think yourself in the dark, is a token of affliction, and great loss in trade or business; to get out of darkness into sudden light, is a sign of rising from obscurity to eminence, or of escaping out of prison, or being acquitted with honour of a crime you will be accused of.

Death. To dream you see a corpse, is a sign that you will either be married or assist at a wedding; to dream you are yourself dead, is a sign that whatever design you are then upon will be successful, and give joy to your family; if you dream that you see persons that are dead, and that you are not afraid of them, it denotes that you will be ill used by a person in whom you have some confidence.

Debt. To dream you are in debt, and pursued by bailiffs, indicates that you will fall into some unexpected difficulties.

Devil. If you see the devil in your dream without fear, you will get the better of your adversary; if you are frightened, you will incur some danger.

Ditches. If you stick fast in dirty ditches, you will meet with misfortune; if you get over them easily, you will be prosperous in your undertakings.

Divine Service. Is a sign you will hear of the death of a relation.

Dogs. If you provoke dogs to snarl at you, you will create yourself enemies; if they bite you, you will suffer loss; if you stroke them, you will get sure friends; if they fawn upon you, your friendship will be sought after, or your lover will seek to be reconciled.

Eating. To dream you are eating, denotes profit; a loathing of victuals, is a sign of disunion in your family; if you see others eat, it shews great prosperity in your undertakings.

Eggs. A dream of eating eggs, shews prosperity; the breaking of them, is a token a public affront; if you buy them, you will have luck; if you sell them and get gold, your children will rise to great wealth; if silver, they will be happy in marriage.

Enemy. If you dream of fighting with an enemy, you will be engaged either in a law suit or a quarrel; if you are afraid of him, he will get the better of you; if he runs away, you will be successful.

Evil spirits. If you see evil spirits in your dream, it is a sign of sickness; if you seem to exercise them, and they vanish, you will get over your difficulties.

Eyes. If you dream you lose your eyes, some dear friend of yours will die; if you dream you get new eyes, or more than you should have of them, shews increase of family.

Face. To dream that your face is swelled, indicates an augmentation of wealth and honour; but if it grows pale and emaciated, you will be severely disappointed.

Fall. To dream you fall from a high place, and are wounded or bruised, signifies that you shall fail of your most sanguine expectations; if you fall into a soft place, and receive no hurt, your enemies will yield to you.

Feast. To dream you are at a feast, denotes extraordinary satisfaction.

Fields. If in your dream you are crossing plowed fields, promises yourself some unexpected misfortune from a person who has no children; if the fields are covered with corn, it denotes either children or marriage of the person you love, or a legacy; if green grass appears upon them, it denotes prosperity in your undertakings.

Finger. If you cut your finger and it runs blood, you will get money where you least expect it; if you see no blood, you will have a quarrel or law suit for money which you paid before.

Fire. If you dream you are eating fire, you will have a connexion that will ruin your health or your fortune; it also indicates much anger and trouble.

Fish. If you dream your are fishing and catch none, you will court a person to whom you will never be married; if you catch them, you will be successful in love; if they slip out of your hands, the person you are united to will be of a very lewd disposition, or your best beloved friend will betray you.

Flood. To dream of a flood, portends violent opposition from rich neighbours; if you are drowned in one, you will be forced to quit your native country; if you oppose the torrent, and remain uninjured, you will gain a victory of some consequence.

Flowers. If you are gathering flowers, you will be successful in whatever you undertake; if you are walking, sitting, or lying upon them, you will be happy in love, marriage, and in every thing else; if they wither in your hands, you will lose your wife or child, and your happiness.

Fortune. To make a sudden fortune in your dream, is a bad omen; but if you are pursuing the means of acquiring one, it shews that you will inherit one of a rich relation.

Fruit. The gathering of green fruit denotes sickness; ripe, mellow, and red looking fruit of any kind, is a token of prosperity.

Funeral. A hearse with a relation riding thereon or attending it, imports that the person so seen will speedily lose his nearest friend, who will be related to you; if there is no friend of yours along with the funeral, you will either be married yourself, or assist at a wedding.

Garden. If you are walking in a beautiful garden, you will soon be advanced in fortune or dignity; if you are gathering the produce of it, you will be happy in marriage and have good children.

Geese. To dream of geese, is a sign that an absent friend will soon return.

Gift. To receive a gift, is a portend of sorrow; to give one is a forerunner of joy.

Glass. Denotes inconstancy and lustful indulgence; if you crack it, you will be unlawfully connected with a person who will forsake you.

Gold. A dream of gold is good; if you are receiving gold in bars, you will get an inheritance; if in coin, your affairs will prosper; if you pay gold, you will be respected by all who know you; if you let gold fall, take care of some unexpected attack; if you pick it up, you will soon be reconciled to a person with whom you have had a quarrel.

Grave. To dream you see a grave, denotes sickness or disappointment; if you go into the grave, you will then suffer loss in your wealth or reputation; if you come out of a grave you will rise to prosperity; if you take a person out of a grave, you will save the life of some person who will make you very happy.

Guns. To dream you see or hear guns firing, foreshews much adversity; if you are firing them yourself, you will enter into a quarrel or law suit; if they are fired at you, you will be exposed to great dangers.

Hair. If your hair appears in your dream to grow long, and hang untied over your shoulders, it is a sign that you will be beloved by a person of quality; but if it grow short, or fall off, or be cut, you will lose some very dear friend; if your hair is burned, then the person you love will prove false to you.

Hill. If you dream that you are climbing a hill, it foreshews that you will enter upon some arduous undertaking; if you are coming down a hill easily, you will prosper in your enterprise; if you are rudely pushed down, you will meet with some unexpected misfortune.

Horns. To dream of horns needs no comment.

Horse. If you dream you see horses, it signifies intelligence; black horses, death; white horses, marriage, &c. if you are riding upon a horse, you will change your situation; if you fall from your horse, you will meet with difficulties.

Hunting. To dream you are hunting a hare, shews that you will be disappointed in the object of your pursuit, or at least kept long out of it; hunting the fox, if you kill him, is a sign that you will detect and overcome

a secret enemy ; a stag hunt, foreshews ambitious thoughts ; if you catch the animal alive, you will succeed to your wishes ; if he dies you will fail.

Ice. To dream you are skating or sliding upon ice, shews that you will be engaged in some imaginary pursuit, that we will elude you ; if the ice break, you may be sure of sickness.

Infants. A dream of infants shews trouble, except you see them playing ; you may then expect to receive great satisfaction from an unexpected quarter.

Enjoyment. To dream of being in the embraces of a person of the other sex, is a token that something disagreeable will shortly happen to you.

Key. The loss of a key in your dream, is a sign of displeasure ; to find one, an addition to your family ; to give a key, is marriage ; to receive one, the birth of a child.

Knife. To hold a knife in your hand, is a sign of enmity ; to stab another with it, betokens a quarrel or a law suit ; to stab yourself, you will be guilty of some egregious extravagance.

Labour. If you are hard at work in the fields, it denotes that you will undertake a long and painful journey ; if you find yourself in a perspiration by the same, you may expect sickness.

Leaping. To dream you are leaping over walls or bars, foreshews that you will meet with many accidents ; if over drains and ditches, you will be connected with more than one person of your own sex to your sorrow.

Letter. If you receive a letter in your dream, it betokens a legacy or a present ; if you send a letter, you will shortly relieve some person who solicits your help, &c.

Lice. In a dream, if you see lice, it is a sure indication of sickness, enemies and trouble.

Light. If you see a light in your dream, it shews that you will attain to great wealth and honour ; if that said light goes out on a sudden, you will then experience a downfall from your present state.

Lightning. This dream betokens very great uneasiness ; if it is attended with thunder, you will have a termagant companion, or disobedient children.

Linen. To dream you are dressed in white linen, denotes joyful news; if it is chequered, you will have something happen in your affairs of an unpleasant nature.

Marriage. If you dream you stand up to be married, and see the priest before you, you will have a severe sickness; if there is no priest, you will have a slight illness; if you assist at a marriage, you will receive good news.

Meat. A dream of raw meat, signifies quarrelling and altercation; boiled meat, is a sign of reconciliation; if you long for meat and get it, you will soon obtain your wishes, if it is not given you, you will be disappointed.

Milk. To take milk, promises joyful news; to sell it, you will be crossed in your undertakings; to give it freely, shews prosperity; to see milk flowing from a woman's breast, foretels happiness in children and in business.

Mire. If you stick fast in the mire, you will meet with great difficulties; if you are struggling in it and get out, your adversaries will soon cease.

Money. To dream you are paying money, denotes success in your affairs, the birth of a child, or the gain of a law suit; if you receive it, you will thrive in your undertakings.

Music. If you hear sweet music in your dream, it denotes pleasure and happiness; if the notes are harsh and disagreeable, you will experience a sudden reverse.

Naked. If you dream you are naked, and ashamed of being so, you will lose some friend, or meet with some disappointment; if you see another person naked, you will receive an addition of wealth.

Night. To dream you are walking alone at night, signifies that you will meet with some heavy disaster; if you are walking in company with others, and seem very gay, take care you are not robbed; if the night falls suddenly upon you, you will run the risk of your life, by a fall from some high place or from a horse, or by something falling on you.

Nuts. To dream you are gathering nuts, signifies that you will lose your time in pursuit of some trifling matter when you might employ it to much better advantage; if

you crack them, you will pay your addresses to, or otherwise be courted by, a person who will treat you with indifference, and probably with infidelity.

Nuisance. To dream you are troubled with the neighbourhood of some nuisance, such as a dunghill, &c. shews that some person is endeavouring to injure you privately; if it is an old tottering house you dream of, that you fear will fall on you, you will soon acquire an estate in the country, most likely by the determination of a law suit; should it prove a troublesome neighbour who by noise or scolding makes you uneasy, you will be engaged in some disagreeable affair, that will give you much vexation; but if you are removing a nuisance, you will meet with prosperity, and conquer all opposition to your just desires.

Old Persons. If you dream that you are caressed by an old person of the other sex, and seem to enjoy pleasure, you will have success in your affairs, and enjoy prosperity.

Onion. A dream of eating onions promises the discovery of some hidden treasure, or some lost goods that you will gain money by; if you are throwing onions away, you will have a quarrel most likely in your own family; if you are getting them, some sick person of your family will recover.

Orchard. To dream you are in an orchard, promises you the inheritances of diseased relations; if the fruit is ripe, you will get your right without difficulty; but if it is green, you must expect delay.

Oven. To see a hot oven, denotes separation from your family.

Oxen. To dream you are driving oxen, indicates poverty; but if they are running after you, you will be obliged to quit your dwelling privately.

Oysters. To imagine you are eating oysters, shews prosperity, or that you will be married to a person that is really a virgin and will love you, but if the fish should fall from you in your dream, you will lose the person's affections.

Paper. A dream of paper, if it is clean, is a sign that you have nothing to reproach yourself with; if it is

dirty or scribbled, you will be guilty of some mean and unjust action; if it is only written on, you will make an advantageous bargain; if it is carelessly folded up or crushed, you will meet with some painful contradiction; but if it is neatly put together you will obtain your favourite wish.

Path. To dream you are walking in a good easy path, denotes that you will be successful in love; or if you are married, you will obtain what you desire; if the path is crooked and uneven, you will be sure to be betrayed by your bosom friends, or by your partner for life.

Pictures. If you dream you are looking at beautiful pictures, it indicates you will enjoy the greatest happiness with the person you love.

Pit. To dream you fall into a pit, from which you cannot get out, informs you that you will meet with some very heavy misfortunes; but if you are first in the pit, and then leave it with some little difficulty, you will grow suddenly rich.

Plough. To dream you see a plough at work, shews that you will be uncommonly industrious, and will raise yourself to great consideration; if you hold the plough yourself, you will be highly respected by your neighbours, more for your good qualities than for your wealth.

Pond. A pond seen in a dream signifies pregnancy; if there are many fishes therein, the lady carries twins; if the fish you see is small, the child will be a girl; if large a boy.

Purse. To dream you find a large purse, signifies unexpected prosperity; if you lose your own, indicates loss, or you will assist at the funeral of a dear friend.

Quarrel. If you dream you are in a quarrel, it shews much happiness and discontent, with violent enemies.

Queen. To dream you see and are conversing with a queen, denotes that you will be advanced to a post of trust, or will marry a person that is in such a place.

Race. To dream you are running a race on foot, is a token that you will get the better of those who are in

competition with you; if your race is on horseback, you will be disappointed in your expectations.

Rain. If you see rain in your dream, provided it is soft, it may promise good success in a love affair; but in other respects it indicates trouble, losses, and vexation.

Rat. To dream you are attacked by rats, and get the better of them, shews that some person will endeavour very earnestly to injure you; but notwithstanding his utmost effort, you will rather be served than hurt by him; but if the rats should get the better of you, and either tear you or force you to run away, prepare yourself for some very great misfortune. Mice are much of the same nature, but not in so high and so great a degree; if you see either of them playing, you will be reconciled to your enemies on equitable terms; if they fawn upon you, then your said enemies will submit to you, and beg your pardon.

Reading. Should you dream you are reading a pleasing book, it is a sign that the person you love is become favourable to you, and will soon grant your wishes, or that some person of consequence hath taken a liking to you, and will advance your estate.

Ring. To dream you have a ring on your finger, whether given to you or no, denotes an union with the person you love, and are beloved by; if your ring drops off, your husband or wife, or some other dear friend, will die.

River. A flowing river seen in a dream, if the water is smooth and clear, denotes a comfortable and agreeable life; if the water is thick or muddy, or looks yellowish, it denotes much trouble and anxiety, with many afflictions.

Sailing. To dream you are sailing in a ship on smooth water, and without any hazard, shews that you will be prosperous in all your undertakings; if you are sailing on a tempestuous sea, you will experience misfortune; if you sail in a small boat, and gain the desired harbour, you will make a rapid fortune; if you meet with agreeable objects, or landing in a pleasant country, you will be happy in love.

Sea. If you think you are walking on, or swimming in the sea, without any danger, you will meet with prosperity in your undertakings; but if you are sinking or drowned, you will be in danger of experiencing much sickness.

Sheep. To see sheep feeding, denotes that your children will be happy, and that you will prosper in whatever you undertake; but to see them scattering and running away, indicates persecution to your offspring. If you see sheep shearing, you will be stripped of your property; if you are shearing them, you will wrong your neighbour.

Silver. To dream of getting or picking up silver, if the said pieces are small and coined, such as sixpences, foreshews temporary want and distress for money; if shillings, you will receive a small sum; if half crowns, you will be employed in some lucrative place.

Soldiers. To dream you see soldiers drawn up and armed, shews that you will be persecuted; if soldiers are pursuing you, you will be disliked by people in authority.

Struggling. To dream you are struggling with a person, is a sign that you will be engaged in some quarrel; if it is in jest, you will be engaged in some agreeable business.

Tooth. If your tooth fall out, you will lose some very near relation by death, and also indicates much trouble.

Treasure. Should you find a treasure in your dream, you will be exposed to the treachery of some person whom you confide in; if you cannot carry it away, you will lose a part of your property by law suits; if you bring it off without difficulty, you will be successful in your affairs.

Trees. To dream you are cutting down trees, forebodes heavy losses in your business; to climb them, denotes advancement in dignity, &c.

Walls. To be walking on weak and narrow walls, shews that you will undertake some dangerous enterprise; if you come down without hurt, or the wall falling, you will succeed; if the wall falls after you, you

will be disappointed; if you are going between walls, where the passage is very narrow and difficult, you will be engaged in some very disagreeable affair, from which you will scarcely be able to extricate yourself; but if you come off from between them and get into an agreeable place, you will afterwards enjoy comfort and affluence.

Water. To dream of drinking water, signifies adversity; but if you cast off clear water from your stomach you will lose your place: if the water is dirty, you will meet with great afflictions.

Wedding. To dream of a wedding, portends sickness or death of a near relation.

Weight. To dream that your limbs are heavy when you are pursued, is a sign that you will fall into some great affliction.

Wood. If you are carrying wood in your dream, your troubles and afflictions will be many; if you are chopping wood, you will render your partner and children obedient and respectful; if you are walking in a wood you will be married more than once.

Wrestling. A dream of wrestling, always forebodes quarrels, strifes, and much contention amongst your neighbours and enemies, but principally in your own family.

CHAP. VIII.

MATHEMATICAL MAGIC,

Or Divination by Numbers, including the Silent Language, &c.

TO set before you the immense number of secrets contained in this divine science; would constitute and make up of itself a very large volume; therefore, we must in this place rest satisfied with a short sketch of the same, seeing that we are now drawing near the summit of our present limits, so that I shall immediately proceed to inform you, that God gave to man a mind and speech, which are thought to be a gift of the same virtue, power and immortality. The omnipotent God hath by his providence divided the speech of men into divers languages, which languages have, according to their diversity, received divers and proper characters of writing, consisting in their certain order, number and figure, not so disposed and formed by chance, or by the weak judgment of man, but from above, whereby they agree with the celestial and divine bodies and virtues. But before all notes of languages, the writing of the Hebrew is the most sacred in the figures of characters, points of vowels, and tops of accents, as consisting in matter, form, and spirit. The position of the stars being first made in the seat of God, which is heaven, after the figure of them are most fully formed the letters of the celestial mysteries; as by their figure, form, and signification; so by the numbers signified by them, as also by the various harmony of their conjunction. Whence the more curious Mocabals of the Hebrews do undertake, by the figure of their letters, the forms of characters, and their signature, simpleness, composition, separation, crookedness, directness, defect,

abounding, greatness, &c. by the letters of things signified, to explain all things, how they proceed from the first cause, and are again to be reduced into the same. Moreover they divide the letters of their Hebrew alphabet into twelve simple, seven double, and three mothers; which stand as the character of things. The twelve signs, seven planets, and three elements, viz. fire, water, and earth; for they do count the air no element, but as the glue and spirit of the others. To these also they appoint points and tops. As therefore by the aspects of planets and signs, together with the elements, the working spirit and truth of all things have been, and are brought forth, so by these characters of letters, of points, signifying those things that are brought forth, the names of all things are appointed as certain signs and vehiculas of things explained, carrying with them every where their essence and virtues. The profound meanings, and signs are inherent in those characters and figures of them, as also numbers, place, order, and revolution. Now as there is an original, whose words have a natural signification, it is manifest, that this is in the Hebrew; the order of which he that shall profoundly and radically observe, and shall know how to resolve proportionably the letters thereof, shall have a rule exactly to find out any idiom. There are therefore twenty-two letters, which are the foundation of the world, and of creatures that are named in it, and every saying and every creature are of them, and by their revolutions receive their name, being and virtue.

He therefore that will find them out, must by each joining together of the letters so long examine them, until the voice of God is manifest, and the framing of the most sacred letters are opened and discovered. From hence voices and words have their efficacy in magical works, because that in which nature first exerciseth magical efficacy, is the voice of God. But these are of a more sublime and deep speculation, than to be treated of in this book. But to return to the division of the letters, of these amongst the Hebrews are three mothers, seven double, the other twelve are simple. The same rule

is amongst Chaldeans; and by the imitation of these also; the letters of other languages are distributed to signs, Planets and elements after their order. For the vowels in the Greek language; viz. Α Ε Η Ι Ο Υ Ω, answer to the seven planets, Β Γ Δ Ζ Κ Α Μ Ν Π Ρ Σ Τ, are attributed to the twelve sign of the Zodiac, the other five Θ Ξ Φ Χ Ψ, represent the four elements and the spirit of the world. Amongst the Latin there is the same signification of them. For the five vowels, Α Ε Ι Ο U and J and V, consonants, are ascribed to the seven planets, but the consonants B C D F G L M N P R S T are answerable to the twelve signs. The others, viz. K Q X Z make the four elements, H the aspiration represents the spirit of the world, Y because it is a Greek and not a Latin character, and serving only to Greek words, followeth the nature of its idiom. But this you must not be ignorant of, seeing it is observed by all wise men, that the Hebrew letters are the most efficacious of all others whatsoever; because they have the greatest similitude with celestials and the world, and that the letters of the other languages have not so great an efficacy, because they are more distant from them. Now the dispositions of these the following table will explain. Also all the letters have double numbers of their order, viz. extended, which simple expresses of what number the letters are according to their order and collected which recollect with themselves the numbers of all the preceding letters. Also they have integral numbers, which result from the names of letters according to their various methods of numbering. The virtues of which said numbers he that shall know them, shall be able in every language to draw forth wonderful mysteries by their letters, as also to tell what things have been past, as well as to foretel things which are yet to come. There are also other mysterious joining of letters with numbers, but my present limits will not admit of them being placed herein.

Υ	Ϻ	ϣ	B	B
δ	τ	ι	P	C
Π	ϣ	ϥ	A	D
Ϡ	υ	δ	Z	F
Ϡ	ι	ϣ	K	G
ϣ	ν	δ	Λ	L
ϣ	δ	ϣ	M	M
ϣ	υ	ϣ	N	N
♂	ϣ	ϣ	Π	P
ϣ	ϣ	δ	P	R
ϣ	ϣ	ϣ	G	S
ϣ	ϣ		T	T
h	δ	δ	A	A
4	ϣ	ϣ	E	E
♂	ϣ	ϣ	H	I
☀	δ	ϣ	I	O
♀	ϣ	ϣ	O	V
♀	ϣ	ϣ	Y	Iconf
☾	ϣ	ϣ	ω	Vcos
Terra	ϣ	ϣ	O	K
Aqua	ϣ	O	Ξ	Q
Aer			Φ	X
Ignis	7	ϣ	X	Z
Spus			Ψ	H

What NUMBERS are attributed to LETTERS and how to Divine by the same.

Aristotle and Ptolemy are of an opinion that the very elements of letters have some certain divine numbers, by which collected from proper names of things, we are duly informed concerning occult things to come. Whence they call this kind of divination arithmancy, because it is performed by numbers, as Terentianus hath mentioned it in the following verse.

Names are, they say, made of but letters few,
Unfortunate of many do foreshew
Success—so Hector did Patroclus slay,
So Hector to Achilles was a prey.

The ancient philosophers by their experience in this art, an uneven number of vowels of imposed names, which did betoken lameness, &c. and many misfortunes, if they are assigned to the right side parts, but an even number to those of the left; and they have further taught, how that by the number of letters we may find out the ruling star of any person whatsoever that is born, and whether the husband or wife shall die first, &c. and in short to know the prosperous or unhappy events of all our said works, but seeing that in the Roman alphabet there are wanting four to make up the number of twenty-seven characters, their places are supplied with I and V simple consonants, as in the names of John and Valentine, and hi and hu aspirate consonants, as in Hierom and Huilbelme, although the Germans for hu the asperate use a W, the true Italians and French in their common speech, place G joined with U, instead thereof writing thus, Vuilhelmus and Guilhelmus.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	20.	30.	40.	50.
A.	B.	C.	D.	E.	F.	G.	H.	I.	K.	L.	M.	N.	O.
60.	70.	80.	90.	100.	200.	300.	400.	500.	600.	700.	800.	900.	
P.	Q.	R.	S.	T.	V.	X.	Y.	Z.	I.	V.	HI.	HU.	

Now if you desire to know the ruling star in the nativity of any person whatsoever, then compute his name, and also the name of both his parents, through each letter, according to the number above written, and then divide the sum of the whole (being added together) by nine, subtracting it as often as you can; and if there remains an unity or four, both signify the Sun; if two or seven, both signify the Moon; but three, Jupiter; five, Mercury; six, Venus; eight, Saturn; nine, Mars. In like manner, if you desire to know the horoscope of any person that is born, then compute his name, and also the name of his mother and father, and then divide the whole (being first added together) by twelve: If there remain an unity, it signifies Leo; if two, Aquaries; if three, Capricorn; if four, Sagittarius; if five, Cancer; if six, Taurus; if seven, Aries; if eight, Libra; if nine, Scorpio; if ten, Virgo; if eleven, Pisces; if twelve, Gemini. And let no man wonder that thus by the numbers of names many things may be prognosticated, seeing that in those said numbers, do lie certain occult mysteries, understood but by few; for the most High God created all things by number, weight and measure, from whence the truth of letters and names had their original, which were not instituted casually, but by a certain rule. Hence St. John in the Revelation saith, Let him who hath understanding, compute the number of the name of the beast*. Yet these are not to be understood of those names which a disagreeing difference and rites of nations, according to the causes of places or education, have put upon men; but those alone which were inspired and given unto every such person at his birth, by the heavens, God alone wholly directing the true cause and action of the same, with the various aspects of stars and planets; and those which the Hebrew Macubals, and wise men of Egypt, long since taught to draw from the generation of every person. Therefore, whosoever thou art, who desirest to operate in these divine sciences (which are the very highest branch of learning any man ever can attain unto in this life) must in the first place

* Rev. xiii. 18.

implore God, that thou also may be worthy of his favour; and, above all things, daily strive to obtain divine wisdom, that you may become wise in all things, both celestial and terrestrial, and be clean within and without, in a clean place; because it is written in Leviticus, that every man who shall approach these things which are consecrated, in whom there is uncleanness, shall perish before the Lord*. Therefore wash yourselves oft; and at the days appointed, according to the mysteries of number, put on clean clothes, and abstain from all uncleanness, pollution, and lust; for as concerning that philosophy which you require to know, it is to know God himself, the worker of all things, and to pass unto him by a whole image and likeness, as by an essential contract and bond; whereby thou mayest be transformed and made like God; as the Lord spake concerning Moses, saying, behold I have made thee the God of Pharaoh†. This is that true, high, occult philosophy of wonderful works. The key thereof is the intellect; for by how much higher things we understand, with so much the sublimer virtues we are endowed, and so much greater things do work, and that more easy and efficaciously.—But our intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh, and obtain a proper nature, it cannot be united to these virtues, for like to like generally agree, and is in searching into these occult secrets of God and nature, altogether inefficacious, for it is no easy thing for us to ascend to the heavens. For how shall he that hath lost himself in mortal dust and ashes find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can a man see God and live? What fruit shall a grain of corn bear, if it is not first dead? For we must die, I say die to the world, and to the flesh and all senses, and to the whole animal man; who would enter into these closets of secrets found in these chambers of futurity, not because the body is separated from the soul, but because the soul leaveth the body; of which death, Paul wrote to the Colossians, “Ye are dead, and your

* Levit. v. 3. vii. 21. xxii. 5.

† Exod. vii. 1.

life is hid with Christ*,” and again, he speaks more clearly of himself, saying, “I knew a man, whether in the body or out of the body I cannot tell, God knoweth, caught up into the third heaven†.” I say by this kind of death, which is precious in the sight of God, we must die; as first, those that “are born not of flesh and blood, but of God‡; secondly, those who are dignified to it by the position of the heavens at the time of their birth. The others endeavour to attain these dignities by merit and art, who understand the mysterious influences of the intellectual world upon the celestial, and of both upon the terrestrial, and know how also to dispose themselves in such a proper manner and form as to be capable of receiving these superior operations, whereby we may be enabled to operate wonderful things, which indeed seem impossible, or at least unlawful, whereas indeed they may be effected by a natural power, and without either offence to God, or violation of religion; as to defend kingdoms, to discover the secret counsels of men, to overcome enemies, to redeem captives, to increase riches, to procure the favour of men, to expel diseases, to preserve health, to prolong life, to renew youth, to foretell future events, to see and know things that are done a many miles off, and such like as these, by virtue of superior influences, may seem things incredible; but nothing is too hard for him, whose strength, might, and power is wholly from the Lord God of Hosts; who doth wash, anoint, and perfume himself, and doth offer sacrifices. For God accepteth, for a most sweet odour, those things which are offered to him by a man purified and well disposed, and together with that said perfume, condescendeth to your prayer and oblation, as the Psalmist saith, “Let my prayer, O Lord, be directed to thee, as incense in thy sight§.” Moreover the soul being the offspring and image of God himself, is delighted in these perfumes and odours, and also knows that perfumes, sacrifice and unction penetrate all things, and open the gates of the elements, and also of the heavens;

* Col. iii. 8.
 § Psalm cxli. 2.

† 2 Cor. xii. 1.

‡ John i. 13.

that through them a man can see the secrets of God, heavenly things, and those things which are above the heavens; and also those which descend from heaven, as angels and spirits of deep pits and profound places, apparitions of desert places, and doth make them come to you, to appear visibly and obey you; and they pacify all spirits, and attract them as the loadstone doth iron, and join them to the elements, and cause those said spirits to assume bodies. For truly the spiritual body is very much incrassated by them, and made more gross; for it liveth by vapours, perfumes, and odours of sacrifices. And also whenever you perform your said operations, do them with an earnest affection and most hearty desire, that the goodness of the heavens and heavenly bodies may favour thee; whose favour you may more easily obtain, if you duly observe the fitness of the place, time, profession, custom, diet, habit, exercise and name also, doth wonderfully conduce; for by these things the power of nature is not changed, but also overcome; for a fortunate place conduceth much to favours as doth the name also. Make elections also of hours and days, for all your operations; and you must also particularly observe the virtues of speeches and words, for by these the soul is spread forth into inferior substances, into stones, metals, plants, animals, and on all natural things, imprinting divers figures and passions on them, inforcing all creatures, or leading and drawing them by a certain affection. Therefore to conclude, in all your business, see that you always put God before your eyes; for it is written that when you shall seek the Lord your God, you shall find him*, and whatsoever you shall desire and pray for, believing that you shall receive, it shall come to pass for you†, and also if you have faith as a grain of mustard seed, nothing shall be impossible for you‡, and also "the fervent prayer of a righteous man availeth much§. But take heed in your prayers, lest that you should desire some vain unlawful thing, or that which is against the will of God; for God would have all things

* Deut. iv. 29.
 † James v. 16, 17, 18.

‡ Mark xi. 24.

§ Matt. xvii. 20.

good, neither shalt thou take the name of the Lord thy God in vain, for he shall not go unpunished who taketh his name for a vain thing. Be abstemious and give alms, for the angel saith to Tobiah "Prayer is good with fasting and alms;" and we also read in the book of Judith, "Know ye that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight."

A Curious Question.

From six you take nine, from nine you take ten,
Let your wits now this mystery explain;
If fifty from forty, there be taken then
There will just half a dozen remain.

SIX IX XL.

Take IX from SIX, take X from IX, and L from XL,
and there will remain SIX.

How to Conterse and Discourse with any Person whatsoever, without speaking a single Word, by an Art called.

THE SILENT LANGUAGE.

THIS Art is performed by the Twenty-four Letters of the Alphabet on your Hands and Fingers, which you must learn, and then spell the words you intend your lover or friend shall know. The letters are very easy learned, and as easy remembered. You must understand that most of the letters are upon the left, made with the finger of your right and left hand, with the fore-finger of your right hand you point to every letter, but sometimes, that and the two next fingers make several letters, as you will hereafter find. The vowels are very easy to remember, they being the tops or ends of your five fingers upon your left hand, and the Y is formed in the palm of the hand; -as follows viz.

The end of the thumb is.....	A.
The end of the fore finger.....	E.
The end of the middle finger.....	I.
The end of the ring finger.....	O.
The end of the little finger.....	U.
The table, or palm of the hand.....	Y.
One finger upon the thumb.....	B.
Two fingers upon the left thumb.....	C.
Three fingers upon the left thumb.....	D.
Your two fingers laid together.....	F.
Thumb your fists together.....	G.
Stroke the palm of both your hands together.....	H.
Your fore finger upon your left wrist.....	K.
One finger upon the back of your left hand.....	L.
Three fingers laid upon the same.....	M.
Two fingers laid upon the same.....	N.
Clench your left hand or fist.....	P.
Clench your right hand.....	Q.
Link your little fingers together.....	R.
The back of your hands together.....	S.
The end of your fore finger to the middle joint of the other fore finger.....	T.
Two fingers upon the little finger of the left hand.....	W.
Two fingers across.....	X.
Give two snaps with your fingers.....	Z.

Practice this lesson but a few times over and you will soon be perfect. Several motions represent the likeness of the letter, as one finger upon the back of your hand is L, two fingers is like N, three fingers is like M, the fore finger to the middle joint of the other fore finger is like T, two fingers across is like X; so likewise B, C, D, are very easily remembered, as one finger upon the left thumb is B, two is C, three fingers D, but you must always remember to give a snap with your fingers between every word, so that your friend may distinguish one word from another. Suppose you are in company, and have reason to think there are some in that said company that understand you contrary to your wishes and desires, it will then be necessary for you

to change the vowels to some other place of your hand, and then none but your friend who knows it can understand you. Now for example's sake, suppose you would wish to address the lady you love, being in a large company, by saying, *Madam I am your humble servant*; it is done thus.

You must lay three fingers upon the back of your hand.....M.

Put your finger to the end of the left thumb..A.

Three fingers upon the left thumb.....D.

Your finger again to your thumb.....A.

Three fingers again upon the back of your hand.....M.

And then give a snap with your fingers to shew that the word is spelt.

Then point to the end of your middle finger..I.

Snap your fingers.

Then point to the end of your thumb.....A.

Then three fingers on the back of your hand..M.

Then snap your fingers.

Then point to the palm of the left hand....Y.

Then point to the end of the ring finger....O.

Then point to the end of your little finger..U.

Then link your little fingers together.....R.

Then snap your fingers.

Then stroke the palms of your hands together..H.

Then point to the end of your little finger..U.

Then three fingers on the back of your hand..M.

Then one finger upon the thumb.....B.

Then one finger on the back of your hand..L.

Then point to the end of your fore finger..E.

Then snap your fingers.

Then put the back of your hands together..S.

Then point to the end of your fore finger....E.

Then link your little fingers.....R.

Then point to the end of your little finger..V.

Then to the end of the thumb.....A.

Then two fingers on the back of your hand..N.

Then point the fore finger to the middle joint of the other fore finger.....T.

Then snap your fingers.

And thus you may discourse on any subject whatsoever: If you practice it often, you will soon learn to do it very quick, even faster than you can write.

How to know what o'Clock it is by the Hand and Fingers.

Take a small stick, the length of the second finger; then hold this said stick very tight between the thumb and the right fore finger; then stretch forth your hand, turn your back and the palm of your hand towards the sun so that the shadow of the muscle which is under the thumb touch the line of life, which is the middle of the other two great lines which are seen in the palm of the hand; this done, the end of the shadow will shew you what o'clock it is; for at the end of the middle finger it is seven in the morning or five in the evening; at the end of the ring finger it is eight in the morning, or four in the afternoon; at the end of the little finger or first joint, it is nine in the morning or three in the afternoon; ten and two, at the second joint; eleven and one, at the third joint; and mid-day in the line following, which comes from the end of the index.

Note. This experiment must be performed by the left hand.

Notwithstanding my limits now grow short, I must treat you with two other valuable Secrets belonging unto this most excellent science, and then proceed to our divination by the birds of the air and beasts of the field.

FIGURE HAND.

t.	s.	a.	e.	i.	o.	u.	l.	m.	n.	r.	b.	c.	d.
19.	20.	1	2.	3.	4.	5.	6.	7	8.	9.	10.	11.	12.
			f.	g.	h.	k	p.	j.	d.				
			13.	14.	15.	16.	17.	18.	21.				

Which is very easy to understand; for example, suppose I wish to write the following words—*Fear God*; it is done thus—13219—14421—

Making a dash thusee—between every word, in order to distinguish one word from another with more ease.

The other present I am now about to give unto you is called

SECRET WRITING.

That is putting one letter in the proper place of another; and thus by changing your letters it will look like another different kind of language. See the following table.

A	E	I	O	U	Y	T	S	N	R
B	C	D	F	G	H	K	L	M	P

Now suppose by way of example, I wish to write the following words: *Honour the King*. Here I must change the letters in manner following viz.

Yfmfgp kyc Tdmu ;

and thus you may write on any subject either to your friend or lover, and the same may always remain a *secret* unto every unlearned person, without any danger of being exposed at any time whatsoever.

CHAP. IX.

*Divination by the Birds of the Air, and the Beasts
of the Field, &c.*

IT hath been duly observed, by the learned in all ages of the world, that our *all-wise* and *beneficent* Creator originally implanted, in the frame of nature, a *means* whereby mankind may attain to the knowledge of such future contingences as concern their welfare and happiness; and more especially, since we observe, even in the brute creation, that even the most inconsiderable creatures upon the earth are more or less endowed with a gift of fore-knowledge. Thus the industrious bee, and laborious ant, lay in their summer store, in order to supply the necessary wants of an inclement winter, which they foreknow is yet to come; yea, even of all the whole race of reptiles, the ant, the spider, and the bee, appear to be endowed with the greatest share of sagacity. The wisdom of the ant is conspicuous in forming themselves into a kind of republic, and therein observing, as it were, their own peculiar laws and policies; but the cunning of the spider seems to exceed that of most other insects: its various artifices to ensnare its prey, is no less remarkable than its contrivance of a cell or retreat behind its web, where it feasts upon its game in safety, and conceals the fragments of those carcasses it has devoured, without exposing to public view the least remains of its barbarity, which might tend to distinguish its place of abode, or create the least jealousy in any insect, that their enemy was near. Into what history can we look, to find people who are governed by laws equal to what we observe in the republic of bees? What experience can we desire beyond that we observe in the cunning spider, to teach us to guard against the

artifices of those who lay snares to catch the thoughtless and unwary; or what can exceed the indefatigable ant, in teaching us lessons of frugality and industry? Well might the wise man say to the slothful and ignorant, "Go thou sluggard to the ant, consider her ways and be wise," Prov. vi. 6, 7, 8, &c.

The badger, the hedge hog, and the mole, also provide themselves a magazine of plants and herbs, which they foreknow will enable them to lie concealed in their holes during the hard frosts of winter, contented with their prison which affords them safety. Their holes are also constructed with amazing art, and have generally two apertures, that in case one should be beset by an enemy, they may escape by the other.—The doublings of the hare, and the tricks of the fox, to escape the hounds, are also astonishing indications of fore sight and sagacity. The feathered race are likewise endowed with a similar faculty, and often foretel an approaching storm a considerable time before it appears, by retiring in flocks to their holes and hiding places for shelter and protection. The birds of passage seem to inherit this gift in a most remarkable degree, for they assemble together in prodigious flocks at an appointed hour, and take their leave of us before the approach of winter; which they foresee will destroy the flies and other insects upon which their own lives depend, as they feed upon nothing else. And it is no less extraordinary than true, that these said birds return as early as the Sun brings forth this class of insects into new life, and they have also the sagacity to find out and repossess their former nests and habitation. The same provident forecast for self-preservation and safety is even extended to the innumerable inhabitants of the immense ocean, where we see the fishes pressed by unceasing hunger indiscriminately prey upon one another, the large upon the small, even of its own species; whence the smaller fish in regular gradations, when in danger of being devoured, fly for an asylum to the shallow waters, where they know their enemy either cannot, or dare not come to pursue them. And this pursuit of one species of fish after another, is by no means confined to a single region; for we find

shoals of them pursuing one another, from the vicinity of the pole even down to the equator, and thus the cod from the banks of Newfoundland pursues the whiting, which flies before it, even to the Southern shores of Spain. It is astonishing also that herrings, which appear to generate towards the North of Scotland, regularly make their way, once a year, to the British channel. Their voyage is conducted with the utmost regularity, and the time of their departure is fixed from the month of June to August. They always assemble together before they set out, and no stragglers are ever found from the general body. It is impossible to assign any cause for this emigration; but it doubtless proceeds from the same instinctive impulse with which all orders of animate nature are more or less endued. Seeing then, that the Supreme Being, in his paternal regard for the minutest part of his works has endowed the lowest class of animals with a gift of fore-knowledge, in what immediately concerns their safety and welfare, would it not be derogatory to the equal providence of God, to suppose he had not ordained, in an infinitely superior degree, a means of communicating fore-knowledge to man, whom he hath graciously formed in his own express image and likeness, and appointed Lord over his vast creation—a creature whom he hath endowed with a rational soul, capable of paying him adoration and worship, and with an understanding qualified to decypher those golden characters he hath placed in the firmament of heaven, for signs of all those hidden events of futurity, not only in what respects the time that is past or present, but also in that which is yet to come.

Now observe, that when you go out of your house to do or transact any kind of business, and in the way you do see a man, or a bird going or flying, so that either of them do set themselves before you on your right hand, that is a good signification in reference to your business; but when you shall go out of your house on any business whatsoever, and in going you shall find or see a bird or a man resting himself before you on the left side of you, it is an ill sign, in reference to your said business. When either a man or a bird shall thus pass before you coming

from the right side of you, and bending towards the left goeth out of your sight, that is a good sign concerning your business. When you do first find a man going or a bird flying, and then he rests himself before you on your right side, and you seeing it, this is also a good sign of success in your said business. But when you see a man or a bird bending from your right side to the left, it is an ill sign concerning your business; when a man or a bird comes behind you, and goes faster than you, but before he cometh at you he rests, or the same before you came to him, he rest, and you seeing him on your right side, it is to you a good sign. But when this happen on the left side, it is an evil sign. When a man or a bird coming from your left side, and passing to the right, goeth out of your sight without resting, it is a good sign. If a man or a bird coming from your right hand passing behind your back to the left, and if you see him resting any where, this is an evil sign. All the auspicious which first happeneth in the beginning of any business ought to be taken notice of, as if in the beginning of any work, you do find that rats have been gnawing your cloaths, then desist from your undertakings. If at going forth out of your house, you happen to stumble at the threshold, or if in the way you happen to dash your foot against any thing, then forbear your journey; if any ill omen ever happens at the beginning of your business, then put it off for a while, lest you be completely disappointed therein. If a crow, raven, or a jackdaw do croak over any person, it doth shew much evil of a serious nature. The magpie informs you that you will soon hear news, and come into company; but whether such news, &c. be good or bad, observe whether it comes from the right hand, or the left. The screech owl is always unfortunate, for about the 17th day of October, 1807, Grantham Church was a repository for a number of owls every evening, for about one month, when it followed, that before that time the next year, that same church was absolutely robbed of all its plate, money, &c. to a large amount, by a gang of villains in the dead of the night, to the great loss and detriment of the whole parish. If you meet sparrows, it

is unfortunate, except for love. Flies indicate impurity and impudent affronts; cocks meeting you, or crowing against your house, inform you of visitors coming and success in your journies and business. If you meet a hare, a mule, or a hog, it is an ill omen; to meet horses in a carriage is good, but if you meet an ass, expect trouble; while to meet sheep and goats is very good, and indicates prosperity in your affairs; if you either meet a dog or oxen, you may expect the same success for it is good; mice indicate that you will soon meet with danger; locusts making a stand in any place, hindereth a person from their wishes, and is an ill omen; on the contrary, grasshoppers promote a journey, and foretell a good event of things. The spider weaving a line downwards, signifies hope of money to come; as also the ants having a nest near your door is good, because they know how to provide for themselves, and portend security and riches. If you meet with a snake, take care of an ill-tongued enemy; a viper, signifies lewd women and wicked children; an eel shews a man that is displeased with every body. But amongst all the various adspicias and omens, there is none more effectual and potent than *Man*, none that doth signify the truth more clearly. You must therefore, diligently note, and duly observe the condition of that man you meet, or that meeteth you; his age, profession, station, gesture, motion, exercise, complexion, habit, name, words, speech, &c. For seeing there are in all other animals so many discoveries of presages, yet these are all more efficacious and clear; which are infused into the soul of man. We must also consider what animals are Saturnine, those under Jupiter, Mars, &c. &c. and thus according to their properties, draw forth their presages. Apollonius of Tyanea well understood the language of birds, as it is certain that they have a peculiar language amongst themselves, as well as all beasts of the field, &c. concerning which a volume might be wrote, but as I now come so near the end of my present limits, I am also now obliged to conclude the same.

CHAP. X.

*How to give judgment upon a FIGURE OF THE HEAVENS,
and also how to answer all manner of QUESTIONS,
leading the way to know all things that are past, pre-
sent, and to come.*

I Could now teach you how to set a Figure of the Heavens, for this purpose; but lest you should object to that trouble, I have set one for you, and how you must give judgment upon the same, I am now going to teach you by the following example; which we will suppose (for example's sake) to be the true and real figure of the Heavens, for the exact time of your birth, or otherwise a figure that is set on purpose to answer you some particular question, at any time of the day or night when you desired the same, viz.

A square diagram with a central text box. The text inside the box reads:

A sure Way to know all Things
That are past, present, and to come,
At any Time whatsoever.

Surrounding the central box is a circular arrangement of numbers and symbols, including:

- Top: 11 17 38 26 38 11 00 11 49 11 71 15 8
- Right: 15 26 6 25 13 3 11 33 28 4 29 7 41 11 4
- Bottom: 17 38 17 17 36 3 11 15 15 2 2 5 11
- Left: 13 26 11 45 11 4 12 10 12 8 13 26 11 45

There is a small sun-like symbol at the bottom left of the circle.

Let us now examine this figure, and proceed to answer by it.

Q. 1. *Will your life be long or short?*

Ans. Here we find h_2 lord of the ascendant (which signifies the nature or querent) is now in his own house; in the twelfth, in \square of q , who is lady of the eighth, D lately in g of g from angles, and q being also lord of the fourth combust of \odot light of the time in the eighth, which is the house of death. Therefore you are not promised a long life, but subject to many diseases, because the moon is lady of the sixth, and afflicted by g . These various considerations presage but a short life; yet this judgment is somewhat mitigated by reason that h_2 and q are in reception by exaltation and triplicity (as h_2 is exalted in a in the eighth, and q has triplicity in v in the 12th house) and D being at the same time located in the ascendant, and in \ast to h_2 , who is in his own dignities in this figure, &c. &c.

Q. 2. *Is the person whom I am desirous to speak with now at home?*

Ans. As the person wanted is no relation of mine, I must take the lord of the seventh house to be his significator viz. (\odot); but as I do not find him in an angle, I conclude that he is not at home, because \odot is in a cadent house, viz. the 8th house, near the south west quarter in g with q representing the person he is now in company with; and probably I may be directed to him by some female servant, because D , who is the lady of the sixth house, was lately in g with g , who is posited in the 7th house, while she is in the ascendant in \ast with h_2 my significator, and therefore by that means I may find him as aforesaid.

Q. 3. *Of the state and condition of an absent person?*

Ans. Now as the person I enquire after is no relation of mine, the ascendant and his lord, with D signifies the absent person; and finding h_2 lord of the ascendant in his own dignities, and also in \ast to the D doth convince me that the absent person is at present in good health? but h_2 being at the same time in \square to q , who is lady of the 8th house, and posited therein, informs me that he

hath been in some danger of death, and that he hath lately suffered some sharp conflict with a disease; because ♀, who was lady of the sixth was lately in ♀ to ♀; who is lord of the 9th and 2nd houses shews us that he hath suffered by reason of some long journey, and from want of money hath been cast into prison, because he is in 12th house, &c. &c.

Q. 4. Shall I be rich or poor?

Ans. Here we find ♀ is lord of the second house, who is posited in ♄ intercepted in the 7th. and ♀ being located in the 2d in ♄ retrograde, yet in ♄ to the ♄ in the 5th house, which was lately beheld by a ♄ of ♀, who is the disposer thereof, and the ♀ being so near the second house, which is the house of substance, doth promise as a very competent fortune; which now brings us to the next question.

Q. 5. By what means shall it be obtained?

Ans. Now finding the lord of the second house in the 7th, and there disposed of by ♀, who is also the disposer of the ♄ in the fifth, I conclude that I may gain either by gaming, or by being a comedian or player, or by keeping an inn or tavern, and the like; or by means of a wife, because the lord of the 2d house is located in the 7th in reception with his disposer.—And ♀ also being so strong in the 8th, which is the house of the wife's substance, which also confirms the same. In short, he may arrive to a competent fortune by the exercise of his wits, which are herein declared to be pregnant and acute enough, and therefore he may employ them to his advantage in the procuring of a wife; and thereby advance his fortune, &c.

Q. 6. Will this lady ever have any children?

Ans. Here we find that the cusp of the 5th house is a barren sign, with ♀ in ♄ to the same, and ♀ lord of the 5th in ♄ to ♄ and in ♄ with the ☉. These aspects promise no issue, to which I may add the ♄ of ♄ and ♀, but finding ♀ in ♄ and ♀ in ♄, which are both fruitful signs, and also in ♄ with ♀ in her own dignities, these are more prevalent arguments; therefore I believe she may have children; which judgement is also much strengthened by the position of the ♄ in the

house of children ; which in all probability may be most of them males, seeing that the lord of the ascendant is a masculine planet, and the \mathcal{D} is just upon entering into a masculine sign ; and the lord of the 5th being at the same time in \mathcal{O} with the \odot , which is a masculine planet (as well as with \mathcal{Q} a feminine) therefore she may have children, and those of both sexes, yet not many of either ; but the best way is to collect the testimonies pro and con, and then judge by the major number of them.

Q. 8. Is this lady pregnant or otherwise ?

Ans. Here I find the \mathcal{D} hastening to a \ast of the cusp of the 5th house, the \mathcal{X} in the 5th and the lord thereof in \mathcal{O} with \mathcal{M} , to which I may add \mathcal{V} , who is the natural significator of children, being in \ast to the \mathcal{X} , which is located in the 5th, all these testimonies doth fully inform us that she hath conceived ; but considering also the \square of \mathcal{Q} and \mathcal{h} and the \mathcal{P} of \mathcal{V} and \mathcal{Q} from cardinal signs, with a \square of \mathcal{J} to the cusp of the 5th, and the lord of the 5th being in \mathcal{O} with the \odot , who is a barren planet, shews that it is nothing but a false conception, and will prove an abortion, and come to no maturity.

Q. 8. Will this gentleman ever marry ?

Ans. Here we find the \mathcal{D} posited in a prolific sign, and in a friendly \ast to \mathcal{h} , who is lord of the ascendant. This is one argument for marriage ; but the \square of \mathcal{Q} to \mathcal{h} speaks the contrary, and confirms it rather, because \mathcal{h} is in \square to the lord of the 7th, viz. the \odot , and \mathcal{J} likewise being located in the 7th in \mathcal{M} , which is a barren sign, with \mathcal{Q} on the cusp thereof, which is another barren sign ; from hence we may conclude, that notwithstanding the native or querent may have a strong inclination at some time of his life to marry, yet I do not believe he will ever enter into that state, for the reasons above given ; and even if he was to marry he would find nothing therein but trouble and vexation ; no conjugal happiness at all. It would be like a great number of marriages which we daily witness, a *very miserable and unhappy one indeed*, for \mathcal{h} and the \odot are planets of a contrary nature, and are also enemies unto each other,

and they also behold each other by a pernicious \square ; there would be nothing but hatred and discord between them, proved by the unfortunate position of δ in the 7th and ϕ in \square to h . Reader, since this is the case with a great many, who will not duly examine all these things before it be too late, by the means herein laid before them for their use and benefit; no wonder at us still hearing of so many run-away husbands and wives, whose names are to be found in the common newspapers almost every week—so many crim-eons, elopements, and divorces, even in this our present day and generation; so that indeed I wonder much how the young people of both sexes dare venture to enter into a state of matrimony, until they have first duly read their fate in that great book, which was written by the finger of God, and expanded in the starry heavens, for the use and benefit of all mankind; whose pride and ignorance doth not prevent them from enjoying a full and free use of the same.

Q. 9. *Will my wife have any portion, and shall I obtain the same with ease or otherwise?*

Ans. Here we find Venus lady of the 8th house in Δ to the κ , and in her own dignities, posited in the 8th, declares a very considerable portion; but that it will be difficult for him to obtain is not to be doubted, because ϕ is in \square to h from cardinal signs, and unfortunate houses of the figure; and also the δ of γ and ϕ shews us that although the wife has a good portion, yet he will never come at it.

Q. 10. *Will this lady marry the gentleman she loves?*

Ans. Now here is a person in particular nominated, who in the figure is signified by the \odot and at the time of the question he seems to deny; for the \odot is in \square to h ; but yet within a short time this lady may have her desire, for the \odot not long after comes to a $*$ of h , and then the courtship may be concluded and brought to a final end; and the rather because the \mathcal{D} is in $*$ to the lady's significator, and the \mathcal{D} did also separate from a Δ of the \odot , and then applied to the δ of δ the disposer of the \odot , and in the next place translates their light and virtues to h , by a $*$ aspect, and meets with no

other aspect of any other planet whatever, during the time she continues in that sign; and therefore the gentleman will comply, as well as his significator doth apply to h_2 ; who is the significator of the lady enquiring.

A vast and extensive number of other questions might thus be duly answered by this said figure of the heavens; but as I said before, my present limits will not admit of any such thing; therefore I am obliged to immediately desist on that account.

Seeing that I could make a large volume of these questions alone, without any other subject whatsoever; I will therefore now just relate unto you a curious occurrence that came under my own cognizance, which happened between a gentleman and a lady during the time of their courtship.

A certain gentleman having for some time paid his addresses to a young lady of high spirit, insomuch that when he had by any means offended her, she oftentimes repulsed him with marks of indignation and contempt; but he being too much in love with her to pocket the affront, he would at such times take the matter to heart, and being sad and melancholy on the account of such grievous disputes with the idol of his affections, he would at certain times come and make his most doleful complaint to me, with a dejected sorrowful countenance; but after being duly informed of the real cause of his affliction, I told him he went to see his lady at unfortunate times, under evil configurations of the heavenly bodies, which I could easily prevent, on condition that he would take my advice, which he on his part faithfully promised to perform. According to my request, he procured me the true and exact time of his lady's birth; when I compared them together, according to the rules of science; from which I elected the most propitious and fortunate times, wherein I directed him to renew his addresses; at which said times he went, and was joyfully received; and the necessary articles and writings being drawn up, concluded and finished, they were afterwards happily joined together in holy matrimony, to the full and entire satisfaction of all parties concerned in the same.

CHAP. XI.

The most WONDERFUL WHEEL of FORTUNE.

(See the Frontispiece.)

THIS most wonderful Wheel of Fortune was much used amongst the ancients and primitive Christians, although some of our modern hypocrites would say it is a sin to tell fortunes by any means whatever; but as such characters will not fail of receiving their just reward, here we will leave them, and now proceed to inform you that these ancients were pious and devout men, daily living in the fear of God, continually glorifying their great Creator in his works, they gave unto him the tribute of a thankful and obedient heart, in daily offering up unto him their continual praise and thanksgiving for the gift of prophecy, knowledge, and understanding, and the spirit of wisdom which they received from on high. They always duly observed the same rules and directions in respect to their qualification and preparation in this noble science, as they did in the science of Geomancy (see page 71 of this book) always keeping their eye upon their maker, looking through all sciences which are but the instruments in the hand of God, to convey all temporal and spiritual blessings unto us, always having an especial regard to the great disposer of all events, who first was most graciously pleased of his mercy and goodness, to give and bestow upon us sinful mortals, a great variety of arts and sciences, and then secondly, wisdom, knowledge, gifts and understanding, in order that we might most clearly understand all and every one of them, and daily use the same to the great praise, honour, and glory of his most holy name, and also to the great use, benefit, and advantage of ourselves and our neighbours, all the remaining days of our lives.

The following interrogatories are given as such as may be duly resolved by this Wheel of Fortune—though it will equally answer any other purpose or demand, when used in a right and proper way and manner, and where the inquiry is, shall a certain event happen, or will such an undertaking succeed, or any question of like nature.

1. Whether you shall obtain the favour of the person you desire?

2. If the querent shall meet with the preferment he wisheth for?

3. Whether a sick person will recover?

4. If the said sickness will be long or short?

5. If a suit at law shall be decided in your favour?

6. Shall your expectation or wish succeed?

7. If it is good for you to marry or otherwise?

8. Whether the friendship of a certain person will prove advantageous or not?

9. Whether a person shall be rich or poor?

10. Will the person be fortunate in the house? &c. &c.

It may be again requisite for me to duly observe, that all enquiries made by any kind or species of Divination whatsoever, should always be accompanied by most fervent prayer to the great disposer of all things (as I before have directed you in the science of Geomancy, in page 71 of this book) and it is also necessary to observe here in this place, that every such person making use of the same, should absolutely feel within themselves a real anxiety and most fervent desire and solicitude to be resolved, if a true answer is expected, and the question should be serious and only such as may possibly happen, either one way or the other.

To perfectly understand this wheel, you must observe, that a certain number is attributed to every day in the week, and another to the planet ruling that said day, as follows:

To Sunday 106.	Monday 51.	Tuesday 52.
Planet ☉ 31.	☽ 45.	♂ 39.
137.	96.	91.
Wednesday 103.	Thursday 31.	Friday 68.
♀ 114.	♃ 78.	♀ 45.
217.	109.	113.
		00.
		Saturday 45.
		♂ 55.

So that in order to answer any question you may be anxious to resolve, you must first think upon any number you please, so that it doth not exceed 30, to which add the numbers of the day of the week, and the planet ruling that said day, and also the number you find in the wheel over the first letter of your name together, and then divide the sum total by 30, and look for the remainder in the wheel, and if it happens to be in the upper half of the same, the matter or business will then succeed; but if found in the lower half, it will be evil; as for example, suppose that on Tuesday, I want to resolve any question, I would first fix upon any number in this said wheel, or otherwise, the first that cometh into my mind, suppose it is number 1; then as it is Tuesday, I should add the number thought upon to 91, that being the number belonging unto the day of the week, and the planet ruling the same, added together as abovementioned; to which also I must add the number found in the wheel over the first letter of my name, suppose it is Thomas, I shall find over the letter T the number 6, to which I add 1, which is the number thought of, which make 7, and 91 the number of the day, doth make 98; which being divided by 30, doth leave 8 for the remainder, and looking for this number in the wheel, I find the same in the bottom or lower half thereof, from which I conclude that no good will attend that question. In the same manner you may resolve any question whatsoever, only observing that if a person of the name of William or Gulielmus in Latin, should propound a question, then you must take the letter G for the first letter of his name. But as this wonderful wheel was found out before surnames were known, it will not be amiss to take the number over the first letter of that also into the account, as the Christian name.

Curious and Instructive Information
IN PHYSIOGNOMY, &c.

Strength of body, Is known by a stiff hair, large bones, firm and robust limbs, short muscular neck, firm and erect, the head broad and high, the forehead short, hard, and peaked, with bristly hair, large feet, rather thick than broad, a harsh unequal voice, and choleric complexion.

Weakness of body, Is distinguished by a small ill-proportioned head, narrow shoulders, soft skin, and melancholy complexion.

The signs of long life, are strong teeth, a sanguine temperament, middle stature, large, deep, and ruddy lines in the hand, large muscles, stooping shoulders, full chest, firm flesh, clear complexion, slow growth, wide ears, large eyelids, &c.

Short life may be inferred from a thick tongue, the appearance of grinders before the age of puberty, thin, straggling, and uneven teeth, confused lines in the hand, quick but small growth, &c.

A good genius may be expected from a thin skin, middle stature, blue bright eyes, fair complexion, straight and pretty strong hair, an affable aspect, the eye-brows joined, moderation in mirth, an open cheerful countenance, the temples a little concave, &c.

A dunce may be known, by a swollen neck, plump arms, sides and loins, a round head, concave behind, a large fleshy forehead, pale eyes, a dull heavy look, small joints, snuffling nostrils, and a proneness to laughter, little hands, an ill-proportioned head, either too big or too little, blubber lips, short fingers, and thick legs.

Fortitude is promised from a wide mouth, a sonorous voice, grave, slow, and always equal, upright posture, large eyes, pretty open and stedfast, the hair high above the forehead; the head much compressed or flattened, the forehead square and high, the extremities large and robust, the neck firm, though not fleshy, a large corpulent chest, and brown complexion.

Boldness is characterized by a prominent mouth, rugged appearance, rough forehead, arched eye-brows, large nostrils and teeth, short neck, great arms, ample chest, square shoulders, and a froward countenance.

Prudence, is generally distinguished by a head which is flat on the sides, a broad square forehead, a little concave in

the middle, a soft voice, a large chest, thin air, light eyes, either blue, brown, or black, large ears, and an aquiline nose.

A good memory is commonly attached to those persons who are smaller, yet better formed in the upper than the lower parts, but not fat but fleshy, of a fair delicate skin, with the poll of the head uncovered, crooked nose, teeth thick set, large ears, with plenty of cartilage.

A bad memory is observable in persons who are larger in their superior than inferior parts, fleshy though dry and bald (N. B. This is expressly contrary to the opinion of Aristotle, who says, that the superior parts being larger than the inferior, signify a good memory and vice versa.)

A good imagination and thoughtful disposition is distinguished by a large prominent forehead, a fixed and attentive look, slow respiration, and an inclination of the head.

A good sight is enjoyed by those persons who have generally black, thick, straight eye-lashes, large bushy eye brows, concave eyes, contracted as it were inwards.

Short sighted people have a stern earnest look, small short eye brows, large pupils, and prominent eyes.

Sense of hearing. Those who possess the same in perfection, have ears well furnished with gristle, well channelled and hairy.

The sense of smelling, is most perfect in those who have large noses, descending very near the mouth, neither too moist nor too dry.

A nice faculty of tasting is peculiar to such as have a spongy porous soft tongue, well moistened with saliva, yet not too moist.

Delicacy in the touch, belongs to those who have a soft skin, sensible nerves, and nervous sinews, moderately warm and dry.

Irrascibility, is accompanied by an erect posture, a clear skin, a solemn voice, open nostrils, moist temples, displaying superficial veins, thick neck, equal use of both hands, quick pace, blood shot eyes, large unequal ill-ranged teeth, and choleric complexion.

Timorousness resides where we find a concave neck, pale colour, weak winking eyes, soft hair, smooth plump breast, shrill tremulous voice, small mouth, thin lips, broad thin hands, and small shambling feet.

Melancholy is denoted by a wrinkled countenance, dejected eyes, meeting eye brows, slow pace, fixed look, and deliberate respiration.

An amorous disposition may be known by a fair slender face, a redundancy of hair, rough temples, broad forehead, moist

shining eyes, wide nostrils, narrow shoulders, hairy hands and arms, well shaped legs.

Gaiety attends a serene open forehead, rosy agreeable countenance, a sweet musical tone of voice, an agile body, and soft flesh.

Envy appears with a wrinkled forehead, frowning dejected and squinting look, a pale melancholy countenance, a dry rough skin, and hard bones.

Intrepidity often resides in a small body, with red curled hair, ruddy countenance, frowning eye-brows, arched and meeting, eyes blue or yellowish, a large mouth, and red lines in the hand.

Gentleness or complacency, may be distinguished by a soft and moist palm, frequency of shutting the eyes, soft movement, slow speech, soft, straight and lightish coloured hair.

bashfulness may be discovered by moist eyes, never wide open, eye brows frequently lowered, blushing cheeks, moderate pace, slow and submissive speech, bent body, and glowing ears of a purple hue.

Temperance or sobriety is accompanied with an equal respiration, a moderate sized mouth, smooth temples, eyes of an ordinary size, either fair or azure, and a short flat body.

Strength of mind is signified by light curled hair, a small body, shining eyes, but a little depressed, a grave intense voice, bushy beard, large broad back and shoulders.

Pride stands confessed with arched eye-brows, a large prominent mouth, a broad chest, slow pace, erected head, shrugging shoulders and staring eyes.

Luxury dwells with a ruddy or pale complexion, downy temples, bald pate, little eyes, thick neck, corpulent body, large nose, thin eye-brows, and hands covered with a kind of down.

Loquacity may be expected from a bushy beard, broad fingers, pointed tongue, eyes of a ruddy hue, a large prominent upper lip, and a sharp pointed nose.

Perverseness may be dreaded, when we perceive a high forehead, firm, short, thick, immoveable neck, quick speech, immoderate laughter, fiery eyes, short fleshy hands and fingers.

Impudence may be inferred from fiery staring eyes, eager look, circular forehead, round, ruddy countenance, elevated chest, a flat nose, and loud laughter, &c. &c.

THE END.



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