

The Apologue.

peaceable, happy, and prosperous : but when we undertake a Profession unlike, or contrary to our Genius, our life is made Laborious, and troubled with disagreeing Patrons, So it falls out, that some profit more in any Science or Art, or Office, in a little time, and with little pains, when another takes much pains, and studies hard and all in vain, and although no Science, Art, or Vertue be to be contemned, yet that you may live prosperously, carry on your Affairs happily. In the first place set a Figure, and know your good Genius, and your Nature, and what good the Figure promiseth: As you shall be taught hereafter: And God the Distributer of all these, who distributeth to each as he pleaseth, and follow the beginning of these, profess these, be Conversant in that vertue to which the most High Distributer doth Elevate and lead you; Who made Abraham excell in Justice, and Clemency, Isaac with fear, Jacob with strength, Moses with meekness and miracles, Joshua in War, Phineas in Zeal, David in Religion and Victory, Solomon and the Rosie Crucians in Knowledge and Fame, Peter in Faith, John in Charity, Jacob in Devotion, and Thomas in Prudence.

Therefore in what vertue you find by your Figure you can be a Proficient in, use diligence to attain to the Height thereof, that you may Excel in one, when in many you may not, but
in

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in the rest endeavour to be as great a Proficient as you can; But if you shall have the Overseers of Nature, and Religion Agreeable, you shall find a double Progresse of your Nature and Profession, but if they shall be disagreeing, follow the better: As you shall see by the Figures.

THE

THE
T E M P L E
OF
VVISDOME.

The Second Book,

Being A discovery of the quality of this Art,
And signification of the 16 Figures from their
Idea's and Rulers in the 12 Parts or Houses of
the Earth.

CHAP L

Questions concerning the first house and the signification of the Rulers Idea's and figures in the same.

IN the beginning of our Art we Divide the Earth into 12 parts, which parts are governed by 7 Lords or Rulers and their 12 Idea's which govern and are incorporated into the 16 figures and give such signification in the houses as followeth.

The first is therefore called the *Thorscope* or Ascendent

dent and Angle of the *Orient* which contains the signification of the Demands which may be moved, upon the Quality, Nature, Disposition or Complection of the Querent, which is alwayes the party that asks the Question; (that is to say) whether good or bad, and whether like to be Long-lived or not, and then whether his present intention be good or bad.

2. As also concerning the proportion stature form and shape of the party asking the Question or is born.

3. If the Querent be handsome.

4. If the Child shall be well fashioned or ill proportioned, fair or hard favoured.

5. To what part its best the Querent direct his affairs.

6. What part of life is like to be best.

7. Whether inclined to health or sickness, to strength of body or weakness.

8. Whether the beginning of any thing shall be good or bad.

9. If find the party at home you would speak with.

10. What colour clothes he wears, and where he is.

11. Also Questions that may be propounded concerning the mirth or heaviness of the Querent or he that is born.

12. Whither one absent be dead or alive.

13. If a ship shall come home safe, or not,

14. As touching the Members of man and other living things, This house containeth the Questions that may be propounded and made of the head and of every thing therein contained, as the Brain, Memory, understanding reason Intelligence Idea: Ruler, Figure, Demon, Holy, of the Nativity, Genious, and of the pro-

profession; of the Eyes, Eye-browes, Nose, Teeth, Mouth, Ear, and Visage: wherefore when you find a figure in the first house, whatsoever it be you shall Judge after the manner and form that we will shew hereafter, and give alwayes the first house unto that, that the Question which is made or propounded doth note to, that is to say the Motive of the Querent.

When this figure *Fortuna Major* is in the first house it signifieth good will, good heart, loyalty, prosperity in all things, joyfulness and Riches, in case of a woman it betokeneth joyfulness amity of Kings Princes and great Lords: This figure is good in all things (except to keep a thing secret in which thing it is a token of small surety, Because it is a figure of *Sorath*, and his Idea *Mechiell* in this place) It is also of the fire fixed entring in, And therefore it signifieth a high mighty man given to command, coveting to bring men into subjection to him, it is good for war and signifieth victory over Enemies, having power sufficient to accomplish his designs, neither can his enemies prevail against him, though they be never so eminent but will rather do themselves injury then him, its in most things good and shews a Heroick and Magnificent spirited Man.

* * When you find this Figure called *Populus* in this
* * first house it signifyeth a person of renown and
* * reputation, fair, lightsom, pleasant, great-bodied and well made, one quickly Angry, swift in
* * Action one very nimble and in this place is found
alwayes good in all things as well in war as in
peace, Signifying alwayes a Company of people gathered together for one thing or other; in Case of Marriage it is perfectly good and likewise to take a journey in hand signifying swiftnes and more by water then

then by Land, And because it is a Figure of *Hasmada* and *Muriel* and of the Element of the water, it therefore betokeneth rain. And that the person that is Riding on the way shall be dashed with dirt and moyled.

* Finding this Figure called *Carcer* in the first
 * * house it signifyes that the Querent shall have
 * * the victory. A great talker and setter forth of
 * his own worth telling great stories of himself he
 causeth contention & strife between men, destroys
 plants and seed, it signifieth ill opinions and thoughts,
 Melancholly, Heaviness, Sorrowes, Envyes, Angers,
 great pain and travil the person to dream of Malice, it
 is ill in all things but to make Rampiers, Forts, and o-
 ther Fortifications, of Towns and to defend them wel
 for which it is good to take a Journey in hand, or for a
 voyage it is ill, for it betokeneth staying; and that
 the person or his horse shall be hurt by the way on the
 foot, This is a Figure of *Zazel* and *Havael* in the 10th
 house and of the Element of the Earth, And therefore
 it is an ill Figure.

* * When yee find this Figure in the first house
 * called *Aquestio*, yee shall Judge it to signify
 * * goodnesse, happines, and quiet life with the ac-
 * complishment of the persons own hearts desire;

* The person is of good quality, and Courteous
 and deligeth to be well clothed to eat and drink well,
 and to desire things pleasant and agreeable unto the
 body, If the demand be of or for a voyage, it signifieth
 good successe, but he that taketh it in hand shall not
 depart so soon as he thinketh, but yet shall he return
 home in all gladnesse with the Accomplishment of his
 desire, and if the question be made for love in way of
 Marriage it is good and for any thing that a Lover
 doth

doth demand in that behalf, for *Anquistio* is a figure
 of *Hismael* and *Adwachi* in the ninth House of the
 Element of the fire, but being in this House he receives
 vertue from *Sorah* because of *Malchidael* which is his
 exaltation, therefore it is a figure firm entring in
 good for all things but for VVar, but in Church causes
 and voyages she is mervellous good.

VWhen you finde this Figure called *Puer* in
 * this first house it signifies a Person clamorous,
 * seditious, Rebellious, deceitful, it signifie Soul-
 * * diers and Officers, that care neither for God nor
 * man, and if a Captain, he is of an ill Company, and
 inventing Stratagems to destroy the Forces of an-
 other, and to over-run a Country, and then to Feast
 and banquet with Ladies, it signifies Theft, Robbery,
 Deceit, and gain in play; in matter of Love it is good,
 and likewise in War. For Voyage it betokeneth a
 meetly swiftness, for Marriage it is good enough, signi-
 fying always great deceits and frauds; it is indifferent
 in all things, but better for War then for any other
 thing. This is a Figure of *Barzabel*, and his Idea *Mal-
 chidael* in the first house, and of the Element of the
 fire, wherefore it is deceitful, subtile, and witty.

When in the first house ye find this Figure
 * called *Amisso*, it signifieth a person that is sad,
 * * melancholy, and pensive, because his House is
 * opposite to the seventh; it signifieth also loss
 * * of inheritance and of possessions, an ill life, an
 ill beginning and ill issue of any enterprise, ill
 for sickness, voyages, and quick dispatching: to be
 brief, this Figure is ill in all demands that can be pro-
 pounded, except for prisoners, in which it signifieth
 deliverance and escape out of prison; in all demands
 of women, it signifieth whores, and ill women; for
 B this

this Figure is a Figure of *Kedemel* and *Hefmodel* in the second House or part of the Earth, and of the Element of the Earth.

When you find this figure called *Albus* in this house, it signifies a Noble person, one that scornes base actions : one that is so honest and upright in his dealings that people hate him because he is true and faithful, subject to scandals undeserved; it is gainful in white things, and that a person is found, fine, pleasant, merry, and happy in all things. If the demand be for suit of Law, it is a sign that the man shall win, if it be for message he shall have good news, to learn the Law, Merchandise, & the Grammar, I mean the honest School-Grammar, the man is wise, and if this or *Conunctio* be in the fourth, and *Acquisitio* in the ninth, and *Carcer* in the 10. the Querent knows much in *Nature, Reason, and Philosophy*. A Scholer, a *Philosopher*, a *Rose Crucian*, one that if he hath other Figures consenting, may obtain the *Philosophers Pannarus* we spake of in my Book called *The Holy Guide*. *Taph:hartharath* hath his joy in this house, and therefore is good for Marriage, but it is naught for War, and good for Peace. This is his Figure direct in the third house in *Ambriel* and of the Element of the Air.

Caput Draconis in this first house, gives Honours, Riches, and Favours from great and honourable personages, chiefly in Church affairs, also a fortunate and powerful life, with goodness in all things except for War, for it signifieth Combat and Battel; and for Peace it is perfectly good, it is also good for Marriage but it will be long in doing; it is good in matter of gain, to be brief, it is good for all things that ye can demand, and signi-

signifieth health of body, pleasant and merry, and to have the favour of Kings, Princes, and great Lords with Prosperity, and obtaining their hearts desire. And for that it is a Figure that receives the vertue and signification of *Hismael* and *Kedemel* in the 6. House, and *Hamaliel* the Idea thereof, and of the Element of the Earth, and for that cause is good to build houses and to labour the Earth.

When ye find this Figure, called *Fortuna Minor* in the first house at the beginning, it betokeneth choler, hastiness, and swiftness in all things; it is good for the affairs of War, and signifieth force, and boldness of heart, with victory over Enemies, it is good also for voyages, in other things it is not so good: as touching things of Love it signifieth a contentment of the thing pretended, but the matter shall be disclosed. This Figure *Fortuna Minor* is a Figure of *Sorath*, and the *Idea Verchiel* in *Autumn*, it is of the Element of the Air.

When you find this Figure called *Via*, in the first house, it signifieth a staying in the way, and small health in the journey; it is ill in all things except it be to go out of prison, for which it is good, because it is a Figure of *Hafmodai* the twenty sixth day of the Moneth, and of the Element of the Water.

When ye find this Figure called *Tristitia*, in the first house, it produceth many troubles and difficulties unto the Native, and many melancholy perturbations, both to the mind and body: sometimes it deforms the body, unless the part of Fortune be there, the Native cannot live long, his life if it should be long, will replete with many dolours, griefs, and troubles, that it will be a trouble

for him to live: it signifieth an ill beginning of the enterprise: the man is of ill will, and pensive, a Traitor, disobedient. This Figure is ill in all things, but to search treasure in the Earth, she is also good in matters of Fortifications and buildings: This is a Figure of *Zazel* in the eleventh house, and of the Element of the Air.

In finding this Figure called *Letitia*, in the first house, shews a long and prosperous life unto the Native, gives a strong and healthful body, fair, and handiome, of good behaviour, prudent, pious, just and honest, it doth signify a peaceable and quiet life, conjunction and amity of merry and pleasant persons, honest, of good heart, and will in all things. This Figure is good except in Matters of War: In case of love it signifieth some lying and dissembling, that is, the person will promise much, and perform but little. This is also a Figure of *Hismael*, and *Amnixiel* in the twelfth house, and of the Element of the Water

When you find this Figure in the first house
 * * it signifies Rogues, Whores, Theeves, Robbers,
 * Murderers, and deceitful persons, and for all the
 * * demands in this house this Figure is ill, because
 * * it is a Figure of *Bazzable* and *Barchiel* in the
 eighth house, and of the Element of the water,
 and therefore it is a deadly figure, and not fit to be judged.

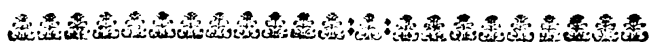
When in the first house ye find this Figure called *Puella*, it doth signify Joy, to sing and dance, to play, to be well cloathed and neat; to be in Love, a man of good will, young, and a lover of gardens. She is good in case of Love, and in all things but in War. This makes a
 party

party voluptuous and given to vain pleasures, yet gives a good constitution of body, a long and healthful life, few or no diseases that are hurtful, a lover of all kind of delights, as ornaments of the body, society, musick, odoriferous things, love-toyes, &c. of elegant and good manners, given to pleasant studies, much beloved of women: it is *Kedemels* Figure, and her *Idea* *Zuriel*.

When ye find this Figure called *Conjunctio*,
 * * in the first house, gives a graceful speech, and of
 * good memory, makes the Native wise and prudent,
 * of profound and deep cogitation and invention,
 * * addicted to the Mathematicks and Merchandizing: he shall understand many Languages, chiefly if in good aspect of *Puer*, but if in ☿ or ♀ unto him, it declares a wound in the head, and indeed makes the person both Knavish and Theevish; but if he shall be of good aspect of *Cancer*, it declares much knowledge, and an admirable ingenious fancy: it signifieth good, if with good company and good Aspects, or else with ill it is ill: it signifieth alliance, concord, and conjunction with a friend, or woman great with child. This is a Figure of *Taph bartharath*, and his *Idea* *Hamaliel*, which are incorporated into this Figure in the sixth house, and it is of the Element of the Earth.
 Read the *Harmony of the World*, lib. 2.

When ye find this Figure called *Cauda Draconis*, in the first house, it always produceth much mischief and trouble, perplexity both of body and mind, continual dolor, sorrow, loss and tribulations; scandals and calumnies attend the Native, it vitiates his fare, many times is dangerous to the eyes, and imports but short life. Some old Writers would not this or *Rubens* should be

Judged in this house, but I am of the opinion that the Judgment herein should not be delayd : for what cause soever the demand was asked, and the figure made, it signifieth illness and damage for all things that may be demanded, so that it is good for nothing but for ruines and burning of Countries by VVars and Treasons, by reason that it is a figure of *Zazel* and *Barzabel*, and the *Idea's Barbiel* and *Hanael*, in the sixth, eighth, and twelfth houses, and of the Element of the Fire, and a very ill figure.



CHAP. II.

Of the second House, and of the signification of all the Demands which may be judged in it.

Our next work is to shew you the signification of the Rulers and Idea's when they are incorporated into the figures in this part of the Earth, which is called the succedent of the Angle of the Orient, and this is the place of gain to come. And so you must judge the figures for the person which demandeth and propoundeth the Question, to know if it shall be with the travel and sweat of his body, or by succession, or by gift.

2. This house also containeth the resolution of demands which may be made for moveable goods, which be in the power of the person demanding, or for whom the question is propounded.

3. VWhether the Querent shall be rich.

4. By what means attain riches.

5. The

5. The reason why the Querent may not attain a fortune.

6. If the Querent shall obtain the substance he hath lent.

7. If one shall acquire his wages or stipend owing him.

8. If the Querent shall continue rich.

9. Of the time when the accidents treated of may happen.

10. The charges a person shall make.

11. VWhether the friend put in trust be secret or not.

12. VWhich of the two Gamesters hath won, or shall win the silver.

13. If the Querent shall be well served to his profit by either man or woman that he mindeth to take into his service.

14. VWhether he shall have great gain in the place where he dwelleth, or of the thing that he loveth and that he procureth.

15. The place where the thing lost was stolen.

16. If the voyage that he would take in hand shall be profitable, and whether it be nigh at hand or far off.

17. VWhether the promise made by any Lord shall come unto effect and good issue.

18. If it be good to remove household.

19. Whether the Messenger which is on the way shall bring good news, or how.

20. As touching the members, it containeth the demands which may be made of the neck either before or behind.

The house is properly the house of gain and profit, and therefore when ye find any of these 16 figures in

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this

this second house, ye must remember the Nature, Place, Countries, Descriptions, and Diseases signified by the seven Rulers of the Earth; and their twelve *Idea's* which govern the twelve parts of the Earth, and this you must not forget in all the houses, which ye shall judge according to the signification of each of them.

When ye find this figure called *Fortuna*

- * * *Ma'or*, in the second house, it signifieth a person able to go to War, and it is good in all
- * * things, and notes prosperity with honour, riches, great presents of gold and silver; and this

Figure is good in any question that ye can demand, but in heavy and sad things, wherein it signifieth melancholiness, in all other things this signifieth joy and blis, and to accumulate the Philosophers wealth, and that he shall attain unto a splendid estate, if with good aspect and company of good figures the Philosophers Stone, which is *Magnetia* and *Lytharge*, the first divided into *Magos*, *Mirabile*: And *As* is Money, *Ycos* Learning, *A* is God, of *Lytharge* we may not speak: these two stones makes the Philosophers *Panacea* with some helps; *Magnetia* is *Res aris in qua latet scientia divinaque Mira*. In demands of Treasons and Robberies it is good, because it signifieth loyalty, in what house soever it be, ye shall always find it to signifie force accompanied with loyalty, likewise it signifieth fair and rich attire.

When you find this figure in the second

- * * house it signifies a person of good humanity,
- * * loving peace and tranquility, justice and mercy,
- * * and is one of all well beloved, and loveth rest
- * * and joy: and something given to the pleasure of

of the flesh. It signifies a quantity of men assembled for Travel and Merchandise, and to get substance; it signifieth also white things, and to spend well, good company, good for voyage, and signifieth swiftness, and likewise for war, for it is a token of a great multitude of people assembled ready to fight, it is good for marriages, but cold in matter of Love, it is also good to gain and profit by the water.

If this figure be in this house the party shall

- * be given to venarious acts, and chiefly with vile
- * * or lewd women, and shall suffer much by their
- * * means: he will be of an evil complexion, subject to many sicknesses, one of no faith or good
- * conscience; it notes gain by things hidden in

the Earth with covetousness, and things black; the person shall happen with melancholy and sad company, and of small purpose in case of voyage; and in all other things she signifieth slowness, but to build houses and fortresses she is good, but the work shall be homely; it is good in black things, but it is ill in all other things.

If this figure you find in this house, the party

- * * who asks the question, which in this Art we
- * call the Querent, shall approach unto or joyn
- * * himself with rich women, and shall marry with
- * them, and thereby grow rich: and if the question be by night, the man or woman shall often

frequent men of the Church, and shall be of good repute, and for that cause be much a gainer, and increase in riches; and in all the demands this figure is good, noting great gain and profit, and that the person shall thrive in quantity of Cattle, in prosperity, in trafficks and Merchandise, and have good success in all things in the world that he taketh in hand. This figure in this house

book is better then all the other, except *Fortuna Major*, which in this behalf doth nothing Emperish, and signifying more then the other gain, profit, and honour with Kings, Princes, and great Lords, and signifieth as much in matter beneficial, and estates of Presidents and Counsellours.

If ye find this figure in this house, ye shall judge the Querent to be fortunate among women, to be luxurious, a Fornicator, a Sodomite, and wickedly given to all abominable and filthy actions, a deluder of women, and shall be deluded and deceived by them, he shall berroth some under an evil pretence, and by being so aduised shall bring unto himself great damage and detriment; it also signifieth profit in Merchandise by occasion of women, and signifieth likewise that the gain shall be good in the war, and that therein shall be gotten honour and profit. For company in the way, they shall be men of war, valiant, and stout. In case of messages, it signifieth speediness with small profit, unless it be touching war. In things concerning honour it is very good. Touching a thing stolen, it shall be had again, but not without great trouble and anger.

When ye find this figure in this house, ye shall judge the party to affect riches, and therein to abound by reason of womens means, or Ecclesiastical preferments, he will always be furnished with money, yet will he spend much upon Concubines, and in following other voluptuous courses; he will also gain well by the death of his wives. In case of women it signifieth loyalty, and virginity, prosperity, and good luck, good and sure company by the way, gain in things

things of pleasure and mirth, as Musick, and such like, it is good in all things, and especially in white things, and matters of women, it is good for the way, but there will be some hindrance: this figure rather signifieth good in all things then evil.

This figure signifieth much gain by Arts and Schemes, Philosophy, Geomancy, Astrology, and Astronomy; it fortunates a man in Merchandising, in the Law, in all kinds of writings, Embassies, Courtships, and by his industry and ingenuity he shall attain great honours and favours from great persons, and men in Authority with great gain, spirit, and diligence, especially in white things: it is good in all things, and shews a good will, good company and trusty, and men of honour; it is also good in case of a Voyage, yet will there be some stay by the way: this figure is good in all things.

Finding this figure in this house it signifieth the honour past, great riches, and great substance. It is good for Merchandise, honours, wars, and substance. It signifieth swiftness in all things. In this place this figure is indifferent good.

This figure in this part of the Earth signifieth small gain and poverty, the thing lost shall never be found again, the company is poor, and the profit is not great. In case of Marriage it is not very good unless the first, seventh, eighth, and ninth do consent thereunto, it is indifferent in all things, for journeying it is good, but some stop in the way.

This

* * This figure in this house signifieth los and
 * * hindrance where gain is hoped, never to at-
 * * tain unto substance, but by extream labour,
 * * envie, and anger, accompanied with ill luck
 * and misfortune, to loole goods to be spoiled,
 robbed and overthrown, and to go in Thieves compa-
 ny, slow for a journey, and small profit. This figure
 is ill in all things but to fortifie Towns, and make
 buildings, and signifieth that the buildings which ye
 shall make shall not be very fair, but it shall last
 long.

If this figure be in this house, it signifieth
 * conquest and getting of goods and riches
 * * without sin or breach of conscience; it doth
 * * signifie good company, merry, recreative,
 * * and of good will, promising many things
 * which will not be performed, for a jour-
 ney it signifieth quickness: of all the Oriental figures,
 this is the best in all things, and in case of robbery the
 thing is taken away in jest and will be had again.

This figure in this place signifies small gain
 * and profit, and signifieth that the person
 * shall be robbed that takes a journey. Let the
 * * figure be projected for whatsoever you will,
 * * it is ill, and signifieth much debate and con-
 * * tention about the thing lost and stolen; and
 as touching all the demands in this house this figure
 is ill.

This figure is a token of los and small gain
 * or profit in all things that you can demand
 * * in this house, but to obtain the friendship of
 * a Lady. And as touching the way, it doth
 * * signifie that the messenger shall be robbed
 * by a number of Theeves and Hedg-walkers, so
 that

that in all things this figure is ill, be it for War or
 Peace, and is good for nothing but to give tokens to
 Ladies.

If this figure be in this house, ye shall
 * * judge gain in things of good industry, as the
 * Law, Merchandise, Writings; the thing
 * lost shall be recovered again in time, with
 * * great labour and diligence. Sometimes it
 signifieth Bastards, and the obtaining of
 Books and Schemes writ by hand, it signifieth quick
 arrival of the Messenger; it notes gain by people late-
 ly dead. This figure is commonly good.

This figure signifieth great substance and
 * * riches, great goodness, good company of
 * men of honesty, the thing lost shall be found,
 * prosperity and good luck in Merchandise
 * with great gain; it signifieth also that the
 profit which a person shall have, shall be
 with peace and tranquility, without war or debate:
 also it is a good figure.

This figure signifieth all wretchedness and
 * poverty, and that a person shall be destroy-
 * ed and brought to poverty, and to spend all
 * vainly; the things lost shall never be had
 * * again, the man on the way shall be robbed
 by Crafts-men working by Iron, or Horse-
 shoers, Locksmith, &c.

CHAP. III.

Of the third House, and of the Demands which may be made therein.

Here follow the demands which naturally be attributed unto the third house, called the Cadent from the Ascendant of the Angle of the Orient, be of Brethren, Sisters, Kindred, with the Number of them, and the place of the Nativity of the Querent of short journeys.

2 This House containeth also the Questions which may be propounded of a Scholer studying in the University, or in any other place.

3 If the Querent and his brother, neighbour, or sister shall agree.

4 Of a Brother that is absent.

5 Of reports, intelligence, or fears, if true or false, or signifie good or evil.

6 If rumours be true or false.

7 Of Countel or Advice, whether good or evil.

8 Whether the Querent have brethren or sisters.

9 Of a journey, if good to go, which way.

10 Of the amity and well-tare of a neighbour.

11 Of Embassages, Letters, and Messages, which may be sent within 200 miles by Land.

12 If that the ill fortune shall turn to any good issue at any time.

13 Whether there be any ill company in the way that a man would go.

14 How the man of the Church doth from whom ye would hear news.

15 As touching the members of mans body, the demands

mands which may be made touching the arms, shoulders, and legs, be appropriated unto the third house. *Tapibhartharath* and his *Idea's* rule this house, wherefore when ye find any of the 16 figures there, ye shall judge according to the *Ruler, Idea, and Figure* in this House.

* * If ye find this figure in this house, it signifieth a noble parentage, mighty and vertuous noble brethren, and good journeys to the Querent, gives him administrations, and offices, and gifts from Princes, and great persons: yet he many times will undergo imprisonment upon the account of Religion; it signifieth that the person for whom the question is made is angry with his Kinsfolks, and that he shall have harm for love of them; sometimes it signifieth profit and amity with Kinsfolk, so that the tenth and fourth do agree: for all demands this figure is good.

Populus demonstrates many brethren and sisters, and many friendly, pleasant, and prosperous journeys with them, the Querent receives good from his religious Kindred, he will obtain an office of trust from Princes or great persons, by which he will receive much honour and an increase of riches. This figure is indifferent in all demands, and always signifies swiftness.

* * When *Cancer* is cast into this house, it portends danger unto the brethren of the Querent, and that there shall be much hate between him and them it is dangerous in journeys, and is very ill in all demands, signifying deceits in matters of faith or honesty, and

and dissembling hypocrites in religion, and in most things a very sycophant.

* * *Acquisitio* fortunates the Querents brethren and kindred, and makes them and the Native mutual friends; it is good in all demands, and signifieth fortunate small journeyes, viz. Inland journeyes, and he shall undertake them with pleasure, quiet, and gain; it additeth him to Religion and honesty, makes him credulous, devout, and of good conscience.

* * *Puer* signifies much danger and prejudice to the Querent in small journeyes, that he shall fall into the hands of Theeves and Robbers, * * he stirs up much hate betwixt the Querent and his brethren, Infortunacy many times the death of them; the Querent is rash, incredulous, ungodly, a blasphemer, *absque sacrorum temere.*

* * Finding this figure in the third house, it signifieth quarrel and debate with kinsfolk; * * in short journeyes it notes speediness with small gain; it is ill for the Scholer, and signifieth an ill neighbour, and ill company: in all the demands which may be made in this house, this figure always signifies an ill end.

* * *Albus* gives a propensity to the Mathematicks, and fortunates the Querent in journeyes. And in all the demands this figure is very good.

* *

The

* * The head of the Dragon in the third, makes the Querent Religious, and prefer^s him by such means; fortunates him in journeyes, gives him fortunate brethren, and shews their birth to be noble; in all demands in this house, this figure is good.

* * Signifieth a contraction of amity with great persons, that the amity of friends is faithful without dissimulation, but yet they be somewhat cholerick; it is not good for the Scholer, for he hath no mind to study, it is indifferent good in all things, but that it sheweth a little cholerickness.

* * Signifieth little good for the Kinsfolk, it sheweth that the person shall have his desire, his Kindred shall put him in fear by the way, the Letters bring good news, it is good for a journey, but that there will be some stay; it is better by Land then by Water, and signifieth the accomplishment of all desires.

* * This figure signifieth loss and hindrance where gain is hoped, never to attain unto substance but by extream labour, envie, and anger, accompanied with ill luck and misfortune to loose goods, to be spoiled, robbed, overthrown, and to go in Theeves company, slow for journeyes, and small profit. This figure is ill in all things, but to fortifie Towns; the man of the Church is ill, ill neighbours false and dissembling kindred and brethren.

Ce

This

* This figure in this house signifieth peace
 * and concord amongst kinsfolks and friends;
 * * in case of voyage, it signifieth speediness with-
 * * out gain or profit, it is ill for a Scholer, for
 * * it sheweth that he hath no mind to study,
 * the neighbour is honest. This figure is good
 in all other demands in this house.

* * *Rubeus* in this house signifieth choler, an-
 * ger, debate, ill will amongst neighbours and
 * kinsfolks, to let a man bloud it is good; it
 * * signifies burnings by reason of questions and
 * * words of injury happened amongst kinsfolks,
 it is ill for the way, because the person is in
 danger to be spoiled; in all demands this figure
 is ill.

* Signifieth good and perfect friendship a-
 * mongst kinsfolks, and profit with them, and
 * * sheweth also that they be of good disposition
 * and health. The suit which a person maketh
 * to come to the love of a Lady, he cannot ob-
 * tain. It is good for a short journey, it is good
 for a Scholer, but it sheweth he loves a woman in the
 place where he is resident: in all demands else this fi-
 gure is good.

* Signifieth conjunction and amity amongst
 * * kinsfolks, it is good for all things that may
 * be demanded touching a Scholer; it signi-
 * fiesh also that the kinsfolks be learned, the
 * * neighbours good, the thing lost shall be
 found again, the Letters speak of nothing
 but fables and tales; it is good for to take a journey,
 the messenger is good. This figure is good in all the
 demands.

Tli

* This figure infortunates the Querents
 * journey, threatens destruction to his bre-
 * thren and sisters, and kindred, and shews
 * * much quarrelling and disagreement betwixt
 them, they seldome agree, but are always
 jarring, yea sometimes plotting the destruction of each
 other with much violence. In all the demands this fi-
 gure is very ill.



CHAP IV.

*Of the fourth House, and the Demands therein
 contained.*

N^{OW} the fourth house which is the Angle *Septen-*
trional or of the North part of the Earth, con-
 taineth naturally the questions and demands
 which may be made of Parents, Lands, Cities,
 Towns, &c.

2 Also upon Houses, Vine-gardens, Meddows, Trees,
 and their appurtenances.

3 Also upon a Citie, Town, and of the people that
 dwell therein, to know what they be, and of what dis-
 position, and what is done in the City, or Town.

4 It containeth also the questions which may be
 moved upon a Castle, Palace, Fort, or Tower.

5 The place where things are hidden, or other
 things kept.

6 Also the question which may be moved upon the
 end of all the Figures, to know if the issue shall be
 good or bad.

Cc 2

7 This

7 This houte being the second to the third must therefore signifie the substance of the brother or sister of the Querent.

8 Where to find a thing hid or mislaid, what part of the houte or ground.

9 Of buying and selling Lands, Houses, Farms, &c.

10 Of the goodness of the Land or House.

11 Quality of the ground.

12 If the Tenants be good or ill.

13 If there be Wood on the ground, or if fertile or barren.

14 If good to hire or take the Farm or House desired.

15 If the Querent shall enjoy the estate of his father.

16 If good to remove from one house to another.

17 Of turning the course of Rivers.

18 Of treasures hid in the ground, if the Querent shall obtain it.

19 Whether the father be dead, or shall die quickly.

20 If the child be right fathered, or a bastard.

21 Whether the father or son shall die first.

22 If it be good to buy Lands or Heritages.

23 Whether a Town shall be taken or not. A Figure cast in *Italy* by my self, to know whether the King or *Oliuer Cromwel* had the best at *Worcester*, and I judged there, that the King had then the worst, but the wind would change, and King *Charles* the 2. in 1660. would return in peace to his own again. And another I cast and gave my judgment upon a little after in *Turky*, which was to know what next should happen, and by my Figure I found we should have war with the Dutch. Many Merchants can testifie how true I spake of every particular, and how things will prosper within 300 years

years I told them privately, which (I may not, I will not) write here. Finally, all the Questions and Judgements in this Book, I have experienced, and am willing to teach and instruct others out of that affection I bear to my own Country *England*.

24 Whether the Ship on the Sea shall come to a good Port, and who is in her, and wherewith she is charged:

25 If a man dwelling in a house shall dwell there long time or not.

26 Whether he that is on the way shall be long in coming or not. These be the questions which be contained in this house, the signification whereof, be it good or bad, shall be judged according to the signification of the Rulers Ideas and Figures.

Wherefore when ye find this Figure called *Fortuna Major* in this fourth house, it shews honour and dignity in old age, and a laudable fortune, and stedfast for a constancy hidden treasure and much gain, Princely fame after death, a great estate to come by the death of the father, unless *Rubens* or *Tristitia* afflict him; but this not but by the fathers death. In all the demands that may be made this Figure is good.

This Figure in the fourth house declares the Querent to take delight in Buildings, Agriculture, or Husbandry, Mills, and Fishponds, and Fishing, and he shall gain wealth thereby, his Parents and he will differ, and together with his happiness he will meet with some vexation and trouble. If the question be by day, the evil will happen in the beginning of the Natives life, if by night in the latter part thereof. This Figure is indifferent in all the questions.

* . *Cancer* in this house destroys the habitation and dwelling of the Native or Querent
 * * the father shall die before the son, the mother is of short life, this figure being in the fourth, in a revolution of the Earth brought
 * *Cancer* or *Tristitia* in 8 to *Fortuna Maior*, which killed both Father and Mother the same year: Destruction of Lands left by the Querents Father, *Julianus p trimonii*, he will destroy or make shipwrack of his patrimony, this Figure is ill in all the demands of this house.

Assures the Querent of riches from Lands, and Houses, sometimes treasure, or riches hidden in the earth, he shall receive fortune from Princes and great persons, many times riches without labour; an increase of his patrimony, his Father or Parents will be honourable all their time, and after death shall be eternized in Fames Treasury; The Native will attain unto a great degree of rule and dignity, honoured of all, live in great pomp and glory all his days, in all the demands in this house this figure is good.

This makes the Querent or he that is born
 * to be a murderer, or a shedder of blood; and
 * subjects him to much calamity and trouble,
 * * destroys his reputation and dwelling, hastens
 * the death of his Father, he will also have contentions with him, it threatens also damage by fire, and wounds and hurts in the body, molestation, loss, or damage from his wife or wives: he will be excited to all kind of violence and villany, the ground is stony and barren: this figure is ill in all the demands.

Signi-

Signifies a stable and firm inheriance, but very mean, the Parents be pretty eminent, but poor; it signifieth loss in affairs: In all the demands this figure is ill, and signifieth quarrels and contentions with folks of ill nature, life, and complexion, the Father shall die before the Son, it is not good to buy Lands, there is no treasure hid in them, the town besieged shall be taken, the ship cometh with a good wind, but it is no great profit to the Merchant, the ship is full of young wenches forsaken, and is in danger to fall into the hands of the enemy, or else Pirates, the party shall dwell long in the Town or House.

In this house, shews an excellent memory and good understanding, a brain apt for Arts, and Sciences: acute and most apt in all businesses, and the Querent by his industry and ingenuity, shall accumulate a stable fortune in Land and Edifices: but nevertheless he threatens contention, strife, and molestation with those nearly related unto him, or have any affinity with him: in all demands this figure is good.

In this house argues much gain to a crew unto the Native: from Lands, Houses, Inheriances, &c. oftentimes much gain unthought of, or unexpected, as by things hid and obscure, &c. It also shews the family from whence he springs to be noble, long-lived and durable: in all the demands this figure is good.

Cc 4

Sig-

Signifieth great suddennels and quickness
 * in all things, the Father is come of an indiffe-
 * rent noble race, but they be all cholerick per-
 * * sons; the house and appurtenances thereof
 * * be fair and good, and the Lands, but they
 shall be subject to fire, and they shall be da-
 maged by men of war sometimes, viz. by Souldiers
 both Horse and Foot, there is no treasure hidden, the
 City or Town is well populated with Souldiers, the
 end of the war shall be good, for peace it is ill; the Fa-
 ther shall die before the son, the child is not legitimate,
 the money which was hidden is found and taken away,
 the place besieged shall be taken through their own
 folly, in quarrelling amongst themselves, the Ship shall
 come home safe, the person shall live long in the
 place: this figure signifies hast and is not evil but for
 peace.

This figure signifieth los of Heritage, in
 * all things that ye can demand this figure is ill,
 * but to sow the earth: yet it is good by water,
 * the treasure shall not be found, the City is
 * weak, and shall easily be taken, the Castle or
 Tower is not fair. and they stand by the water
 side; the brother and sister have not much money,
 the father is of long life, and the son legitimate; it is
 good to buy Marshes; the ship shall come home safe,
 the man shall not dwell long in the house: this figure
 is good for all things but for love.

It signifieth to be disinherited and driven
 * * from the estate of the Father, the man came
 * * of an evil off-spring, the house is ill and ready
 * * to fall, wet and uncaky, the Town shall be
 * taken if the other consent, the people be old
 Souldiers, subtil and deceitful, the Palace,
 Castle,

Castle and house be old, and much treasure hidden in
 them; the end of all things which ye demand is ill,
 but to buy aerable Lands, and to build houses; the son
 shall die before the father, the mother is ill, yet the
 son is legitimate; it is good to buy heritages, for they
 shall be long enjoyed. he that is in the house shall live
 there long, the ship is heavy loaden, and will be long
 a coming; in all demands this figure is ill in this house,
 and so it is in the first and fifth houses.

Signifies good luck and prosperity in heri-
 * tages, and that the treasure hid in them shall
 * * be found and discovered, the family is good,
 * * and came of a noble extraction, the house is
 * * pleasant, and the places thereunto belonging
 recreative, and of much pleasure, because of
 the groves, high Woods where the Birds warble
 forth their notes, and of the Gardens, Walks and green
 places where the Fairie Queen and her Ladies dance,
 by the Moon which shines through the tops of the
 high trees, and fortunates the place with pleasure; the
 Palace and Castle be very pleasant, with the fine
 works and green things that be there, there is much
 treasure hidden near the silver stream which cules
 along its waves by the Palace walls, the river is full of
 fish, the end of all demands shall be good. This house
 signifies the substance or riches of the brother or sister,
 the son is legitimate if the 5th consent, the father is
 not dead, but doth make good cheer, the thing enjoy-
 ed shall be slighted, the man in the house shall dwell
 but a short time there: in all the demands this figure
 is good.

This

This figure signifies the father to be poor & needy, the brother and sister have no riches, the father shall die shortly, the son is a bastard, the ship shall be cast away in a storm, the waves have broke down the deck, & the guns have broke their tackles, and staved out the sides of the ship; there is no treasure hid, the Town shall be taken, and the Dams opened, and all the place destroyed by the abundance of water: in all demands this figure is ill and signifieth death and bloodshed.

Puella signi es a good honest family, the house is pleasant and fine, the City is fair, but if it be besieged, it shall be taken, because there be more beauties, *viz.* Ladies and Gentlewomen, the men of war; there is no treasure hidden but near the water side, the brother and sister have good store of money, the father shall live long: this figure is good in all the demands.

It is good to visit the father, for he is sick or dead, and if he be not dead, he will cause something to be written, the house is good, the Town shall be taken, or yeild by composition the Souldiers be wise, the Palace, Castle, or Tower is not very fair but it was builded by Artifts in Geometrie, the treasure hid shall be finely found, the father shall die before the son, the Ship shall come safe home, the brother and sister have but little money, the party that lives in the house or Town, shall not live there long: in all the demands this figure is good.

Shews

Shews much labour and sorrow to the Querent, a confusion and waste of his patrimony, loss in Lands, Buildings, and all kind of Edifices, trouble and anxiety in the life or lives of his Ancestor or Ancestors, loss of estimation and credit.



CHAP. V.

Of the fifth House, and of the Demands therein contained.

Here in order cometh the 5th. house, which is called the Succedant of the Angle of the Septentrional, otherwise called the *Good Fortune*, doth contain properly the significations of the demands which may be made touching a child, to know whether it shall be small or great of stature, and touching his birth whether he be legitimate or a bastard, of good nature or ill.

2 The substance of the father whether he be rich or poor.

3 Whether it be good to eat and drink.

4 If it be good to put on new cloathes, if they be good and shall last long.

5 If the promise made to a person shall be performed or not, and whether it be true or false.

6 Whether the Messenger shall come quickly and what news he shall bring, and also what is contained in the Letters.

7 If the earth shall bring forth plenty of fruits, and whether they shall be good or bad.

8 Likewise the significations of all pleasures, as to kifs, sing, dance, banquet, and play on all instruments of Musick.

9 If one shall have children.

10 If a woman may conceive.

11 If the Querent shall have children be he man or woman that asketh.

12 If a man shall have children by his wife, yea or no, or of any other woman whom he nominates.

13 Whether she is with child or not.

14 If with child of Boy or Wench.

15 If a woman do conceive with child of more then one.

16 How long the woman hath been conceived.

17 Of the time when the birth shall be.

18 Whether the birth shall be by day or night.

19 Whether unity is like to be between the infant and Parent.

20 Whether the Town besieged be taken or not.

21 Whether the party which is on the way shall be in danger to be robbed, and whether the ways be not dangerous by reason of Theeves.

22 If the Son be sick, dead, or taken prisoner.

23 Whether the Book which one would read contains things good or bad. These be the Questions contained under this house, the which ye shall judge according unto the signification of the Rulers *Idea's* and their figures, and you have in the first Book their nature and power, and here they follow in order: you must remember first the *Rulers* and *Idea's* and then judge the figures in the houses.

When

When you find *Fortuna Major* in the fifth house, it denotes few children, but those of much honour and Renown, Besides he declares the respect and reverence the child shall receive from vulgar people, and the honour and dignity he will receive from Eminent Persons: but if it be with pure *Rubens*, *Cancer*, or *Tristitia*, the children dye if he be with *Acquisitio* or *Letitia*, the children may live and will attain a splendid estate and credit in the world, and the party shall be accompanied with the choicest delights, in a word, this Figure is good in all the demands, and better then all the other, because *Sorath*, and *Verchiel* rule this house in *Fortuna Major*.

Populus in this house declares the Native or querent to journey often, and to go on divers Messages, and Embassages, gives him honour from the vulgar people and signifies, that he shall have many children: he will be much given to company keeping, and all kind of voluptuous courses, principally revelling, and haunting Taverns and Ale-houses.

In this house portends either no Issue to the querent, or the death and destruction of those he shall have, and while they live, they shall prove crosse and disobedient, bringing much sorrow and trouble of mind unto him: he destroys the querents pleasure, and stirs up contentions between him and Messengers or Embassadors, and presages or averse or crosse fortune in all his Negotiations.

Declares

Declares many Children, and those dutiful and obedient to the Native or querent, and he shall be blessed in them: they shall prove honourable and ingenious, and receive Applause and commendations from all persons, he Augments the querents delights and pleasures, he also shews many friendships and Donations of Consequence unto the Native or querent, chiefly by some arduous Messages or Embassages, he shall perform, and probably thereby attain unto an eminent degree of Honour: in all demands this figure is good.

Portends unto the querent but few children, rather a spurious and illegitimate Issue, by which he shall receive much sorrow, grief, vexation and trouble, It also shewes much losse and evil to ensue unto him by reason of Libidinous and prodigal courtes, playing and gaming and following ill company this figure is ill in all the demands.

Signifieth that the child shall be of ill Nature and losse of Heritage by Art, the sick person shall amend, the woman with child shall have a Son, but she shall be in danger of death it is not good in case of eating and drinking, the promise shall not be performed, the Messenger shall come quickly, but he shall bring ill news the Letters speak of challenges and quarrels about a Woman, for pleasure this Figure is ill, unless it be for Wantons, and Bawdy-house-Keepers at the *Hand in Placket* over against *Strand-Bridge* without *Temple-bar*, for them it is good, the house is ill and dangerous: Vagabonds and Scorpions lye in the way, the Son is neither dead nor taken

pri-

prisoner, but he is very sick the Child is a bastard, to buy and sell new Garments it is ill, the year is good and great, abundance of Corn, it is ill for Trees and Plants, the Books are ill and full of idle Complements and Love royes: this Figure is ill in all the demands, and signifieth many Children, but they shall be all bad.

In the fifth house, signifies the querents Children to be Ingenious and apt for study: makes the Native honoured of Eminent persons for his Clerks-ships Ingenuity, or skill in the Mathematicks, he may prove Secretary to some honourable person, by which he shall gain much moneys and credit; he will delight himself in curious Arts, and neat and admirable inventions, in which he will excell.

This is not so good as *Fortuna Major*, but it is indifferent good in *Autumn*, & signifieth that the child shall be a man of honour, victorious over his enemies, and liberal, and he shall have many children: It is indifferent good in eating and drinking, the promise shall be performed, the Messenger shall return quickly, and the news that he shall bring shall be of War, or of ger; for pleasure there shall be small joy, or hearts ease, it is ill to remain in the house because of small gain, the woman with child shall have a Daughter, and escape death very narrowly, the Commons of the Town be ill, if the Castle be besieged it shall be taken, there be many Theeves by the way, and therefore it is not good to go into the Countrey: the son is sick, but he shall escape the disease, and come home safely, if the tenth agree, the child is a bastard, it is good to buy and put on new cloathes, for they shall endure but a while; the year

In this house frees the Native from many
 * * troubles, calamities, and dangers, and gives
 * unto him many children, and those long lived,
 * and very fortunate, the Native receives
 * some publick employment or Office, gains much
 thereby, he is delighted with much civill
 recreations and pleasures.

In this fifth house doth either deny Issue,
 * or else portends the destruction of the Que-
 * rents children by violent deaths; much cruel-
 * ty, and adversity while they live, makes them
 * * crots, vexatious, and disobedient unto their
 Parents: It destroyes the Querents pleasures
 and delights: Judicates much evil unto him to pro-
 ceed from vain, irregular, and voluptuous courses.



CHAP. V.

*Of the sixth House, and its Questions, viz. of sick-
 ness, servants, small Cattel.*

Every thing is known to receive vertue from the
 Idea's and Rulers of the world, and they receive
 their power from God, and incorporate it into the
 twelve parts of the Earth, and the sixteen Figures in
 the Annua, monethly, and daily motions of them;
 This being called the *Cadent* from the Angle *Septentri-*
onal, which properly imports *Absentees* or
 Revolution of Figures good or evil in houses; but
 this is called ill fortune, and containeth these Questi-
 ons, which may be made upon sick persons and disea-
 ses,

- 1. Whether it shall be long or short: and of which
 of the four Humours it cometh: and if the Pa-
 tient shall be quickly whole, or lose any of his Limbs
 by that Disease.
2. If he shall dye, in what estate he shall dye, in
 good or bad, and in what day, and in what hour.
3. What part of the body is afflicted.
4. From what cause the sickness is, what part of the
 body the Houses signifie, and their diseases; Diseases
 signifieth by the *Idea's*, by the Rulers in the first Book,
 and by the Figures in this and the third Book.
5. If the Disease be long or short.
6. If the party be sick of whom the question is
 demanded.
7. Cause of the Disease, inward or outward.
8. Of the quallity and nature of the Disease.
9. Whether the Disease be in the right or left side.
10. Whether the Disease be in the body, or mind,
 or both.
11. How long ere the sick shall recover.
12. Whether the Physitian be a Learned man you
 would go to, and if good to take Physick.
13. If it be good to visit a sick person.
14. Whether it be good to remove the sick person
 from the Hospital or Chamber where he is to another
 Aire which is in another place.
15. This house containeth the demands which may
 be made upon small beasts, as Sheep, Lambs, Goats,
 Hogs, Conyes, and suchlike small beasts, and whether
 it be good to buy or sell them.
16. Whether the beast lost, shall be found and who
 is the Theef.
17. It containeth also the demands which may be
 made upon men of low condition or estate, as Labourers,

Masons, Carpenters, Butchers, and Porters of London or any other City.

18. Also over all things strayed and broken, false witnesses, Bawds, Whores, Sorcerers, and Enchanters.

19. Also over fear, and fright, shame, poverty, and lack smoke and darknets.

20. As touching the members of man, it containeth the demands which may be made upon all the Noble parts of the body, the heart excepted. These be the principal demands which you must judge according to the signification of the seven Lords of the Earth, the twelve *Idea's*, and the sixteen Figures, according to former Rules put in order.

Fortuna Major in the sixth, shews loss in small beasts, many perturbations and troubles from servants, although in some things they shall be friendly and serviceable to him, he demonstrates many long, and Chronical Diseases; chiefly those of the mind, if *Puer* or *Rubens* be in the Ascendant, the Father of the Querent shall shortly dye.

Declares many sicknesses to invade the Querent, which shall afflict the brain, *Inimicitias cum Mulieribus, damna ab his, rixas cum consanguinis*, yet if she shall be fortunate there, it shews health of body, much good from servants and kindred, and gain by small Cattel.

Threatens many sicknesses, and many diseases of the body, *infortunium* from the infelicity, or unhappiness, and prejudice men receive in this house from small beasts, many crosses in servants, and in obedient families, He threatens Dolors, Grievs, and sometimes Imprisonments to the Querent, and divers re-

remarkable mischeifs shall be, as it were inseperable unto the body.

Acquisitio in the sixth house notes the querent to be generally healthful; And intimates him subject to very few diseases: he gives him great fortune in dealing in small cattle, his servants will be faithfull and honest to him, he shall be honoured of his family, and be bettered much by his fathers Kindred.

In the sixth house presages unto the querent hot and dry diseases, if evilly aspected there, he vitiates the body either with crookedness or lameness: he infortunes him both in his Servants, and in small beasts, if he be in \odot * Δ of *Puella Albus* or *Conjunctio*: the querent proves an excellent Physician.

Shews much losse and damage from Servants, chiefly those of the female sex: his Diseases will be but few: but those that are, will be caused by venereous courses: he will be impotent in (yet. extream earnest after) the Art of Generation; If he marry, his wife will be ignoble, inobedient, shamelesse: And if *Amisio* be in \square or \circ of *Puer* or *Rubens*, she will prove Meritorious, but well disposed; and in good Aspect of *Acquisitio*, *Letitia*, then she demonstrates one of excellent conditions; and also denotes much gain unto the querent from Servants and all kind of small beasts, and will be honoured of his father.

In the sixth denotes the querent to libidinous courtes, and to be deceived much by women, If he be in Aspect of *Cancer Tristitia*, *Puer* and *Rubeus*, he portends unhappy diseases unto the querent, and many times a violent death, general Imprisonments and damage from servants.

In the sixth house, declares good, and faithful, and honest servants; portends health of body, and a good Constitution, or that very few diseases shall assault the querent; He will be fortunate, in his fathers Kindred and in beasts of the smaller sort.

When in the sixth house ye find this figure called *Fortuna*, it signifieth that the servants and subjects be true unto their Master, but the Servants shall be sick in their service; it is ill to buy beasts, the witnesses be false, for the Physitian and to take what he prescribeth it is good, especially to take *Aurum potable*, and such good Medicines, so that the 7th and 10th. do consent; the beast lost shall never be found: it is good for whores and Bawds, but they shall be in danger to be taken because of their fear, and shall not have the money promised.

Signifieth that the servants will willingly put forth themselves in their Masters business, and do it with great diligence; it is ill to buy and sell cattle; the sick person shall be in danger of death if the 8th consent thereunto, it is ill for the Physitian, or to take Medicines, The witnesses have falsely deposed, the Bawd doth mock and will not do her endeavour, where he is worthy to have ten thousand kicks for her Labour.

Signi-

Signifieth disobedience and naughtiness in servants and subjects, and that they shall be sloathful and sickly in their service, the sick person shall die so that the eighth consent, the witnesses have sworn falsely; it is ill to buy beasts, for the Physitian, or to take Medicine, and in all things which ye may demand in this house this Figure is ill, but for Bawds, for their matters will go well.

Signifieth the servants to be good at work, sure and faithful; it is good to buy beasts, the Patient shall have none other diseases, but shall quickly amend: sometime the sickness cometh by over much rest or pensively for some thing; in all other things which belongs unto this house this Figure is good, except for Bawds, shewing they shall be false.

Signifieth no good luck touching servants, for they shall be in danger to be robbed or devoured by Wolves; the disease cometh of too much abundance and corruption of blood mixed with red choler, the sick person shall die or be long sick, if that the first house and eighth do consent: in all the demands which ye may make in this house this figure is ill, unless it be to let a person blood.

It is very good in all the demands which may be made, touching servants it is ill, for the sick person and his disease, came onely by phlegm and thought taking for Women: for all other things which ye may demand in this house this Figure is good, especially for Whores and Bawds, for their affairs shall prosper, it is also profitable to buy Beasts.

D d 4

Signi

* * Signineth that the servants be meeterly good,
 * the sick person shall die, it is ill to take Physick,
 * and likewise ill for the Physitian, it is excellent
 * good for Whores and Bawds; in all
 * other demands this figure is ill, but to buy
 * small cattle, for which it is good.

* Shews that the Querent shall be afflicted
 * with many mischievous diseases, and crossed,
 * plagued, and perplexed with evil condition-
 * ed servants, the Beasts shall be stolen or eaten
 * * by Wolves, or Foxes, Badgers, or such like
 * Beasts, the Party shall have a Feaver and ma-
 * ny other diseases, and be in danger of death if the
 * eighth and fourth consent: it is ill for the Physitian,
 * and to take Medicine, and for all other things, for
 * Whores and Bawds it is ill, for they are deceit-
 * ful.

CHAP.

CHAP. VII.

Significations of the seventh House, viz. of Marriages, Enemies, Wars, Law-suits, and Contracts, experimented by Sir. Chr. Heydon: Questions of Fugitives and Thefts, and according to Cardans experience are presented here, which are true in Astrologie, and as certain in this Art of Geomancy and Telesmes.

YOU must observe the seventh house, which is called *KATA DOTIS*, because the Sun passeth into the opposite Region to us, and leaves us, and falls into the Occidental Angle which *Kedemel* rules, and her *Idea Zuriel*, which in *Puella* govern the seventh part of the Earth, which containeth properly and naturally the significations of the Questions and Demands which may be moved on the contrary of the demand of any person.

2 Of Marriage, whether it shall take effect or not.

3 What shall be the occasion or hindring the Marriage.

4 Which love or desire it most.

5 Whether a man shall marry.

6 The time of Marriage

7 How many husbands a woman shall have;

8 From what part one shall marry.

9 What manner of person he or she is.

10 Whether the man or woman be more noble.

11 Who shall be Master of the two.

12 Whe

- 12 Whether she be rich or not.
- 13 Whether the Marriage be legitimate.
- 14 How they shall agree after Marriage.
- 15 Whether a man or his wife shall die first.
- 16 Whether a Damofel be a Maid or not.
- 17 Whether a woman be honest to her husband or not.
- 18 Of a woman whether she trades with any but her husband.
- 19 Whether a woman is honest.
- 20 If ones Sweet-heart have a Lover besides himself.
- 21 If a Marriage shall be perfected to the content of all parties or not, and who will be grieved.
- 22 Whether the child conceived is the son of the reputed father.
- 23 VWhether a woman living from her husband shall be received into favour, or live with him again.
- 24 VWhich of the two that play at any game, or lays any wager, shall win or lose, either at Cards, Dice, &c. Cock fighting, Horse racing, Casting of Lots, Chesse, Tables, Bowls.
- 25 Of two Battels ready to fight, of Ordnance on both sides playing, and their Horse and Foot in hot service: on both parties, and in equal strength and number who shall get the victory.
- 26 If the Companion appointed to you be a good man or a bad.
- 27 If there shall be war upon the last Proclamation *Rubeus* ascending, *Fortuna Minor* in the tenth, with *Canda Draconis* in the eleventh, &c.
- 28 If the man be wise and of a good understanding.

29 If

- 29 If the friendship between two persons shall continue.
- 30 If the agreement made between two persons shall continue.
- 31 The place where the servant fled, Beasts strayed and things lost are.
- 32 How these things were lost.
- 33 VWhether the Cattle or other things be stolen or not.
- 34 VWhether the thing missing fled of it self.
- 35 Of Beasts strayed, or fugitives.
- 36 If the Beasts are lost.
- 37 If dead or alive.
- 38 If in Pound or not.
- 39 If the Cattle or things lost shall be found or not.
- 40 How far off the thing lost is from the owner.
- 41 In what place, which way are the Beasts stolen or strayed, in what ground.
- 42 VWhether the fugitive shall be taken.
- 43 How far the fugitive is.
- 44 VWhether a thing stolen shall be had again.
- 45 If a thing be stolen or not.
- 46 If it be lost or stolen.
- 47 VWhether the Thief be young or old.
- 48 VWhether the Thief be man or woman.
- 49 If more then one Thief.
- 50 Of the cloathes of the Thief.
- 51 Names of Theeves, or men according to Art.
- 52 VWhether the Thief be of the house or not.
- 53 Stranger or Familiar.
- 54 Whether the Thief be in the Town or not.
- 55 Where the Thief is, gone towards what part.
- 56 Of the house and mark of the Thief.
- 57 Dore of the house, tokens of the Thiefs house.

58 Whe-

- 58 Whether the goods be in the custody of the thief
 59 If he carried all with him.
 60 Place where the goods stolen are.
 61 If lost or stolen, in what part of the house.
 62 The form or likeness of the entering of the house.
 63 What is stolen by the second or tenth house.
 64 The quality of the goods stolen.
 65 If recovered, in what time recovered.
 66 Whether the Thief shall be known or not.
 67 Whether the Thief be suspected of the owner or not.
 68 If it be the first fact the Thief did.
 69 Experienced Rules of Battel, War, or other contentions.
 70 If one shall return safe from war, or a dangerous voyage.
 71 What will ensue of the war between Spain and France.
 72 If the agreement made between England and France shall continue.
 73 If the agreement made between parties shall continue.
 74 If neighbours shall agree.
 75 If good to remove or stay in any Town or City.
 76 If Hunters shall find or take their game that day or not.
 77 Of a Law-suit or controversie betwixt two who should do best.
 78 Of buying and selling commodities.
 79 Of Partner-ship.
 80 Whether a City, Town, or Castle besieged, shall be taken or not.

- 81 Of Commanders in Armies, their abilities and fidelity, &c.
 82 If two Armies shall fight.
 83 If the Querent have open Enemies.

These be the principal demands and questions which be propounded in this house, you must remember the *Rulers* and *Idea's*, and then judge as ye shall find by your figures.

When you find this figure called *Fortuna Major* in this house, he declares many controversies between the Querent and the Magistrate or person in authority, and much evil shall come unto him thereby; in his old age, or declining years he will be honoured and renowned, and may have a noble and vertuous wife, although in his younger days he will be in peril and danger both of the loss of his reputation and estate by the means of Harlots and lewd women.

Portends sorrow (or death sometimes) to the Native in his younger years, or unpleasant travels in another Country, and if she be in the ill aspects of the Infortunes, he may be in danger of a violent death, but if she be in good aspect of *Acquisitio*, *Letitia*, or *Puella*, and *Missio*, the Querent will receive many advantageous profits from women, he will marry more then one, and his wife or wives shall be both fair and rich, and he will be much honourable in his old age; but if she be unfortunate of *Carcer*, *Tristitia*, *Puer*, or *Rubeus*, the Querent rarely marries but follows corrupt and lewd courses, such as he will receive diseases, scandals, and disgraces from, and may repent too late.

Being in σ to the Ascendant he shews
 * much danger unto the life of the querent, and
 * * many noxious, or hurtful distempers to in-
 * * vade him; it also exposes him to many vio-
 * lent and dangerous falls, much sorrow, many
 difficulties, vexations, and troubles in Mar-
 riage, oftentimes it imports a separation between the
 Native and Wife; alwayes a most miserable Marriage
 and fit to be pitied; he portends many Diseases in the
 secret parts, and Fistula's, and the Hemorrhoids in the
 Fundament, strifes, quarrels, and contentions with pub-
 lick enemies.

Declares the querent to be victorious over
 * * his publick enemies, shews an honourable mar-
 * riage, and much joy and pleasure with his
 * * Wife; many times the querent gains a great
 * estate, however a vertuous, honest, wise, dis-
 creet woman, whose price is above Rubies:
 he declares much happiness and pleasure unto the que-
 rent in his latter dayes.

Declares many perturbations, quarrels,
 * strifes, contentions, controversies unto the
 * querent, he will often be engaged in broyles,
 * * and thereby be indanger of stabbing, or be-
 * ing murdered, *Probatum est*; he will per-
 ceive many of those which he doth esteem,
 or hath esteemed as friends, to turn the most Malignant
 enemies unto him, he will be propense to foolish, and
 prodigal courses, and to follow the humours of idle
 women, and spend his estate and strength on them,
 perhaps ill rewarded for his labour; it also imports
 many bickerings, and quarrels betwixt him and his
 Wife, many imprisonments, and torments, he will be
 also of a short life, unless *Acquisitio, Licitia, Amissio,*
 or

or *Puella* prove adjuvant unto him, and may probably
 end it in his Peregrination.

Signifieth that the open enemy is ill, but he
 * is of no great power, and each thing that he
 * * doth, he doth it with an anger and ha-
 * stiness, but his anger is soon past, the party
 * * shall lose his suit, the party suspected is the
 Thief, and hath stolen the thing; the fugitive
 will not be taken, the woman married will be a
 Whore, the man is of an ill will, he shall lose at Dice,
 and Cards, and other sports: The Hounds will lose
 the Game, and spend upon a cold scent, & it false; the
 Marriage will quickly take force, but to no great pro-
 fit to the one part, or unto the other; for War it is ill,
 the Wife loveth not her Husband well, but hath com-
 pany of others then he, the Maiden is no Virgin: the
 Woman lost will not be found, the man shall go to
 war, but not profit much thereby; there shall be no
 great feats of Arms done, but only assaults and skir-
 mishes, the Accord shall not long last betwixt Kings,
 Princes, or Lords, because they are not faithful, the
 party hath no wit but to do harm, the Thief is not of
 the house, but is run away, the thing lost shall not be
 had again: There will be no accord in all the de-
 mands which you may make in this house, this Figure
 is ill, but for Bawdery.

Stirs up many quarrells, and controversies
 * * betwixt the querent and great and eminent
 * * women, if he be there in σ \square or σ of *Car-*
 * *cer, Tristitia, Puer, or Rubens*, then many
 * * publick enemies will arise against him, by
 whose means, and accusations, and crosse-
 grain'd informations he may incur the sentence or cen-
 sure of a Judge or chief Magistrate, and to suffer im-
 pri-

prisonment, or exile, his wife will be in much prejudice and danger, and he will follow very ill courses.

Denotes very few enemies, but portends
 * * much good from women, and that he shall
 * use their companies, and delight therein; it
 * also denotes great Riches with a Wife, or
 * Wives, and shews her to be of an honest, prudent, and excellent carriage, and behaviour.

Signifieth that the enemy is wicked, and of
 * an ill heart and affection, strong and mighty,
 * and intendeth much harm; the Plaintiff
 * * shall win his suit, but not without great pain,
 * * travel, and diligent soliciting; the Thief is
 * subtle and crafty, the Fugitive will not be
 found, neither return again; the woman is choleric,
 the marriage will not be for the small profit that cometh
 thereof; the man is ill minded, the Gamester
 shall lose, we shall have Wars; the woman hath to
 do with more then her husband; the Maid is no Virgin:
 the woman or thing lost will not return again,
 the woman is not very rich, the man shall go to war
 and have the victory, he hath good judgment in war,
 and how to fight, the Thief will not be found, neither
 the thing lost: the peace made between two parties
 will not long continue: In all things this Figure is ill,
 but for wars and women.

Signifieth the enemy is feeble, and of small
 * power, the Plaintiff shall win the suit, the thief
 * is crafty, the Fugitive will come no more,
 * for marriage it is ill, the man will put away his
 * wife, and be separated from her, the Gamester
 shall not win much, the Maid is no Virgin:
 In all the demands this Figure is ill, but for voyages
 by water. Sig.

Signifies the enemy is strong and mighty,
 * * and is ill minded, and will be avenged over
 * * all his Enemies, the suit is in hazard to be lost,
 * * the Thief or Fugitive will not be found, the
 * Wife and Lemon be good, and use themselves
 Loyally, the Marriage begun shall be
 ended, the party hath a very ill affection, the Gamester
 shall win, but it shall be by deceit: the Maid is no
 Virgin, the wife loveth her husband, and the Lemon
 her friend; the man shall go to war and have the victory,
 and when he hath taken his enemy, will let
 him go again: the person hath good understanding,
 and is of great enterprise, the Co-partner shall do his
 work well, the Thief is in the house, and the thing is
 there hidden: The love is feigned, and deceit is in it;
 the friendship or agreement made shall last long, so
 that the tenth consent in all things, this Figure is ill, but
 to keep a thing secret, it is good.

Signifieth but small force in the enemy, and
 * besides he is noble; the Plaintiff shall obtain
 * * his suit, the man is not robbed: The Fugitive
 * * will not come home again: It is good for
 * * a wife, marriage, and for a friend: If you
 make a figure to know how your Mistress,
 Wife, Lover, or Lemon doth, this Figure in this place
 signifieth that she weepeth for the great affection, he
 or she beareth to the friend absent; the Gamester
 shall not win much, the Marriage is indifferent good,
 so that the eighth and tenth consent, there will be no
 War, but peace: the Maid is a Virgin, the Wife or
 L'amour loveth none but her Husband, or friend, and
 then they love heartily: the woman is pretty rich,
 the Companion will use himself well and faithfully:
 the thing stolen will be recovered, and he that keepeth

eth it, doth it but in jest and paffime: the agreement, newly made will not last long, this Figure is indifferent good in all things.

Signifies the enemy to be very angry, but he is of small power, he mindeth to kill his enemy, or else to destroy him by poyson or water, if he have a handsome opportunity the Plaintiff shall lose his suit; there were many Thieves at that Robbery, the Fugitive will never return: it is ill for Marriage, for the Husband will run away from his Wife and forsake her, by occasion whereof the woman will deal with other men, there will be much debate and strife in the gaming; it is ill for War, for there will be loss and no profit; the Maid is no Virgin, and hath but small substance; the friend loveth not his friend, the Companion is not good, the man shall go to War, but it shall be to his loss, the party is dull spirited, and hath but small understanding or experience, but in the Water and Wells; this Figure is ill in all things, but to sink Wells, and Pumps, and draw waters from place to place.

Signifieth in this house that the enemy hath no mind to work displeasure unto the other, the suit shall have good success, the person is not robbed, the Fugitive will come home again, it is good for a woman, a Lemon, Marriage, and play: there will be no Wars, but firm peace, the married woman and Lemon forsake others then becometh them: this figure notes true love, the woman or Lemon lost will come again: the person can play well upon Musick, the thing lost will be found again, the agreement shall be made and last long; the woman is with child by another; and not by her husband

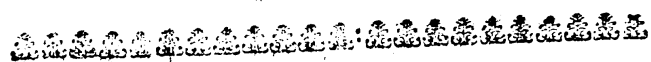
• husband; this figure is good for all things, but wars.

Demonstrates the enemy to be feeble in his rens, and seeketh daily to come to an agreement, the querent shall obtain his suit to his profit, so that the tenth content: It is for marriage good, and better then all the other, for it alwayes signifies the perfection of it; the Thief that is suspected hath imbezeled the thing lost, and he shall be taken, and in danger to be hanged, the fugitive will not return, the woman is honest: If the figure be made to know whether he shall marry the party, it signifieth he shall enjoy his request; the Gamester shall win, the Wife setteth little by her Husband, or the Lemon by his friend, the Maid is no Virgin, the man is wise, the Companion is good and faithful: the Thief is one of the house, and the thing lost will not be found, because it is out of the house: in all things this figure is indifferent, but for War, for which it is ill.

Portends many publick enemies unto the querent, and many Prodigious Calumnies, Scandals, and disgraces from them, and that constantly, but it portends their destruction also that scandalize; it declares a cross and unhappy marriage, alwayes brawling and contentions between the querent and his wife, never quiet, continual discontents, and murmurings, jealousies &c. many times separations; it denotes also the death, or dissolution of the wife, or wives: Let no man marry without the Artists advice in the choice of a Wife, least he unhappily do repent the bargain.

The Tables of Letters, of Names, of Numbers, you shall find in the third Book, where we teach you
E v 2 also

also how to judge all manner of Questions past, present, and to come, as you find their Natural significations in the twelve Houses.



CHAP VIII.

Of the eighth House.

- D**ALLAGLORIAN *AOS* says this house is unfortunate, he calls it *Beata*, because it is the succedent of the Angle of the Occident, and signifieth blackness, and death, and all evil; it containeth naturally the Questions and Demands, which may be made and propounded upon the sickness, or death of any man, if he shall live long, or dye quickly.
1. Also to know whether he shall dye within a day, moneth, or year.
 2. If a person shall dye a good death, or else be slain.
 3. If the absent party be alive or dead.
 4. Whether one absent shall return, or not, and when.
 5. The time when he shall return.
 6. Of the death of the querent, or space of his own life.
 7. Where, or about what time the querent may die.
 8. Whether the man or wife shall dye first.
 9. What manner of death the querent shall dye.
 10. Whether the portion of the wife will be great, or easily obtained, or if the woman will be rich.
 11. If one be affraid of a thing, whether he shall be in danger thereof, or not.
 12. If a womans husband at Sea be alive or dead.
 13. If the querent shall have the portion promised.
 14. Whether

15. Whether shall dye first, the Father, or brother of the querent.
 16. If a man be slain, who killed him.
 17. Who shall inherit.
 18. Who is the secret Counsellor of your enemy, or of your wife, or whether she doth keep faithful company or not.
 19. Also the demand which may be made upon fright, or fear of harm to come, as by fire, burning, or shedding of blood.
 20. The gain or profit he hath gotten that was absent.
 21. How one shall thrive in a strange Count y.
 22. Whether the person unto whom ye have given anything to keep, will restore it again or not.
 23. Whether he that hath given his money to usury shall gain thereby.
 24. After what sort shall the good or harm come to you, that you shall have.
 25. If a place be haunted with evil spirits of any quality, or order, how to drive them away.
 26. The parts of mans body, the Rulers, Idea, Figures and Houses signifie, are largely treated of in the first Book, in a Table demonstrating that this house contains the questions which may be made concerning the principal parts of man or woman, *Rubens* naturally rules this house.
- Declare loss of estate and riches, by the means of persons in Authority; many dangers unto the life of the Native, but he shall escape if he be with *Acquisitio* and *Puella*, if he be evilly beheld of *Puer*, *Rubens*, *Cancer* or *Tristitia* in watery places of the Earth, the querent will be drowned, or in danger of water in the *West* part, loss and destruction attend him from Thieves and Robbers; in
- Fe 3
- the

the South part, danger both to body and estate by fire: in the East part of the figure and house, it threatens hangings, cruel torments in prisons, and many times death unexpected.

Demonstrates many evils and afflictions to happen to the Querent from persons of eminency and renown, and he shall suffer imprisonment, if not a violent death, by reason of false testimonies, Counterfeit Knavish tricks and devices, and if the Malevolents afflict him there, he will be drowned, or in great peril of water: *Si vero bene fuerit constituta, hereditates condonat mortem facilem, viamque longam ac sanam, (i.e.)* but if she shall be well constituted and assisted by the benevolent aspect of *Acquisitio* or *Puella*, the Querent shall then get possessions, and inheritances, his death shall be easie, his life long and healthful.

If *Carcer* be in the eighth house in company or aspect of *Acquisitio* or *Puella*, he declares unto the Native Lands and Hereditaments from the death of some friends or relations, chiefly if she be by day, but if he shall be there in aspect of *Puer* or *Rubens*, in ill company, it shews unto the Querent, or he that is born, much sorrow and affliction, and many times threatens a violent death.

In this house is an argument of long life unto the Querent, and denotes that when he expires, it shall be by a natural death; it gives him also in his life much gain by the Wills and Testaments of persons deceased; in a Nocturnal Geniture, it generates many strifes and evils, by which the Native will suffer, it portends much loss of goods, if with ill company and aspect. In

In this house, and *Fortuna Major*, *Fortuna Minor*, *Populus*, or *Via*, in any of the four Angles, shews danger of a violent death, defects in the eyes, wounds in the hands and feet, it threatens loss of goods, and poverty to ensue unto him, many crosses, troubles, and vexations, and this when he is in ill company and aspect; if in good company and aspect, many of those evils will be abated, at least the violence of them; yet will the Querent have quarrels and controversies with some persons about or concerning riches, as Legacies, gifts of dead men, &c.

In this house very seldom giveth marriage, but generally denies; yet if the Querent marry, as sometimes it may so fall out, she will be a Widow he marries, and rich, and one that will bring him great store of wealth, he will gain other ways by dead folks, his life will not be short, nor will his death be violent; if *Puella* be afflicted by ill company or aspect, it shews the troubles and adversities of the Natives mother, and that she shall die before him, it shews also the danger and peril of his wife and children.

Denotes an augmentation of the Natives fortune by his proper industry, about the Testaments, and Wills, and Legacies of men deceased, and that his own death shall not be violent; yet unless *Albus* be assisted by the good company of good figures and aspects, he shall have many contentions and controversies with his friends and neighbours, and if *Carcer*, *Tristitia*, *Puer*, or *Rubens* afflict him there, he will be a lying, boasting, quarrelling, troublesome person, he will be also unfortunate in the forementioned things, and come to an untimely end. E e 4 Pre-

* * Prenotes a long and healthful life, and gives the Native inheritances, and honours, and gifts, and legacies, by the means of persons deceased.

* When you find this figure in this house, sometimes it signifieth the death of some great Lord, and yet he shall amend, according as the first, sixth, or tenth houses do consent, the sickness shall not long endure; the man shall have much ado about his inheritance, the party suspected for the death of the man hath slain him indeed; the woman is meetly rich, it is an ill man that counselleth the enemy and thy wife, the man needeth not to fear any thing at all, it is ill to drive away Spirits for they will not obey the Artift or Scholer: this figure is indifferently in all the questions.

* Signifieth the sick person shall die on this disease if the first and tenth consent, the man shall not inherit, the Counsellor of the enemy and thy wife is indifferent, the man in traffique shall bring nothing home, the wife and the Lemon be very poor, the man hath slain no body, and if he be in prison he shall come out to his praise: in all the questions which ye may propound in this figure is ill, but to find watery Spirits, and to cause them to avoid the place.

* Signifieth the Patient shall be more like to die then live, the Prisoner shall die in prison, it is for succession of heritages good, the man is still in a great fright, it is good to drive away spirits, the man shall die an ill death: in all things this figure is ill.

In

* In this house the Patient man not die of this disease, the man shall be some mans heir, the woman is meetly rich, and to be brief this figure is good in all things; and to flie in the air by the power of an intelligence it is very good.

* Signifieth the man is or shall be slain with a sword or staff, the sick person is in danger to die if the other houses consent, the enemy and the wife have ill counsel, the sickness will be short, the man is in great fear, the woman is not rich: in all things this figure is ill, and signifies more haste then good speed.

* Signifieth the death of the sick person if the tenth consent, the sickness shall not be very long, the man shall lose the succession and have no amends for the trespass, the man is in danger to die on the wheel, hanged, or some evil death, if ill figures be with it or aspect it, the father shall die before the brother, if the fourth and tenth consent, the woman or Lemon is not very rich, the party that is suspected hath slain a man about a womans cause, the woman hath ill company, he which counselleth thy enemy and thy wife is an ill man and giveth no good counsel, the fear is nothing, for love it is indifferent good, but those that are procured against their wills do not love heartily, and it will not continue; the man in the strange Country shall lose all and bring nothing home; in a word, this figure is ill in all the demands.

Signi-

* * Signifieth the sick person shall die of this
 * * disease, the man in prison shall die by the
 * * Law, the man shall not inherit, but lose his
 * * suit, the man is in great fear, the Counseiler
 * * of the Enemie and of the wife is ill, the father
 shall die quickly, the man abroad shall not
 bring home much silver: in all the demands of this
 house this Figure is ill,

* Denotes a loss of goods, and threatens
 * the Querent with a violent death: this is
 * certain if *Fortuna Major*, *Fortuna Mi-*
 * *nor*, *Populus*, *Via*, and the Figure in the
 * * first house are afflicted by ill company
 and ill aspects of the Figures of *Zazel* and
Barzabel.

CHAP.

CHAP. IX.

Of the ninth House.

OVER this house ruleth *Hismael* and the *Idea*
Advachiel in the Figure *Acquisitio*, it is the
 Cadant from the Angle of the Occident, o-
 therwise called *Odds* (i.e.) it containeth the questions
 and demands which may be propounded upon the ap-
 purtenances of any Temple, Church, Chappel, Mona-
 stery, or Hermitage, and is therefore called *Domus*
Dei.

2 Also of the doings of Priests, Religious persons,
 their Surplices, upon Divine Service, as the Common-
 Prayer, and other Canonical Service, and of the Clerks
 place, and the Parsons preaching.

3 Also upon the Garments and Vestures of the
 Priest, Preacher, Scholer, and his Studie, the School
 and the Companions and Books.

4 Whether he which goeth to be made Priest shall
 have Orders or not.

5 If the man shall be rich in Benefices, that is to
 say, if he shall have the Bishoprick, Abbey, Parsonage,
 Vicarage, or be Curate in any Church.

6 What estate shall the Scholer be of when he re-
 turneth, whether he shall be Doctor in any Faculty, or
 Judge in any Ecclesiastical Court, or a President, or a
 Countellour in any high Court.

7 Of a Voyage by Sea, and the success thereof.

8 What wind we shall have.

9 Of him that taketh a Journey, whether good
 or bad.

10. Of the short or slow return of him that taketh a journey.
11. When he shall return that is gone a long journey.
12. The cause of a journey, and success thereof, and the length thereof.
13. If one shall profit in his knowledge, &c. in Chymistry, and Chirurgery.
14. Of ones Science or Wisdom, whether it be true or not.
15. Of many persons travelling, in what condition they are.
16. To what part of Heaven the Traveller had best direct his journey.
17. If a Parson shall obtain a good Benefice.
18. Of Dreams whether they signifie any thing or not.
19. If Presbytery shall stand.
20. If Independency shall stand.
21. If Anabaptists shall prosper or not.
22. If Episcopacie shall rise again, that is, the honest Protestant Religion.
23. If the Querent shall obtain the Philosophers Stone.
24. Whether the year shall be good and fruitful, and what things shall be plentiful.

These be the questions and demands which may be propounded in this house, for which ye may make figures, and judge them according to their signification.

Fortuna

Fortuna Major in the ninth house shews the Querent to be Religious, of a fervent faith, a true and zealous lover of God and the Religion, and also of Religious men: his journeys will be many and profitable, he will attain to great Ecclesiastical preferment and honours, chiefly if he shall be there with *Acquisitio* in good aspects of good Figures.

Denotes many long journeys by Land, or Sea Voyages, and the Querent shall have pleasure and delight in his peregrinations, he will be subject to many dreams and cogitations, and according to the Company she is in, so will the Querents inclination be, as if she be in the houses of *Ambriel* and *Hamaliel* he will be propense to Astrologie and the Mathematicks, if in company of *Puella*, unto Musick, Sculpture, and Poetry; in company of *Puer* or *Rubeus*, unto Military or Warlike affairs; in company of *Cancer* or *Tristitia*, he studies Chymistry or the Philosophers Stone, a thing that hath enriched many with blis of this world; and if she be in good aspect of the Figures, the Querents without doubt, knows the true matter of riches, viz. the red and white Elixir.

Portends much damage and loss in long journeys, Sea Voyages, and Travels unto the Querent, makes him hated of Princes, shews him to be an absolute hypocrite or dissabler, makes him heretical, and guilty of great errors in matters of Faith and Religion, and he will also be accustomed to terrible dreams; if he be with good company the Querent will be propense to the Mathematicks, and to Philosophy, he may prove an admirable Diviner or Interpreter of Dreams.

Cives

* * Gives many Ecclesiastical honours, dignities and preferments unto the Querent, makes him sincere in his faith and profession, zealous and true hearted, his dreams will generally prove true, and he will be mighty fortunate and successful in Sea voyages and long journeys.

* Makes the querent purely superstitious and frothy in his profession, unstable, vainglorious, and oft changing his Religion, never stable or fixed therein, his dream will be frivolous and false, and he much puffed up and conceited thereby, his journeys many and cross, he will prove a fellow full of infidelity, a meer Atheist; but in good company he foreshews many fortunate and honourable journeys, chiefly if he go about military or Church matters.

* Pretends the querent to be Religious, and one that lives in the fear of God, he may prove a Priest or one that is conversant in Ecclesiastical or Church matters, he will reap much honour and profit by many excellent inventions as he will be good at, his dreams will be filthy and polluted and such as may make him a perfect abhorrer of vices, he will be apt to lead a single life.

* * Declares the querent to be experienced in occult and obscure things, and the choicest Arts, as Astrologie and the Mathematicks, he will prove very fortunate and happy in Ecclesiastical things, gives him many journeys, and those profitable unto him: but if he be in ill company then the querent is a frenetick fellow, a bragger and boaster of many things more then he can or ever will be able to perform, De-

* * Declares the Native or Querent to be Religious, and confers on him Riches, and Honour by such means, his Dreams, Revelations, and Visions (to speak like an *Enthusiast*) will for the most part prove true and certain, his Sea voyage will prove propitious unto him, unless he be afflicted by the ill company and aspect of the unfortunate figures.

* Signifieth that the man is of great Wisdom, Doctrine, and Knowledge; the man shall have the Benifice he pretends, but it is of no great value, the Priest is an honest man: the voyage is long, but the man shall return home with great profit; the Messenger shall quickly return, the Books and Letters make mention of the Acts of Kings, Princes, and great Lords; the Scholer applyeth his Learning, and shall come unto honour; the dream is of Kings and Emperours, in all things this Figure is good, and sheweth a little Cholerickness.

* Signifieth that the man shall not obtain the Benifice; it is good for a Scholer, the man hath dreamed of Drink or Water, or of Letters which should be brought unto him: it is ill for gain, and in all other things, except for long journies, for in them it signifieth that the man shall go safely without any danger or inconvenience, but he shall be long by the way, besides this, whensoever you make a Figure for any Demand, and find this Figure in this house, there shall a Messenger come quickly with Letters, making mention of a voyage.

Signifies

Signifieth ill for the Church, the man
 * * shall not attain to the Benefice he hoped to
 * * have, unless the fourth and tenth consent; in
 * * Cattel there will be profit, for a voyage it
 * * signifieth delay and staying, to learn a Science
 * it is good, and likewise for a Scholer, for by
 his knowledge in the secrets of Nature, he shall be a
 great Doctor, the man shall be well esteemed, and of
 good reputation; the Messenger shall be detained by
 the way, the ship is in danger to be lost or taken: in
 all things this Figure is ill.

It is indifferent good for things concerning
 * the Church, the man shall not have the Be-
 * * nifice he gaps for, it is good for a Scholer,
 * * and likewise for a dream, signifying that it is
 * * of things merry, pleasant, and recreative, as
 * * of some green Abours, Gardens, or Meadows,
 for religious persons it is good, and signifieth that they
 serve God; it is good for a journey and the company
 therein, for profit and gain it is meetly, the man from
 home shall return quickly, and so shall the ship on the
 Sea; to sing, dance, and to learn these, and to play it
 is good, and in all other Demands this Figure is
 very good.

Is very ill in all the Demands, but such as
 * * concern Water works, Robbing, Rifling,
 * * spoyling, and such other like, to the which it
 * * is good, on such wile, that if you make a
 * * figure to know what shall happen to him
 which doth take a long journey, it signifieth
 that without all doubt he shall be robbed or slain by
 the way.

Signifieth

Signifieth the man shall not have the Be-
 * nifice he gapeth for; the books speak of no-
 * * thing but rounds, ballads, and of Love Com-
 * * plements, or of Losses, and the Letters do the
 * * like: the common bruit amongst the people is
 true, if the man be a Priest he shall be much gi-
 ven to Lechery, it is ill for the Scholer. for he will
 not study, but love Whores, the Merchandise shall not
 be very good in this voyage, the man shall lose all,
 the Ship shall come with great speed, but in danger to
 be taken by the way; this figure is ill in all the De-
 mands of this house.

* * Signifieth good for the obtaining of
 * a Benefice, it is but meetly for a Scholer,
 * and ill for a Dream; the Merchant shall be
 * * robbed by the way; in all other things this
 figure is indifferent good.

* Signifies the Querent to be unstable
 * and wavering in matters of Religion, he will
 * be suspicious, and of evil faith, he often proves
 * * a pestilent Heretick; and if *Cancer*, *Tristitia*,
Puer, or *Rubens*, by company, or Aspect do be-
 hold this figure, the Querent though he be a Priest,
 shall be of no faith, conscience, or Religion, but an
 absolute Atheist or Sceptique, and (which is noto-
 rious to be wondred at) if he fortune to preach unto
 others, his Conscience will never permit him to believe
 what himself saith, his dreams will be idle and deceit-
 ful, and long journeys or voyages to Sea will be most
 wretched and unfortunate to him.

CHAP. X.

of the tenth House.

NOW this tenth house ends the ten Letters of my name, being the Angle of the *South*, called *Medium Celi*, the middle of Heaven, where my name is written in the Book of Life: Some call this house *Cor Celi*, by a Figure that Rhetoricians term a Metaphor, which indeed is only proper to a body Animate, or the heart of the world, we often give Heavenly names to Earthly things, as *Michael, Gabriel, Daniel, John*, &c.

2 This house containeth properly all the questions and demands which may be propounded touching the honour or praise of a person.

3 Also which may be demanded touching a Physician and his Ordinance.

4 If the querent shall obtain the Office desired, or not.

5 If one shall continue in the Command or Office he is in.

6 If the King, forced to forsake his Kingdom, or an Officer removed from his Office, shall return to his Kingdom, or Office, or not.

7 Of the Profession any one is capable of.

8 If the King of *Sweden* shall worst the King of *Denmark*.

9 If the King of *Poland* shall worst the King of *Sweden*.

10 If

10 If King *Charles*, the late King *Charles* his Son of *England* shall prosper in the wars.

11 If the King of *Spain* shall worst the King of *France*.

12 If a man attain the preferment desired

14 Of a thing lost or stolen.

15 If the Physick you take be good for the disease, and if it will cure you or not.

16 Upon the Mother, Grandmother, of the Wife or Lemon.

17 Of the vertue and efficacy of a Medicine, and of all things touching the Appothecary.

18 Of the Queen, Pope, Prince, Lord, open Officers, and Magistrates, and their secret Laws, Decrees, and Ordinances, be they *Ecclesiastical* or *Temporal*, and upon the secret thoughts of the Mother, Grandmother, woman or friend.

19 If he which desireth to be Pope shall be chosen or not.

20 If the King shall enjoy his own, or a Lord abide long in his Country.

21 If you shall enter into the favour of the King, Prince, or great Lord.

22 Whether ye shall abide in the favour of the Emperor, Pope, King, Prince, or great Lord.

23 If it be good for the King to remove out of one Country to go into another.

24 Whether the King or other Lord will do justice.

25 If it be good for the Emperor, Pope, King, or great Lord to make a voyage, if they that take it in hand shall shortly return, and how will the affairs stand.

26 As touching the air and the time to know if it will rain or be fair weather, wind or calm, and if it be a rainy season, whether it shall rain much.

27 If it be good for a Captain, Antient-bearer, Cornet, or any other Officer to go to War, if they shall prosper or not.

When in this house, he gives great glory, honour, authority & dignity from Emperours, Kings, Princes, and great Persons, & those far beyond the condition or birth of the Native or Querent; and by reason of the admirable inventions he may or shall attain unto, he shall obtain the love and friendship of some eminent person or persons, that shall exalt him from a low even unto a high degree.

Signifies Honours and Offices unto the querent or he that is born, but because it is the detriment of *Populus* his fortune floats soon this way and soon that, so that this Figure promisseth much in this house, yet performeth nothing.

If *Cancer* be evil posited in this house, he portends much loss and damage unto the querent or native from great persons, and that he shall suffer restraint, captivity, and imprisonment, and shall be in danger of falls from on high; he generally makes shipwrack of the Natives imprisonments and bonds, by the sentence of a judge: if he be with *Acquisito* or *Letitia*, he shall be in danger of sufferings although he be no ways culpable; if he be with *Tuer* or *Rubens*, the querent shall be put to death for some eminent fault he shall commit; if *Albus* or *Conjunctio* be there, he suffers by

false

false evidence; if *Puella* or *Amisio* be in company he will suffer many torments and be condemned to die. If *Cancer* or *Tristitia* shall be well posited in good aspect and company with those figures, are their friends, they denote much riches unto the Native or querent by the means of building of houses, but not before the querent is 30 years of age, or in his latter days.

Posited in this house, gives unto the querent if he be in good company great riches, honor, dignity, preferment, and this chiefly by negotiating and following popular business, or Church affairs, by offices of Judicature, Administrations, Wills, and Legacies, and of all things of that nature.

Portends great danger unto the querent of persecutions and imprisonment from Magistrates and great persons, and these oftentimes violent: many quarrels and controversies with his friends, in good company and aspect he then intimates good unto the querent from his handling divers business, as also in War.

Gives unto the Native, honours and preferments by womens favours; honour from Princes, his fortune shall be enlarged by the mothers substance, and in general he shall be fortunate and successful in the second part of his age then he was in the first.

Denotes the querent to be an excellent proficient in the Mathematicks, and signifies much applause unto him for his admirable inventions and rare skill therein, many times it makes him a Secretary or Counsellour to a Prince, but if he shall be there in ill company

ff 3

pany

pany it pretages great danger, loss, exile, and much infelicity.

* * In good Company and good Aspect denotes honour and preferment unto the Querent, let his condition be what it will, and that he shall grow rich: it also shews him to be of good and honest life.

* Denotes great amity and friendship with
* Princes and great Lords, and especially in case
* of VVar, the King or great Lord is sick, but
* he shall not die if he take *Aurum potabile* and
* such like Medicines, the Physitian is good,
* and the Medicine which he prescribeth is
good and profitable: the Mother and Grand-mother is good, so is the King or Lord, but they be something angry, the King or Lord loveth him well for whom the question is made, the King shall dwell long in his Realm, and the Lord in his Country, but they shall have some war, the man shall be elected Emperour, the Cardinal shall be made Pope, the Gentleman shall be Knighted, the servant shall be accepted at Court; It is good for the King to take VVar in hand, for he shall overcome his enemies and enjoy his own again; it is good to take possession of ground, or of a Lordship, the King or Lord shall do sharp justice, the time shall be fair, and the air clear, sweet, and wholesome, and it will not rain: in all things this figure is good, but always shews some anger.

* Is good to go to a King, for he shall do
* him honour: it is good to take Medicine, the
* thing lost shall not be found, it is good for the
* Mother, the Oath is true, the King or Lord
* love the person well, the King shall be banished,
the Lord shall be killed by his servants and sub-

• subjects, the King is not sick, the person shall neither be Pope, Emperour or King, the man shall not be out of the Court, it is good for the King to go into his Country, but ill for war, this Lord is a Traitor and will do no justice, the air is good, but it shall many times rain: In all things this Figure is good, and especially to travel.

Signifieth an ill time and unlucky to attain unto the honour pretended, the King is in danger to lose his Realm and Dominion, it is ill for the Physitian, or to take Physick; the thing lost will never be found, if the King or Lord be sick he shall die, the person shall not be chosen Emperour, Pope, or King, unless it be by Treason, the man shall live at the Court, the King shall be betrayed by his own Subjects, the Voyage shall be long and slow, the air shall be tenebrous and dark: this Figure is ill for all things, but to till the Earth, fortifie and keep Towns, and for treasure hidden.

Signifieth that the King or Lord is not sick, it is good for honour, the Physitian is a good man, and it is good to take and use his advice, it is good for the Mother, Uncle, and Aunt; the King or Lord loveth well the servant, whereby he shall have profit: The Lord shall have Dominion and Governance over the Land, the person shall continue in Court, the King shall not go to war, but shall recover his Land peaceably, and shall do good justice with loyalty; the King shall be received again with great joy and bliss into his own Country, the air is sweet, clean,
Ff 4 clear,

clear, and pleasant, without rain or boisterousness: in all things this Figure is good, and shews rather VVar then Peace.

Signifies blood, choler, hurting, drowning, strife, quarrell, debate, treason, sadnets, and ill will; In war it signifieth Victory at first, and loss at last; it is good for dissolute love and to undermine and spring a Fort: in all other things it is ill.

Signifieth ill to get honour or authority, for the party doth give himself to Lechery, it is not good to take Medicine, the thing lost is stolen, and will not be had again unless the seventh consent; the Mother is cholerick, and if she fall sick she shall die, if the eighth consent; it is ill to go to the King, Prince, or Lord, there will be no rain, but the air will be fair and bright with a little wind: the Figure is ill in all the demands which may be made in this house, except to have the favour of a Princess.

For Honour and Dignity holdeth a *Medocrity*, it is good to dwell with a great Lord, for he shall be his Secretary and Governour, it is indifferent to take Medicine, the Lord shall die of this disease he is sick of, the person shall be banished the Court, the oath is good, the Judge will do right, it is ill to go to VVar, for he shall be in danger to be slain; it is good to enter into a Town and to take a

a Voyage, for they shall quickly return; the air shall not be wholesome by reason of the rain: in things ye can demand in this house this Figure is good, but for VVar it is ill, for Love it is very good and signifieth Mirth.

Declares loss of Honour, Reputation, Credit, and Esteem unto the Native; A deprivation of all worldly Honour and Preferment; it throws or precipitates him from the chief Pinnacle of Dignity, into the very Jaws of a Dungeon; sometimes he is condemned to perpetual imprisonment or exile; it also portends short life to the Mother of the Querent, and the time she doth live, much infidelity.

CHAP. XI.

Of the eleventh House.

THe eleventh house, which is the succedant of the Angle of the South, otherwise called 'Αγγελος, (i. e.) *Bonum Genius*, the good Angel, naturally doth contain all the demands which may be made upon a friend, he or she, that is to say, upon the thing ye love, and whereof ye hope to have consolation, aid and profit as well of the friend hard by you, as by him which is far off.

- 2 Of good or ill in questions concerning this house.
- 3 If a man shall have the thing hoped for.
- 4 Of the agreeing of friends.
- 5 Of Love betwixt two.
- 6 What money the King and the Mother have.
- 7 If the Emperour, Pope, King, or Prince will give you any riches.
- 8 If the friend be faithful or a traitour to you.
- 9 If the Pope or great Lord have much riches.
- 10 If the promise be true.
- 11 If the year shall be good and plentiful.
- 12 If the year shall be dry or rainie.
- 13 If the querent shall prosper all the year.
- 14 And in what Moneth or season of the year shall be the plenty or scarcity of things.
- 15 What Commodities shall be cheap, and what Merchandise shall be dear.
- 16 And touching the members of man, it containeth the demands which may be made upon the Buttocks or legs of man, and thighs.

These

These be the questions which may be made, to know the truth whereof you must search by all the Rulers, Idea's, and Figures that move in this part of the Earth.

Fortuna Major in this eleventh house denotes many helps and assistances from friends both old and young, unto the Native or querent, his hopes will prove no vain hopes, but prosperous unto him: great persons or men in power, shall confer upon him honours, dignities, offices, and preferments, and will prove friends in earnest unto him.

Imports the hopes of the Native to be prosperous, gives the querent many friends, and those no mean ones, his children (if he have any) shall be friendly and beneficial unto him, and he shall receive honours and profits from persons of eminencie.

With ill company and aspect, shews the struction of the querents hopes, causes much sorrow and discord among the friends of the querent, and he infortunates him also in his children, (it being the fifth house from the seventh) when *Zazel* is potent, and strong in the eleventh house: this figure is ill in all things.

Shews increase of Fortune and Dignity, and honour unto the querent, by the means of friends, he shall be supplied in his just hopes: he will have many faithful, honest, and sufficient friends, such as in a time of necessity will not refuse to stick unto him, he shall receive favours from Magistrates, &c. in all things this Figure is very good.

De-

Denotes false friends, & persons pretending
 * friendship that shall prove enemies unto the
 * querent, vain and deceitful hopes, diminuti-
 * on of honour and substance, and much difficul-
 * ty in obtaining the things he hopes for, he
 may if in good company prosper in all Martial
 things: this Figure is indifferent in all things.

Signifies friendship unto the Querent in
 * his younger years; gives him many faithful
 * friends and associates, and those that shall be
 * true unto him in his Counsels and Actions;
 * his children will be many, and fortunate, and
 finally such shall be his good luck, that he
 shall attain the end of his hopes.

Declares many ingenious and prudent
 * friends unto the Querent: viz. such as delight
 * in Sciences and Arts, men of rare and curious
 * inventions, and such as can write well; he shall
 * receive much profit and advantage by them,
 and they shall add unto him the sum of his
 hopes; in all the houses this Figure is very good.

Gives the Querent much familiarity and
 * friendship with Princes and great persons, and
 * denotes much honour and riches unto them;
 * in all the questions which ye may demand in
 * this house, this Figure is very good.

Signifieth the friend is trusty and willing to
 * do pleasure, but he wanteth power, he shall
 * not have the fruit of his hope, the friend is
 * honest and faithful, the Mother and King be
 * pretty well stored of money, and be in danger
 to be robbed; the entrance of the King shall
 be good: the year will abound in good things, the for-
 tune

• tune of Air is good; in all things which you may
 demand this figure is good, especially in things of
 Love.

Signifieth joy among friends, and that the
 * fortune of the querent shall be good; the thing
 * desired shall take effect, the promise shall be
 * good and kept, the friend and companion be
 * faithful and good: there be Letters coming,
 the entrance of the King shall be joyful; this fi-
 gure is good in all things which you can demand in this
 house; this figure is good.

Denotes ill fortune to the querent; the friend
 * is ill, a quarreller, and a man of an ill mind to-
 * wards his friend, the promise shall take no
 * effect, the hope shall be in vain: the compa-
 * nion is no wise man, the year will be barren,
 and victuals dear, the fortune of the year ill:
 this figure is ill in all things.

Declares increase of friends, and that
 * men of no small reputation, the fortune of the
 * querent is good; the friend is a good friend
 * and trusty, the friend is a man that will both
 * pleasure and help; the party shall not be de-
 ceived of his hope, the companion is good,
 honest, and secret, the Mother and King have not
 much money, and most part thereof is silver: the
 promise is good and true, the entrance of the
 King shall be like the fortune of the year; the year
 will be plentiful of all fruits and good things, and yet
 there will be nothing very cheap; in all demands this
 figure is good.

Portends ill fortune, the companion and the friend be ill, and by them will come strife, so that blood will be spilt on the one side or on the other, the hope shall be nothing, the entrance of the King is ill; the Mother and King have little money, and if they have any, it is in danger to be stolen; in all things this figure is ill, but to let blood.

Signifieth the friend is false, and worse then the enemy; he that you put in trust will do the like; the fortune of the querent shall be ill, and so shall his hope be also: the Mother and the King have but little money; the year shall be scarce, and the fortune of the year ill, and this Figure is ill in all things, but for hope and love of Courtiers.

Denotes mean fortune to the querent; it is very good in things witty: the friend is true, the hope is good, the thing lost shall be found in the end, the companion is faithful and true, the entrance of the King shall be good, the King and Mother are meetly moneyed; gain will come by labour, the fortune of the year shall be good and no scarcity; you shall have Letters from your friend; good to send Children to school, good to hire servants; in all the demands this Figure is good.

Canda

* Canda Draconis separates the Querent and
* his friends, and portends many strifes and
* contentions betwixt them, he cannot obtain
* the thing he hoped for, without much difficulty: his friends will prove his enemies, and if not careful will procure his ruine, and in all things this Figure is ill.



CHAP. XII.

Of the twelfth House, viz. Imprisonment, great Cattel, Witchery, private Enemies, Labour, Banished men.

R Ofse Crucian teachers of this Art, are the best that ever writ of this Art: Now this House is called by all Writers, *Kaxo* *Crucian* it is *Cadent* from the South Angle; and of members in the body it hath relation to the feet, it comprehendeth Naturally the significations of the Questions and Demands which may be propounded upon a prison, and of the darkness thereof, and also of the prisoner therein detained.

2 Also upon the desolation of a person, and of his Lamentation and Mourning.

3 Also upon an incurable sickness, or such as none but *Rosie Crucians Medicines* can cure, these the *Le-prosie*, *Gout*, *Dropsie*, and *Falling-sickness*, and all griefs of the Eyes, &c.

4 Upon the Questions and Demands which may be made upon a Traytor, ill Servants, and Thief of an house

house, and upon sin, and the place where it was committed and done.

5 Of secret enemies not named.

6 To know who a secret enemy is.

7 Whether any man committed to prison shall soon be delivered.

8 Of the imprisoned.

9 If a question be asked for a Captive, Slave, or Prisoner.

10 If one be bewitched or not.

11 If it be good to buy great beasts, as Oxen, Camels, Dromedaries, Elephants, Lions, Bears, Wolves, Leopards, Harts, Dragons, Serpents, Horses, Mules, Asses, and all other beasts that bear, and be ridden upon, or to sell them.

12 Whether the prisoner shall come out of prison, and when.

13 If he shall suffer if he speak truth.

14 If one shall be sick in prison.

15 If the Horse, Ox, or other beast, be good or not.

16 If the person be able to pay his debts.

17 If he shall be poor hereafter.

18 What manner of persons be the Traytors in the house.

19 Whether a person shall be banished from his Country or not.

20 Whether a man may boldly go before his enemy to unhorse him without any danger, and whether a man shall be afraid of his enemies, and of those which do aid them.

Fortuna

Fortuna Major in the twelfth house, portends great and powerful adversaries unto the querent who will cause him to waste and consume much of his estate and treasure, such as will detract from him, and render him infamous, he will be afflicted by captivity and imprisonments, and will receive loss from servants; it denotes an infirm and sickly body, tormented with long and tedious diseases.

Portends many calumnies and reproaches, poverty and bondage, damage by great beasts, imprisonment, and he will have potent enemies to rise up against him; but if he be in good company, in good aspect, he gives the Querent victory and conquest over all his enemies that are private, and such as would undermine his reputation, and mitigates all the former evils.

In the twelfth, intimates many enemies unto the Querent, and imprisonment, captivity, and impediments from them: if she be afflicted by ill figures, the Querents life will be but short, and he will be in danger of a violent death, he will be in danger of losing much by servants, and by dealing in the greater sort of of Cattel.

Denotes imprisonment and trouble unto the Querent, by reason of crimes and errors which shall wilfully be committed, great loss and prejudice from servants and private enemies, he will also be unfortunate by dealing in Beasts of the greater sort, many inseparable diseases of the body will attend him, according to the nature of the Rule, Idea, and House; if *Puer* be

C g

be

be strong, enemies will be potent, if weak, he needs not fear his enemies.

* Portends fear, sorrow, trouble, captivity,
* and exile unto the Querent, much damage by
* * great Beasts and many evils and prejudice
* * from private enemies: if *Carcer* be well dig-
* nified, that is, with good figure and aspect
the Querent shall be fortunate in great Beasts.

* Shews the Querent to be a great trafficker
* or dealer in great Beasts; and that he will be
* * afflicted and receive loss thereby; the secret
* enemies are women, from whom he shall re-
* ceive loss and damage, and that he shall be
prosecuted, imprisoned, and in danger of
exile or banishment by their means, *In nativitate mu-
lieris decernet meretricem, in nativitate viri uxor saepe
meretrix ancilla, vilis, cum infamia, & viri detrimento;*
it oftentimes denotes men to be vile, and even past all
manner of shame.

* Denotes a Grasier or Drover of great beasts,
* and that he shall lose by them, if *Albus* be
* * weak he will lose by them, and will busie
* himself about difficult and unprofitable
* * things, his enemies will prove Clerks and
Solicitors, or such like fellows, by whose
means and procurement he may sometimes suffer im-
prisonment.

* * Imports many enemies unto the querent,
* subjects him to penurie and servitude, it for-
* * tunates him in great beasts.

De-

* Denotes the prisoner to escape out of pri-
* son, the person shall have much loss in meet-
* * ing with his enemy, the person shall not be
* * made prisoner; it is good to buy beasts, for
there shall be profit in selling them again; the
horse shall be good, swift, and nimble; the
horse, amongst other things lost, shall return by him-
self; the man shall be rich and not troubled, the man
shall pay his debts, the man shall not be banished out
of his Country, the enemy shall have no succour or
aid of any person: this Figure is good in all the de-
mands of this house, but to obtain Mastership, or to
attend upon any other it is not good.

* Signifieth deliverance out of prison with-
* out harm, it is good to go against the enemy,
* it is good to buy Cattel and heritages, yea and
* in all other things which ye may demand in
* this house, this figure is good.

* In this house signifieth a great number of
* * enemies, mighty, and strong; there shall be
* * great heaviness for loss of a servant, and of
* * beasts, and for long keeping in prison and
* torment thereof: this figure is ill in all things.

* Signifies the Prisoner shall not be long in
* prison, it is not good to assault the enemy, for
* * he shall lose by it; the person shall not be
* * prisoner, it is very good to buy beasts, for
* * you shall gain by it; to hire a servant and
air the ground it is very good: the horse is
swift of foot and good, the man shall pay his debts,
the person shall be rich, the enemy shall have no aid;
there is nothing for which ye may make demand in this
house, but this figure is good.

G g 2

Sig-

* * Signifieth poverty and desolation in strange
 * Countries, with few enemies, the person
 * shall have much gain and small profit in all
 * his doings: this figure signifieth ill in all the
 * demands.

* Signifieth the Prisoner shall not come out
 * of prison, but shall be sick and confess a truth
 * being examined; the man shall be made pri-
 * soner, it is not good to buy horses, but if
 * any be bought, they shall be swift, the horse
 * lost shall not be found again; the person
 * shall pay his debts and be poor, there be Traitours in
 * the house, the man shall be condemned, whipped, and
 * tormented, he shall be banished out of his Country,
 * the enemy shall have it, and therefore it is not good to
 * meddle with him: in all things this figure is ill.

* Portends the Companies to be ill, the thing
 * lost will be found again, to buy beasts it is
 * mean, and so it is to buy Lands and heritages,
 * and to labour the Earth: the figure is mean
 * in all the demands.

* Denotes many oppressions unto the ene-
 * mies of the querent, yet the querent rarely
 * escapes prejudice thereby, he is prejudiced by
 * dealing in great Cattel.

* *

CHAP.

CHAP XIII.

*A brief deduction of the accord and signification
 which the sixteen Figures have by the twelve
 Houses.*

* * IF this Figure named *Acquisitio*, do in
 * mounting grow from the first into the
 * second, that is to say, that he be in the
 * second, or be like unto the first where *Aqui-*
 * *sitio* is, it signifieth to gain Gowns, and Clo-
 * thing apparel, to get honour, and to make gain and
 * profit in all acts of honour and vertue, and with the like
 * people.

If that from the first she go into the third, it signi-
 fieth to have honour, joy, and profit of the kinsfolks
 and friends.

If that she go from the first to the fourth, it signifi-
 eth profit by the father, and a good and joyful end of
 his affairs.

If that she go from the first to the fifth, it signifieth
 joy of children, that is to say, they shall be good, and
 of honour, and to have joy and pleasure, to eat and
 drink, and to be well clothed.

If that she go from the first to the sixth, it signifieth
 profit and good luck for servants, and to buy small
 Cattel.

If she go into the seventh, it signifieth to make a
 contract of enemies, to make marriages, and to get ho-
 nour and the love of persons, and for all demands it
 is good.

If she go from the first into the eighth, it signifieth death for the thing demanded, or for the demander, and great profit in succession and heritages: it is also good for things of Magick.

If she go from the first to the ninth, it signifieth to have profit and gain by Voyages, and in things of the Church, as in Benefices or Offices: it is also good for the profit of the children that ye would put to School, for they shall have promotions Ecclesiastical, and they shall be men of knowledge.

If she pass from the first to the tenth house, it signifieth amity, familiarity, acquaintance and profit with King, Princes, and great Lords; likewise to receive honour, and dignity by the mother: and also profit in succession and heritages. And to be brief it is good in all things.

If she go from the first to the eleventh, it signifieth to have honour and profit by his friends, and a good hope of the question demanded.

If she pass from the first to the twelfth, it signifieth imprisonment, loss of beasts, and to be overcome by the enemy: and to be brief, it is ill in all things.

If you find this Figure *Amissio* in the first house, and from thence be found in the second, which we call the going from one house unto another, it signifieth loss of goods, and to fall into debates, quarrels, and contentions, and suit for goods.

If she pass into the third house, it signifieth anger and contentions between Kinsfolks and Allies, it is also ill for small and short journeyes.

If she go into the fourth house, it signifieth anger between the children and the father, and between the father and the children, and by that means loss of heritages,

heritages, and the beginning and suit in law the one against the other: and this copulation and assembly of the Figure is very ill but for lechery.

If she pass into the fifth house, the woman with child shall have unseasonable deliverance: it is also ill to eat and drink, and signifieth anger about victuals.

If she pass into the sixth, it signifieth anger against servants, and loss of them and of small cattel.

If she pass thence into the seventh, it signifieth strifes, quarrels, and debates with friends: it is also ill for marriages, and signifieth to have displeasure with his wife, and to lose the suit.

If she go into the eighth, it signifieth mortality by hot fevers, and alteration of the understanding, loss of goods of the women, and of the enemy: and in all the demands it is ill.

If she pass into the ninth, it signifieth loss of substance, and to be robbed by the way: it is ill for substance of the Church, and for men learned.

If she go into the tenth, it signifieth anger and discontentment of Kings, Princes, and Lords, and of the Sea, and it is ill in all the demands of the tenth house.

If she pass into the eleventh, it signifieth anger against his friend, and to have an ill issue of the thing pretended or hoped to have.

If she go into the twelfth, it signifieth loss of cattel, and imprisonment. And to be short, it is ill in all things.

If this Figure *Fortuna Major* be in the first house, and thence leap into the second, it signifieth a great gain in goods, moveables, as gold, silver, and rich utensils.

If she pass into the third house, it signifieth

eth to have much substance by the means of the kindred : it is also good for small and short Voyages.

If it pass into the fourth, it signifieth the father to be of good and godly disposition ; it is also good to buy heritages and possessions, and a good issue in all things.

If she go into the fifth, it signifieth, joy, pleasure, to be in good order, well appointed and clothed, to eat and drink well, and to have few children, and they shall be of red colour.

If it pass into the sixth, it signifieth fidelity in servants, and that the sick person shall amend : it is good for small beasts.

If she pass into the seventh, it is good for marriage, and signifieth that the enemy will make peace : for the acquaintance of a Lady, it is not good, because their secrets shall be disclosed.

If it go into the eighth, it signifieth death : it is ill in all things but to have the goods of a woman.

If she pass into the ninth, it signifieth to contract an amity with Church-men, and men learned, to make a Voyage it is good.

If it go into the tenth, it signifieth to have dignity with Kings and Princes, and with the mother, and to have victory over his enemies.

If she pass into the eleventh, it signifieth a good issue upon a good hope, good friends and succourable.

If it go into the twelfth, it signifieth imprisonment of the Prince, and that his enemies shall over-pass him in might and power.

If this Figure *Fortuna Minor*, be in the first

- * house, and thence go into the second, which we
- * call going from one house to another, it signi-
- * * fieth a man in gain, and he which medleth
- * * with red things shall quickly lose thereby.

If

If she pass into the third, it signifieth joy of the kinsfolks, it is also good for a short voyage, and signifieth that it shall be quickly ended, it is also good for friends.

If it pass into the fourth, it signifieth that the father is angry or sick, it also signifieth the loss of the suit.

If she come into the fifth, it signifieth to have many children which shall be red of colour, also great joy and pleasure, to eat and drink, and to be costly and well apparelled.

And if she go into the sixth, it signifieth good to buy small Cattel, it is indifferent, for servants, and signifieth that they shall be witty and wise.

If it pass into the seventh, it signifieth marriage, and that it shall be with strife and contention, the enemy is strong and mighty, the woman is wise, it is ill in case of Love, for it shall be discovered.

If she go into the eighth, it signifieth death, and also is ill in all things of esprite, as Magick and invocations.

If it pass into the ninth, it signifieth long Voyages with all prosperity and good luck, and the amity of men of the Church.

If she go into the tenth, it is good and prosperous going to the service of a King, Prince, or great Lord, the Ship on the Sea shall come safe and sound, and the owner thereof shall shortly have news.

If it pass into the eleventh, it signifieth good and trustie friends, and a good end of the thing wherein hope is put.

If she go into the twelfth, it is ill in all things but to buy horses.

If

If you find *Rubens* in the first house, I will say no other thing but that which before I have told you, that is to say, that following the opinion of all the Doctors in this science, be they Caldeans, Indians, Hebrews, Arabies, Egyptians, or Persians, when this Figure is found in this place, it ought not to be judged, the which thing I have always found true by long experience, wherefore at this time I will say no other thing, but that she is ill in all the houses but in the sixth.

If you find this Figure *Albus* in the first house, and be found again in the second house, it signifieth gain and profit in white things, Writings, or Letters, or Books.

If she pass into the third, it signifieth good time for friends and kinsfolks, and that Letters shall come from near at hand.

If it go into the fourth, it signifieth to win his suir, it is also good in the demands which may be made upon the father, signifying as well in them as in all others, a good issue and end.

If she pass into the fifth, it signifieth to have many children, and to delight in white clothes, to eat and drink, and to company ostentiaes with learned men.

If it pass into the sixth, the servants be good and trusty.

If she go into the seventh, the marriage lately begun shall take effect, to the great contentment and profit of the parties, and the enemies shall demand peace.

And if it pass into the eighth, it signifieth death by a hot disease of Rheumes, and Catheis, it is also good for Magick.

If

If she go into the ninth, it signifieth that the long journey shall be good and profitable, and that the Letters which come from afar off bring good news, it is also good for Doctors and Church-men, and to make amitie and acquaintance with them.

If it pass into the tenth, it is good to go to Kings, Princes, and Lords, and to go to visit his mother.

If she go into the eleventh, it bringeth good luck, and also for Letters which shall come on their part.

If it pass into the twelfth, it is good to buy frames, also in this place it is a token to be held prisoner.

If this Figure *Caput draconis* be in the first house, and thence ascend into the second, it signifieth gain and profit in all things.

If it pass into the third, it signifieth the kinsfolks to be of good amity, it is also good for short Voyages, but there shall be some slowness therein.

If she go into the fourth, it signifieth good for the father, and to succeed in his heritage.

If it pass into the fifth, it signifieth many children which shall be wise and witty, it sheweth also a heartiness to eat and drink.

If she go into the sixth, it signifieth gain and profit in buying of Cattel, and that the servants be good and loyal.

If it pass into the seventh, it is a good time for marriage and for reconciliation of enemies, and that the person is of great amity.

If she go into the eighth, it signifieth death without remedy, and sometime in this place it signifieth to win inheritances.

If it pass into the ninth, it signifieth gain and profit

profit by a long Voyage by men of the Church.

If she go into the tenth, it is good to go to Kings, Princes, and to the mother.

If it pass into the eleventh, it signifieth to have good friends, and that the hope shall not be in vain: and also the thing that is demanded shall come to a good effect.

If she go into the twelfth, it signifieth to be made prisoner, and therein to have much vexation and torment, and in all the demands she is ill, but for to buy horses.

If this Figure *Cauda draconis* be found in the first house then the figure should not be judged, but it must be broken and an other made one hour after that: but if from the second house she go into any of the other, ye may there judge it, saving in the fourth, where there is no certain judgment to be given, for the malice of the said Figure, and therefore at this time I will say no more.

Finding this Figure *Letitia* in the first house, and thence go into the second, it signifieth a mediocrity of gain by white things, and in things of the Church.

If it pass into the third, it signifieth the kinsfolks to be merry, and in good disposition and in health of body, it is also good for small and short Voyages.

If she go into the fourth, the end of all things shall be joyful, but the promise false.

If it pass into the fifth, it is good for children, and to eat and drink, and to sing musick, and signifieth a great lightness of heart.

If she go into the sixth, it is good for servants, signi-

signifying that they shall be profitable to their masters: in all the other houses this Figure is good, but in the eighth and twelfth, for in the eighth she signifieth death, and in the twelfth loss of Cattel. And for because that according to the signification of each house I have herebefore sufficiently written, you may by the same easily judge each question that is demanded, I will not hold you long in the other Figures which follow, in touching their mutations and concordances, but onely pass over them generally.

This Figure *Tristitia* found in the first, and thence go into the second, it signifieth small profit but in things of the earth, as Vines, Medows, Woods, and Lands aerable, in all the other houses this Figure is ill, but in the fourth and eighth, where both in the one and the other, it is good to buy heritages, and because I have largely declared herebefore, I will say nothing more at this time.

If this Figure *Puella* go from the first house to the second, it signifieth gain by women, and by white things; in all the other houses where this Figure passeth she is good, especially in the house where she signifieth joyfulness; but in the eighth she signifieth death, and in the twelfth imprisonment.

If this figure *Puer*, passeth from the first to the second, it signifieth small gain, but in things of War, in all other houses this figure is mean, but in the eighth and twelfth she is ill.

This

This Figure *Coniunctio* going from the first to the second, it signifieth gain by books and writings, in all other houses this Figure is indifferent, but in the seventh where it is good for marriage, and in the ninth to put Scholers to study, and in the eighth it is ill, for it always signifieth death, and in the twelfth it is neither good nor bad.

This Figure *Cancer* passing from the first into the second, it is gainful to buy lands aerable, in all other houses where ye find her, ye shall judge her as ye do the others, that is to say, according to the signification of the house where she is, and therefore at this time I will speak no more thereof.

This Figure *Populus* passing from the first house to the second, it signifieth gain and profit in white things, and in lands which lye by the water, and if she pass into the third, it is good to make Voyage by water, it signifieth death in the eighth and in the ninth, and in the twelfth to be taken prisoner. In all the other houses judge according to their significations.

This Figure *Via* going from the first to the second, it signifieth small gain, if it pass into the third it is good for short Voyages: in all the other houses this figure is ill, but in the ninth and tenth, where she is very good, in the eighth she signifieth death, and imprisonment in the twelfth.

Whensoever ye finde the first houses to pass one into another, you shall judge according to the signification of the house where they pass, as I have in the begin-

begin-

beginning told you at large, and now in the end more briefly; the which things, to the end, you may the better understand them, I will set you an example of a Figure which my Lord of *Tays* commanded me to make, to know whether the French King *Francis* the first of that name, and the Emperour *Charles* of *Austriche*, the fifth of that name, should speak together: which Figure being made, and by fortune, *Acquisitio* being in the first house, went strait into the seventh, which is the house of Kings and Emperours, which was the cause that I straight way judged that the Emperour should speak with the King; and so likewise shall ye judge of the second if it pass into the third, to know (as by way of example) if the demand be made for substance it signifieth that the substance shall come into the hands of the kinsfolks of him which made the question according to the content of the demand, and the signification of the house where the said Figure is: if the second pass into the third, fifth, or sixth, or into any of the others following, you shall also judge according to the signification of the house where it is: the like shall ye do by the third if it pass into the fourth, or into any of the other unto the twelfth, so shall ye do by the fourth if she pass into the fifth, or into any of the other houses following: and so all the others judging as is aforesaid, according to the signification of the houses where they go, and according to the good or ill of the said Figures. And ye must note that they never pass but one time to stay the judgment, although that a Figure formed have many of one sort, and all alike, whereof I will speak more at large hereafter, in declaring the example that I will set.

CHAP.

CHAP. XIV.

Of the good or ill Houses, and which they be, where the Figures be in their place.

THe good houses, to be brief, are the first, fifth, tenth, and eleventh; the mean houses be the second, third, fourth, and ninth: the evil houses be the sixth, seventh, eighth, and twelfth houses.

The Houses wherein the Figures be found to be good.

Aquisitio is good for profit, and amongst all other Figures it is good in the first, second, and tenth houses.

Amisio is good for loss of substance, and therefore is good in the eighth house, and very ill in the second.

Fortuna Major is good for gain in things where a person hath hope to win, and therefore it is very good in the fifth, sixth, ninth and eleventh houses.

Fortuna Minor is good in any affair, wherein a person would go quickly, and is therefore very good in the second house, and ill in the eighth house.

Lethis is good for joy, as well present as to come, and for that cause is found good almost in all the houses, and especially in the fifth, and ill in the sixth, eighth, and twelfth houses.

Tristitia is a very ill Figure in all the houses, but in the eighth and twelfth houses, where she is good: and mean in the first and second houses.

Albus is good for a man which hopeth to have gain
or

or profit in any thing, and also to have entrie into any place, and in this respect is found good in the first and fourth houses.

Rubens is ill in all good things, and good in all ill things, and many times signifieth death, she is never found in the first house to make a judgment as is told you before, she is ill in the second, fourth, seventh and tenth houses, and almost in all the other, saving in certain demands.

Puella is very good in all things that ye may demand, and especially in things of women, and she is very good in the ninth and fifth houses.

Puer is very ill in all the questions and demands which may be made in all the houses, saving in the second and sixth, where he is mean.

Carcer is a Figure likewise ill in all the houses, and especially in the sixth, eighth, seventh, and twelfth houses, and signifieth always to be staid.

Coniunctio is good with good, and ill with ill, and signifieth always a recoverment and restitution of things scattered or lost, and she is found good in the seventh, ninth, and tenth houses, and ill in the eighth, and signifieth death, and in the twelfth signifieth to be kept in prison.

Caput draconis is good with good, and ill with ill and is good in the seventh and second houses, and she weth to have a good issue in the things where a man hopeth to have gain.

Cauda draconis is very good with the ill, and very ill with the good, in matter of loss she is good, and to pass out of an affair: she is found good in the fourth, sixth, ninth, and twelfth houses, and ill in the second: ye must note that in the ninth she is good to learn
H h
Science,

Science, and ill to journey, signifying spoiling and robbing, she is also ill in this place for all other things.

Populus is sometime good and sometime bad, with good she is good, and with ill she is ill, she is good in the tenth, and ill in the eighth house.

Via is a Figure which breaketh and spoileth all the goodnes of the others, saving in demands of journeys and voyages, and to go from place to place to the which she is very good; she is good in the third, fifth, and seventh houses, because she signifieth that Letters shall come which shall bring good news: in the twelfth house she is common.

In all the Telesmes it must be observed that the figures of Astromancie and Geomancie must unite, and then Superiours will communicate their vertues to Inferiours upon the proper Metals at the very moment of time, be careful therefore to observe the hour and minute you make a Telesmatical Game, and follow these Rules and you cannot err.

CHAP.

CHAP. XV.

* * *Fortuna Major* being found in the first
* * house, giveth long life, and freeth from
* the molestation of diseases: it demonstrateth
* a man to be noble, magnanimous, of good
manners, mean of stature, complexion ruddy, hair curling, and his superiour members greater then his inferiour.

In the second house, he signifies manifest riches and manifest gain, good fortune, and the gaining any thing lost or mis-laid; the taking of a thief, and recovery of things stolen.

In the third house, he signifies brethren and kinsmen, Nobles, and persons of good conversation; journeys to be prosperous and gainful with honour: it demonstrateth men to be faithful, and their friendship to be unfeigned.

In the fourth house, he represents a father to be noble, and of good reputation, and known by many people: he enlargeth possessions in Cities, increaseth Patrimonyes, and discovereth hidden treasures. In this place he likewise signifies theft, and recovers every thing lost.

In the fifth house, he giveth joy by children, and causeth them to attain to great honours; Embassages he rendereth prosperous, but they are purchased with pains and prayers; he noteth rumours to be true, he bestoweth publick honours, and causeth a man to be very famous after death: foretelleth a woman with child to bring forth a manchild.

In the sixth house, he freeth from diseases, sheweth
H h 2 these

those that have infirmities shall in a short time recover; signifieth a Physitian to be faithful and honest to administer good Physick, of which there ought to be had no suspicion; household servants and Ministers to be faithful; and of animals he signifies horses.

In the seventh house, he giveth a wife rich, honest, and of good manners loving and pleasant, he overcometh strifes, and contentions. But if the Question be concerning them, he signifieth the adversaries to be very potent, and great favourites.

In the eighth house, if a Question be proposed of the death of any one, it signifies he shall live: the kind of death he sheweth to be good and natural; an honest burial, and honourable Funerals: he foresheweth a wife to have a rich dowry, legacies, and inheritance.

In the ninth house, he signifies journeys to be prosperous; and by land on horse back, rather then on foot, to be long, and not soon accomplished; he sheweth the return of those that are absent, signifies men to be of good faith, and constant in their intentions, and religious, and that never change or alter their faith: dreams he presageth to be true, signifieth true and perfect Sciences.

In the tenth house, he foresheweth great honours, bestoweth publike Offices, Magistracie, and Judgements, and honours in the Courts of Princes: signifieth Judges to be just, and not corrupted with gifts, bringeth a Cause to be easily and soon expedited; sheweth Kings to be potent, fortunate, and victorious, denoteth Victory to be certain, signifies a mother to be noble, and of long life.

In the eleventh house, he signifies true friends and profitable, a Prince rich and liberal; maketh a man fortunate, and beloved of his Prince. In

In the twelfth house, if a Question be proposed of the quality of enemies, it demonstrateth them to be potent and noble, and hardly to be resisted; but if a Question shall be concerning any other condition or respect to the enemies, he will deliver from their treacheries; it signifieth faithful servants, reduceth fugitives, hath signification of animals, as Horses, Lions, and Bulls; freeth from imprisonments, and eminent dangers he either mitigateth or taketh away.

* *Fortuna Minor* in the first house, giveth
* long life, but incumbered with divers molestations and sicknesses; it signifieth a person of
* * short stature, a lean body, having a mold or
* * mark in his forehead or right eye.

In the second house, he signifies substance, and that to be consumed with too much prodigality, hideth a Thief, and a thing stolen is scarcely to be recovered but with great labour.

In the third house, he causeth discord amongst brethren and kinsfolks, threatneth danger to be in a journey, but escapeth it; rendreth men to be of good faith, but of close and hidden minds.

In the fourth house, he prejudiceth Patrimonies and inheritances, concealeth treasures; and things lost cannot be regained, but with great difficulty; he signifieth a father to be honest, but a spender of his estate through prodigality, leaving small portions to his children.

In the fifth house, giveth few children; a woman with child he signifies shall have a woman child, signifies Embassages to be honourable, but little profitable, raiseth to mean honours, giveth a good fame after death, but not much divulged, nor of lasting memory.

In the sixth house, he signifies diseases, both sanguine and cholerick, sheweth the sick person to be in great danger, but shall recover, signifies faithful servants, but slothful and unprofitable: and the same of other animals.

In the seventh house, he giveth a wife of a good progenie descended, but you shall be incumbered with many troubles with her; causeth love to be anxious and unconstant, prolongeth contentions, and maketh ones adversary to circumvent him with many cavillations, but in process of time he giveth victory.

In the eighth house, he sheweth the kind of death to be good and honest, but obscure, or in a strange place or pilgrimage; discovereth Legacies and Possessions, but to be obtained with suit and difficulty: denoteth funerals and buryings to be obscure, the portion of a wife to be hardly gotten, but easily spent.

In the ninth house, he maketh journeys to be dangerous, and a party absent slowly to return, causeth men to be occupied in offices of Religion, sheweth Sciences to be unaccomplished, but keepeth constancie in Faith and Religion.

In the tenth house, he signifieth Kings and Princes to be potent, but to gain their power with war and violence; banished men he sheweth shall soon return, it likewise discovereth honours, great offices and benefits, but for which you shall continually labour and strive, and wherein you shall have no stable continuance, a Judge shall not favour you, suits and contentions he prolongeth, a father and mother he sheweth shall soon die, and always to be affected with many diseases.

In the eleventh house, he maketh many friends, but such as are poor and unprofitable, and not able to relie

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lieve thy necessities; it ingratiates you with Princes, and giveth great hopes, but small gains; neither long to continue in any Benefice or Offices bestowed by a Prince.

In the twelfth house, he sheweth enemies to be crafty, subtle, and fraudulent, and studying to circumvent you with many secret factions: signifies one in prison to be long detained, but at length to be delivered; animals he sheweth to be unfruitful, and servants unprofitable; and the changes of fortune to be frequent from good to evil, and from bad to good.

Via in the first house, bestoweth a long and prosperous life; giveth signification of a stranger, lean of body, and tall of stature, fair of complexion, having a small beard, a person liberal and pleasant, but slow, and little addicted to labour.

In the second, he increaseth substance and riches, recovereth any thing that is stolen or lost, but signifies the Thief to be departed without the City.

In the third, he multiplies brethren and kinsfolks, signifies continual journeys, and prosperous, men that are publicly known, honest, and of good conversation.

In the fourth house, signifies the father to be honest, increaseth the Patrimony and Inheritance, produceth wealthy fields, sheweth treasure to be in the place enquired after, recovereth any thing lost.

In the fifth, he increaseth the company of male children, sheweth a woman with child to bring forth a male-child, sendeth Embassages to strange and remote parts, increaseth publike honours; signifieth an honest kind of death, and to be known through many Provinces.

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In the sixth house, he preserveth from sickness, signifies the diseased speedily to recover, giveth profitable servants, and animals fruitful and profitable.

In the seventh house, he bestoweth a wife fair and pleasant, with whom you shall enjoy perpetual felicity, causeth strifes and controversies most speedily to be determined, adversaries to be easily overcome, and that shall willingly submit their controversies to the arbitration of good men.

In the eighth house, he sheweth the kind of death to proceed from Phlegmatick diseases, to be honest, and of good report; discovereth great Legacies, and rich inheritances to be obtained by the dead; and if any one hath been reported to be dead, it sheweth him to be alive.

In the ninth house, he causeth long journeys by water, especially by Sea, and portendeth very great gains to be acquired thereby; he denoteth Priesthoods, and profits from Ecclesiastical employments, maketh men of good Religion, upright, and constant of faith; sheweth dreams to be true, whose signification shall suddenly appear, increaseth Philosophical and Grammatical Sciences, and those things which appertain to the instruction and bringing up of children.

In the tenth house, he maketh Kings and Princes happy and fortunate, and such as shall maintain continual peace with their Allies, and that they shall require amity and friendship amongst many Princes by their several Embassages; promoteth publike honours, offices, and Magistracie amongst the Vulgar and common people, or about things pertaining to the water, journeys, or about gathering Taxes and Assessments; sheweth Judges to be just and merciful, and that shall quickly dispatch Causes depending before them: and denotes

denotes a mother to be of good repute, healthy, and of long life.

In the eleventh house, he raiseth many wealthy friends, and acquireth faithful friends in foreign Provinces and Countries, and that shall willingly relieve him that requires them with all help and diligence; it ingratiates persons with profit and trust amongst Princes, employing him in such Offices, as he shall be incumbered with continual travels.

In the twelfth house, causeth many Enemies, but such as of whom little hurt or danger is to be feared; signifies servants and animals to be profitable, whosoever is in prison to be escaped, or speedily to be delivered from thence, and preserveth a man from the evil accidents of Fortune.

Populus being found in the first house, if a question be propounded concerning that house, sheweth a mean life, of a middle age, but inconstant, with divers sicknesses, and various successes of fortune; signifies a man of a middle stature, a gross body, well set in his members, perhaps some mold or mark about his left eye. But if a question shall be propounded concerning the Figure of a man, and to this Figure if there be joyned any thing of the figures of *Zazel* or *Rubens*, it sheweth the man to be monstrously deformed, and that deformity he signifies to proceed from his birth; but if in the fifth house, it be encompassed with malevolent Aspects, then that monstruousness is to come.

In the second house, she sheweth a mean substance, and that to be gotten with great difficulty: maketh a man also always sensible of laborious toyl, things stolen are never regained, what is lost shall never be wholly recovered,

recovered, that which is hidden shall not be found. But if the Question be of a Thief, it declareth him not yet to be fled away, but to lye lurking within the City.

In the third house, she raiseth few friends, either of brethren or kindred, foresheweth journeys, but with labour and trouble, notwithstanding some profit may accrue by them; denotes a man unstable in his faith, and causeth a man often to be deceived by his companions.

In the fourth house, it signifies a father to be sickly, and of a laborious life, and his earthly possessions and inheritances to be taken away, sheweth profit to be gained by Water, sheweth treasure not to be hid, or if there be any hidden, that it shall not be found; a patrimony to be preserved with great labour.

In the fifth house he sheweth no honest messages, but either maketh the messengers to be Porters or publike Carriers, he divulgeth false rumours, which notwithstanding have the likeness of some truth, and seem to have their original from truth, which is not reported as it is done; it signifies a woman to be barren, and causeth such as are great with child to be abortives, appointeth an inglorious funeral, and ill report after death.

In the sixth house, it sheweth cold sicknesses, and chiefly afflicteth the lower parts of the body. A Physician is declared to be careless and negligent in administering Physick to the sick, and signifies those that are affected with sickness to be in danger of death, and scarcely recover at all; it notes the deceitfulness of servants, and detriment of Cattel.

In the seventh house, it sheweth a wife to be fair and pleasant, but one that shall be solicited with the

love

love of many Woers, signifies her love to be feigned and dissembling, maketh weak and impotent adversaries soon to desert prosecuting.

In the eighth house, it denotes sudden death without any long sickness or anguish, and oftentimes sheweth death by the Water, giveth no inheritance, possession or legacie from the dead; and if any be, they shall be lost by some intervening contention, or other discord, he signifies the dowry of a wife to be little or none.

In the ninth house, sheweth false dreams, personates a man of rude wit, without any learning or science; in Religion he signifies inferiour Offices, such as serve either to cleanse the Church, or ring the Bells, and he signifies a man little curious or studious in Religion, neither one that is troubled with much conscience.

In the tenth house, he signifies such Kings and Princes, as for the most part are expelled out of their Rule and Dominions, or either suffer continual trouble and detriment about them; he signifies Offices and Magistracie, which appertain to matters concerning the Waters, as about the Navy, Bridges, Fishings, Shores, Medows, and things of the like sort; maketh Judges to be variable and slow in expediting of Causes before them, declareth the mother to be sickly, and of a short life.

In the eleventh house, he giveth few friends, and many flatterers; and with Princes giveth neither favour nor fortune.

In the twelfth house, he sheweth weak and ignoble enemies, declareth one in prison not to be delivered, discovereth dangers in Waters, and waterie places.

Acqui-

Acquisitio found in the first house, giveth
 * * a long life and prosperous old age; signifies
 * a man of a middle stature, and a great head,
 * * a countenance very well to be distinguished or
 * known, a long nose much beard, hair curling,
 and fair eys, free of his meat and drink, but in
 all things else sparing and not liberal.

In the second house, he signifies great riches, apprehendeth all theeves, and causeth whatsoever is lost to be recovered.

In the third house, many brethren, and they to be wealthy, many gainful journeys, signifies a man of good faith.

In the fourth is signified a patrimony of much riches, many possessions of copious fruits; he signifieth that treasure hid in any place shall be found, and sheweth a father to be rich, but covetous.

In the fifth house, it signifies many children of both Sexes, but more Males then Females, sheweth a woman to be with child, and that she shall be delivered without danger: and if a question be propounded concerning any Sex, he signifies it to be masculine; increaseth gainful, profitable Embassages, and Messages, but extendeth same not far after death, yet causeth a man to be inherited of his own, and signifieth rumours to be true.

In the sixth house he signifies many and grievous sicknesses, and long to continue, maketh the sick to be in danger of death, and often to die, yet he declareth a Physitian to be learned and honest, giveth many servants and chattel, and gains to be acquired from them.

In the seventh house, he signifies a wife to be rich, but either a woman, or a woman of a well grown age; signi-

signifies suits and contentions to be great and durable, and that love and wedlock shall be effected by lot.

In the eighth house, if a man be enquired after, it sheweth him to be dead, signifieth the kinde of death to be short, and sickness to last but a few days, discovereth very profitable legacies and inheritances, and signifieth a wife to have a rich dowry.

In the ninth house, he signifies long and profitable journeys, sheweth if any one be absent he shall soon return, causeth gain to be obtained from Religious and Ecclesiastical persons or Scholers, and signifies a man of a true and perfect Science.

In the tenth house, he maketh Princes to enlarge their Dominions, a Judge favourable, but one that must be continually presented with gifts, causeth Offices and Magistracie to be very gainful, signifieth a Mother rich and happy.

In the eleventh house, multiplieth friends, and bringeth profit from them, and encreaseth favour with Princes.

In the twelfth house he signifieth a man shall have many powerful or potent enemies, reduceth or bringeth home servants fled away, and cattel strayed; and signifies he that is in prison shall not be delivered.

Letitia in the first house, signifies long life with prosperity, and much joy and gladness, and causeth a man to out-live and be more victorious then all his brethren, signifies a man of a tall stature, fair members, a broad fore-head, having great and broad teeth, and that hath a face comely and well coloured.

In the second house it signifies riches, and many

gains, but great expences and various mutations of ones state and condition, theft and any thing lost is recovered and returned; but if the Question be of a Thief, it declareth him to be fled away.

In the third house it sheweth brethren to be of a good conversation, but of short life, journeys pleasant and comfortable, men of great credit and faith.

In the fourth he signifies happy patrimonies and possessions, a father to be Noble, and honoured with the dignity of some Princely Office, sheweth treasure to be in the place enquired after, but of less worth and value then is supposed, and causeth it to be found.

In the fifth house, he giveth obedient children, endued with good manners, and in whom shall be had the greatest joy and comfort of old age, signifies a woman with child to bring forth a daughter, sheweth honourable Embassage, and declares rumours and news to be altogether true, and leaveth a good and ample fame after death.

In the sixth house it sheweth the sick shall recover, denoteth good servants, good and profitable cattel and animals.

In the seventh house, he giveth a wife fair, beautiful and young, overcometh strifes and contentions, and rendereth the success thereof to be love.

In the eighth house it giveth Legacies and Possessions, and a commendable portion with a wife; if a Question be proposed concerning the condition of any man, it signifies him to be alive, and declares an honest, quiet, and meek kind of death.

In the ninth house it signifies very few journeys, and those that do apply themselves to travel, their journeys either are about the Messages and Embassage of Princes, or Pilgrimages to fulfil holy vows: sheweth a man

to be of a good Religion, of indifferent knowledge, and who easily apprehendeth all things with natural ingenuity.

In the tenth house, it raiseth Kings and Princes to honour and great renown, maketh them famous by maintaining peace during their times, signifies Judges to be cruel and severe; honest Offices and Magistracie, signifies those things which are exercised either about Ecclesiastical affairs, Schools, or the administration of justice, sheweth a mother if she be a widow, that she shall be married again.

In the eleventh house, it increaseth favour with Princes, and multiplies friends.

And in the twelfth house, it giveth the victory over Enemies, causeth good servants and families, delivereth from imprisonment, and preserveth from future evils.

Puella in the first house signifies a person of a short life, weak constitution of body, middle stature, little fat, but fair, effeminate, and luxurious, and one who will incur many troubles and dangers in his life time, for the love of women.

In the second house, it neither increaseth riches, nor diminisheth poverty, signifies a Thief not to be departed from the City, and a thing stolen to be alienated and made away: if a Question be of treasure in a place, it is resolved there is none.

In the third house it signifies more sisters then brethren, and increaseth and continueth good friendship and amity amongst them, denoteth journeys to be pleasant and joyous, and men of good conversations.

In the fourth house it signifies a very small patrimony,

mony, and a father not to live long, but maketh the fields fertile with good fruits.

In the fifth house a woman with child is signified to bring forth a woman-child, denotes no Embassages, causeth much commerce with women, and some Office to be obtained from them.

In the sixth house signifies much weakness of the sick, but causeth the sick shortly to recover, and sheweth a Physician to be unlearned and unskilful, but one who is much esteemed of in the opinion of the vulgar people, giveth good servants, hand-maids, cattel, and animals.

In the seventh house it giveth a wife fair, beautiful and pleasant, leading a peaceable and quiet conversation with her husband, notwithstanding one that shall burn much with lust, and be coveted and lusted after of many men, denoteth no suits or controversies, which shall depend before a Judge, but some jars and wranglings with the common people one amongst another, which shall be easily dissolved and ended.

In the eighth house, if a Question be of one reputed to be dead, it declareth him to be alive, giveth a small portion with a wife, but that which contenteth her husband.

In the ninth house it signifies very few journeys, sheweth a man of good Religion, indifferent skill or knowledge in Sciences, unless happily Musick, as well vocal as instrumental.

In the tenth house it signifies Princes not to be very potent, but notwithstanding they shall govern peaceably within their Dominions, and shall be beloved of their Neighbours and Subjects, it causeth them to be affable, mild, and courteous and that they shall always exercise themselves with continual mirth, plays, and

huntings, maketh Judges to be good, godly, and merciful, giveth Offices about Women, or especially from Noble women.

In the eleventh house he giveth many friends, and encreaseth favour with women.

In the twelfth house he signifies few enemies, but contention with women, and delivereth prisoners out of prison through the intercession of friends.

Amisio in the first house signifies the sick not to live long, and sheweth a short life; * signifies a man of disproportioned members * of his body, and one of a wicked life and * conversation, and who is marked with some * notorious and remarkable defect in some part of his body, as either lame, or maimed, or the like.

In the second house consumeth all substance, and maketh one to undergo the burden of miserable poverty; neither Thief nor the thing stolen shall be found, signifies treasure not to be in the place sought after, and to be sought for with loss and damage.

In the third house it signifies death of brethren, or the want of them, and of kindred and friends, signifieth no journeys, and causeth one to be deceived of many.

In the fourth house it signifies the utter destruction of ones patrimony, sheweth the father to be poor, and the son to die.

In the fifth house sheweth death of children, and affects a man with divers sorrows, signifies a woman not to be with childe, or else to have miscarried, raiseth no fame or honours, and disperfeth false rumours.

In the sixth house it signifies the sick to be recovered

or that he shall soon recover, but causeth loss and damage by servants and Cattel.

In the seventh house, giveth an adulterous wife, and contrarying her husband with continual contention, nevertheless she shall not live long, and it causeth contentions to be ended.

In the eighth house, signifies a man to be dead, consumeth the dowry of a wife, bestoweth or sendeth no inheritances or legacies.

In the ninth house it causeth no journeys, but such as shall be compassed with very great loss, signifies men to be inconstant in Religion, and often changing their opinion from one Sect to another, and altogether ignorant of learning.

In the tenth house, rendreth Princes to be most unfortunate, and sheweth that they shall be compelled to end their lives in exile and banishment; Judges to be wicked, and signifies Offices and Magistracie to be damageable, and sheweth the death of a mother.

In the eleventh house, it signifies few friends, and causeth them to be easily lost, and turned to become enemies, and causeth a man to have no favour with his Prince, unless it be hurtful to him.

In the twelfth house, destroyeth all enemies, detaineth long in prison, but preserveth from dangers.

Conjunctio in the first house maketh a prosperous life, and signifies a man of a middle stature. not lean nor fat, long face, plain hair, a little beard, long fingers and thighs, liberal, amiable, and a friend to many people

In the second house it doth not signifie any riches to be gotten, but preserveth a man secure and free from the calamities of poverty, detecteth both the Thief and the thing stolen, and acquireth hidden treasure.

In

In the third house he giveth various journeys with various success, and signifieth good faith and constancie.

In the fourth house it sheweth a mean patrimony, causeth a father to be honest, of good report, and of good understanding.

In the fifth house he giveth children of subtle ingenuity and wit, sheweth a woman pregnant to have a male-child, and raiseth men to honours by their own meer proper wit and ingenuity, and disperseth their fame and credit far abroad, and also signifies news and rumours to be true.

In the sixth house it signifies sicknesses to be tedious and of long continuance, but foresheweth the Physician to be learned and well-experienced, and sheweth servants to be faithful and blameless, and animals profitable.

In the seventh house he giveth a wife very obedient, conformable, and dutiful to her husband, and one of a good wit and ingenuity; causeth difficult suits and controversies, and crafty, subtle, and malicious adversaries.

In the eighth house, him of whom a Question is propounded, he signifies him to be dead, and pretendeth some gain to be acquired by his death, sheweth a wife shall not be very rich.

In the ninth house he giveth a few journeys, but long and tedious, and sheweth one that is absent shall after a long season return. In this house increaseth divers Arts, Sciences, and Mysteries of Religion, and giveth a quick, perspicuous, and efficacious wit.

In the tenth house it maketh Princes liberal, affable, and benevolent, and who are much delighted and affected with divers Sciences, and secret Arts, and with

I i 2

men

men learned therein; causeth Judges to be just, and such who with a piercing and subtle speculation, do easily discern causes in controversie before them, enlargeth Offices which are concerned about Letters, Learning, sound Doctrines and Sciences; and signifies a mother to be honest, of good ingenuity and wit, and also one of a prosperous life.

In the eleventh house it signifies great increase of friends, and very much procureth the grace and favour of Princes, powerful and Noble men.

In the twelfth house it signifies wary and quick-witted enemies, causeth such as are in prison to remain and continue so very long, and causeth a man to eschew very many dangers in his life.

Albus in the first house signifies a life vexed
 * * with continual sickness and grievous diseases,
 * * signifies a man of a short stature, broad breast,
 * and gross arms, having curled, or crisped hair,
 * * one of a broad full mouth, a great talker and
 babler, given much to use vain and unprofitable discourse, but one that is merry, joyous, and jocund, and much pleasing to men.

In the second house it enlargeth and augmenteth substance gained by sports, plays, vile and base arts and excises, but such as are pleasing and delightful, as by plays, pastimes, dancings and laughters: he discovereth both the thief, and the theft or thing stolen, and hideth and concealeth treasure.

In the third house it signifies very few brethren, giveth not many, but tedious and wearisome journeys, and signifies all deceivers,

In the fourth house he sheweth very small or no patrimony, and the father to be a man much known, but declareth him to be a man of some base and inferiour office and employment.

In

In the fifth house, giveth no children, or if any, that they shall soon die, declareth a woman to be servile, and causeth such as are with young to miscarry, or else to bring forth Monsters, denoteth all rumours to be false, and raiseth no honour.

In the sixth house, it causeth very tedious sicknesses and diseases, discovereth the fraud, deceit, and wickedness of Servants, and signifies diseases and infirmities of Cattel to be mortal, and maketh the Physician to be suspected of the sick Patient.

In the seventh house giveth a barren wife, but one that is fair and beautiful, few suits or controversies, but such as shall be of very long continuance.

In the eighth house, if a question be propounded of any one, it shews the party to be dead, giveth little portion or dowry with a wife, and causeth that to be much strived and contended for.

In the ninth house it denoteth some journeys to be accomplished but with mean profit, hindereth him that is absent, and signifies he shall not return, and declareth a man to be superstitious in Religion, and given to false and deceitful Sciences.

In the tenth house it causeth Princes and Judges to be malevolent, sheweth vile and base Offices and Magistracies, signifies a Mother to be a Whore, or one much suspected for adultery.

In the eleventh house it maketh dissembling and false friends, causeth love and favour to be inconstant.

In the twelfth house, denoteth vile, impotent, and rustical enemies, sheweth such as are in prison shall not escape, and signifies a great many and various troubles and discommodities of ones life.

Puer in the first house giveth an indifferent

- * long life, but laborious: raiseth men to
- * great fame through military dignity, signi-
- * * fies a person of a strong body, ruddy comple-
- * ction, a fair countenance and black hair.

In the second house it encreaseth substance obtained by other mens goods, by plunderings, rapines, confiscations, military Laws, and such like; he concealeth both the thief and the thing stolen, but discovereth no treasure.

In the third house it raiseth a man to honour above his brethren, and to be feared of them, signifies journeys, to be dangerous, and denoteth persons of good credit.

In the fourth house it signifies dubious inheritances and possessions, and signifies a father to attain to his substance and estate through violence.

In the fifth house it sheweth good children, and such as shall attain to honours and dignities, he signifies a woman to have a male-child, and sheweth honours to be acquired by Military discipline, and great and full fame.

In the sixth house it causeth violent diseases and infirmities, as wounds, falls, contusions, bruises, but easily delivereth the sick, and sheweth the Physitian and Chirurgeon to be good; denoteth servants and animals to be good, strong and profitable.

In the seventh house it causeth a wife to be a Virago, of a stout spirit, of good fidelity and one that loveth to bear the Rule and Government of a house; maketh cruel strifes and contentions, and such adversaries as shall scarcely be restrained by justice.

In the eighth house, sheweth him that is supposed to be dead, to live, signifieth the kind of death not to be pain-

painful, or laborious, but to proceed from some hot humour, or by iron, or the sword, or from some other cause of the like kind, sheweth a man to have no legacies or other inheritance.

In the ninth house it sheweth journeys not to be undergone without peril and danger of life, yet nevertheless declareth them to be accomplished prosperously and safely; sheweth persons of little Religion, and using little conscience, notwithstanding giveth the knowledge of Natural Philosophy and Physick and many other liberal and excellent Arts.

In the tenth house signifies Princes to be powerful, glorious, and famous in Warlike achievements, but they shall be unconstant and unchangeable, by reason of the mutable and various successes of victory. In this house he causeth Judges to be cruel and unmerciful, increaseth offices in Warlike affairs, signifies Magistracy to be exercised by fire and sword, hurteth a mother, and endangereth her life.

In the eleventh house it sheweth noble friends, and noble men, and such as shall much frequent the Courts of Princes, and follow after Warfare, and causeth many to adhere to cruel men; nevertheless he causeth much esteem with Princes, but their favour is to be suspected.

In the twelfth house he causeth Enemies to be cruel and pernicious, those that are in prison shall escape, and maketh them to eschew many dangers.

- * * *Rabeus* in the first house, signifies a short
- * life, and an evil end, signifies a man to be fil-
- * * thy, unprofitable, and of an evil, cruel, and
- * * malicious countenance, having some remar-
- * * kable and notable sign or scar in some part
- * of his body.

In the second house it signifies poverty, and maketh thieves and robbers, and such persons as shall acquire and seek after their maintenance and livelihoods by using false, wicked, and evil, and unlawful Arts, preserveth thieves, and concealeth theft, and signifies no treasure to be hid nor found.

In the third house it renders brethren and kinsmen to be full of hatred, and odious one to another, and sheweth them to be of evil manners and ill disposition, causeth journeys to be very dangerous, and foresheweth false faith and treachery.

In the fourth house he destroyeth and consumeth patrimonies, and disperseth and wasteth inheritances, causeth them to come to nothing, destroyeth the fruits of the field by tempestuous seasons, and malignancie of the earth, and bringeth the father to a quick and sudden death.

In the fifth house, giveth many children, but either they shall be wicked and disobedient, or else shall afflict their parents with grief disgrace and infamy.

In the sixth house it causeth mortal wounds, sicknesses and diseases, him that is sick shall die, the Physician shall err, servants prove false and treacherous, cattel and beasts shall produce hurt and danger.

In the seventh house it signifies a wife to be infamous, publicly adulterate, and contentious; deceitful and treacherous adversaries, who shall endeavour to overcome you by crafty and subtle wilds and circumventions of the Law.

In the eighth house it signifies a violent death to be inflicted by the execution of publique Justice, and signifies if any one be enquired after, that he is certainly dead, and a wife to have no portion or dowry.

In the ninth house sheweth journeys to be evil and dan-

dangerous, and that a man shall be in danger either to be spoiled by thieves and robbers, or to be taken by plunderers and robbers; declareth men to be of most wicked opinions in Religion, and of evil faith, and such as will often easily be induced to deny and go from their faith for every small occasion; denoteth sciences to be false and deceitful, and the professors thereof to be ignorant.

In the tenth house it signifies Princes to be cruel and tyrannical, and that their power shall come to an evil end, as that either they shall be cruelly murdered and destroyed by their own Subjects, or that they shall be taken captive by their Conquerors, and put to an ignominious and cruel death, or shall miserably end their lives in hard imprisonment; signifies Judges and Officers to be false, theevish, and such as shall be addicted to usury, sheweth that a mother shall soon die, and denoteth her to be blemisht with an evil fame and report.

In the eleventh house, it giveth no true, nor any faithful friends; sheweth men to be of wicked lives and conversations, and causeth a man to be rejected and cast out from all society and conversation with good and noble persons.

In the twelfth house, it maketh enemies to be cruel and traitorous, of whom we ought circumspectly to beware; signifies such as are in prison shall come to an evil end, and sheweth a great many inconveniencies and mischiefs to happen in a mans life.

* *Cancer* in the first house being posited, giveth a short life, signifies men to be most wicked, of a filthy, cruel unclean figure and shape,
* *
* *
* *
* *
and such as are hated and despised of all men.

In the second house, it causeth most cruel and

and miserable poverty, signifies both the thief and thing stolen to be taken and regained, and sheweth no treasure to be hid.

In the third house it signifieth hatred and dissention amongst brethren, evil journeys, most wicked faith and conversation.

In the fourth house it signifieth a man to have no possessions or inheritances, a father to be most wicked, and to die a sudden and evil death.

In the fifth house it giveth many children, sheweth a woman not to be with child, and provoketh those that are with child to miscarry of their own consent, or slayeth the child, signifieth no honours, and disperseth most false rumours.

In the sixth house it causeth the diseased to undergo long sickness, signifieth servants to be wicked, rather unprofitable, Physicians ignorant.

In the seventh house it sheweth the wife shall be hated of her husband, and signifies suits and contentions to be ill ended and determined.

In the eighth house it declareth the kind of death to be by some fall, mischance, or false accusation, or that men shall be condemned in prison, or in publike judgment, and sheweth them to be put to death, or that they shall often lay violent and deadly hands upon themselves, denieth a wife to have any portion and legacies.

In the ninth house, it sheweth he that is absent shall not return, and signifieth some evil shall happen to him in his journey, it denotes persons of no Religion, a wicked conscience and ignorant of learning.

In the tenth house it causeth Princes to be very wicked, and wretchedly to perish, because when they are established in their power, they will wholly addict them-

themselves to every voluptuous lust, pleasure, and tyranny, causeth Judges to be unjust and false, declareth the mother to be cruel, and infamous, and noted with the badge of adultery, giveth no offices nor Magistracies, but such as are gotten and obtained either by lying, or through theft, and base and cruel robbery.

In the eleventh house, it causeth no friends, nor love, nor favour amongst men.

In the twelfth house it raiseth enemies, detaineth in prison, and inflicteth many evils.

Tristitia in the first house doth not abbreviate life, but afflicteth it with many molestations, signifieth a person of good manners and carriage, but one that is solitary, and slow in all his business and occasions, one that is solitary, melancholy, seldome laughing, but most covetous after all things.

In the second house, it giveth much substance and riches, but they that have them shall not enjoy them, but shall rather hide them, and shall scarce afford to themselves food or sustenance therefrom; treasures shall not be found, neither shall the thief nor the theft.

In the third house signifieth a man to have few brethren, but sheweth that he shall out-live them all, causeth unhappy journeys, but giveth good faith.

In the fourth house it consumeth and destroyeth fields, possessions and inheritances, causeth a father to be old and of long life, and a very covetous hoorder up of money.

In the fifth house, it signifies no children, or that they shall soon die, sheweth a woman with child to bring forth a woman-child, giveth no fame nor honors.

In the sixth house it sheweth that the sick shall die, servants shall be good, but slothful, and signifies cattle shall be of a small price or value.

In the seventh house it sheweth that the wife shall soon die, and declareth suits and contentions to be very hurtful, and determining against you.

In the eighth house it signifies the kind of death to be with long and grievous sickness, and much dolor and pain, giveth legacies and an inheritance, and indoweth a wife with a portion.

In the ninth house, it sheweth that he that is absent shall perish in his journey, or signifies that some evil mischance shall happen unto him; causeth journeys to be very unfortunate, but declareth men to be of good Religion, devout, and profound Scholers.

In the tenth house it signifies Princes to be severe, but very good lovers of justice, it causeth just Judges, but such as are tedious and slow in determining of causes, bringeth a Mother to a good old age, with integrity and honesty of life, but mixt with divers discommodities and misfortunes; it raiseth to great Offices, but they shall not be long enjoyed nor persevered in, it signifies such offices as do appertain to the water or tillage, and manuring of the Earth, or such as are to be employed about matters of Religion and Wisdome.

In the eleventh house it signifies scarcity of friends, and the death of friends, and also signifies little love or favour.

In the twelfth house it sheweth no enemies, wretchedly condemneth the imprisoned, and causeth many discommodities and disprofits to happen in ones life.

Caput Draconis in the first house augmenteth life and fortune.

* * In the second house he increaseth riches
* and substance, saveth and concealeth a thief,
* and signifies treasure to be hid.

In the third house it giveth many brethren,

thren; causeth journeys, kinsmen, and good faith and credit.

In the fourth house he giveth wealthy inheritances, causeth the father to attain to old age.

In the fifth house it giveth many children; signifies women with child to bring forth women-children, and often times to have twins, it sheweth great honours and fame, and signifies news and rumours to be true.

In the sixth house it increaseth sicknesses and diseases, signifies the Physitian to be learned, and giveth very many servants and chattel.

In the seventh house he signifieth a man shall have many wives, multiplies and stirreth up many adversaries and suits.

In the eighth house he sheweth the death to be certain, increaseth legacies and inheritances, and giveth a good portion with a wife.

In the ninth house it signifies many journeys, many Sciences, and good Religion, and sheweth that those that are absent shall soon return.

In the tenth house he signifies glorious Princes, great and magnificent Judges, great Offices, and gainful Magistracie.

In the eleventh house he causeth many friends, and to be beloved of all men.

In the twelfth house it signifieth men to have many enemies, and many women, detaineth the imprisoned, and evilly punisheth them.

* * *Cauda Draconis* in all and singular the re-
* spective houses aforesaid, giveth the contra-
* ry judgment to *Caput*. And these are the
* * natures of the figures of Geomancie, and
* their judgments, in all and singular their houses, upon all manner of questions to be propounded,

pounded, of or concerning any matter or thing whatsoever.

But now in the manner of proceeding to judgment, this you are especially to observe, That whensoever any Question shall be proposed to you, which is contained in any of the houses, that you shall not onely answer thereunto by the figure contained in such a house; but beholding and diligently respecting all the figures, and the Index it self in two houses, you shall ground the face of judgment. You shall therefore consider the figure of the thing quesited or enquired after, if he shall multiply himself by the other places of the figure, that you may cause them also to be partakers in your judgement: as for example, if a question shall be propounded of the second house concerning a Thief, and the figure of the second house shall be found in the sixth, it declareth the Thief to be some of ones own household or servants: and after this manner shall you judge and consider of the rest, for this whole Art consisteth in the Commixtures of the figures, and the natures thereof; which whosoever doth rightly practice, he shall always declare most true and certain judgments upon every particular thing whatsoever.

CHAP.

CHAP. XVI.

Of the two Witnesses.

After that we have sufficiently treated of the twelve houses and of the Figures, and of their translation and concord, and which be good, and which be bad. Now resteth it to speak of the two Witnesses and of the Judge, now must you know that the two Witnesses be two figures drawn of the twelve figures of the Zodiac, whereof the one must be placed in the Figure formed on the right side, which is the thirteenth Figure, and is called the right Witness; the other must be placed on the left side of the Figure, and is the fourteenth Figure, named the left Witness: the right Witness is put for the Querent, and signifieth all that which by the first Figure, and all the others which be on the right side (that is to say, the second, third, fourth, ninth, and tenth) is discerned, which is the motive of the question before propounded. The left Witness containeth all that which the figures do signify which be on his side, that is to say, the fifth, sixth, seventh, eighth, eleventh, and twelfth, on such wise that the right Witness signifieth the Querent, and the left Witness the thing demanded, propounded, and enquired. Besides this, the right Witness signifieth joy and happiness of the thing lately passed to the person which propounded the question, and the left Witness signifieth heaviness, unquietness, and mishap of the thing to come, and put in question: you must further note, that these two Witnesses be no houses, neither natural figures, but be only accidentals, taken from the other to give a judgment certain on the question propounded.

CHAP.

CHAP. XVII.

Of the Judge.

THe Judge, or the fifteenth figure is procreated of the two Witnesses to judge the end of all the signification of the demand, to know if it be good or bad. The which Judge ought always of necessity to be even; for if it be not, the figure should be false: and so if the Judge be good, the signification of the demand shall come to a good end, and if he be ill, it shall come to an ill end. If the Judge do agree with the first and with the other figures which be on the right side, it signifieth good to the Querent, and in the thing demanded. And if he agree with those on the left hand, which be called the daughters, it signifieth to the Querent an ill issue of the thing demanded. And so must ye say and esteem of the accord which he hath with the right or left Witness, as ye shall see by the example following, according to the doctors in this Art, as well Hebrews as Chaldeans, and others which have treated thereof.

This

This Table following shall serve you to know the Witnesses and the Judge as well even as uneven, and the signification which they have, and also for the better playing: the judgment of each figure and demand propounded.

K k

Populus

Populus

Even Witnesses

Judge

life

goods

worship

possession

a wife

woman with child

sickness

prison

journey

thing lost

* * * *

* * * *

* * * *

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* *

* *

*

mean

mean

mean

mean

good

after the

after the

come out

good by water

found

good

good

good

good

good

ill

health

come out

flow

found

Populus

Even Witnesses

Judge

life

goods

worship

possession

a wife

woman with child

sickness

prison

journey

thing lost

* * * *

* * * *

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* *

*

good

good

good

good

ill

daughter

soon health

soon come out

mean

not found

mean

ill

mean

ill

good

son

health

out for nothing

good by water

not found

Populus

Even Witnesses

Judge

life

substance

worship

possession

a wife

woman with child

sickness

prison

journey

thing lost

* * * *

* * * *

* * * *

* * *

* *

* *

* *

* * *

* * *

* * *

* *

* *

* *

*

mean

mean

good

good

good

daughter

perilous

long

ill

found

ill

ill

mean

ill

ill

daughter

health

come out

mean

lost

Populus

Even Witnesses

Judge

life

substance

worship

possession

a wife

woman with child

sickness

prison

journey

thing lost

* * * *

* * * *

* * * *

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* *

* *

*

good

mean

mean

mean

good

after the

health

die therein

mean

found

mean

good

ill

good

ill

daughter

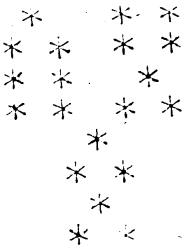
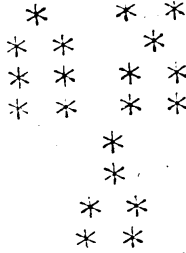
after the

die therein

ill

part found

<i>Letitia</i>	* * *	* * *
Uneven Witnesses	* * *	* * *
Judge	* * *	* * *
life	good and long	mean
substance	create	III
worship	good dignity	mean
possession	good	man
a wife	good	mean
woman with child	lon	daughter
sickness	health	after the II
prison	tare out	come out
journey	good in end	horrid
thing lost	found	found

<i>Letitia</i>		
Uneven Witnesses		
Judge		
life	mean	ill
substance	mean	mean
worship	mean	good
possession	mean	good
a wife	mean	ill
woman with child	upher	according to s
friends	after the	dangerous
pardon	come out	come out
journey	ill	ill
being lost	part found	part found

<i>Leviticus</i>	<p>* * *</p> <p>* * * *</p> <p>* * *</p> <p>* * *</p> <p>* *</p> <p>* *</p> <p>*</p>	<p>* *</p> <p>* * *</p> <p>* * *</p> <p>* *</p> <p>* *</p> <p>* *</p> <p>*</p>
Uneven Witnesses		
Judge		
Life	mean	mean
nothing	good	ill
with	good	ill
poor	good	ill
wife	good	ill
woman	good	ill
child	good	ill
sickness	good	ill
poison	good	ill
journey	good	ill
thing lost	good	ill
	part found	part yielded

<i>Letitia</i>	* * * * * * * * * * * * * * * * * * * *	* * * * * * * * * * * * * * * * * * * *
Uneven Witnesses	* * * * * * * * * * * * * * * * * * * *	* * * * * * * * * * * * * * * * * * * *
Judge	* * * * * * * * * * * * * * * * * * * *	* * * * * * * * * * * * * * * * * * * *
life	mean	good
substance	mean	mean
worth p	mean	mean
possession	mean	ill
a wife	mean	good
woman with child	a son	after the s
sickness	health	are the n
prison	flow	come out
journey	return	good by water
thing lost	found	part found

<i>Via</i>	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	mean	ill
substance	ill	ill
worship	mean	good
possession	ill	good
a wife	good	good
woman with child	son	daughter
sickness	health	dangerous
prison	out or nothing	ill
journey	good by water	good by water
thing lost	not found	not found
<i>Via</i>	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	mean	mean
substance	mean	mean
worship	mean	mean
possession	mean	mean
a wife	mean	ill
woman with child	after the s	after the s
sickness	health	death
prison	come out	not out
journey	back	return
thing lost	part yielded	found

<i>Via</i>	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	mean	ill
substance	mean	ill
worship	ill	ill
possession	mean	good
a wife	ill	ill
woman with child	after the s	after the s
sickness	death	death
prison	not out	not out
journey	return	late
thing lost	found	part found
<i>Via</i>	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	mean	mean
substance	mean	mean
worship	mean	mean
possession	mean	mean
a wife	mean	mean
woman with child	a son	after the s
sickness	health	health
prison	come out	come out
journey	late	good
thing lost	little found	not found

Fortuna major

Even Witnesses

Judge

life
 substance
 worship
 possession
 a wife
 woman with child
 sickness
 prison
 journey
 thing lost

* * * *
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good
 good
 possession good
 good by water
 good
 after the
 health
 come out
 good
 found

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good
 good
 good
 good
 found
 good
 come out
 difficult
 found

Fortuna major

Even Witnesses

Judge

life
 substance
 worship
 possession
 a wife
 woman with child
 sickness
 prison
 journey
 thing lost

* * * *
 * * * *
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ill
 ill
 ill
 ill
 ill
 loss
 health
 late
 ill
 not found

* * * *
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mean
 mean
 good
 mean
 good
 after the
 after the
 die therein
 mean
 found

Fortuna major

Even Witnesses

Judge

life
 substance
 worship
 possession
 a wife
 woman with child
 sickness
 prison
 journey
 thing lost

* * * *
 * * * *
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mean
 mean
 good
 mean
 good
 found
 health
 come out
 found
 part found

* * * *
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mean
 mean
 mean
 mean
 evil
 danger
 sickness
 with harm
 late
 not found

Fortuna major

Even Witnesses

Judge

life
 substance
 worship
 possession
 a wife
 woman with child
 sickness
 prison
 journey
 thing lost

* * * *
 * * * *
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good
 good
 good
 good
 good
 after the
 health
 come out
 good
 found

* * * *
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 * *

mean
 mean
 good
 evil
 evil
 after the
 health
 found out
 very good
 not found

Albus

* * *

* * *

Uneven Witnesses

* * *

* * *

Judge

* *

* *

life

ill

good

substance

ill

good

worship

ill

good

possession

ill

good

a wife

ill

ill

woman with child

daughter die

after the 5

sickness

death

health

prison

perilous

late

journey

mean

good

thing lost

not found

not found

Albus

* * *

* * *

Uneven Witnesses

* * *

* * *

Judge

* *

* *

life

ill

insufficient

substance

mean

good

worship

ill

good

possession

ill

good

a wife

mean

good

woman with child

daughter

after he r

sickness

death

health

prison

not out

come out

journey

ill

good

thing lost

not found

part found

Albus

* * *

* * *

Uneven Witnesses

* * *

* * *

Judge

* *

* *

life

ill

good

substance

mean

good

worship

ill

good

possession

mean

good

a wife

ill

good

woman with child

daughter

after the 5

sickness

death

health

prison

die in prison

run away

journey

difficult

slow

thing lost

part found

round

Albus

* * *

* * *

Uneven Witnesses

* * *

* * *

Judge

* *

* *

life

ill

mean

substance

ill

mean

worship

ill

mean

possession

ill

mean

a wife

ill

mean

woman with child

daughter

daughter

sickness

health

after he r

prison

come out

come out

journey

mean

very good by water

thing lost

not found

part found

<i>Rubens</i>	* * *	* * *
Uneven Witnesses	* * * *	* * * *
Judge	* *	* *
life	good	mean
substance	good	mean
worship	good	mean
possession	good	mean
a wife	very good	ill
woman with child	a son	daughter
sickness	health	health
prison	come out	difficult
journey	difficult	ill
thing lost	part found	part yielded
<i>Rubens</i>	* * * *	* * * *
Uneven Witnesses	* * * *	* * * *
Judge	* *	* *
life	mean	good
substance	mean	good
worship	mean	mean
possession	mean	good
a wife	good	mean
woman with child	daughter	a son
sickness	death	health
prison	ill	ill
journey	ill	ill
thing lost	not found	found

<i>Rubens</i>	* * *	* * *
Uneven Witnesses	* * * *	* * * *
Judge	* *	* *
life	ill	mean
substance	ill	good
worship	ill	good
possession	ill	mean
a wife	ill	good
woman with child	daughter	after the 5
sickness	health	long sick
prison	come out	soon out
journey	ill	slow
thing lost	not found	found
<i>Rubens</i>	* * *	* * *
Uneven Witnesses	* * * *	* * * *
Judge	* *	* *
life	ill	very ill
substance	ill	very ill
worship	ill	very ill
possession	ill	very ill
a wife	ill	a whore
woman with child	after the 5	after the 5
sickness	in danger	perious
prison	doubtful	death
journey	ill	robbed
thing lost	not found	not found

Tristitia

Uneven Witnesses

Judge

life
substance
worship
possession
a wife
woman with child
sickness
prison
journey
thing lost

* * * *
* * * *
* * * *
* * * *

ill
mean
ill
good
ill
after the s
death
ill
not found

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* * * *
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* * * *

sufficient
sufficient
sufficient
sufficient
sufficient
daughter
death
death
ill
found

Tristitia

Uneven Witnesses

Judge

life
substance
worship
possession
a wife
woman with child
sickness
prison
journey
thing lost

* * * *
* * * *
* * * *
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ill
ill
ill
ill
ill
son
ill
ill
ill
not found

* * * *
* * * *
* * * *
* * * *

mean
mean
ill
ill
ill
daughter
ill
ill
ill
not found

Tristitia

Uneven Witnesses

Judge

life
substance
worship
possession
a wife
woman with child
sickness
prison
journey
thing lost

* * * *
* * * *
* * * *
* * * *

ill
ill
ill
ill
ill
after the s
ill
ill
ill
not found

* * * *
* * * *
* * * *
* * * *

mean
mean
good
ill
ill
after the s
health
come out
very late
not found

Tristitia

Uneven Witnesses

Judge

life
substance
worship
possession
a wife
woman with child
sickness
prison
journey
thing lost

* * * *
* * * *
* * * *
* * * *

good
good
good
good
good
daughter
health
long
late
found

* * * *
* * * *
* * * *
* * * *

ill
very ill
ill
very ill
ill
after the s
perious
hard
mean
not found

Puella

Uneven Witnesses

Judge

Life
substance
worship
possession
a wife
woman with child
sickness
prison
journey
thing lost

* * *
* * *
* * *

* * *
* * *
* * *

mean
mean
ill
ill
mean
daughter
after the
out by ill
perillous
part found

mean
good
good
good
good
son
heath
come out
good
found

Puella

Uneven Witnesses

Judge

Life
substance
worship
possession
a wife
woman with child
sickness
prison
journey
thing lost

* * *
* * *
* * *

* * *
* * *
* * *

good
good
very good
mean
good
after the
dangerous
come out
good by water
part found

good
good
good
good
good
after the
after the
good end
good
found

BOOK 2.

The Temple of Wisdom.

149

Puella

Uneven Witnesses

Judge

Life
substance
worship
possession
a wife
woman with child
sickness
prison
journey
thing lost

* * *
* * *
* * *

* * *
* * *
* * *

ill
mean
ill
mean
ill
after the
health
come out
perillous
not found

mean
mean
good
mean
mean
after the
health
come out
flow
not found

Puella

Uneven Witnesses

Judge

Life
substance
worship
possession
a wife
woman with child
sickness
prison
journey
thing lost

* * *
* * *
* * *

* * *
* * *
* * *

good
good
good
good
good
daughter
long
long
good
found

ill
ill
ill
ill
mean
after the
health
come out
mean
part found

<i>Puer</i>	* * *	* * *
	* * *	* * *
Uneven Witnesses	* * *	* * *
Judge	* * *	* * *
life	good	ill
substance	good	somewhat good
worship	good	mean
possession	mean	mean
a wife	good	mean
woman with child	son	daughter
sickness	health	soon die
prison	well out	soon out
journey	return	mean
thing lost	found	part found
<i>Puer</i>	* * *	* * *
	* * *	* * *
Uneven Witnesses	* * *	* * *
Judge	* * *	* * *
life	ill	ill
substance	ill	ill
worship	ill	ill
possession	ill	ill
a wife	ill	ill
woman with child	after the	daughter
sickness	after the	death
prison	dangerous	die
journey	spoiled	ill
thing lost	not found	not found

<i>Puer</i>	* * *	* * *
	* * *	* * *
Uneven Witnesses	* * *	* * *
Judge	* * *	* * *
life	mean	ill
substance	mean	ill
worship	mean	ill
possession	mean	ill
a wife	mean	ill
woman with child	son	daughter
sickness	health	perilous
prison	come out	perilous
journey	mean	ill
thing lost	found	not found
<i>Puer</i>	* * *	* * *
	* * *	* * *
Uneven Witnesses	* * *	* * *
Judge	* * *	* * *
life	mean	ill
substance	mean	ill
worship	mean	ill
possession	mean	ill
a wife	mean	ill
woman with child	son	daughter
sickness	health	ill
prison	come out	ill
journey	mean	ill
thing lost	found	not found

Caput draconis

* * *

* * *

Uneven Witnesses

* * *

* * *

Judge

* * *

* * *

life

ill

good

substance

ill

good

worship

ill

good

possession

ill

good

a wife

ill

mean

woman with child

daughter

after the 5

sickness

after the 1

health

prison

long

perilous

journey

ill

mean

thing lost

not found

found

Caput draconis

* * *

* * *

Uneven Witnesses

* * *

* * *

Judge

* * *

* * *

life

very good

ill

substance

very good

sufficient

worship

very good

ill

possession

very good

mean

a wife

good

ill

woman with child

after the 5

daughter

sickness

after the 1

health

prison

come out

hard

journey

good water

ill

thing lost

to

found

Caput draconis

* * *

* * *

Uneven Witnesses

* * *

* * *

Judge

* * *

* * *

life

ill

good

substance

mean

very good

worship

good

good

possession

sufficient

good

a wife

mean

mean

woman with child

son

a son

sickness

good and

health

prison

after the 6

come out

journey

ill

good

thing lost

part found

found

Caput draconis

* * *

* * *

Uneven Witnesses

* * *

* * *

Judge

* * *

* * *

life

ill

good

substance

ill

very good

worship

ill

good

possession

ill

good

a wife

ill

good

woman with child

daughter

a son

sickness

health

health

prison

come out

out late

journey

ill

very good

thing lost

not found

found

Cauda draconis

Uneven Witnesses

Judge

life

substance

worship

possession

a wife

woman with child

sickness

prison

journey

thing lost

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Cauda draconis

Uneven Witnesses

Judge

life

substance

worship

possession

a wife

woman with child

sickness

prison

journey

thing lost

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Aquisitio

Even Witnesses

Judge

life	good	ill
substance	mean	ill
worship	mean	mean
possession	mean	ill
a wife	good	ill
woman with child	after the s	son
sickness	health	health
prison	death	come out
journey	mean	good
thing lost	found	not found

Aquisitio

Even Witnesses

Judge

life	very good	mean
substance	very good	ill
worship	very good	ill
possession	very good	ill
a wife	good	ill
woman with child	after the s	after the s
sickness	health	health
prison	come out	come out
journey	good	mean
thing lost	found	not found

Aquisitio

Even Witnesses

Judge

life	good	mean
substance	good	mean
worship	good	mean
possession	good	mean
a wife	good	mean
woman with child	a son	daughter
sickness	health	health
prison	long	come out
journey	to return	mean
thing lost	found	round

Aquisitio

Even Witnesses

Judge

life	mean	good
substance	mean	good
worship	mean	good
possession	mean	good
a wife	mean	good
woman with child	after the s	a son
sickness	after the s	in danger
prison	far out	not out
journey	ill	low
thing lost	found	found

<i>Amiffio</i>	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	good	mean
substance	good	mean
worship	mean	mean
possession	mean	mean
a wife	mean	mean
woman with child	after the s	a son
sickness	the end health	health
prison	long	good end
journey	good	mean
thing lost	not found	found
<i>Amiffio</i>	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	ill	mean
substance	ill	mean
worship	ill	good
possession	ill	mean
a wife	evil	mean
woman with child	after the s	after the s
sickness	perillous	health
prison	hard	soon out
journey	ill	good
thing lost	not found	not found

<i>Amiffio</i>	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	mean	mean
substance	mean	ill
worship	mean	mean
possession	mean	ill
a wife	mean	ill
woman with child	daughter	son
sickness	health	health
prison	come out	come out
journey	mean	mean
thing lost	not found	not found
<i>Amiffio</i>	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	ill	ill
substance	ill	mean
worship	ill	ill
possession	ill	mean
a wife	ill	ill
woman with child	after the s	after the s
sickness	death	health
prison	out in the end	die
journey	ill	not be
thing lost	part found	part found

Conjunctio	* * * *	* * * *
Even Witnesses	* * * *	* * * *
Judge	* * * *	* * * *
life	good	mean
substance	good	mean
worship	good	mean
possession	good	mean
a wife	good	ill
woman with child	a son	after the 5
sickness	long time	death
prison	long time	out with fear
journey	slow	mean
thing lost	found	found
Conjunctio	* * * *	* * * *
Even Witnesses	* * * *	* * * *
Judge	* * * *	* * * *
life	mean	good
substance	mean	good
worship	mean	very good
possession	mean	very good
a wife	mean	good
woman with child	after the 5	daughter
sickness	death	after the 1
prison	perillous	long
journey	good by water	good
thing lost	not found	found

Conjunctio	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	ill	good
substance	ill	good
worship	ill	good
possession	ill	good
a wife	ill	good
woman with child	after the 5	son
sickness	after the 1	health
prison	good	come out
journey	mean	ill
thing lost	not found	found
Conjunctio	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* * *
life	mean	mean
substance	mean	mean
worship	mean	hard
possession	mean	mean
a wife	good	mean
woman with child	daughter	daughter
sickness	perillous	hard
prison	come out	long
journey	slow	hard
thing lost	not found	found

Carcer	* * *	* *
Even Witnesses	* * * *	* * *
Judge	* * *	* *
life	good	mean
substance	good	ill
worship	ill	mean
possession	mean	ill
a wife	ill	mean
woman with child	daughter	after the s
sickness	health	health
prison	good end	soon out
journey	slow	good
thing lost	found	part found

Carcer	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* *
life	good	good
substance	good	mean
worship	good	good
possession	good	good
a wife	good	good
woman with child	son	daughter
sickness	health	health
prison	late out	come out
journey	slow	slow
thing lost	found	part found

Carcer	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* *
life	mean	sufficient
substance	mean	sufficient
worship	mean	mean
possession	mean	sufficient
a wife	mean	sufficient
woman with child	after the s	after the s
sickness	health	health
prison	come out	come out
journey	slow	slow
thing lost	part found	not found

Carcer	* * *	* * *
Even Witnesses	* * *	* * *
Judge	* * *	* *
life	ill	mean
substance	ill	mean
worship	ill	mean
possession	mean	good
a wife	ill	good
woman with child	after the s	daughter
sickness	perillous	dangerous
prison	ill	late out
journey	difficult	ill
thing lost	not found	be found

<i>Fortuna minor</i>	* * *	* * *
	* * *	* * *
Even Witnesses	* * *	* * *
	* * *	* * *
Judge	* * *	* * *
life	good	mean
substance	good	mean
worship	good	mean
possession	good	mean
a wife	good	mean
woman with child	after the	after the
sickness	death	death
prison	come out	come out
journey	good	mean
thing lost	found	found

<i>Fortuna minor</i>	* * *	* * *
	* * *	* * *
Even Witnesses	* * *	* * *
	* * *	* * *
Judge	* * *	* * *
life	mean	good
substance	mean	good
worship	mean	good
possession	mean	good
a wife	mean	good
woman with child	after the	son
sickness	health	health
prison	hard prison	long prison
journey	good	late good
thing lost	part found	found

<i>Fortuna minor</i>	* * *	* * *
	* * *	* * *
Even Witnesses	* * *	* * *
	* * *	* * *
Judge	* * *	* * *
life	evil	mean
substance	evil	evil
government	evil	mean
lands	evil	mean
a wife	evil	mean
woman with child	a maid	a son
sickness	according to	health
prison	come forth	look out
way	good	mean
thing lost	not be found	not found

<i>Fortuna minor</i>	* * *	* * *
	* * *	* * *
Even Witnesses	* * *	* * *
	* * *	* * *
Judge	* * *	* * *
life	good	mean
substance	good	mean
government	good	evil
lands	evil	mean
a wife	evil	mean
woman with child	a maid	a maid
sickness	health quickly	perillous
prison	come out	die
way	mean	evil
thing lost	not found	found

CHAP. XVIII.

BEhold how the Stars, Angels, and Genii communicate their vertues in Dreams. And this hath been described unto you by this Table here before, by a discourse, the signification of the Judge, and of the Witnesses even and uneven, to the end you may the easilier give a certain judgment of the Figures as they shall fall, having sometimes like signification and importance for sundry demands, and sometime unlike, as to know if that a person shall be of long life or short, if he shall have the goods and succession of his father, if it be good to buy Lands and Lordships, if it be good to take a wife, and whether she shall be good or bad, and whether a woman with child shall have a son or a daughter, or if a sick person shall amend of that disease, or that he which is in prison shall quickly come forth, or if it be good to take a Voyage in hand, whether a thing lost shall be found again. And so of all other questions and demands which may be named, according to the example here before set out, whereby you may by your own self without any further declaration know the figures which be good for one demand, and those which hold no more on the one side then on the other. Moreover, I have here placed the figure *Populus* for a Judge, contrary to the opinion of all the Doctors in this Science, the which say all with one accord, that when she is found in this place, that then the figure formed is not to be made, or question propounded, is not to be judged by him, but that question must be judged by the four angles and other rules which we will hereafter shew, by the which they may

may be as well and certainly judged, as by the Judge himself.

Now you must note that the Angels and Genii come down with their influential power by the beams of the Planets to the earth, as you find by the figures of Astro-mancie and Geomancie, to the bodies of men in their Dreams. Many of the ancient learned Hebrews, Greeks, and Latines, have handled the Subject of Dreams, and in these last ages divers have written of them, but with so little assurance and probability, that amongst a thousand significations, there are hardly two true, having no more experience for what they advance then Conjectures and Imaginations, whereof they have made large Volumes, which have rendred them that studied them more anxious and perplexed then they were before for their dreams. But they are deceived though learned, not knowing that a thousand, nay ten thousand dreams which possess the spirit of man every night are nothing but a reminiscence of their former actions; the which thing is common to him with the beasts, and that the occupation which the person thought most concerned his life and livelihood, is that which represents it self every night. Witness the Fisherman of *Theocritus*, in the 22. *Edyll*. Πάσα νύκτα δ' ὅτε σ' ὕπνῳ ἴδωκετο, ἢ λυκάγῳ, &c. which *Clau-dian* hath represented in these Verses:

*Omnia quæ sensu voluntur vota diurno,
Pectore sopito reddit amica quies.
Venator sua fessa toro cum membra reponit,
Mens tamen ad sylvas & sua lustra redit.
Judicibus lites, auriga somnia currus,
Unaque nocturnis metacavetur equis.*

M m 2

Which

Which in effect is no more but this :

The Hunter, Lawyer, Carter, all resent
The sense of what hath past the day fore-spent.

All these elegant expressions of the Poets give us plainly to see that which Antiquity thought divine in dreams, was indeed nothing but folly, and that in this case there is no difference between a man and a beast : seeing also *Solomon* the wisest that ever was of men, hath said, That the end of the sons of men and the end of beasts is the same thing as to them ; as the one dies, so doth the other, and they have all the same spirit, and a man naturally is no more then a beast, for all is vanity ; all goes to the same place, all is dust, and all shall return into dust ; who is it that knows that the spirit of the children of men ascends up on high, and the spirit of the beast descends under the earth ? for who can bring it back to see what was become of it ? Wherefore I have found nothing better then that a man should rejoyce in the works of his hands. If therefore this be doubtful, who will attribute divinity to so many foolish visions dreamed by gross people, seeing all that is under heaven is nothing but folly, and humane wisdom, both which are but one thing ? If a thousand figures are seen by a Rustick in his sleep, even so it is with a labouring beast ; if the one chafes, the other will shew it is angry ; all their passions are alike, and they are both of the same thing ; the hope of one is the hope of the other, but death reduceth all things : the one out of a consideration grossly embraced by him, and the other deprived of all consolation, having not a reason strong enough for discourse, which

is

is the Sovereignty of mans acquisition. But how is it that a dream is natural to a man, and by the means of dreams the more subtle have perswaded those that were less, to many things ; and finding some things fall out according to their desire, have given their Dreams the names of Prophecies, to the end they might be the better received, saying, that things to come were contained in these riddles ? so honest and simple are we, that for a little peace, we without any troubles take dreams for things corporally seen ; nay, that which hath but the appearance of an historical truth, for a thing decreed certain and true ; and are (I know not what force it is to the Sovereign) much more miserable then the *Canadiens*, making our selves our own slaves, through our own means and inventions, loading our selves with those burdens wherewith our shoulders are crushed when we think of them, depriving our selves by that means of the pleasure of this life and the enjoyment of our labours : which if it be a felicity is such a one as the most miserable beast without it, is happier then we ; for as I have said, dreams are equal to them with us, though I presume to say that a man hath somewhat more then is ordinary to beasts, some dreams being to him the fore-runners of some fortunes or misfortunes, which follow him the day after they have been seen and dreamt. Of these by searching into the ancient Cabalists, Necubalists, and Massorets, I find to the number of 73 which are easily understood by those who know the temperament of those that have dreamed them, and not otherwise ; they should also know the day of the Moon and the hour of the night they were dreamed in. If these dreams exceed 73, and that there be something more then ordinary that happens by some means more then

M m 3

com-

common, and these dreams happen 2. 3. 6. 9. and 12. months before their effects are seen. But because I have studied dreams more then the ordinary Sciences, I have added to this my Temple this Chapter of Oneirocracie, that is to say, the judgement of dreams, from these two greek words, *ονειρον*, i. e. *somnium* & *κρινα*, *judico*, i. e. to judge of dreams. But because I have given it place here, I have made follow this second nomination of the Aparition of dreams, which is fully represented without disguise, that every one whatever he be may receive the comfort of his dreams, being certain forerunners of the affairs of the day following. 'Tis not only the simple man that is concerned herein, but the Monarch, King, Prince, and any one whatever shall hence receive satisfaction, and may prevent much evil and misfortunes that might daily happen to him, and also anticipate much good. But all must be known through the secrets of the Hebrew Massorets which represent them to us, and according to them the 28. nights and days of the moon, not with any conformity to what they are in our Geomancy, but according to the Meditatives of the said Massorets which are referred to the nights of the Moon, and to each of the dreams, and to those other three so not to omit the 72. some there are, the formularity of whose position is as is to be seen hereafter, and is to be observed by the curious; for these nights and days here represented are not to be neglected, but known: for before that I declared and shewed them in this place, they were known only of God. Besides this, there is nothing true in matter of dreams: for all that *Artemidorus*, *Cardan* *Niphius*, &c. have written thereof are nothing but mistakes and brutalities not differing from the dreams of the most Savage creatures, wherein as they have deceived

ceived others, so they have been deceived themselves. Behold then how our days are according to thee *Me-cubalists*, and the nights for the dreams seeing that by them they acknowledge one true God, and expect the same hope in the Messias. Which dreams the Greeks who learned somewhat out of the Jewish School, have called Hyperphysical, or *εσπεριμυθ*; and they dispose the 28 days or nights in this manner.

1. The first day of the Moon, or the first night wherein it was created by the Eternal for to give it light, was the fourth of the creation and disposition of this All, and the first of its newnets, which by the Hebrews is called *Alnath*, that is to say *Cornuta Arietis*, which is the beginning of the Moon; all these nominations are before, as also in *Corn. Agrippa* in the 2. book of his *Occult. Philos.* All the dreams that any one shall dream, shall be very true, and shall happen to the satisfaction and joy of the parties, and the child that shall be born that first day, shall be long-lived.

(a) 2. The second night or second day, which
 * was the fifth of the Creation, the volatiles,
 * reptiles, fishes and creatures of the earth
 * * were created; The Hebrews give this day
 * *Enediel* for *Genius*, and for house the belly of
Aries, *Puer* (v) called *Albotan*; this day is very fortunate to make some not ordinary searches, the dreams of the night are unprofitable, the child born shall grow very sensibly and fast.

3. The third night and third day which is the sixth of the Creation, which is in the extremity of *Aries Athorage*, was *Adam* created; the dreams are very good and the child born that day shall be very fortunate through Kings and Princes.

M m 4

4. The

(b) 4. The fourth day or night was the fourth of the Moon, she going out *Aries*, which had been three days in entering into *Aldebran* in the eye of *Taurus*, *Hafmodel* (b) into this night is unhappy; he that falls sick that night is in danger of death; the dream of that night will be of no effect; that day was the Sabbath.

5. The fifth day, it is a day that is fit to begin a good work, or build upon the water; if the dream be good, it will have its perfect effect; if it be unlucky, it will not; the child born that day is a Traitor.

(c) 6. The sixth day the Moon enters *Geminy* first house of *Mercury*, and *Taphihartharath Ambriel* in (c) this house called *Alchataya*, intimates that the person that is run away, or the beast that is gone astray shall be found and taken; the dreams of this night shall be suspended, and the child born will not be long-lived,

7. The seventh day or night, which day was, as some affirm, the day wherein were all the ceremonies of the law instituted, the sicknesses that shall be taken that day shall be soon healed; the dreams must be kept secret and not revealed, and he that is born shall live a long and painful life.

(d) 8. The eighth day, the Moon enters into *Cancer*, and *Hafmodel* runs into *Muriel* in (d) which makes the first quarter; this place is called *Alnaza*; the dreames of that day or night, are most certain and true: the child born shall be long-lived.

9. On the ninth day of the Moon she is in the second part of *Cancer*: all dreams are good and happy the next day.

10. The

(e) 10. The tenth, the Moon enters the first house of *Leo*, and *Sorah Verchiel* in (e) which the only house of the Sun; the dream of that night shall come to pass soon after: this house is dangerous for them that fall sick: the child born shall live long, the Sun being the giver of years.

11. The eleventh, which is the second day of *Leo*, *Alchaph*, wherein governs the spirit *Babel*, the enemy of dreams, for which reason they are of no effect the child born shall have much affliction by reason of travels.

12. The twelfth day, when the Moon is in the tail of the Lion, the dream is good and turns rather to a good then ill effect; the child born will be of good understanding, expert and artificial in all things, and long-lived.

(f) 13. The thirteenth day, that the Moon enters *Virgo* called *Alhayrel* and *Taphihartharath Hamaliel* in (f) the dreams are true: the child born shall be a fool, and a Zealot.

* * 14. The fourteenth day is still *Virgo*: the dreams are in suspense, but the child born in this part of the sign will be accomplished in all things, and his *Genius* will be of the hierarchie of *Uriel* under the Prince *Cassiel*.

(g) 15. The fifteenth day or night is indifferent, that is to say, neither good nor evil: as to sickness this day is mortal, this day the Moon enters *Libra*, and *Kedemel Zuriel* and (g) the dreams are most true, and the child born shall be of the nature and complexion of

Venus.

16. The

16. The sixteenth day or night the dreams shall be effectual; the child born shall live long, *Venus* being the giver of years.

(b) 17. The seventeenth the Moon enters
* * *Scorpio*, and the spirit *Barzabel* Governs (b)
* if it be Saturday the day is so much the more
* * unfortunate; the dreams shall not have any
* * effect till three days after, and the child born
shall be unhappy in all things.

18. The eighteenth of the Moon, which is the second day of *m*, the dream is certain; the child shall suffer much travel, yet shall come to the highest honours and dignities.

19. The nineteenth day or night the Moon enters into the last part of *Scorpio*, where governs *Hile*: this day is dangerous, and the dreams ill; the child born shall be mischievous, a thief and deceiver.

(i) 20. The twentieth of the Moon, the moon
* * enters 2 the house of *Jupiter* and, *Hasmael*
* and *Advachiel* are in (i) the dreams are
* * true; the child born shall be a deceiver and
* mischievous.

21. The twenty first night or day of the Moon, this day shall be good enough, but the dreams shall be vain and unprofitable; the child born shall be corpulent and strong, but a cheat.

(k) 22. The twenty second day the Moon en-
* tring into *v* the first house of *Saturn* go-
* * verned by the spirit *Geliel* and *Zazel* and the
* * Idea *Hanael* who will be in (k) the dreams
* are true and the child born shall be good and
docile, but not live long.

23. The twenty third day shall be governed by *v*
and *Saturn*: the day will be more fortunate then the
first

first, but the dreams of the night are false: the children born shall be ill-shaped and deformed, yet will have good understandings.

24. The twenty fourth, the last day of *v* being ternary, in this day or night, for the Intelligent though it be of *Mars* is *נרמפואל* which will assist him: the dream will be without any effect; the child born will be mild and gentle, and shall love feasting.

(l) 25. The twenty fifth day or night entred
* * death among the Egyptians for their incre-
* * duleity: the Moon enters into *Aquarius* the
* * 2 house of *Saturn* and *Cambiel*: (l) the
* dreams are unfortunate, and the child born
shall be much subject to dangers, misfor-
tunes, and adversities.

26. The twenty sixth day, *Moses*, as they tell us, divided the *Erythrean* Sea, to make a passage for them whom he brought from captivity and bondage, because of their sickness that was odious to all, they were enlightened by the spirit *פוריאל* their Protector; which is the reason that the dreams are certain: and the child born being come to perfection shall be rich and much esteemed.

27 The twenty seventh day *Judas Maccabens* got his great Victory, which came from the hand of him whom he adored, by his faith, and the Genius which governed was *נביאל* This night is strong for dreams and for the birth of children.

28 The twenty eighth, he that falls sick dies; dreams are not good to any, & mens spirits are troubled with foolish opinions in Religion; children born wildie or if they exceed five moneths they become Idiots and Zelots, that is to say, as natural Fools.

Let us see our 73 Divine Dreams. The Reader
must

must consider the humour of the Dreamer, and the night he shall dream, by the Capital Letters of each humour; as the Sanguine by S the Melancholick by M. the Cholerick by C. and the Flegmatick by F. The dreams do also answer the great mysteries of the Cabalists, with the Mecubalists, and Mafforets. Wherein the Ancients affirm they have found much certainty. But you must observe your figures of Astromancie and Geomancie, we will teach you the significations of Astromancie, and you will learn without teaching by the Rules before.

The 1st in the first Face of V.

1 To dream that one sees hair, is infallibly to a sanguine to see some men whom he was not wont to see; if they are white, they are friends; if red, envious persons; if black, Enemies. But with melancholick persons 'tis quite otherwise; to cholerick men, the red signifies the enemies. Read the Harmony of the world.

The second Face of V.

2 To dream that one hath much money and to count it, to the Sanguine, it is to be deceived, good for the M. indifferent to the C. and F.

The third Face of V.

3 To worship God, to be in a Church and do somewhat that is religious, to the S. it is joy, so to the C. but ill for the F. and M.

» In

» In the first Face of S.

4 To dream that ones beard is shaved, to the S. it is melancholy and affliction; to the M. good, to the C. madness, to the F. indifferent.

The second face of S.

5 To have a long or little beard, by the great, is the friendship of some great person, or his enmity by the little one, the first is to the sanguine, the last for the F. and M.

The third Face of S.

6 Who dreams that he hath teeth drawn, to a S. it is loss of friends, to the F. a sign of tooth-ach, to the M. and C. indifferent.

7 To be in a dispute of Religion, or see the mysteries of our Religion in contempt, is an ill dream to the S. That happened to a friend of mine which was in prison; for he saw that night which was the fifth; the man that caused him to be taken did represent one disputing with an ill feature and cruel countenance; to the M. it is honour, to the cholerick contempt and prejudice.

The first Face of II.

8 To fight with Serpents or Toads and to destroy them, signifies to the S. victory over his enemies, but to the M. to fall under the burden; to the F. some affliction

fiction, to the cholerick to kill, or do mischief.

The second Face of II.

9 To dream that he kisses, or lives with a Maid or Woman with some pleasure, signifies some contestation to the *S.* that day will not pass without some quarrel; but to the Slegmatick it is nothing, to the cholerick death or wounds, to the *M.* little or nothing.

The third Face of II.

10 To drink when one is very dry, is assuredly sickness, if the dream be at the break of day, after digestion; if the party lie upon the left side, this is ill to the sanguine, but to the *M.* health.

The first Face of S.

11 To lie high is a sign of praise, and the party is praised according to the height, if it be above the water, and that he seems to himself to be of a fair physiognomie, it is all the honour and reputation that can be for the *S.* but contempt to the *M.*

The second face of S.

12 To hear the bells ring, is to the *S.* good, but to draw the rope of a bell, and to see a spirit hindring it to sound, if it be a Priest that hath dreamt it, he will have some trouble in his function, if he be sanguine; as for the *M.* they are their ordinary dreams.

The

The third Face of S.

13 To see the Crows or other birds of prey flying, that being in an ill night, it is all ill and rueful; let the *S.* beware the prison, the *M.* the death, the *C.* prison and troubles, &c.

14 He that dreams this fourteenth night that he lies with his mother, or any of his kindred, and knows any of them, doubtlesly there will happen to him some great misfortune, and some anger cross to all humours.

The first Face of A.

15 To speak to the King in this fifteenth night, is a very good dream; for to the *S.* it is honour and profit, to the *M.* that are in hand with some businesses, it is a sign that all they undertake shall have a good issue.

16 To gather some fruit whereof the trees are abundantly loaden, is gain and profit to the *F.* and honour to the *S.*

17 To give a ring, or some precious thing, is to the *S.* loss, but to the *C.* profit, indifferent to *F.* and *M.*

The second face of A.

18 To climb up some high place, and see precipices, the sight whereof is fearful, it is the fear of Justice, or of some great person that threatens our fortune; if it be a *S.* this dream is not good.

19. To

19. To dream of fire, and to receive hurt by seeking to quench it, and not be able to do it, to a C. it is quarrels and combats; to the S. it is indifferent, but not such as to the G.

20 To see fire fall from heaven, signifies some extraordinary thing; if it be a King or Prince that dreams it, it is a War in their Country.

The third face of Δ.

21 To marry a woman or be at a wedding, it is damage by the death of some friend or other.

22 To be stark naked in a Church is an ill dream to a S. but to the melancholick very good.

23 To sing confusedly in the Church, so that one understands not the other, it denotes some dispute about matters in Religion, and bad for the M. and F.

The first face of π.

24 To dream to have a new marriage, and to think that he hath a fair woman, and to do the part of a husband, it denotes some great peril or accident the next day, or some danger of death, and that for the S. and C. principally.

25 To hear Serpents is a good dream and a sign of victory over his Enemies.

The

The second face of π.

26 To draw teeth, is the loss of friends, whether by death, falling out, or distrust; that is certain to the C. and S.

The third Face of π.

27 To see Souldierie, the thing it self will certainly happen to the S. which I have my self observed above 100 times; but it is disquiet to the F.

The first Face of α.

28 To seem to have an ugly beard and great, or to dream that some body plucks it, it is carefulness, peril, and anger to the M. F. and C.

The second Face of α.

29 To have much vermine about one, and to be troubled in killing of them, it is a sign of money and riches.

The third Face of α.

30 To see the Sun and Moon greater then ordinary, is a good dream.

31 To be at a feast and to eat rost meat greedily, is sickness to the S. and F.

Na

The

The first Face of m.

32 To gather some fair fruit, as Cherries, Plums, Peaches, Apricocks, is a good sign of encrease of riches to the S. and M. but if one eat of those fruits which set the teeth on edge, it is an ill omen to the C. and F.

33. To go up a high Mountain, and that with pains and fear because of the precipices, it denotes through much pains one shall come to the honours and dignities which he pursues : this dream is ill to the M. if they dream it not just when they go to bed.

34 To hear dogs bark at him, and to pursue them, or that they pursue him, is either to be overcome by his enemies, or to overcome them in pursuit.

The second Face of m.

35 To hear Crows croak, or to see Monks, are ill dreams to S. they signifie nothing but sadness.

36 To make much of a handsome woman, and yet be afraid to come near her, is a good dream and represents vertuous actions.

37 Who dreams of uncleanness, as dung and ordure, shall be invited to banquets.

The third face of m.

38 To lose ones clothes, and especially ones shoes, is to the S. loss, and calumnies, if so be this dream happens the first days of the Moon. *The*

39 To see a great and wide river, and to seem to swim over it, denotes praise for some knowledge, or else some honour which he shall receive from the common people; but if he seem sometimes to fall into the river, there will be prejudice.

40 To speak with an Angel that reveals some secrets to you which you do not yet understand, denotes that you shall come to know some great King or Prince.

The first face of z.

41 Who dreams that he speaks to God, dreams something great and extraordinary, as who should speak to him being seated in a Throne, as *Ezechiel*, or in a breath or voice as *Jeremiah*, it is a beginning of prophecie, to a S. it is very fortunate.

42 To be in Paradise and see the greatness of the glory of God, yet not dare to approach his humanity, is a beginning of wisdom and of true learning.

43 To speak with Spirits, is ill to the S. and C. but good for the M.

The second face of z.

44. To lose blood, if it be by the nose, is very ill; tis loss of goods to the M. and F. but to the S. and C. tis good.

45. To dream that God comes in and speaks to us in some familiar way and without terror, denotes a sudden fortune to the dreamer, and that from the part of some great King or Prince.

The third face of 1.

46. To find difficulty in passing over a river, ditch, or precipice, signifies some pains taking, and hard labour.

The first face of v.

47. To dream of great thunder and other terrible things signifies to the C. great quarrels and contestations.

48. To dream of a very high place, yet without falling to the ground, and without receiving any blow, signifies a business which will not come to perfection, yet shall there be no loss.

49. To see knives or swords, is a note of quarrels and disputes, but all will be well again.

The second face of v.

50. To have many eggs, is a sign of great differences and many idle words.

51. To see the top of a house burning, and desiring to remedy it, but ineffectually, it signifies the assistance of

of some great man that is necessary, but beware his life.

52 To see an Apparition of Saints, is a Christian and good dream, and is the beginning of a good fortune,

The third face of v.

53 To see fair Kine, white or red, it is to see women fair and white, that he was not accustomed to see, which shall be inclined to virtue.

54 To see lean or fat Oxen, denotes generally the fertility or sterility of the year; but to take it more strictly, it signifies a present gain or misfortune.

55 To seem to kiss ones father, or some friend, or some one reputed a Saint, signifies a free friendship without deceit, yet there will be some juggling: these visions are proper to the melancholick.

The first face of m.

56 Who dreams that he hath had the company of his mother or sister, it is an ill dream and unworthy; there are few F. who in their night visions do not see these things, whereof the next day they are sad.

57 To see the Sacrament, being at Church, is a very good dream, and a beginning of Prophesie.

The second face of ♀.

58 To see an evil Spirit hinder a good work, haply the communion denotes that some man seemingly devout shall hinder you in your function and business; probably a Priest, a wicked hypocrite, will seek all the ways that can be to hurt you; that hath happened often.

The third face of ♀.

59 Whoever dreams that he sees a Mule carrying Books, and sees others mocking at those that demand them, the next morning he is assured to see an enemy which shall hinder all devotion, and through his foolishness there will be somewhat wanting, that he may appear beyond others.

The first face of ♂.

60 To see a great Lyon and well prepared to fight, tis to the S. to see a man ready to dispute.

61 To see men in the places of execution ready to lose their lives, denotes that on the morrow you shall be importuned by one that shall be in some great necessity.

62 He that dreams he eats herbs in a sallet, will receive some novelty in his opinions of learning and that with controversie, if there were divers herbs in that sallet.

*The**The second face of ♂.*

63 To be in a fair place furnished with devout images, and be meditating, and that many Angels are with you, is a very good dream; but if in that place you see deformed figures as in the places of the Father tis treason against the prince.

64 To see the Sun and Moon and Stars fall at your feet, is the same dream as *Josephs*; but beware of hypocritie, for this age is full of deceit.

65 To see an old woman wooing of you, and to court her is an affair pursued to good effect, but so, as all the world shall mock at it.

The third face of ♂.

66 To be in great darkness and in the middle of that darkness to see a light, and therein Jesus Christ seated in a throne speaking to you, there needs but two of these visions or dreams to do miracles.

67 To see a great Serpent come out of the earth, and approaching to hurt you, but cannot, tis to the S. a woman desirous to do, him some injury; but to the F. praise.

68 To be in a Hall richly hanged with tapistry of divers colours, and there see the King, is an excellent sign and good dream.

The first Face of V.

69 To have a great bunch of Keys and give them to those that ask for them tis a sign of giving liberty to some captives.

70 To receive great gifts from a King or Prince, is matter of joy.

71 To dream of hideous and ill-favoured people is to see things to come by some not vulgar secrets.

72 Diversity of subjects in dreams, as Horses, Flowers, Fruits, Garments, to be talking with some body of holy things, and through fear, all that denotes prophesie; and he that hath such dreams and visions often, if they take him at break of day, he may assure himself he hath part of Theurgie, that it is the holy spirit that appears to him to reveal unto him somewhat more then ordinary: he should not content himself with low things; for the spirit of the most High desires high things. As at large you may read in the *Holy Guide*.

Of fifteen dreams or visions dependeth all truth, and those are they that distinguish us from Beasts, which have equal with us what is common in dreams; and those dreams was all that the ancient Hebrews believed to be holy and prophetick, and it was all their religion and consolation, which were underprop'd by them knowing the perfection of it the true ones are here contained in this Treatise under the 72 names of the Eternal: but being particularized, there are fifteen more diviner then the rest, which you may observe by the fifteen Principal verses which are contained in the

the 27, which make up *Jacobs Ladder*, there being one placed on every round by the which the Angels ascended and descended. So that this Patriarch only saw them in a dream, which made him afraid, and he paid his vows, saying, That God was in that place.

Upon the top of this ladder there was this great name of 72. Letters *Semhamphoras*, which by its vertue and praise divided the 72 Thillick verses, including what was to come of the propheticall promises of *David*, and mystically contained under the 72 Letters of the aforesaid name which signifies nothing else but praises to the great *Jehovah*.

Let us proceed in Order, for having dispatcht what concerned terrettrial and sublunary Matters, the celestial follows. The celestial Matter, which hath for its object, Dreams, is either spiritual, or corporeal.

The spiritual is either infinite, as God; or finite, as the good Angels.

But the Reader is to observe that the referring of God to celestial things is not here meant to the least prejudice of godliness; as if he were supposed to be included in some certain part of the heaven, but after a familiar manner of speaking; for since it may not be expected that these precepts (whatever they are) can possibly be included in certain and infallible methodical rules, because of the contingence and varietie of the matter, the Courteous Reader is entreated to bring with him an officious inclination and zeal to the advancement of these studies.

To dream then, that one prays and calls on God, is good; but it is ill, not only to see him, but even to speak with him. But to dream to see God speaking before others, is of a more favourable signification. If a

man

man dreams he receives any thing from God, who is pure, its a signification of most perfect health; for it signifies that thote things that shall be received into the body shall be pure and clean; the contrary is ill, for it signifies a disease shall seize the body.

The adoration of Christ signifies joy; to hear or see him speaking, gladness.

To see Angels, good; to be an Angel, better; to speak with Angels, evil.

The celestial matter that is withall corporeal, is taken either for the substance of the Heaven, or its parts or places, which are called houses or Signs.

The seeing of a serene clear sky signifies profit and gladness; a troubled and cloudy sky, sadness; a burning sky diseases; red, wars; the sky-falling, guilt or crimes; the sky ascending, honour and eminent dignity.

To see the planets pure and clear falling out of their Orbs, or make towards the earth, denotes health.

The Sun signifies a King, father, House or dignity, *Arnald Vill. &c.*

The Sun shining, a mind well pleased; the Sun falling out of heaven, the death of some prince or Emperour; the Sun troubled, the dangers of a prince; the sun in Conjunction with the Moon, ill news; many Suns shining together, denotes a popular and universal joy. To see the Sun, Moon and planets, clear, pure, and easily moving according to their ordinary motion, are all of very good signification, especially as to the health of the body.

The Moon denotes a Queen or mother; being darkened, it speaks the treachery of some great and noble women, as also threatnings, and hatred. Many
Moons

Moons shining together, signifies some extraordinary news, the Moon bloody, loss: the Moon shining clear and bright, advantage; falling out of Heaven, the death of some prince, Dutchess, Queen or eminent Lady: to see the Moon of a purple colour, denotes profit and increase.

The Stars of Heaven denote Brot'ers, partners, a Master or people: to see them in their order and motion, and in their lustre, figures, and brightness, signifies joy and gladness: to see them confused and without order, and wandring up and down, denotes Seditions, Schisms, perturbations, Factions, Tumults, and Assemblies, brawling, discord, contention, &c. Of these things our self hath written largely in our *Idea of the Law* and in our *Fundamental Elements of Moral Philosophy, Policy, Government and Laws.*

* This figure and his Idea and Ruler go-
* vern this house. After the parts of Heaven
* follow the spaces which are the Celestial hou-
* ses or signs, (which are twelve) and from
* which the significations of humane life are
deducted.

The first house is the horoscope or ascendent, whence the condition and manner of life is resolved.

The second is the house of riches, servants, substance, as also the expiration of youth.

The third is of Brothers Sisters, and friendly Relations.

The fourth of the inheritance of Fathers, and treasure.

The fifth of children and subsistence, pleasures and delights.

The sixth of health and sickness.

The

The seventh of wedlock, women, marriage, and its dissolution.

The eighth of the kind of death, and the last years of a mans life.

The ninth is the house of piety, wisdom, learning, philosophie, and travels.

The tenth is the house of government, advancement, eminencie, lordship, laws, and of the middle years of life.

The eleventh of friends, benefactors, servants in their old age.

The twelfth of Enemies fighting, labours, envie, treachery in the end of life.

Of these houses some are Cardinal, as the 1, 4, 7, 10. some are succeeding, as the 2, 5, 8, 11. some cadent, as the 3, 6, 9, 12.

The ascendent is the signification of life and its condition in every one, whereto also certain dreams are assigned.

Of *Socrates* it is thus written, That *Socrates* the night preceding the day he saw *Plato*, did foresee that a Swan being presented to him, rested in his lap, and thence flying pitcht upon that gate of *Athens*, which was called *Academica*, where it so stretched out its neck that it reached and pierced the heaven: the next day while *Socrates* related his dream to his Scholers, *Plato's* father presents his son to *Socrates* to be instructed; whereupon *Socrates* cries out, behold this is the Swan that shall soar up to the celestial secrets, and discover hidden things.

In this dream the Swan is the image of Philosophy by a proportioned analogie: for it is white, clean, living in the depth of waters, long-lived, near the expiration

ration of life sweetly singing: so a Philosopher living in integritie, and honesty, is without spot, white, and clean, inquiring into the truth of things, searching into the various depths of sciences and opinions, to discern between truth and falsehood, and according to the former, chuses and directs his life, providing what is necessary, neglecting what is superfluous; the long-lived experience of things, brings him to a habit of vertue and learning, and in the approaches of his death, he leaves to posterity sentences and actions speculative and practick, as the Swan-like farewell. And this is the reason why a Swan fore signifies a Philosopher and long life.

There is such another story of the cluster of Bees pitching on the lips of *Plato* (being a little one sleeping in the cradle) gathering of honey, and a while after dispersing themselves up into the air. This dream is equally good as the other: for as the Bees gather together the matter of sweetness for nourishment, the matter of sweet smelling, for the recreation of the sense: so Philosophers dispose all the time of their lives, that they may in their age recreate themselves with a true knowledge of things, and as with fragrant incense instruct others in most sweet precepts, which they do two manner of ways, either by way of precept, or by express examples of vertue, out-shining others, there being in Bees a perfect Idea of pædagogical functions. The wax denoteth the Idea of manners, and the practical representations of vertues; and the sweetness of the honey, the sweetness of doctrine.

In like manner by a certain propriety the Vulture in a dream signifies a Physitian, as we shall more at large shew hereafter.

There are also dreams that presage an evil and vicious

rious condition of life: It is said that *Nero's* mother being with child dreamed that she brought forth a cruel great Dragon, which rising up against the mother, drew out her bowels; who frightened, related the dream to the Oneiromantist, who answers, Thou shalt bring forth a wicked man, and one that shall be the cause of thy own death which happened accordingly. *Suet. in Nero, &c.*

The figure is *Puer Barzabel* is the Ruler and *Malchidael* is the *Genius* that answers the Communication of ♂ in ♀ in the first house.

Kedemel and the *Genius His* model Rule this house. Having spoken of the Angular houses, * there remain the intermedial, that is to say, * those that shelter between the four Angles, * and they are either succeeding or cadent: * the succeeding are, *Hell gate*; *Good fortune*, *Heaven gate*, *Eudamon*, viz. the 2, 5, 8, 11. houses.

The first succeeding house is the second, called *Hell gate*, whence is judged of riches and substance; substance is understood two ways, for it is obtained either lawfully and honestly, or unlawfully and shamefully; so many and those very various dreams may be referred to this house. Besides of what is directly and lawfully gotten, some is obtained by Art, some by industry, some by chance, some by inheritance; and what is indirectly gotten, some is obtained by stealth clandestinely, and with any manifest infamy; some with the note of open infamy, disgrace, baseness, and dishonestly.

So a certain man dreamed that he often went to divers waters with nets, and caught small fishes, but that

at last that he came to a great river, and there took a many great fish of several sorts; This expressly denoted he should attain riches by his own industry and pains: for the waters signifie the pains, and the fish the advantage. In like manner, those that receive fish being given, or have rain come into their windows, may expect the same.

A certain man dreamed that he took out his own blood, which done he went into some remote Country and there delivered it to another; the party a while after dies in a strange house in a far Country, and his riches by testament he bequeathed to another stranger. A certain thief related how he foresaw that as he entered into a certain house he found the Master or owner of the house sleeping, swollen up, and stinking, whom out of indignation of the stink he disentraild, which were full of the superfluity of nature, and burdened with his load of excrements he returned; This very thief a while after, secretly in the night entered the house of a certain Usurer, and carried away with him a great sum of money while the other slept. If these had been seen without stink, the signification should have been that the stealth might have been committed without any publike infamy and manifest disgrace. By what hath been said, the wise Interpreter may easily judge of the loss of substance, as if a Fisherman should dream he lost his fish out of a near fish pond; and so consequently of other things. And now observe the Rulers and Ideas we spake of before, and they will guide you in their figures.

* * Taphthartharath and Ambriel have Domini-
 * * on over this corner of the Earth : having
 * * dispatched the succedent Houses, we come
 * * now to the Cadent Houses, we come now
 * * to the Cadent houses which decline from the
 Angels, and are included in both the for-
 mer, and are, the Goddess of good things, Evil for-
 tune, the Divine house, Cacodæmon.

The first then of the Cadent houses is the third, called by the Astrologers *Dea bonarum*, by which are judged dreams that relate to Brothers, Sisters, kin, and alliance, as also the change of place.

To this chapter the divers dreams of divers things are to be referred.

So the Brothers of *Joseph* are denoted by their sheaves to bow the sheaf of *Joseph* : the same may be said of the stars bowing to *Joseph*, *Gen. 37. &c.*

So another dreamed that he saw one cutting off his arms with a sword, and was afterward killed by his own brothers.

Whatever is here spoken of brothers, the same may be also understood of Companions and persons of the same blood, whereof the falling of the teeth is a frequent signification.

As for the change of place or voyages, it is signified by flying. So a certain man (we have the story from *Villa Novatus*) said that he dreamt that he fled, and that with much pleasure, and that at the end of his flight he stood in a pleasurable green Meddow, high seated : and that walking up and down the meddow, he found divers rivers and rivulets, &c. and them repleat with serpents tails. And while he seriously considered these sights, he saw himself, as he

he thought, changed into a Vultur, beating off with his feet the Serpents sticking to him. About seven days after he was entertained by a great Baron, to practise physick there, and being entertained physician in that house, he cast down many that envied him.

It is here to be noted that a Vultur, by some peculiar property signifies a physician ; for as a Vultur ever attends other creatures and their carcases, so the kin of a Vultur newly killed draws other creatures to it (for so they are taken in *Spain*) so the physician attends the diseased for to cure them, or endeavours it as far as the blessing of God and his own skill can contribute.

(4) *Hasmodai* and *Muriel* in (4) the second Cardinal house is the fourth, called the low heaven, from whence is drawn the judgements of parents, patrimony, immoveable goods, edifices, treasures, lands, agriculture, and such like.

In dreams then to see friends, especially ones mother, signifies security ; for motherly dreams are of most circumference and activity. Yet sometimes the parents appear like the Sun or Moon, as *Joseph* saw the Sun and Moon and 12. Stars bow to him, which was afterwards verified in his parents in *Egypt. Gen. 46. 1. and 29.*

But it is in this place to be observed that the parents of divers persons, who had seen total or partial eclipses have within a while after died or sickened ; and proportionally to this is whatever may be said of the sight of parents. So there was a certain man that in his sleep saw his father falling into a deep pit, whose father accordingly a little while after dyed.

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Here

Here may also be ranked among presages, some matter which is a proportionable subject to the parents, that is, such a thing as is of daily use and relation to them, and may be the portender of life or death; as if the horse of a noble man or great man (whereon he daily rides) without any sufficient previous cause chance to die either at home or abroad suddenly, it signifies some misfortune or danger to the Nobleman.

Sorath and *Verchiel* Rules this place. The second succeeding house is the fifth, called *Good Fortune*, whence we judge of sons daughters children, subsistence, &c.

To see in a dream a multitude of children, sons or daughters, signifies many advantageous businesses, and that deservedly, because tis for our children that we undertake so many affairs.

A certain man dreamt that his own son was taken by his play-fellows into a hall and clad in a garment of Laurel leaves, and crowned with a Laurel Garland; He saw him afterward for his high integrity and honesty crowned King.

Others dreaming they saw Crows on their childrens heads, forewarned them of hanging.

A certain Queen dreamed that there appeared to her out of the West part of her Kingdom divers beasts under the forms of Lions, making towards her in the King her sons Palace, and that she saw the Kings Chappel burning, and that she gathered together the Saints reliques. The Queen awoke, related the dream to an Oneiromancer, who answered, That the Kingdom should suffer great loss, and that her son should die in a War raised by the means of those beasts of the

the West part of her Kingdom, and that many Inhabitants and much Nobility should be destroyed.

Besides the foregoing dreams, there are other presages which more certainly prefigure the destruction of Kingdoms, Children, and Regions, then any dream can.

So a Gallows or Gibbet newly built with the help of all hands, by some high wind quite overthrown (before there is any motion of War) and by the violence of the wind crushing to pieces the dead bodies of those that have been hanged, denotes death to some King, and the destruction of the Kingdom, witness *Arnaldus Vill. &c.*

Taph:hartharath and *Hamaliel* are commanded to protect this part of the Earth. The second of the Cadent Houses is the sixth, called by the Astrologers *Ill Fortune*; whence the judgement is directed concerning health or sickness, disease & indispositions, as also of servants and Beasts. That therefore somewhat may here be said of health and sickness; (though every where before in the general objects of dreams relating to Physical matters, we have spoken sufficiently) it is to be noted. that those dreams which are dreamed at night reflecting on the actions of the day in an honest matter, and representing somewhat like the actions of the day, are ever good to a man; for they signify health, and are a sign that a mans mind is constant to the actions, and what he did in the day, and that his reason and will are good friends, and that he is not detained by a fulness or emptiness, or any other outward thing, whereby the operations of his mind should receive any hinderance.

But when the dreams are contrary to the actions of the day, and fight with them, it denotes a perturbation of the body, and consequently sickness. In like manner all things (that are pure) that seem to hang out of heaven, signifie good health. Things appearing troubled, black, dark, and not perspicuous, signifies sickness, *Hipp. lib. de Insomni.*

Servants are commonly foreseen & foresignified by the hands; for a servant is, as it were, the hand of his Master, as being a moving Organ, though a seperated member. Hence *Aristotle* was in the right, 1. *Polit.* 4. ο δὲ δούλος κίνημα τ., &c. a servant is an animate possession; and every one that serves, is an organ to be preferred before all. The hands moreover are the servants of the members: for which reason the wise Interpreter shall apply them to servants, slaves, maids, and Ministers.

If living creatures appear in dreams, their signification is according to their propriety, compared to man; or according to the ordinary use that man makes of them.

So an Oxe signifies husbandry; a Horse, carriage; a hound, hunting; a household dog, fidelity, as to Domestick affaires; Sheep, Swine, Geese, Ducks, and such like tame creatures, signifie substance and cloathing; and so in other cases the judgment of the dream is according to its several circumstances, yet with this difference ever, that the relation to man be observed; in which respect, an Eagle doth commonly design a King; a Falcon a Duke; a Lyon, an Emperor, Prince, or King; and so of the rest, as you may read in *Tandinus Germany.*

And

* And Geomancers attribute this figure to
* this house, *Kedmel* and *Zuriel* are the Ruler
* and Idea of this seventh Angle of the Earth.
* The third Angular house is the seventh, called by the Astrologers the West Angle; tis

the denotator of all contentions and controversies, and consequently to women in relation to their husbands, for the man as an agent, the woman as patient, as in all other controversies, is taken for ascendent, and in the indication of celestial matters falls into the seventh House,

It is then to be noted, that when any creature of what kind soever, makes any assault, or does any violence, the contention is denoted both according to the condition and quality of the assault, and according to the defence which both make.

So *Arnaldus de Villa nova*, leaves it of himself, that in a dream he saw four Wolves assaulting him with open mouth, but that he thrust through the biggest of them; four dayes after he overcame in suit four adversaries. Hither may be referred what is before largely handled in *The Harmony of the World.*

But as to women, it is to be noted in general; That to lie with a woman prostitute, signifies in some way prosperity; but a Virgin, much labour with little advantage; the latter being properly barren, and the other so far fruitful, as that she is alwaies ready for the act. This also hath obtained the credit of a perage; That in going out of any place of traffique, after having made their markets, the meeting of strumpets signifie gain; the meeting of sterile persons, loss. But such things as these, are currant rather by the stamp of experience, then by any natural reason taken from causes concurring to the essential constitution of the things.

* * Barzabel and Barthiel own this Quarter
 * of the Earth. The third succeeding House is
 * * the eighth, called by the Astrologers *Domus*
 * * *mortis*, whence the signification of death and
 the end of a mans life is signified : Hither ap-
 pertain those dreams that are the prefaces and fore-run-
 ners of death.

Suetonius relates of *Calphurina*, *Jul. Cæsars* wife, that the night before the assassination, she dreamt that the roof of the House fell, that her husband was thrust into the belly, and that presently the Chamber door of it self flew open. And while the next day she related the dream to *Julius*, behold there came in a bird with a branch of Laurel from *Pompeys* Court, which entering in was pursued by many other Birds of divers kinds, from a Grove hard by, and having killed it, tare it in pieces. And *Julius* himself thought in his sleep, that he flew above the clouds : another time, that he shaked hand with *Jupiter* : another time, that he was cast down headlong. *Julius* therefore forewarned not so much by his own dream, as by the augury of the Sooth-sayer *Spurina*, to look to himself from the Calends till the Ides of *March* were past, kept himself in a while, but afterwards going abroad and meeting with this Sooth sayer, the Calends are come sayes he to him ; *Spurina* answered, but they are not past Sir ; so going forward to the Capitol, he was killed by the Conspirators.

So the Crows eating out of the basket on *Pharaohs* Bakers head, prefiged his hanging. So to a certain Lady a black Cloak, wherewith she dreamt her self clothed for to go to a Funeral, foretold her own death.

Hismael

* * *Hismael* and *Azvachiel* rule here. The
 * third Cadent house is the ninth, called by the
 * * Astrologers, the Divine house, whence we
 * judge of journeys, travel, piety, wisdome,
 learning, Philosophy, and other Sciences :
 But since we have spoken sufficiently as to journeys
 before, we shall in this place lay down somewhat briefly
 of Religion.

A certain man being to enter an Order of Monks, did often dream he was dead, and that not without wondring, he thought he went about begging from door to door ; by which dream, his change of life and entrance into the Order was confirmed.

So likewise a certain Nun before she entered the Cloister to make her vow of chastity, dreamed she was led by her parents into the Church, received from the Priest the image of Christ crucified, and that she married that image ; which dream signified the change of her former life, and her beginning of a Religious life.

As concerning Wisdome, Learning, and philosophy, the Reader is referred to the *Holy Guide*.

* *Zazel* and the Genius *Hanael* govern this
 * * part of the Earth. The fourth and last of
 * * the Angular houses is the tenth, called the
 * Culm, or Mid-heaven by the Astrologers ;
 whence is judged of Empire, Exaltation, Sub-
 limation, Mastership, Laws, Memory, Honours, Dig-
 nities, and the like.

There was a certain man saw in his dream, that in an afternoon, and after a sickness, in a neutral condition between health and sickness, he had seen his own face like a Sun, and in his left hand a bright Star : a

great while after this happened, he took the Degree of Master of Arts.

Arnaldus Villa Novanus relates of a certain King, who dreamed that he crowned his wife, placing her in a royal chair, and giving her a Scepter, did a while after recover the Kingdom which the Queens father had lost, and did in effect make her heir thereof.

Arnaldus says of another who dreamt that he suddenly fell out of his chair and royal seat, and could not again recover his seat, though he much strived to do it; and a while after by the unanimous consent of all his Nobility was deposed, and died destitute of all Government.

Hither may also be referred the dream of *Adrianus* before mentioned, who the day before he was pronounced Emperour at *Antioch*, saw a fire fallen from heaven on the left side of his neck (which at the falling he presently felt) spreading into the right, but was not hurt nor frightened by it.

So the dream of *Antonius* the Philosopher, concerning the hands of ivory, mentioned in the *Holy Guide*.

As also the Omen of *Alexander* the Great at his nativity, of an Eagle being on the palace of his father *Philip*, which with his voice and wings seemed to applaud and congratulate.

Such is the Omen of *Ascanius* of fire sliding down, such the Omen of *Tullius*, of the head burning in the cradle, whereof more in our third Book of *The Temple of Wisdome*.

Zazel

* * *Zazel* and *Cambiel* naturally belong to this part of the Earth. The last of the succedent houses is the eleventh, whence are judged Friends, Counsellors, great men, Benefactors, Patrons, Doers of pious works, Mecenates, Favourers, and Servants. But because a friend is another self, there are many fights referring to friends, and many to enemies. It is a presage of friendship to see ones self multiplied; as also to have the arms and grinding teeth ready and fit to do some action: but the loss of teeth, arms, or provision signifies proportionable enmities and designs of enemies.

As for what concerns the Counsellors or Ministers of great persons, it may be gathered from what hath been delivered in the *Harmony of the World*. as if any one dream that he administers or enjoys the honours or dignities of some Duke, Prince, Emperour, or King, or that he is subject to him; that is reckoned of good presage, other circumstances of the Dreamer being considered.

So *Pharaohs* Cup-bearer dreamed that he took *Pharaohs* cup, and having filled it, presented it to *Pharaoh* to drink; which dream *Joseph* interpreted to his restoration to his place.

* *Hismael* and *Annixiel* are assigned hither.
 * * The last cadent house is the twelfth, called by the Astronomers, *Cocodemon*; whence the judgment is framed concerning Enemies, Adversaries, Treachery, Imprisonment, and the like. In which procedure it is to be observed, that enemies are designed under the forms of certain living creatures; sometimes under the form of a Dragon, sometimes of a Lion, sometimes of a Wolf, Fox, Serpent,

pent, &c. according to the qualities of the Dreamer, and according to the various circumstances of the dreams, as is sufficiently spoken of before.

To go into a prison denotes treachery, bands, nets, circumventions, iron chains, and the like, represent prisons, and imprisonment.

But if any one ask what it is that thus determines the phantasms of Visions, *Arnaldus* answers out of *Ptolomie*, saying that the images of composition in this World, are subject to the celestial images proportionably, either in respect of the Dreamer, or in regard of the Mover; the things enquired are to be understood, as is described more at large in the *Holy Guide*.

Having spoken of the houses of Heaven (read *The Harmony of the World*) we are now to treat of the Signs of the Zodiack, which are in number 12 through which the Sun and Moon (especially the Moon) passing, do diversly dispose the humours of our body, and consequently imprint so many various phantasms in those that dream, and the Earth is also divided into twelve parts.

Now all or at least the principal matter of all our actions, whereof we dream in the night, may be distributed into these 24 heads. The 1 shall be of Weeping, 2 Joy, 3 Cloathing, 4 Water, 5 The living creatures of the Water, 6 Chance of man, 7 Buildings, 8 The abuse of Members, 9 Singing, 10 The arrival of a friend, 11 Local motion, 12 The seeing of fire, 13 Riding, 14 Murther, 15 Dead people, 16 Washing in the water, 17 Money, 18 The fear of some sight, 19 Fighting, 20 The spoiling of a man, 21 Sicknes, 22 Kisses and embraces, 23 Banquets, 24 Assemblies.

Of

Of all these according to the order of the Celestial Signs, and Ideas of,

1 Weeping.

* * If *Populus* be in any of the 12 houses of the earth, you cannot err. The Moon being
 * * in ♀ contention, in ♂ the fear of a friend,
 * * in ♀ the hope of firm joy, in ♂ infirmity,
 * * in ♀ honour, in ♀ gladness, in ♀ mirth, in
 ♀ meeting some body, or agreement, in ♀ fear, in ♀ the death of a friend, in ♀ the death of some great man, in ♀ it signifies the hearing of some news: and you may be sure this is true if *Populus* be in that part of the Earth the sign signifies.

2 Joy.

The Moon being in ♀ signifies trouble, in ♂ the arrival of a friend, in ♀ money, in ♂ the coming of a friend, in ♀ the separation of a friend, in ♀ gladness, in ♀ grief, in ♀ the sadness of a brother, in ♀ joy, in ♀ separation of a friend, in ♀ augmentation, in ♀ a vain dream.

3 Cloathing.

The Moon being in ♀ signifies nothing, in ♀ gladness, in ♀ nothing, in ♂ good, in ♀ hatred, in ♀ great contention, in ♀ sadness, in ♀ honour, in ♀ sickness, in ♀ a guest or stranger, in ♀ vexation of heart, in ♀ nothing.

4 Waters.

4 *Waters.*

The Moon in \forall there is signified some trouble, in \oslash perplexity, in Π infirmity, in \otimes extremity, \oslash power, m money, \cong nothing, m gladness, Z death, \forall contention, \cong a vain dream, in \times sickness.

5 *The living creatures of the Water.*

The Moon being in \forall fear, \oslash comfort, Π money, \otimes a troubled mind, \oslash fear, m loss of money, \cong death of a friend, m amendment of life, \times good news, \forall trouble, \cong sickness, \times the like.

6 *The chances of man.*

The Moon being in \forall detraction, \oslash lying, Π honour, \otimes a disease, \oslash nothing, m famine, \cong death of enemies, m dissention, \times a new friend, \forall grief of mind, \cong a good dream, \times some necessity.

7 *Buildings.*

The Moon being in \forall joy, \oslash death from some powerful hand, Π plague of the flesh, \otimes money, \oslash shall travel, m good news, \cong prosperity, m joy, \times a new friend, \forall grief of mind, \cong a good dream, \times some necessity.

8 *The abuse of members.*

The Moon being in \forall a good thing, \oslash necessity, Π trouble, \otimes detraction, \oslash a friend, m joy, \cong detraction,

tion, m a disease, \times weariness, \forall money, \cong \times money.

9 *Singing.*

The Moon being in \forall news, \oslash a journey, Π change into better condition, \otimes nothing, \oslash fancie, m great love, \cong trouble, m grief of mind, \times fame, \forall comfort, \cong a vain dream, \times discord.

10 *Arrival of a friend.*

The Moon being in \forall a gift, \oslash Π noting, \otimes increase of money, \oslash loss of some honour, m poverty, \cong lamentation, m riches, \times honour, \forall great news, \cong trouble, \times weariness.

11 *Change of place.*

The Moon being in \forall strife, \oslash good to thy self, Π news, \otimes the death of a Prince, \oslash the joy of a guest, m an enemy, \cong somewhat stolen from thee, m honour, \times nothing, \forall anger, \cong comfort, \times some great and strange news.

12 *The seeing of fire.*

The Moon being in \forall trouble, \oslash a guest, Π increase of money, \otimes a disease, \oslash loss, m trouble, \cong news, m a disease, \times news, \forall news, \cong grief of mind, \times grief of heart.

13 *Riding.*

The Moon being in \forall death, \oslash honour, Π a friend,

\otimes no-

⊕ nothing, ♀ long life, ♂ a battle, = humiliation,
 ♀ trouble, ✕ detraction, ♀ theft, = a guest, ✕ detrac-
 tion.

14 *Murder.*

The Moon being in ♀ sadness, in ♂ death of a friend,
 ♀ confession, ⊕ riches, ♀ sickness, ♂ grief, = poverty,
 ♀ sins, ✕ death, ♀ gladness for a reward, = nothing,
 ✕ good things.

15 *One dead.*

The Moon being in ♀ riches, ♂ nought, ♀ bad news,
 ⊕ contention and anger, ♀ money, ♂ a guest, = glad-
 ness, ♀ a vain dream, ✕ good news, ♀ joy, = good
 things to come, ✕ a vain dream.

16 *Washing in the water.*

The Moon being in ♀ loss, ✕ trouble, ♀ detraction,
 ⊕ great anger, ♀ joy, ♂ grief of mind, = riches, ♀ fear,
 ✕ riches, ♀ joy, = loss, ♀ labour.

17 *Money.*

The Moon being in ♀ sickness, ♂ a heavy dream,
 ♀ loss of a friend, = a guest, ♀ money, ♀ weariness,
 = death of an enemy, ♀ theft, ✕ a vain dream, ♀ a
 guest, = joy, ✕ a guest.

18 *Fear of some fight.*

The Moon being in ♀ trouble, ♂ a battle, ♀ an evil
 conscience, ⊕ good fortune, ♂ sickness, ♀ money, = a
 vain

vain dream, ♀ the same, ✕ good news, ♀ strife with
 thy self, = weariness of heart, ✕ tears.

19 *A fight.*

The Moon being in ♀ infirmity, ♂ victory over an
 adversary, ♀ good declaration, ⊕ advancement, ♀ en-
 vie, ♀ good news, = an enemy, ♀ business, ✕ news of
 women, ♀ a messenger, = the flight of an enemy,
 ✕ joy.

20 *The despoiling of a man.*

The Moon being in ♀ deceit, ✕ riches, ♀ a good
 man, ⊕ a friend to come, ♀ a reward, ♂ poverty,
 ♀ death of an enemy, ✕ fame, ♀ a guest, = labour,
 ✕ departure.

21 *A Disease.*

The Moon being in ♀ nothing, ♂ joy, ♀ deceit, ⊕ mo-
 ney to be lost, ♀ a friend, ♂ gladness, = comfort, ♀ a
 fight, ✕ a disease, ♀ joy, = joy of a friend, ✕ good
 employment.

22 *Kisses and embraces.*

The Moon being in ♀ trouble, ♂ detraction, ♀ the
 coming of a friend, ⊕ the arrival of an enemy, ♀ ad-
 vancement, ♂ sadness, = a guest, ♀ joy, ✕ little labour,
 ♀ news, = grief and strife, ✕ gladness.

23 *Banquets.*

The Moon being in ♀ joy, ♂ the arrival of a
 friend,

friend, \oplus gladness, \ominus nothing, \circ long life, \times good news, \ominus poverty, \oplus money, \times comfort, \oplus separation, \oplus a vain dream, \times joy.

24 An Assembly.

The Moon being in \oplus news, \times strife, \oplus fear, \oplus joy, \ominus ill news, \oplus the same, \ominus a disease, \oplus ill news, \times little gladness, \oplus nothing, \oplus and \times a vain dream.

We have hitherto treated of the manner of divining according to the subject matter; now follows the manner of presaging out of dreams. But since dreams are either divine, or humane, we are to consider what truth, and out of what dreams this truth is to be had, and how far divination by dreams may be lawful or not.

Divine dreams as they are without controversie the most certain, so do they require a certain faith: But here we must be very cautious, and consider what dreams are properly divine, and what are not so; for sometimes *Satan* changes himself into an Angel of light.

Divine dreams are tryed by examining them by the Rule of the known Word: for if they agree with what hath been delivered before, if they bear nothing new and discrepant from those things which are the immutable Law of God and the Gospel, they are of God: but if they be a false gloss and shew of Religion and Piety, require somewhat contrary to the declared word of God, let them be condemned they are not of God.

And

And since the Devil, as in all his other works, hath endeavoured to imitate him in the business of dreams, by which occasion he crept into the minds of foolish and improvident people: we may not henceforth expect such enthusiasms from heaven, and God hath tryed us to the express Letter of his doctrine, wherein he requires us to see him and know him, as also what his pleasure is, and what he will have us to do, and what not. Let us not therefore fasten on, but abhor the doatings of fanatick persons, though they pretend never so much to derive them from heaven.

Next to divine dreams are the Angelical, which if they agree with the Divine, and be such as I have described them, they may be believed. But the Diabolical dreams are to be detested, by which the Heathens of old, and of late the Manichæans, Pelagians, Monks, and fanatick persons, being deceived and carried away, were the authors and defenders of what horrible things followed thereupon. For it is a point of the greatest impiety and Atheism for to have any thing to do with the destroyer and enemy of God and man, or to give any credit to his lyes. And it being granted that sometimes the Devils may know casual events, (which opinion the *Conimbr.* Philosophers charge *Augustine*, *Damascenus*, and *Tho. Aquinas* with) yet the significat on of things to come (which the Devil never inspires into men dreaming) it cannot be called; because if he be the sworn enemy of truth, and the architect and artificer of all lies, there cannot any thing proceed from him that is solid and true; but whatever he doth, we must look on it no otherwise then a painted falsehood, to deceive those who shall credit it.

Humane dreams which have no other but natural

P p

causes

causes, and happen to men ordinarily as they sleep, are either physical, or common. The physical dreams are those which by the agitation of the humours, and the disposition of the temperament, do by certain signs, nay sometimes even material and efficient causes, discover unto the Physitian the more certain constitution of the patient. These may be observed without any riot or suspicion of impiety or atheism, to the end that more fortunate medicines may be provided for the sick. See the *Holy Guide*.

So a certain Wrestler dreamed that he was plunged in a Cistern of blood, and that he should scarce deliver himself thence: Accordingly to this dream, the Physitians knowing it proceeded from an exuberance of blood, having taken away what abounded, diverted the danger he was in. *Galen* mentions another, who dreaming that one of his legs became dead as a stone, a while after became paralytick in that leg.

The common dreams are those that proceed from compound causes; and they are true, or false or equivocal: All which though they might happily be the images of certain events; yet to reduce from them any positive and absolute interpretation or conjecture is forbidden in holy Writ. Wherefore we may not give credit to a simple prævision any further then it proceeds from natural causes.

Nor is it sufficient, in case the event signified, answers this dream, or that if there be not the same success in a hundred or thousand others, to charge the Art with vanity, or the Interpreters thereof with ignorance, since there are many things, which though they are rightly interpreted, yet many times happen not accordingly. Hence it was so many Kings and Princes have miserably perished by this kind of dreams,

as

as *Pompey*, who about the latter end of the war between him and *Cæsar*, dreamed that he sat in the Theatre, and was applauded by the people, which applause should give him the victory: but the event of that applause denoted not the victory, but the stirring up against him of *Lamentulus*, *Domitius*, *Libienus*, and others. See our *Idea of the Laws*. &c.

So *Darius* before the last battle with *Alexander*, dreamed he saw a burning army marching through *Asia*, came even to *Babylon*, where he saw *Alexander*, clad in a Persian robe, entering the Temple and presently vanishing. By which dream *Darius* was persuaded that by the flames destruction was meant to the Macedonian Army; and that *Alexander* being clad in Persian habit, signified he should be brought under the power of them; But the event made it appear; that by the flames was portended the swift and victorious progress of *Alexander*, and that of fire devouring all things; by the habit, the Persian Empire was foresignified to *Alexander*.

So *Cambyfes* dreaming that his Crown touched the heaven, and that he sat in his brother *Smirdis*'s Royal seat, was to him the signification of death.

So *Julius Cæsar* dreaming he was above the Cloud, had its effect in his death.

So *Xerxes* upon the bringing of his army into *Greece* dreamed that he was crowned with an Olive, whose branches shadowed all the earth, that presently vanishing with the dream.

There are many dreams, which are rather the conjectures of events, then the true significations, such as was that of *Alexanders* dream to *Cyrus*; for he dreaming that he saw Satyrs dancing asked the Conjector, whence he foretold him the victory; the con-

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jecture

jecture was taken from the word Satyr, seeing from *ad-verse* may come these words, *Tua est Tyrus*.

Many dreams are ambiguous, double sensed, in certain, and doubtful, and may be referred to either part of the contradiction; whose events are so ticklish, that the very Interpreters of dreams in such cases are sometimes asleep, whereof we have these examples.

One that was to run in the Olympick games, dreamed he was carryed in a chariot with four horses; He tells the Conjector his dream, who answered, Thou shalt overcome; for that is, shewn by the celerity and strength of the horses; the party relating the same dream to *Antiphon* was answered, Thou must be overcome; seest thou not there are four that run before thee?

Another told a Conjector that he had dreamed he was turned into an Eagle; he answered thou shalt overcome, for there is nothing swifter or more violent than that bird: But says *Antiphon* to him, dost thou not see thy self overcome, for that Bird pursuing and chasing others, is ever the last it self.

Of a many dreams, there are but a few have their true events, (though it must be granted they sometimes though seldome have) especially in melancholy persons who as they are naturally thoughtful, so do they the ofttest dream, and suffer most representations of things. Whence as he that shoots all day may at last hit the mark, so they in their dreams may sometime or other apprehend true things, and that the oftner because they dream often. *Arist. lib. de divin. &c.*

These the Greeks call *φάντασμα, εὐδαιμονία, εὐεργεσία, &c.* For they receive by particular influences of heaven such a faculty, as when it perceives the approach of any thing, if it be in the day, it privately

vately (the brain being employed and taken up with other thoughts) affects the persons wherein it is, with an unexpected joy or sadness, according to the condition of what is imminent: if it be in the night, the brain being exempted of its daily imployment, the said faculty moves praesaging Phantasms, (*Penc. lib. de divin. per. somn. p. ag. 256*) whereof we have these examples in our Book called *Regio Lucis*.

A certain man told a Conjector that he had dreamed he saw an egg hanging by a string of his bed; the Conjector answers, that there was a treasure hid under his bed; he searches and findes a parcel of gold, compassed with Silver. He sent the Interpreter what silver he thought fit; but says the other, will you give me none of the yolk? for that doth as well signifie the gold, as the white did the silver.

So when *Ptolomie*, *Alexanders* favourite, was hurt with a poysoned dart in a fight, and lay in greivous pain sick of it; *Alexander* sitting by him fell asleep, and saw a Dragon which his mother *Olympias* kept, carrying a little root in his mouth, and shewing the place where it grew, saying it was of such vertue that it would cure *Ptolomie*: *Alexander* being awake, told his dream, and sent to seek that root, (for the place was not far off) which having found, it cured. not only *Ptolomie*, but many other Souldiers that were hurt with those kind of darts.

Many holy persons have the Society of their Guardian Genius by which they have the apprehension and knowledge of the death of their friends and kindred either before or after they are dead, by certain monitory Dreams, or by a strange and unusual restlessness within themselves, though they be a thousand Leagues distant. My mother, *Mary Heydon*, now living, hath

some such sign always given her, for there never died any of our kindred, but a little before she dreamt either of Hair, or of Eggs, or of Teeth, all mingled together with earth; and this sign was an infallible one, and I my self, when I heard her say she had any such dream, observed the event always to follow. And my sister *Anne Heydon* the 10. day of *April 1662.* Dreamt she had an *Angel* came to her and said she must not accept of any of those Gentlemen that desired to marry her, but go along with him, and he gave her a white horse ready furnished, and bid her follow him to heaven. She sent me her dream, but before my answer came to her, she was dead; and as it proved, this Virgin (upon the next *May day* in the morning about 4 of the Clock) took her journey. I write this the more powerfully to enforce the induction upon the spirits of the obstinate men, viz. those confident Coblers, and talking troublesome Taylors that have lately appeared in Almanacks and other parts of Astrology, opposing *Cornelius Agrippa* Knight, and other learned men, whom they do not understand, and it is a doubt whether they can read these Authors, who they so impudently ignorantly, yet confidently abuse. Let these inconsiderable men pass unregarded; I hope those ingenious Gentlemen that are learning these Arts, will be induced to believe the truth of the Examples of these Books, and the experiments we will insert in our Third.

By all these examples, it is evident that there are few dreams are followed by their events; that many fail, many are vain, and but the sports and images of a busie Nature. For which reason (excepting those Physical dreams) we deny them any end: for if we believe not a Lier though he speak truth, how shall we credit our dreams, which are only Ideas proceeding from

from monstrous conceptions and phantasies. Especially since the most part, as those in *The Harmony of the World*, propt up with the probability of some Analogie, and can challenge nothing certain and imutable.

Lastly, since sleep is for the most part the end and remedy of all care, labour, trouble, and anxiety, it were impious from it to expect the matter of new cares and vexations, as rightly *Lactant. lib. de opif. cap. 18. Cicer. & alii.*

But thou wilt say, since dreams are nothing but toys of a nature that is not quiet when at rest, to what purpose is it to deliver any precepts of such things? and if the event be uncertain, what need we spend our labour in vain therein?

'Tis answered; not that thou mayest firmly believe the event, but that thou mayest try and study how far mans reason and the vigour of his wit may reach in hidden things, as also that from this nature the contemplation of the divine Majesty and its goodness, may proceed; To whom for what hath been hitherto granted in this kind of study, we give eternal thanks and praise, beseeching him to grant all learning its halcyon dayes, and preserve and dispose it to the glory of his name, the advancement of Churches and Schools, the advantage of Republicks, and the particular profit of every one; and that through Jesus Christ, *Amen.*

Now these manifestly demonstrate the power of the Angels of Astromancy and Geomancy when they are united, and how Superiours and Inferiours communicate to man. In the third Book we shall shew you some more examples, but to compleat these Books, read carefully *The Harmony of the World.* And then *The holy Guid:* For in *The Harmony of the World*, is all the secrets of Astromancy, in *The Temple*

of Wisdom is all the secret Mineries of Geomancy.
 ——— and such Spells

That allure the Genii up that in our Center dwells.

Thelesmes and Gamahes. *The Holy Guide* leads to all the secrets in Physick, and Mathaphysick, with the Rosie Crusian Rules to raise the Dead.

Now it is not any Itch of writing possesses me, Courteous Reader, that I present thee with the *Temple of Wisdom*; those that know me, have found me very free from this foolish passion. But a person of quality, (sir Ralph Freeman) whom to deny any thing, were a great Crime in me, hath forced them out of my Closter, whence otherwise they never should have come: since I had resolv'd, after so many Calaminies indured, never to adventure more into the Publick View, having so oftentimes sigh'd forth those words of a Roman Prince; *Utinam nescissem literas!* But in fine, the Intreaties, and Commands of my friends have prevailed against my own Resolution; and I am forced, I confess, to this Publication; since I could not but foresee well enough, that my Enemies would not relish at all this other Essay of my pen: notwithstanding after all this, I have where with to comfort my self; since one of the greatest Prelates of our Age hath condemned their Insolence. Receive therefore favourably this Discourse, Courteous Reader, and remember what we all are: I will not say, thou shalt finde all things perfect here, for I am no Angel: and if there be any defects, we must accuse our Mortality, which renders all Mankind subject to Error. But above all, know, that I am no whit obstinate, or self-conceited, nor never was; I take in very good part what Advertisments soever are given me: neither do I account my self to knowing, but that I shall be very ready to learn of any

any man: they are fools only, and vain-glorious, that refuse to be taught; and the Ignorant only say, They know all. As for my part, Courteous Reader, use me but friendly, I shall require nothing else.

If thou think it strange, that a Gentleman as I am, should adventure on so bold & daring a Subject, as this seems to be; consider, I pray thee, that many Priests have put forth things much more bold then these; and even such as have been esteemed dangerous too. Thus *Trithemius* the Abbot put forth his *Polygraphy*, and his *Steganography*, where the calling forth of Spirits is plainly delivered; notwithstanding he makes other use of it, then our Scocers do. *Gulielmus* Bishop of *Paris* hath not only written of Natural Magick, but he also both perfectly understood & practis'd it, as the Learned *Picus Mirandula* reports of him. Another learned Bishop also, *Albertus Magnus* by name, hath taught the grounds of it with admiration. *Roger Bacon*, and *Johannes de Rupescissa*, both Franciscan Friars, have done the same; *Petrus Cirvellus*, a Spaniard of the same Order, hath published to the Christian World a Book in *Folio*, of the Four Principal kinds of Divination, and all the Maximes of Iudiciary Astrology. *P. de Alliaco*, Cardinal, & Bishop of *Cambra*, hath written of the same Subject: as also hath *Junctinus*, a Priest of *Florence*, and a Dr. of Divinity. And since we are fallen upon the *Italians*, have not *Aurelius Augurellus*, and *Panthers*, both Priests, the one a *Venetian*, the other a *Travisian*, delivered the truth of the Philosophers Stone, the one in his *Chrysopæi*, and the other in his *Voarchadæmia*? *Marsilius Ficinus* also, a Priest, how full of Admirable secrets are his writings? yea what learning is there in the World, that he hath not published to open View? *Antonius Bernardus Mirandulanus*, Bishop

shop of *Caserte*, hath after his example, maintained a world of things clean contrary to our Religion, in his Book *De singulari certamine*. The Cardinal *Cajetan de Vio* hath done the very same: and *Cicovanni Ingegneri*, Bishop of *Cabo d' Istria*, hath newly busied himself in maintaining the Grounds of Physiognomy. And before all these, *Sinesius*, a Christian Bishop; wrote a Book of the Interpretation of Dreams, commented on afterwards by *Nicephorus Gregoras*, a Bishop also, or Patriarch, of *Constantinople*. I omit the works of *Joachim Abbas*; and of *Savonarola*, a Dominican Frier; with Cardnal *Bembus* his *Gli Afolani*; *Aneas Sylvius* (who was afterward Pope *Pius II.*) his *Lucrece*; the Book so full of all Lewdness of *Poggins* the Florentine, who was Secretary to the Pope. Neither will I mention the *Macaronick History*, put forth under the name of *Merlin Coccai*, but written by *Theoph. Folengius*, a Benedictine Frier; nor an infinit number of other Books, written by Churchmen, with which, Kind Reader, if thou compare this of mine thou wilt find, if any blame me, they do it wrongfully.

And that thou mayest be fully acquainted with my purpose in this discourse, know, that I enter into this Temple no further then the Catholique & Apostolique Church permits, and that I have not published them, at least some of the most nice and ticklish, but after many Christians of my Profession; as thou mayst perceive by the Sequel. As for the *Talismanicall Figures*, they were so strange in our Age, that their very name was not so much as known. Now that thou mayest have a more perfect understanding of what is delivered in the ensuing Discourse, be pleased to add this which followeth.

In the first part, I say, that I had not been able to discover

discover the reason, why *Plutarch*, *Strabo*, *Trogus*, *Tacitus*, and *Diodorus* had accused the Jews of worshipping a Vine: I have since found, that it was, because they had heard say, and even themselves seen, at least some of them, that in the Temple at *Jerusalem*, there was a Golden Vine, with it's leaves, and clusters of grapes, made against the wall; as it is described by *Josephus*. *Interior porta*, saies he, *tota inaurata erat, ut dixi, & circum eam aureus paries desuper autem habebat aureos pampinos, unde racemi, statim à hominis, dependebant.* I know very well, that many so understand the words of *Josephus*, as if this Vine were not of solid Massy gold, but only gilded, after the manner of *Phrygian* work. But the other *Josephus*, the Son of *Gorion*, contradicts this Interpretation of the words: for, speaking in the same History (of the Destruction of *Jerusalem*) both more clearly, and more at large, of this Golden Vine, and it's bunches of Grapes, he saies: *Fecit insuper Herodes vitem de auro mundo, & posuit in summitatem columnarum, cujus pondus erat mille talentorum aureorum. Erat autem vitis ipsa facta opere ingenioso, habens ramos perplexos; cujus folia, & germina facta erant ex rutilanti auro; botri autem ex auro fulvo, & grana ejus, acini, atque folliculi facti erant ex lapidibus preciosis: totumque opus erat fabrefactum opere vario, ut esset mirandum spectaculum, & gaudium cordis omnibus intuentibus ipsam.* And presently after he adds: *Multi quoque scriptores Romani testantur, se eam vidiſſe, cum disolaretur Templum.* Now the forenamed Authors *Plutarch*, *Strabo*, and the rest seeing the Jewes had in their Temple a Golden Vine, so rich, so precious, and of so admirable Workmanship, they were easily perswaded that they worshipped it, in honour of *Bacchus*, who was the first that

that subdued the East: and this is the Opinion of *Cornelius Tacitus*, who lived at the same time, when this Beautifull Temple was destroyed. *Sed quia, faith he, Sacerdotes Judæorum tibi, tympanisque concinebant, hederæ vinciebantur, vitisque aurea in Templo reposita: Liberum Patremque, dominorem Orientis, quidam arbitrati sunt; nequaquam congruentibus institutis: Quippe liber festos, letosque ritus posuit; Judæorum mos absurdus sordidusque.* But we pass by this Impious Author, who makes a mock at the Religion of the Jewes on all occasions.

In the Second Part, where I render the Greek words *ῥῆσις* as they ought to be understood, which signifies properly, *Little, Delicate, and small*: as we call one of the Greek letters *Ypsilon*, that is to say, the *Little Y*. Now the second thoughts are small, fine, and Delicate, because they consider things abstracted, and separated from Matter; which the first do not.

In the following part you may add these admirable *Gamaches*. At *Pisa*, in the Church of *St. John*, you have, on a certain stone, an Old Hermite, perfectly drawn by Nature only; but with so much exactness, that there seems not to be wanting any thing that belongs to one of that sort of men. For he is represented in a Desert, suitable to his profession, and sitting near a Brooks side, with a Clock in his hand. This Natural piece of picture, almost fully answers that, they deliver *St. Anthony* in. In the Temple of *S. Sophia*, at *Constantinople*, there is also seen upon a plain white Marble, the Image of *St. John Baptist*, cloathed with a Camels skin; being only defective in this, that Nature hath drawn him but with one foot. At *Ravenna*, in the Church of *St. Vitalis*, there is to be seen a *Franciscan Frier*, naturally drawn upon a stone of an Ash-colour. At *Sneiberg* in

Germany

Germany, there was found in the Earth, a certain little Statue of a kind of unrefined Metall, naturally made; which represented in a round Figure, a man having a little Child at his back: and whoever hath any where seen the picture of *St. Christopher*, may easily conceive the shape of this. It is not long since there was found in the *Hercinian Forest*, a stone that naturally represented the figure of an old man with a long beard, and crowned with a Triple Crown, as the Pope of *Rome* is. Observe likewise that many of these stones, or *Gamaches*, are called all by the same name, because they have always the same figure. So that which represents the Eyes of a man, is called *Leucophthalmos*; that which bears the figure of a Heart, *Encardia*: that which hath the shape of a Tongue represented on it, *Glossopetra*: that which is figured like the Genitals, *Enorchis*: and if it represents as well the secret parts of a man, as of a woman, it is then called *Diphys*, &c.

To the figures that are found in Plants, and Flowers, you may likewise add those which represent some kind of Letters, or words: as the *Hyacinth*, on which the Poet says, is written the Complaint of the fair *Phæbus*, for having killed *Hyacinthus*; whom he afterward transformed into a flower of the same name: and this Complaint of his is express'd in these two Letters, *ai*, which make up the word, *Ai*, which we frequently use in all kinds of sorrow.

Non satis hoc Phæbo est, (hic enim fuit auctor honoris:) Ipse suos gemitus foliis inscribit, & Hya Flos habet inscriptum, sunt si que litera ducta est.

The flower also that sprung, (according to the fiction of the same Poet,) from the blood of the valiant *Alex*, bears the two first letters of his name *Ai*.

Litera

*Littera communis mediis pueroque, viroque,
Inscripta est foliis, hac nominis, illa querela.*

As for the divers kinds of Figures that we meet withal in beasts, (which we have likewise examined in the *Holy Guide*,) I have found nothing more worthy our admiration, then what I have been lately informed of by Eye witnesses: namely, that it is not long since, that in divers parts of *Poitou* it rained a certain kind of little creatures, about an inch in bigness; some whereof were in the shape of Bishops, with a Rochet and hood, closed up in a shell, or skin, so admirably that one would have thought it to have been of burnished gold: others were in a shape like Friars, with a Frock and Cowl: some were of a certain horrid shape, and others like I know not what. It is a great wonder, if this Relation come among the Frenchmen, if we have not very speedily some strange Interpretation of the *Revelation*, such a one as *Ananias Jeraucurium*, and *Raphael Eglinus* have given, (as we shall shew hereafter) of the dark Visions of *Daniel*, by the help of certain Characters found upon two Herrings taken up upon the Coast of *Norway*. But to pass by these fooleries.

In the first Book, where I spake of divers sorts of *Talismans*, and prove their vertue, according to the opinion of the Eastern parts; you must take heed, that you mix not all sorts of Characters and figures indifferently, with these *Talismans*. For though many of them bear the figures of the living creatures described in the Heavens, which we usually call Constellations, they are not therefore presently to pass for true *Talismans*; but either some kind of money, as that of the Duke of *Brunswick*, whereon were engraven all the Celestial Signs; and that of *Augustus Caesar*, on which

he

he caused the Sign of *Capricorn* to be figured, for no other reason, but only in memory that he was born under that Sign. Or else these Figures are onely some Mystical Emblems under which the Ancients couched some certain Philosophical Secret. Such was *Nestors* silver goblet in *Homer* whereon the *Pleiades* were engraven.

Whoever therefore knows not the mystical meaning of this Goblet, would, without doubt, seeing the *Pleiades* engraven on it, be apt to conceive, that it was made under some certain Constellation as *Talismans* are, whereas there is nothing else in it but a philosophical sense thus darkly delivered by *Homer*.

The Poet *Anacreon* who consulted with *Bacchus* as often as with his Muse, makes himself merry with this Goblet of *Nestor*, and entreats *Vulcan* to make him one without such a deal of philosophy, enough to make one crack his brains: For what have I to do, quoth he, with the *Pleiades*, or bright shining *Bootes*? Make me therefore, good *Vulcan*, neither arms nor weapons, but make me a Bowl, as deep a one as thou canst, and engrave thereon no Stars, neither *Charles his Vain*, nor the sad *Orion*, but carve me out a Vine, with its swelling Grapes, and *Cupid*, *Bacchus*, and *Barbillus*, pressing them together.

I doubt whether or no many of those precious stones that we see in ancient Rings, which are commonly taken for *Talismans*, (such as was that of our Countryman *Bagarris*, whereof I make mention :) on which we find *Cupid*, *Bacchus*, Vines, bunches of Grapes, and Vine branches engraven, were not rather the effects of some gallant humor of some Philosophers who desired to wear on their fingers the Emblems of Wine, rather than any other figures.

In

In the same Book where I speak of the power of Resemblance, I know not how, the word *France* hath slip't in instead of *Italy*. For it is in *Italy* chiefly where the Leprosie is so frequent, by reason of the great quantity of Hogs flesh that is eaten there more then in any other Kingdome: and the reason that in *France* we see some infected with this disease, is, because that here, next to the *Italians*, they eat more hogs flesh then any where else. Neither do I say this, but according to the opinion of Physitians, without the least purpose of offending any; either Strangers, or those of my own Nation. In a word, Courteous Reader, I shall desire thee to interpret in good part, whatsoever thou shalt find in this Book, seeing that my purpose is to deal clearly, as one exempt from passion.

In this Book my intent is not to rank *Josephs* gift of Interpreting Dreams with the Art of Conjecturing at the meaning of Dreams: Nor yet to reject the order of the Commandements established by the Church, and to introduce that which is set down, for I there follow the Jews manner of counting them.

Lastly, I must intreat thee to correct the faults of the Prets, and use me as thou wouldst be used thy self, i.e. speak well if thou dost not understand it, and I will do so of thine: for as the Poet saith to his Readers, so I conclude this Book.

*Readers be civil and do not abuse the Poet
Say not it's old, stole, or I know it,
If any such thing thou see,
Say nothing, hee'l do as much for thee.*

FINIS.

THEOMAGIA:

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{ SPIRITUAL,
{ CÆLESTIAL, and
{ ELEMENTAL.

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Nec omnia, nec nihil.

Psalms xxv. 14.

The secrets of the Lord are with them that fear him.

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