



Fortune-telling.

THE
BOOK OF FATE,

OR, COMPLETE

FORTUNE-TELLER.

CONTAINING,

1. The whole Art of Fortune-Telling by the Planets, Cards, Dice, &c.
2. A true Interpretation of all Kinds of Dreams.
3. The Art of Palmistry, or Prognostication by the Lines of the Hand.
4. A brief Prognostication concerning Children born on any Day throughout the Week.
5. Explanations to the following among many other Questions, viz. Contracting Marriage, getting into Place, recovery of Health, and lost Goods, Return of absent Lovers, and the succeeding of almost every Undertaking in Life, &c. &c. &c.

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

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TO THE READER.

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

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

In ancient times our forefathers paid great attention to it; oracles, visions, auguries, the stars, planets, and the tints and lines of persons were regarded and approved of. The soothsayers of old, and most of the penetrating philosophers whose extensive judgment, observation and consideration of celestial and terrestrial matters gave them a superiority in understanding over the rest of the world, predicted the events of mankind, and foretold the fates of men, empires and kingdoms. Surely, then, such a science ought not to be held in little esteem, for even to this day we allow that aged men can have advice from what experience has taught them, and by their attending closely to the dictates of nature, could point out to the more inexperienced to avoid the shoals that threaten them, at least to meliorate them, by being cognizant of what will occur.

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

The public, no doubt, will wonder how this valuable manuscript came into the possession of the editor; suffice it to say that curiosity led him among the solitary walks, to ramble to the place where our heroine lived, and by long and repeated

questions to different people, attained it. It was a kind of cave, or hollow formed by nature above ground, with the assistance of a little art, and comprised an exceeding warm shelter from the air. The person who was with me and my guide, was exceedingly communicative, and related to me the number of years she had lived there, how she had behaved, and what a number of company resorted to her of all ranks.

Mother Bridget (says my ancient guide) was born on the spot, and from the most juvenile part of her life, betokened an early propensity to prescience, which evinced she had it instinct-ed in her by nature; her parents dying when she was young left her to ramble abroad at her will, and she supported herself chiefly by begging. It was then strongly remarked in her that she made constant observations on persons' features and manners, would sit up whole nights, when the atmosphere was clear, and seemed as intent in considering the stars, as the greatest astrologers would be with their glasses; this gave her a great knowledge of the weather, the alteration of the air, and the effect it had; and from her sometimes casually acquainting the neighbouring farmers of any change, (which generally took place) her fame began to spread when young, and she was consulted by them almost on every occasion: not a farmer would go to plough, nor a sower put the seed in the ground, without first asking her opinion, and according to her dictates followed.

Averse to company, she took care to avoid it, and would rather be in solitude, than the most frequented circles of young girls about the spot; though this at first gained her the laugh and ridicule from them, yet her perseverance and the ground she gained in the esteem of elder people, made them pay her great respect.

Her fame now began to spread, and Bridget's prescience became more universal; other persons besides farmers and her neighbours consulted her, and people in London, and its environs, came to consult her; and the truth of her predictions made her veracity gain ground, and she became the topic of conversation in the politest circles, many of them came in their carriages to consult her, and as she never asked for any particular sum, so the unbounded generosity of those who applied to her oracles put her in possession of money, more than sufficient to maintain her.

As she grew in years, she became fond of dumb animals, who were her chief companions; of these she always had numbers. Dogs and cats were the principal companions of her retirement, which being of the smallest breed, would, as she

fat, creep from different parts of her garments, and not a little surprize those that came to see, and indeed frighten many; though to do her justice, she always desired her visitors not to be terrified at her domestics, as she termed them, for they were not like many that attend on the gentry, saucy, imperious, and unfaithful, but was always attendant on the will of her hand that fed them, nor would injure, without provocation, and even that would easily forgive: a lesson she was used to say, she wished was learnt by all mankind.

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

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

Accordingly, my guide having conducted me to his hut, produced me some sheets of paper carefully tied up in a piece of cloth, the colour of which could not be discerned: I opened this great curiosity, but indeed, as my guide truly said, I could not make head or tail of them, but as I am rather of a studious turn, I thought as I had made it my business formerly to transcribe the Egyptian hieroglyphics, which were then as unintelligible to me as these, I might by perseverance get at the depth of this valuable manuscript. I was therefore immediately determined on purchasing them, if in my power, and having asked the old man his price for them, was not a lit-

tle chagrined to hear him say he did not choose to part with them : but as I recollected money would tempt, and the sight of it was a still greater temptation, I pulled out a sum from my purse, whose prevalent glitter had the desired effect, and he, methought, sighed and seemed to say, with the apothecary in *Romeo and Juliet*, “ My poverty, but not my will, compels me.”

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

Nature sometimes in her rough coat dropped the brilliant jewel, which for a long time lay hid, till developed by some experienced adept. So we may observe by our authoress, that though clothed in the meanest garb, nature shewed herself in her abilities, and left it for me to hand down to posterity what otherwise would be buried in oblivion.

Thinking, therefore, that so precious a jewel should not remain longer hid, but shed its lustre to all eyes, I immediately set about putting it into English, which at length I have accomplished, and usher it into the world, requesting the gentle reader to excuse my literal errors, and if he reaps any benefit from this production, I shall think my labour not ill bestowed, though all the merit is due to the deceased authoress.

THE COMPLETE
FORTUNE-TELLER.

THE ART OF RESOLVING QUESTIONS.

ALL inquiries that are serious, and of some importance, that come under the name of Horary Questions, must necessarily relate either to things past, present, or to come; or to concerns that once were, now are, or may be hereafter; and the answer to all such questions must be either essential or accidental: The essential answer must be always one of the three following, concerning which an inquiry is made, viz. 1st, To be, or not to be? 2dly, Either good or evil. 3dly, Either true or false. Therefore, if the question is real, and the matter rightly stated, the true answer, which is always short, will be easily discovered, by observing the following rules:

The Accidental Answer is that which appertains to the accidents of the business in agitation; and is always defined by when, where, why, and how; and whoever attempts to extend his judgment beyond these limits, strains the art beyond its utmost bounds: by this means innumerable pretenders to astrology fail in their undertakings. To prevent which, let the young student carefully attend to the following Queries:

The consideration of any matter proposed, is taken from that house which has relation to and signification of the same; and this signification is either simple or compound. The simple signification of the houses is that which hath relation singly to the person of the querent. Compound signification is that which hath relation to the quesited, or matter. The Querent is he or she who asks the question. The matter, or quesited, is that which the question is proposed about. The simple signification of the houses is as follows: The first house signifies the querent's life and person; the second house his substance; the third, his kindred, neighbours, and short journies; the fourth, his grave, father, and lands; the fifth, his pleasures and offspring; the sixth, his sickness, servants, and small cattle; the seventh, his wife, public enemies, and law-suits; the eighth, his death and legacies; the ninth, his religion, long voyages, and learning; the tenth, his mother, trade, and honour; the eleventh, his friends and hopes; the twelfth,

his private enemies, great cattle, imprisonment, and crosses. The compound signification is derived from the simple, by considering what house signifies the matter or quesited, and accounting that, be it whatsoever it may, the first house or ascendant ; and so ascribing the signification of the first house of the figure to it ; doing in like manner to all the other houses in order ; so that if a question relates to a brother or relation, the third house is then his ascendant, or first house, and signifies his person and life ; the fourth house, which in this case is his second, his substance or estate ; the fifth house his third, his relations and short journeys ; the sixth his fourth house, his father ; the seventh, his children ; the eighth, his sickness ; the ninth, his wife, &c. and the same of all others. These things being laid as a foundation, we come now to show the perfection of the matter by the different affections of the aspects, and the many various positions of the celestial signs, treating it in a manner as clear and intelligible as possible, wishing to give the weakest minds assistance, and enable those who have but a small share of education, to acquire a competent degree of knowledge of this most noble and useful art, which, with close application unfolds mysteries which all rational people are solicitous to know, viz. their future estate and condition ; but it is now time to come immediately to the matter intended to be briefly treated of ; as we have already exceeded what we proposed in defence of this science.

QUERY 1. *Is the subject of Inquiry. To be, or Not to be?*

The first thing to be attended to, is the destruction or perfection of every matter that may come under consideration. The completion or perfection of the subject of inquiry may be effected several ways, viz. by the application, translation, reception, and position of the planets : and these are determined by the respective significators, of the subject of inquiry ; which are, first the lords of those houses, which relate to the matter in hand ; secondly, planets near the cusps of those houses ; thirdly, planets dignified or exalted therein ; and fourthly, the significators of those houses ; which we have described before, in the significators of the Twelve Houses. The lords of those Houses are the planets, which are the lords of the signs that happen to fall on the cusps of the houses, as shown before, and may be seen in the table of the planets' houses. From hence it appears, that each house has a primary and secondary significator ; the first whereof arises from the or-

der of the signs : as the first house or ascendant Saturn and Mars, that is, Saturn and Aries ; and so on with the rest of them, &c.

The Ascendant, his lord, and the moon, are to signify the querent ; and that house and his lord, to which the question belongs, to signify the quesited : then consider what application is between the significators ; if they apply to a conjunction, in angles, swift in motion, in any of their essential dignities, it shows the matter inquired after will be brought to perfection soon ; if in succedent houses, not so speedily ; if in any of the cadent houses, with much hindrance and loss of time.

When the significators apply by sextile, or trine, in good houses, and they in any of their essential dignities, and free from the evil rays of the infortunes, it portends the matter will soon be completed. If the significators apply by a quartile aspect, in good houses, and they be in their essential dignities, it shows the thing inquired after will be brought to perfection, although not so easily, nor so successfully. Things are brought to perfection sometimes when the significators are in opposition, but this happens when the significators are in mutual reception by houses ; but if it is completed, it is with much trouble and anxiety, and the querent will be sorry he ever sought after it. Matters are brought to perfection by translation of virtue and light, when the significators do not behold each other, but some lighter planet separateth himself from the significator which he was in mutual reception with, and then applies to the other of another planet ; and you may judge the thing inquired after will be brought to perfection by such a planet as that planet signifies, which thus translates the light and virtue of one significator to the other.

The subject of inquiry may be brought to perfection by position : that is, when the significator of the thing is posited in the ascendant, or if the lord of the ascendant be posited in the house of the quesited ; but this single testimony seldom perfects the business, without some of the aforesaid arguments happen, or the two significators cast their several aspects to some more weighty planet than themselves, whom they are both in reception with, and then the person signified by that planet who collects both their lights, then they may bring it to perfection.

QUERY II. *What shall be the Destruction or Hindrance of a Matter inquired after.*

The thing inquired after is destroyed by prohibition, frustration, refranation, aspects, separation, translation, and combustion: for which please to refer to the technical terms used in Astrology, where a full definition is given of them. Any of these are sufficient to destroy the matter, more especially if some or all of those significators happen to be in fixed signs, and conjunctly in a cadent or succedent house.

For instance; when you find the significators applying to conjunction or aspect, and before they come to their aspect, some other conjunction or aspect of one of the significators, and that planet hinders the thing from being brought to perfection; consider the nature of that planet; also what house he is lord of: you may then know what person will be the hindrance. If it be the lord of the third, it shows some neighbour, brother, &c. If it be the lord of the fourth, the querent's father, &c. will be the hindrance, or impeding planet. Also, when the significators apply by body or aspect, and before they come to their parile aspect, one of the significators falls retrograde, and so entirely prevents the completion of the thing inquired after; if the lord of the ascendant falls retrograde, the querent will hardly proceed any further.

Combustion, or conjunction of the sun, is the greatest affliction of all. Separation is when the significators of the querent have lately been in quartile or trine aspect, and are newly, or just separated, though never so little; and this denotes the full and entire destruction of the matter; which we seldom or never find it to fail.

QUERY III. *Is the Report true or false?*

If any planet be in the house signifying the matter concerning which the report is, or the Dragon's head be there, or the lord of the same house be angular, or in conjunction or aspect of any planet, the matter or report is true; but if the report was good, and the said significator or planet posited in the said angular house be retrograde, combust, slow, or peregrine, or in evil aspects of a more weighty planet, or cadent, or in conjunction with the Dragon's tail, or the Dragon's tail posited in the said house, it certainly signifies the report is false; and so contrariwise. The Moon angular generally signifies the report to be true, if the report be evil, especially if she be

in evil aspect; or if good, if she be in a good aspect of the benevolent. The Moon in a fixed sign, and in conjunction with the Dragon's head, shows truth; but moveable, void of course, and in conjunction with the Dragon's tail, falsehood. Hitherto we have been endeavouring to elucidate the essential part of the answer to a question, we now proceed to the second, or accidental.

QUERY IV. *Is the Matter good or evil?*

Consider the house to which the thing belongs, its lord, and planets therein; and the house signifying the matter of the end, its lord, and planets therein; and if the house, signifying the thing to be fortified, by the presence or beams, or good planets, or if the Dragon's head be there, it shows good; but evil if the contrary.

QUERY V. *Where or which Way?*

Wherever the significator is, there is the thing. The house where he is posited, shows the quarter of Heaven or point of the compass, which way soever the thing may be. If the house and sign agree, the judgment is the more firm; if they disagree, consider the position of the Moon, and with what she agrees most, and give judgment from her. If the Moon agrees neither with the sign nor house in which the significator is posited, then consider the part of fortune in the same manner as you consulted the Moon, and judge accordingly. If this answer not, consider the disposer of that part of fortune.

The distance is discovered from the proximity of the significators to body or aspect, considered as they may happen to be, either angular, succedent, or cadent; respect being had to their latitude, whether little or great, North or South. Great latitude shows obscurity and great difficulty in finding what is sought for; if North latitude, difficulty only, not impossibility; but if South, then all the labour of seeking, is in vain, unless the significators be angular, and next in aspect. Angles signify nearness; succedents farther off; cadent beyond all imagination. The significator angular, and without latitude, shows some paces; if North latitude, some furlongs; if South, some miles distant. The significator succedent, and without latitude, shows some furlongs; if it hath North latitude, some miles; if South, some leagues; if cadent, and without latitude, shows some miles; North latitude, some leagues; South, some degrees; these rules are to be consider-

ed chiefly in things that have life. If it be required to know the true number of paces, furlongs, miles, leagues, or degrees distant, consider the number of degrees and minutes between the body or aspect of the significator; and according to the number of degrees which are between the conjunction sextile, quartile, trine, or opposition, so many paces, furlongs, miles, or degrees, is the thing sought after distant from the place where it was lost, or from the person making the inquiry; and so many minutes as adhere to the degrees, so many both parts of the same denomination of the measure which one degree signifieth, should then be accounted for, and those added to the former number.

QUERY VI. *When, or in what Time?*

The limitation of time is taken either by house or sign, or by aspect. If the significator hath latitude, the measure of time hath its limitation from house and sign. Whether things are to be brought to pass, or destroyed, the time, if it be signified by house and sign, must always be considered, as the significator is cadent, succedent, or angular, having moveable, fixed, or even common signs. Angles signify suddenly; succedents, long time, and with much difficulty, cadents, scarcely at all, or with vexation. Angles signify, if they have moveable signs, some days, common signs, some weeks; if fixed signs, some months. Succedents signify, if moveable, some months; common signs, some years; and if fixed signs, when all hopes are past, if at all. If you desire to know the number of days, weeks, months, or years, consider the minutes and degrees between their conjunction, sextile, quartile, trine, or opposition, so many days, weeks, months, or years, shall it be before the matter is accomplished or destroyed. Great South latitude often prolongs the time; North latitude often cuts it off shorter; but if the significators have no latitude, the exact time is made simply by the aspects. The time significators meet is found out in the Ephemeris.

QUERY VII. *How or Why?*

The planets which make the prohibition or frustration, are the hurting, impeding planets; that is, the planets, that signify him or her, or that thing which shall hinder the business; which we have shown before; and observe, lastly, that whatsoever has been said of the impeding or hindering planet, the same holds good of the adjuvant or helping planet.

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

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

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

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

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

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

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

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

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

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

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

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

The twelfth day of the moon's age, in allusion to the twelfth house of the zodiac, betokens nothing but sorrow and woe; and the child born on this day shall be given to wrathfulness, and subject to many afflictions. He that falls sick on this day, his sickness, after a long time languishing shall end in death; if there be occasion to let blood on this day, let it be towards the evening, and then it may do no harm.

On the thirteenth day, the child that is born shall be of a short life, and subject to much misery while it lives, by reason of peevish crosses, so that it can never be pleased. To plant vines, or gather grapes, and to eat the fruit, is very good. He that on this day is sent to prison, shall be quickly set at liberty; and whatever has been lost on this day shall be quickly

found. To wed a wife on this day, is good, for she shall be both loving and obedient to her husband.

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

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

On the sixteenth day, the child born shall be of ill manners, and very unfortunate, insomuch, that though he may live long, yet his life will be a burden to him. Yet this is a good day for buying, selling, and merchandizing, and also to deal in great cattle; but it is not good to dream in, for dreams on this day are commonly hurtful, and such as come to pass a long time after. If a man be sick, and on this day change his habitation, he may recover, and do well again.

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

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

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

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

On the one-and-twentieth day, the child that is born shall be unhappy, for though he shall be witty and ingenious, yet

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

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

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

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

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

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

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

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

On the twenty-ninth day, the child that shall be born shall be fortunate and happy, blessed with long life, and attain to an eminent degree of holiness, wisdom, and virtue. To marry a good wife is a great fortune, and such shall he be, that shall marry this day. Fishing and hunting are both good recreations, and on this day will prove successful.

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

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

And as the moon so all the rest of the signs and planets share their various and respective influences upon all sublunary bodies, according to which man is governed, and his nature inclined this way, or that way, according to the nature of the sign or planet ruling him: though all are in subordination to the will of the Supreme Creator: which occasioned that memorable saying, "*Regunt Astrea Homines, sed Reges Astrea Deus*:" that is, "The stars rule men, but God rules the stars."

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

A brief Prognostication concerning Children born any Day of the Week.

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

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

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

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

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

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

On Saturday. This is another bad day: but notwithstand-

ing the child may come to good; though it be seldom, but most children born on this day, are of a heavy, dull, and dogged disposition.

Of the evil and perilous Days in every Month of the Year.

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

Now since these days are so unfortunate, it highly concerns every one both to know and take notice of them, which, that the reader may do, I have here set down in the following order:

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

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

In March are three days, that is, 13th, 16th, and 21st.

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

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

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

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

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

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

In October is one day, the 6th.

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

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

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

Of the planetary Days and Hours, and how to know under what Planet a Man is born.

THE planetary hours are those hours in which each planet reigns, and has the chief dominion, of which the ancients gave the following account :

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

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

A TABLE

Of the Planetary Hours for every Day in the Week.

	Sunday.			Monday.			Tuesday.			Wednesday.			Thursday.			Friday.			Saturday.					
Sol	1	8	15	22	5	12	19	2	9	16	23	6	13	20	3	10	17	24	7	14	21	4	11	18
Luna	2	9	16	23	6	13	20	3	10	17	24	7	14	21	4	11	18	1	8	15	22	5	12	19
Mars	3	10	17	24	7	14	21	4	11	18	1	8	15	22	5	12	19	2	9	16	23	6	13	20
Merc.	4	11	18	1	8	15	22	5	12	19	2	9	16	23	6	13	20	3	10	17	24	7	14	21
Jupiter	5	12	19	2	9	16	23	6	13	20	3	10	17	24	7	14	21	4	11	18	1	8	15	22
Venus	6	13	20	3	10	17	24	7	14	21	4	11	18	1	8	15	22	5	12	19	2	9	16	23
Saturn	7	14	21	4	11	18	1	8	15	22	5	12	19	2	9	16	23	6	13	20	3	10	17	24

This Table is so easy it needs little Explanation. Its use is to find what Planet rules any Hour of the Day, and every Day in the Week. As for Example: What Planet rules on Wednesday, at Eight o'clock at Night: under Wednesday I look for 20, which answers to Eight o'clock at Night: for the natural Day, confining of Twenty-four Hours, begins after Midnight; so that from Twelve o'clock at Noon, you begin to reckon, 13, 14, 15, &c. you find, that from the Twentieth Hour from Midnight, answers to Eight o'clock at Night, over against which you will find m. 8. which shows that to be the Hour of the Sun. And if you would know what Planet rules at Seven in the Morning on that Day, you will find against m. 7. which shows you that Venus rules that Hour; and so of every other Hour in the Day.

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

The hour of Saturn is strong, is good to all things that require strength; such as fighting, or bearing of burdens, or

the like ; but for other things it is very evil. He that is born in the hour of Saturn, is slow, dull, and melancholy, of a dogged temper and disposition, black and swarthy of complexion, being quarrellsome, wrathful, and very malicious.

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

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

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

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

The hour of Mercury is very good, but chiefly from the beginning to the middle. He that is born in this hour, has his stature inclining to tallness, a sharp, long face, large eyes, and a long nose, his forehead narrow, long beard, and thin hair, long arms, and long fingers, of a good disposition, and an obliging temper, much given to reading, and very desirous of knowledge, delighting to be among books, very eloquent in his speech, and yet addicted to lying : and if he be poor, he is commonly light-fingered.

The house of the Moon is both good and evil according to the day. For, from the fourth to the seventeenth it is good to those that are born under it ; but from the seventeenth to the twentieth it is counted unfortunate to be born under it, and from the twentieth to the twenty-seventh very unhappy.

He that is born in the hour of the Moon (especially upon her own day) will be pale faced, of a thin, meagre visage, with

hollow eyes, and of a middle stature, he will appear very courteous and obliging, but is very crafty and deceitful, setting about many things, but so inconsistent and variable in his humour that he is presently off from them again, and setting about something else, insomuch that what he cries up one hour, he shall as much cry down the next; he is also very malicious, and will never forget an affront once offered him, his constitution phlegmatic.

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

An Explanation of the Circle of the Sphere, and other Terms in Astronomy, for the easier understanding of this Book, and farther information of the Reader.

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

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

The Ecliptic Line, is a line imagined to go along the midst of the Zodiac, as a girdle, out of which the Sun never goes; but the Moon and other planets are sometimes on the one side, and sometimes on the other side, which is called their latitudes, only the fixed stars alter not their latitudes, whether great or small, but the longitude of a star, is the arch, or part of the Ecliptic in degrees, between the beginning of Aries, and the circle which passeth through the body of the star; where note, that all circles of the sphere or heavens, whether they are large or small, have three hundred and sixty degrees allowed to each of them.

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

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

Meridian is a great circle passing through the pole of the world, and the poles of the horizon, called the Zenith and Nadir, which are two points, one directly over our heads, the other directly under our feet, on which the Sun is always just at noon, and to go directly North and South the meridian is changed to sixty miles, either way makes one degree or four minutes of time difference under the equinox, viz. sixty miles eastward it is noon four minutes sooner, and sixty miles westward, four minutes later.

Tropics are supposed to be two lesser circles, parallel with the Equinoctial, and distant from it on either side twenty-three degrees, thirty-one minutes each, the Ecliptic line touches the tropic of Cancer on the North side of the Equinoctial, and it touches the tropic of Capricorn, on the South side thereof, so that the Sun hath its motion between those two circles.

The Arctic Circle is equally distant from the North pole, as the tropics are distant from the Equinox, twenty-three degrees, thirty-one minutes.

The Antarctic Circle is the same distance from the South pole.

Zones: so called, are five in number, two cold, two temperate, and one hot, which are divided by the two tropics and polar circles from each other; the hot zone is counted between the two tropics that is extended from one to the other, being about forty-seven degrees, two minutes broad; the temperate zones are extended from the tropics on either side to about forty-two degrees, fifty-eight minutes, that is northward to the arctic circle, and southward to the antarctic circle, and the two cold zones are each within those two small circles, having the poles for their centre.

The Poles of the World; two points exactly opposite to each other in the heavens, one in the North, the other in the South, the earth being in the midst, so that it seems to turn about as if it was borne up by them; therefore by some it is termed the axletree of the world, as if there was a line supposed to be drawn from one pole through the centre of the earth to the other, and the earth turning thereon; though holy writ tells us, "The Lord hangeth the earth upon nothing, it being upholden by his mighty power."—The pole Arctic, or North pole, is elevated above our horizon about fifty-one degrees, and those stars within that distance from it never set with us,

but keep their course round it daily; so likewise those that are at that distance from the South pole never rise with us, but perform their course in the like order.

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

Almicantarats, or Almadarats, or Circle of Altitude, are imaginary circles passing through the meridian, paralleled with the horizon.

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

Ascension is the rising of any star, or any part of the ecliptic above the horizon. Descension, is its going down.

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

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

Essential Difference, is the difference between the right and oblique ascension, or the number of degrees contained between that place and the equinox that riseth with the centre of a star, and that place of the equinox that cometh to the meridian with the same star.

Solstice is in the Summer, when the Sun is in the beginning of Cancer; and in the winter when the Sun enters into Capricorn; because then the days seem to stand still, and seem neither to increase nor decrease above two minutes in ten or twelve days.

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

Perihelium is the point wherein the earth, or any planet is nearest the Sun.

Aphelium is a point wherein the earth, or any planet is farthest from the Sun.

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

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

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

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

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

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

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

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

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

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

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

NOCTURNAL REVELS.

OF DREAMS.

ACQUAINTANCE. To dream you fight with any, portends evil.

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

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

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

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

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

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

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

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

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

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

Basin. To dream of a basin, signifies a good maid; and to dream that you eat or drink therein, shows that you have a love for the servant-maid. For a man to see himself in a basin, as in a glass, denotes he shall have children by a servant-maid.

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

Beans. To dream you are eating beans always signifies trouble and dissension.

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

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

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

Bedside. To dream of sitting upon a maid's bedside, or talking with her, is a sign of marriage; especially if the person dreams that he goes between the sheets; for then it is a great deal more certain.

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

Belly. To dream one's belly is bigger and fuller than ordinary, shows his family and estate will increase proportionably, according to the greatness of his belly.

Birds. To dream you see many birds, signifies assemblies and suits at law. To dream of catching birds by lime twigs, or with nets, shows the entrapping or ensnaring of enemies by deceitful means; or it signifies the getting of gold by some ingenious course.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hair. To dream of seeing hair interwoven together, signifies grief and vexation.

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

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

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

Keys. To dream you lose your keys signifies anger.

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

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

Mire. To dream one sticks fast in the mire or dirt, shows that the party so dreaming, shall have many cares and troubles.

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

Onions. For a man to dream that he eats or smells of onions, garlic, leeks, and the like, shows the making a discovery of hidden secrets, and threatens quarrels and contentions in his domestic affairs.

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

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

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

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

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

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

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

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

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

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

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

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

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

Wound. To dream that you receive a wound, or are wounded in the stomach or heart, to young folks denotes love; to old, grief and heaviness.

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

Amorous Dreams, expounded in Verse, taken out of an ancient and much-approved Author.

TO dream of walking in a field,

Where new-blown roses odours yield :

If any of them you do pluck

It shows in love most happy luck :

And that your sweetheart kind shall prove,

To let you gather sweets of love.

If your kind fancy you present

With playing on an instrument,

Your sweetheart shall not you disdain,
But yield true love for love again.

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

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

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

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

To dream of bird's nest signifies
In maidens ripe virginities ;
But if the bird away be flown,
It shows her maidenhead is gone.

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

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

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

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

Dreams of rivers, ships, and horses,
Of snow and frost, and of dead corpes,

Are signs, by which it may be read
 Your sweetheart's love is cold or dead,
 Who dreams of deer, of hounds, and chases,
 Of being at once in many places;
 Passions of love shall every where
 Hunt their poor hearts, as hounds do deer.
 Dreams full of horror and confusion,
 Ending merrily in conclusion,
 Show storms of love are overblown,
 And after sorrow joy shall come.
 Dreams of joy and pleasant jests,
 Dancing, merriments, and feasts,
 Or any dream of recreation,
 Signifies love's delectation.

OF MOLES,

With their true signification, and how far they extend either to the good or bad Fortune of Mankind.

ONE in the midst of the forehead, shows a man industrious, and a woman very fruitful.

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

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

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

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

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

One on the lip shows the party to be desirous of honour, but will not attain to it.

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

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

One under the left armpit shows untimely death.

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

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

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

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

One on the left side of the breast, shows very bad fortune to a man, by displeasing his superiors; to a woman, poverty, by means of neglect.

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

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

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

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



Of Lines in the Forehead.

Their Signification.

WHEN a crescent line passeth through the forehead, the party must beware of evil. A cross in the middle of the forehead, with some scattering lines round it, shows the party will not live to a great age. If a crooked line between two straight ones, denotes happiness and success in business. A straight line between two crooked ones is not so well. Four

half-lines in the middle of the forehead, with a full line crossed by two factions, shows crosses and afflictions, but joy afterwards. Two lines crossing the forehead, shows the person so having ought to avoid water, lest some accident should sometime kill him thereby. A short-line over each eyelid, shows the person's temper to be warm. A crooked line, with straight ones under it, shows the party will be rich. Divers lines unequal in proportion, signify to the person hurts and casualties, but at the same time denotes him to be possessed of so much sense, that he may, if he will, avoid them.

The only true Method of telling your Fortune by Cards.

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

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

Deuce of Diamonds. WOMAN.

O TELL me not your heart is cold,
Nor owns the power of man;
Your secret thoughts I dare unfold,
Deny it if you can.
Whate'er you say, the tyrant love
Already rends your breast;
The nuptial joy you'll shortly prove,
And own that you are blest.

MAN. Nay—cry not, fir, “Deuce take the las,
“Who thus disturbs thy life,”
The days of courtship soon will pass,
She'll prove a virtuous wife.

Three of Diamonds. WOMAN.

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

The sober parson soon shall die,
 The lawyer plague her long,
 Then while the cit his strength shall try,
 In vain she'll wish him gone.

MAN. The man who this unlucky card shall draw,
 Will still be vex'd with many suits at law:
 Children of obedience, and of strife,
 Unkind relations, and a vixen wife.

Four of Diamonds. WOMAN.

Whene'er this card you draw, be sure
 A whore is in the room;
 But if your thoughts and deeds are pure,
 Ne'er dread the harlot's doom.

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

Five of Diamonds. WOMAN.

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

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

Six of Diamonds. WOMAN.

Lady, whate'er the men may say,
 You've had but middling luck to-day,
 The six of diamonds plainly shows
 You'll have a copious share of woes:

But courage will dispel your cares,
And prudence mend the worst affairs.

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

Seven of Diamonds. WOMAN.

Mirth and pleasure is your lot,
If you this sprightly card have got.
Joy abounding without measure,
“Days of ease and nights of pleasure.”

MAN. This card to a man doth most certainly show
A mixture of pleasure and pain ;
He'll sometimes know joy, he'll experience much woe,
And loss will succeed to his gain.
While prudence shall govern, he'll surely be blest,
But misfortune will follow neglect :
'Tis virtue alone that procures true rest,
Fame, honour, renown, and respect.

Eight of Diamonds. WOMAN.

Dear miss, you are doom'd to live an old maid,
And never be blest with your man :
But have courage, and be not afraid,
You'll give us the lie if you can.

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

Nine of Diamonds. WOMAN.

The English girl who draws this card,
Will have no cause to fret her ;
Yet if she thinks her fortune hard
She'll struggle for a better :
But if the same card comes again,
Old Scotland's curse attends her,

And she may scratch and scratch again,
Till greale and brimstone mend her.

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

Ten of Diamonds. WOMAN.

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

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

Knave of Diamonds. WOMAN.

Madam, your fortune's mighty queer,
The conjuror discovers ;
To fools you'll lend a listening ear,
And knaves will be your lovers.

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

Queen of Diamonds. WOMAN.

If this queen to an amorous widow should come,
Who has lately interr'd a good man,
For a husband again she will quickly make room,
And plague him as much as she can ;

But let her beware how she trifles with him,
 Tho' she fool'd with the sot that's departed ;
 For in that case, most surely her hide he will trim,
 Till her ladyship dies broken-hearted.

MAN. The married man that draws this card
 Will soon a cuckold be ;
 Nor let him think his fortune hard
 In so much company ;
 For out of twenty married pair,
 Search all the country through,
 Nineteen at least the horns must wear,
 And pray why should not you ?

King of Diamonds. WOMAN.

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

MAN. To lords and great people frequenting the court,
 This card will most auspicious prove,
 To the closets of princes they'll freely resort,
 And be rich in their sovereign's love.
 Yet to those of low rank no such good it portends,
 But oppression and hardship foreruns ;
 Unkind will be all their relations and friends,
 Ungrateful their daughters and sons.

Deuce of Clubs. WOMAN.

THE woman whose fortune shall give her this card,
 No comfort on earth will e'er know :
 But sincerely she'll wish, her fate is so hard,
 Her bones in the ground were laid low.
 But virtuous deeds all blessings will supply,
 And what she wants on earth, she'll gain above the sky.

MAN. If a miser, young or old,
 This unlucky card shall fix on,
 He'll be married to a scold,
 And have cause to curse the vixen,
 For she'll often break his head,
 While she calls him dear and honey ;
 Cheat him in the nuptial bed,
 And (what's worse) she'll steal his money.

Three of Clubs. WOMAN.

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

MAN. While the man who shall get it though curst with three
 wives,

(Remark gentle lasses at what my song drives)
 I think that each wife, like a cat has nine lives,

Which nobody can deny;
 Though the first will well plague him, he'll look for one
 more,

And when she is dead he'll be at it encore;
 But he'll bury them all, and at last keep a whore,

Which the conjuror cannot deny.

Four of Clubs. WOMAN.

The lass will many a lover get
 Who draws this jolly card,
 And if she ha'n't a baitard yet,
 I think her case is hard;
 But never let the maid despair,
 Some later breed than others do;
 If kissing be her daily care,
 We all know what it will come to.

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

Five of Clubs. WOMAN.

Whatever your fortune, contented you'll be,
 And that is a blessing, dear misses;
 Young husbands you'll have, and you'll press them with
 glee,

And riot with amorous kisses.

But beware the seducer, beware of his arts,
 Nor aside from fair Virtue be led;
 Those who love you sincerely will give you their hearts,
 For church is the road to the bed.

MAN. The libertine rover this card shall possess,
 Which shall mark all his fortune through life;

A friend or a child he will never possess,
Nor ever be blest with a wife.

Six of Clubs. MAN and WOMAN.

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

Eight of Clubs. WOMAN.

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

MAN. Though honest you look, and you speak a man fair,
Yet you know you're a miser in grain ;
For sixpence your soul to the devil you'll swear,
But he'd send such a thief back again.

Nine of Clubs. WOMAN.

If this card you should draw, O return it again,
Be quick, ma'am, to take my advice ;
For its only productions are trouble and pain,
And I hope you will not draw it twice.

MAN. Full well I foresaw that the devil to pay,
Would harass each young female elf,
And see, my dear ladies, to help on the play,
That here comes the devil himself.

Ten of Clubs. WOMAN.

'Tis not your fortune, wit, or birth,
Can the day of death defer ;

You'll soon return to parent earth,
And mix your lovely dust with her.

MAN. Bad luck to a woman is good to a man,
And it happens so often through life;
Let the man who draws this deny't if he can,
For he quickly shall bury his wife.

Knave of Clubs. WOMAN.

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

MAN. Whatever you presume to say,
The world will talk a different way,
Ere well your words transpire;
Ask you, good fir, the reason why,
You'll know my answer is no lie,
No man believes a liar.

Queen of Clubs. WOMAN.

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

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

King of Clubs. WOMAN.

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

MAN. Of clubs the king to you who ill portends,
Friendly yourself, you'll meet with many friends.

Deuce of Hearts. MAN and WOMAN.

HAPPY the girl this simple card who draws,
Good fortune shall attend you all your life;

When hearts unite to follow nature's laws,
Then the kind husband makes the happy wife.

Three of Hearts. WOMAN.

'Tis not fortune, health, or youth,
'Tis not beauty, love, or truth ;
'Tis not virtue, 'tis not sense,
Can the woman recompense
To whose share this card shall fall ;
'Tis not one of these, nor all,
Can a lost good name recall. }

MAN. Similar, O man ! thy fate is,
Therefore, prithee, do not vex ;
But believe the honour great is
So to suffer with the sex.

Four of Hearts. WOMAN.

Though ugly your face, and indifferent your shape,
Ne'er regard these misfortunes, dear madam ;
Your sweet person and face, you'll bestow on an ape—
I mean that you would if he had 'em.

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

Five of Hearts. WOMAN.

Whate'er you think, whate'er you say,
Some doating man you'll soon betray,
And what can you do worse ?
Though sweet your form, and fair your face,
Your heart devoid of every grace,
Will prove a constant curse.

MAN. From fair to fair you'll always range,
And every day be changing :
But hear me, sir, nor think it strange,
No good is got by ranging.

Six of Hearts. WOMAN.

An honest heart, a generous mind,
A disposition free from strife,
With all the virtues of her kind ;
This girl will prove a duteous wife.

MAN. O eager seize the lovely prize :
 Be free from love's alarms,
 The man will prove himself but wife,
 Who doats upon her charms.

Seven of Hearts. WOMAN.

The man whom your fortune is to wed,
 If this card by ill luck you should draw,
 Will your beauty insult, and dishonour your bed,
 And will make or find out a flaw.

MAN. The man who draws this card shall be,
 Himself unblest by marriage ;
 But all the world will plainly see,
 'Tis through his own miscarriage.

Eight of Hearts. WOMAN.

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

MAN. A numerous family falls to the man,
 Whose fortune shall give him this card ;
 So let him maintain them as well as he can,
 Nor grumble, nor think his case hard.

Nine of Hearts. WOMAN.

A coach and six horses will fall to the maid,
 Whose first chance this card shall obtain ;
 But if 'tis her second, I'm greatly afraid,
 She must come to plain walking again.

MAN. The man however great or grand,
 Who draws the nine of hearts,
 For ought that I can understand,
 Is one of shallow parts.

Ten of Hearts. WOMAN.

Deck'd with every female grace,
 Sweet in person, mind, and face,
 Thou a mother soon shall be
 With thy lovely progeny.

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

Knave of Hearts. WOMAN.

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

MAN. Nothing can ever save the man
 Who draws this cursed card ;
 A vixen will his heart trepan :
 Alas ! his case his hard.

Queen of Hearts. WOMAN.

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

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

King of Hearts. WOMAN.

If this you draw, ~~condemned throughout your life,~~
 A peevish madam and a vixen wife ;
 Unchaste while married, and a widow wanton ;
 All this you'll be, and more could I descant on.

MAN. Your fortune can't be mighty good,
 For a vile whore will please you,
 Who never would do what she should,
 But make your life uneasy.

Deuce of Spades. WOMAN.

LADIES who this card shall get,
 Will be apt to pine and fret ;
 Lovers young their hearts will seize,
 Which they'll strive to vex and teaze.

MAN. Who draws this card inconstant proves,
 Led away by wanton loves :
 But ere threescore years advance
 He'll have done his lover's dance.

Three of Spades. WOMAN.

If this card you chance to take,
 You'll be married to a rake,
 Who your fortune still will waste,
 And despise you if you're chaste.

MAN. A faithless woman is his lot,
 Who this faithless card has got ;
 A stranger shall frequent his house,
 And his wife adorn his brows.

Four of Spades. WOMAN.

A wanton young wife, or a peevish old maid,
 This card will be certain to fix on ;
 The men will be sure to avoid the young jade,
 And the woman despise the old vixen.

MAN. Your blustering, bullying, swaggering blades,
 Will commonly meet with the four of spades ;
 From whence they may learn, that in spite of their thunder,
 'Tis four to one but they're forc'd to knock under.

Five of Spades. WOMAN.

The virgin humble, meek, and chaste,
 With every rising virtue blest,
 This card will ne'er refuse :
 Four times five years a maid she'll live,
 And then her hand in wedlock give,
 Where prudence bids her chuse.

MAN. The man whose fortune this card shall select,
 No worse luck in the pack could have had ;
 The girl whom he loves shall his offers reject,
 And her scorn shall almost drive him mad.

Six of Spades. WOMAN.

Whoe'er the six of spades shall choose,
 Good fortune shall attend ;
 A lover she will never lose,
 But meet with many a friend.

MAN. Thy general fortune is the same,
 Likewise wisdom, riches, honour, and fame.

Seven of Spades. WOMAN.

The lady's fate who draws this card,
 Through all her life will still be hard ;

From sickness, care, and pain, and grief,
She never must expect relief.

MAN. An equal fate, the man too will attend,
So curst his life, he'll wish it at an end.

Eight of Spades. WOMAN.

If youthful lasses draw the eight of spades,
They'll toy their time away with amorous blades.

MAN. If a doctor, lawyer, quaker, priest,
Should fix on this card but his hand,
The conjuror swears, and he swears 'tis no jest,
That some rogues will be found in the land.

Nine of Spades. WOMAN.

The lass who gets this unlucky, hated card,
A shrivell'd maid shall die, which you'll think is hard.

MAN. How often our fortunes by opposites go;
What brings bliss to a man, to a woman brings woe.

Ten of Spades. WOMAN.

Pretty ladies, ~~young and fat,~~
Always young and debonair,
Life with you will sweetly glide,
And you will be a happy bride.

MAN. You the happy man will prove,
Who obtains the lady's love;
Use her well, for she's deserving,
Never from her duty swerving.

Knave of Spades. WOMAN.

If this knave you should obtain,
Put him in the pack again;
For the rascal brings all kinds of news,
Such—as you must never chuse.

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

Queen of Spades. WOMAN.

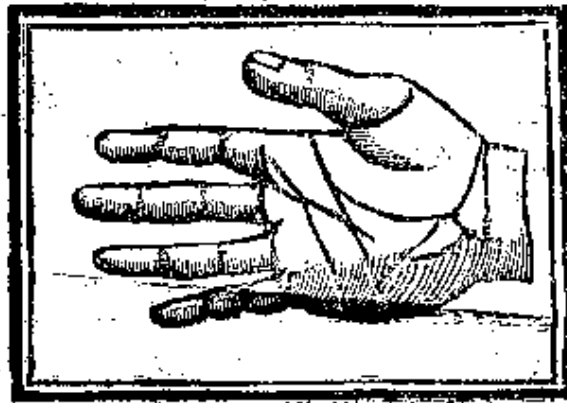
An elegant behaviour marks the lass,
Through whose fair hands this card shall pass.

MAN. The rule of contrarieties we see,
Of man, the most unhappy he,
Who this ill-fated card shall take,
His wife will be a perfect rake.

King of Spades. WOMAN.

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

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



THE ART OF PALMISTRY ;

Or Prognostication by the Hand.

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

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

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

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

The line of death is a counter line to the line of life, and is by some called the sister line. There are also lines in the fleshy parts, as in the ball of the thumb, which is called the mount of Venus, which are governed by the several planets; and the hollow of the hand is called the plain of Mars.

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

A cross between the line of life and the table line, shows the person to be liberal and charitable, and of a noble spirit.

Of the line of Venus. Two crosses upon this line, one being on the fore finger, and the other bending towards the little finger, shows the person to be weak, and inclined to modesty and virtue.

The liver line, if it be straight and crossed by other lines, shows the person to be of a sound judgment.

To choose a Sweetheart by the hair.

MUCH hair denotes a hot person.

Curled black hair denotes heat.

Smooth hair denotes a good genius.

Red hair denotes a treacherous person.

Chestnut coloured hair denotes a just person.

To know if a young Man be a chaste Bachelor or not.

TAKE the seed of Carduus Benedictus, dry it that it may be beaten to powder; take the pith that grows on the shell of an oyster, and dry it and beat it to powder, and mix it with the other. Give this to the party in any liquor, and, having drank it, if he be a true bachelor, he will oftener than usual be observed to make urine, which he will wonder at himself: but if he has lost his virginity no such matter will happen.

ACROSTIC.

First read this book with strict attention,
If to study 'tis your ambition:
New matter herein you'll find, and strange,
In every page as through you range,
Solomon, for this, did masonry change.

H. Mozley, Printer, Gainsborough.

