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Charles Potter Esq;

Gentleman-Usher

To the Queen-Mother; &c.

Noble Sir !



Next to my own Angel, I confess myself bound to do you service. To fall foul upon the abhorred Villanies of Stage-Players, and the underwit-Authors of Comedies and Tragedies, together with the degenerate and intractable Nature of other rude People, (viz. inconsiderable Astrological Taylors) cannot answer you, for it doth not me.

I do not say I am a stranger to God, Angels or Genii, and their powers in Art and Nature when united, &c. And therefore that you would send by the hand of him whom you should send, when I am indeed able for these things: I doubt not to have him with

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my mouth, because I mean to leave all myself out. There was never more provocations for all men to speak then now, when all the mischievous acts and deeds of Harlots and Villains, that other Ages did but imagine, are upon the Stage now, and praised as by a Law; and in the mean time, the dumb Asses are taught to forbid the madness of the Prophets.

You do not deny the power of God, Angels or Spirits; and therefore now, do I know of what Spirit you are: but the Body changes the Nature of the Spirit. That the Genii lodge in sundry Airy Bodies, those many and undeniable stories of apparitions do clearly evince; and it is impossible that Air should be so arbitrarily changed into shapes, and yet held together as an actuated Vehicle of Life, if there were not something besides the Air it self that did thus possess it, and moderate it, and could dilate, contract, and guide it as it pleased; otherwise it would be no better figured, nor more steadily kept together then the stinking fume of Tobacco, or the reek of Chimnies.

*There is one special faculty of a Spirit, which after penetration it doth either naturally or arbitrarily exert; which is this, to fill the Receptivity or Capacity of a Body or Matter, so far forth as it is Capable or Receptive of a Soul or Spirit: and this affection of a Spirit I will make bold to call (for more compendiousness) by one Greek term *συναρπαστική*, which that there may be no suspicion of any fraud or affected foolery in words, I will as plainly as I can define thus; a power*

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in a Spirit of offering so near to a corporeal Emanation from the center of Life, that it will so perfectly fill the Receptivity of Matter, into which it has penetrated, that it is very difficult for any other Spirit to possess the same; and hereby becoming so firmly and closely united to a body, as both to actuate and to be acted upon, to affect and be affected thereby.

And now, honorable Sir, I appeal to you, if matter does not sit as close, nay closer to a Spirit then any one part of Matter can do to another: For here Union pervades through all, but there Conjunction is onely in a common superficies, as is usually fancied and acknowledged; and this Hylopathia, which is thus in a finite Spirit or Soul, I further adde, may well answer in Analogy to that power of creating Matter, which is necessarily included in the Idea of God, or Immaterial being.

I shall speak one word of Immaterial Substance, and it will make you merry: for discoursing of an Immaterial being, a prating Aftermonger asked me if there were any thing so called, or any being fine Materia: ha, ha, he; an Astrologers question fit for his Almanack next year, or to have been published in his great bundle of waste Paper, to be read by every sot in an Ale-house, when he takes his loathsome Tobacco. But to the seminal forms or plants of Animals, or the Archei, as The Rosie Crucians call them: But this Form or Archeus is a thing more simple and plain, and requires a more simple and plain qualification of the subject it works upon, viz. that it be onely

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Homogeneous and ductible to the tender assaults of that substantial power of life that resides in it.

Nor is this Opinion of the Archei or Seminal Forms intangled in any such difficulties, but may be easily answered.

For as for those many pretended intricacies in the instance of the efformation of Wasps out of the Carcase of a Horse; I say, The Archei that framed them are no parts of the Horses Soul that is dead, but several distinct Archei that do as naturally joyn with the matter of his Body so putrified and prepared, as the Crows come to eat his flesh.

Some may demand where these Archei were before: I answer, Can there want room for so small pieces of spirituality in so vast a compass as the comprehension of the Universe? I shall rather reply, Where were they not? the World of Life being excluded out of No place, and the sundry sorts of Souls being as plentiful and obvious there, as those Magnetick particles are in this corporeal World: And you can scarce place your Load-stone or Iron any where, but you will find their presence by the sensible effects of them; or if you fancy a grosser comparison, they are as cheap and common as dust flying in the Air in a dry and windy Summer.

These Archei be so many sprigs of the common Soul of the world, or particular Subsistencies of themselves: There is no greater inconvenience in acknowledging that it may be either way; for it does not follow that if they be so many branches or di-

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stinct rays of the great Soul of the World, that therefore they are not that very Soul itself; and if they be not, they may have their pleasures and pains apart distinct from one another: And what is pleasure or pain to them, may happily be neither to their Original, moving her no more then the chattering of a Cricket doth Sir John Hanmer, John Floyd Esq; and your self, when you are attentive to your loud Musick.

Now, learned and valiant Sir, I presume to submit all to your better judgement. Then suppose I say, they are so many substances, as independent on the Soul of the World, as the Matter it self is (though all depend on God) there is no difficulty at all, nor inconvenience in that position; nor need I trouble my self where they are, or what becomes of them, either before they aduate this or that part of the matter, or after they have done aduating the same, no more then of the parts of the Matter aduated by them. For as every part of Matter is safely kept within the compass of the corporeal World, whether it be acted upon by any Soul or Archeus, or not: so every Soul or Archeus is as safe in the World of Life, and as secure from being exterminated out of the comprehension of Immaterial Beings, whether it act upon any part of the Material World or no: For substance, be it of what nature it will, it cannot perish without a Miracle: And why God should annihilate that which in succession of time may again have opportunity to act its part, and prove serviceable to the World, no man I think can exco-

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But the Bodies of the Spirits being nothing but coagulated or constringed Air, when they put them in such a posture to appear, as to constringe their Vehicles in a greater measure by far then agitates the single particles of it, that it will then seem not onely cold as congealed water doth, but more piercingly and stingingly cold, by reason of the subtilty of the parts.

And when they not onely strongly constringe their Vehicle in the whole, but also fiercely agitate the single particles thereof, their bodies will become findingly hot, and imitate in some measure heated Brasse or Iron, wherein the particles keep close together, and yet every one is smartly moved in it self.

I am sure I have said nothing, but what I believe; if more sometimes then I well understood, I have company enough; and the acknowledgement of an error is more ease to me then the committing of it was.

This is my deed of gift, the Temple is yours; and if you regard it not, give it to those that will: and for my present boldness, you may thank your self, you admitted me this familiarity.

But the great Genius of this Temple (if you do not accept him) shall burn a while like those Subterraneous Olibian Lamps under the Earth. Many shall see it, but not now; many shall behold it, but not nigh.

May 25.
1663.

Your humble Servant,

JOHN HEYDON.

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THE OMAGIA: OR, The Temple of WISDOME.

The Third Book.



After we have sufficiently treated of the division of the Earth, and how to make the Figures, and attribute them to the Rulers, Idea's and parts of the Earth, and largely written their several significations in their proper Places: we shall in the next place speak of the Judgement of Horary questions, and also of Nativities. And be you not doubtful of the truth of this Art: for upon my Word and Reputation, all that is written in this Book I have experienced; and what the Rulers and Idea's signifie in the Figures, when they are in the Houses you may judge.

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CHAP.

CHAP. I.

Of several considerations to be observed for the better judging of a Question.

Some cannot obtain their Nativities; and here you may be as well resolved, and as truly will things come to pass, as if you knew the Hour of your Birth. These things are fit for the Artist to be acquainted with, for the better judging of any Question propounded.

1. The Radicalness of the Figure, and fitness of the Matter to be Judged.
2. The possibility or impossibility of the matter propounded to be judged.
3. Of the Person or Matter impeding or furthering the business.
4. Of the time in which it may be performed.

CHAP. II.

Of the signification of the Querent and Quesited.

THe Querent is that Person (be it man or woman) that propounds the doubt or question to the Artist: And the first House, and any Figure in it, signifies the Querent: the Ruler and Idea signifies his Stature, Complexion, Condition and Quality, mixed all together.

The Quesited is the person (or thing) enquired after; and the seventh House generally, and the Figure in it, the Idea, and Ruler of it, are the Signi-

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cators thereof. The Ascendent, Figure, Idea and Ruler, do signify in that place the Corporature of the Body.

And let every Artist well understand the significations of the Rulers and Idea's, for they gain signification to the Houses and Figures, as you finde in the second Book.

And being well versed in these, observe the Nature of your Question propounded, and give the first House, and the Figure, Ruler and Idea therein, to the Querent; then consider unto what House the person or thing enquired after belongs, and give his Ruler, Idea and Figure to signify the thing enquired after.

As for Example: Suppose a Person should enquire concerning Riches; the first House signifies his Person; and from the second House, and the position of the Figure, you shall know the condition of his estate.

If one enquire concerning Brethren, &c. Then you must take the third House and his Figure, Ruler and Idea, because they have signification thereof.

But if a question be made of or concerning a Father, or Land, or Houses, &c. the fourth House hath signification thereof: If of Children, &c. the fifth: If of Servants or small Cattel, &c. the sixth: If of a Husband, a Wife, Sweet-heart, or of Partnership, Theft, Law, or Controversies; the seventh: If of a Portion of the Wife, or Estate of a Husband, or Death, &c. the eighth: If of the Husband, or Wife, Kindred, or of a Church-man, or Lawyer, or Dreams; the ninth: If of a King, Prince, Duke, Protector; Earl, Lord, or Magistrate, or of the Mother, the tenth: If of Friends, or any thing one shall hope for, &c. eleventh:

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venth : If of private Enemies, or Sorrow and Imprisonment, or of Prisoners, or of great Cattle, &c. the twelfth House. Thus according to the true propounding of any question, may the ingenious Artist give a sober and a certain Resolve: And this shall be sufficient to discover the significators, both of the Querent, and the Person or thing Querited.

CHAP. III.

When a Figure is Radical, and fit to be Judged.

THe Artist before he adventureth to judge a Question, ought first to consider, whether it be proper and fit to be judged: For many times, Persons propound impertinent Questions, with an intent to disgrace and delude Art; and in so doing, they create nothing but shame to themselves.

Then the Artist shall sometimes meet with persons that know not how to propound their desires aright. It is an Argument when such queries are made, that (although they may be asked with a good intent, yet) they are not ripe for Judgement; and the Artist ought to defer his counsel until another time.

Now for the discovery of the knavery of the one, and the unfitness or unpreparedness of the other: observe these Rules following.

If the Ruler and Idea, which governs the Figure in the first House, &c. shall describe the Person of the Querent exactly; you may conclude the Figure Radical, and the question propounded fit to be judged: when *Rubeus*, *Cauda Draconis*, or *Amisio*; you must have

have a care what you say, for the Querent hath been tampering with others about the business propounded, or else the question is forged; and therefore not fit to be answered.

If *Populus* or any Figure go out of the first to a \square or \circ of the Figure of the seventh, the Querent is a Knave, and so let him go.

When *Tristitia* or *Cancer* be in the Ascendent, or first House, in ill company and Aspect; either the matter propounded is false, or past all hope.

If the Figures be equal, and the Witnesses and Judge promise as much to the one as the other, you must defer your judgement until another time.

CHAP. IV.

Of the Possibility or Impossibility of the Matter.

WHatsoever is propounded, carrieth in the face of it, both a Negative and an Affirmative; that is to say, it may be either concluded, or not: For all things under the Sun are contingent; and it is as honourable for an Artist to give a Judgement in the Negative, if the Figure deny the wished desire, as in the Affirmative, when the Figure promiseth it, although not so pleasant as the proponent. But the possibility or impossibility of bringing to pass the Matter propounded, you may know by these Rules following.

Businesses are brought to pass divers ways, viz. when the first Figure in the first House signifying the person propounding, and the person or thing propounded, are in good places of the Figure, or when the first Figure goes into House of the thing demanded or querited, and

again beholds the first Figure or House by a * or Δ, from places they delight in: The thing sought after will be brought to pass.

If the Significator of the thing promised, be well dignified, and doth behold the first House; the Matter will be brought to perfection before it be expected.

If the first Figure, admit it were *Albus*, did in mounting grow from the first House to the second; that is to say, that he be in the second, or be like unto the first, where *Albus* is: It signifies by vertue and power of the Ruler and Idea that is attributed to it, much gain by Arts and Sciences, fortunes the Querent or Native in Merchandize, in all kinds of writings, and by his ingenuity he shall attain great honour from men of authority.

When the Significators of the Querent and Querited, &c. are now beholding, it is an ill sign of ever bringing the thing enquired after to perfection.

When the Significators shall behold each other by □ or ♂ from hateful places of the Figure, or shall be in □ or ♂ of *Carcer*, *Tristitia*, *Puer*, or *Rubens*; it is seldome known any thing is brought to pass.

When ill Figures shall be in the House signifying the thing enquired after, or afflicting the Significators by company or Aspect; the business propounded will take no effect.

CHAP.

CHAP. V.

Of the Person, or Matter, furthering or impeding the Business.

When you have projected your Figure, and finde an obstruction in, or a furtherance of your business, observe the Figure impeding, or adjuvant; and say, the let or furtherance shall come from such a person or thing signified by the House the Figure, Idea and Ruler do govern.

If *Puellæ* be assisting or impeding, and be in the third, you may say, a Sister, Kinswoman, or Neighbour will be the occasion of good or evil portended by the business.

If *Fortuna Major* be in the second, tell the Querent that Money must be his onely advocate in the thing he enquires after: If *Rubens* be there, want of Money will starve the business, &c. These Rules ought well to be understood.

CHAP. VI.

Of the time wherein a Business may be performed.

Being desirous to know, when or in what time a thing may come to pass, after you see a possibility thereof; you must consider whether the Figures signifie Years, Months, Weeks, Daies and Hours.

If the House be moveable, and the Idea that governs the Figure in it be moveable, it will be a week and

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odde days before the business be perfected; and in the hour the Figure governs that day, it will be done.

If the House be common, and the Figure and Idea common; it will be a Month or five Weeks before the thing be done.

If the House, Figure and Idea in it be fixed; that it will be a Year and three Months before the thing come to effect, according to the Years, Months, Weeks, Days and Hours the Figures signifie.

CHAP. VII.

Of Moles, Marks and Scars of the Querent and Querited.

THe knowledge of the Marks, Moles, &c. of each Querent by Art; is a good way to verifie your Figure, and prove it Radical, as we shewed before.

If the Figure that rules the hour, be in any of the four Angles; and the Moles, &c. of the Person enquiring correspond exactly with the Scheme erected: The Artist may safely proceed to judgement. Now the Rules observable, are these following.

Having projected your Figure, consider the Figure in the first House, and the Idea and Ruler that governs it, and what part or member in mans body they govern: for the Querent hath a Mole, Mark or Scar in that part of his body. Example: If *Puer* be in the first House, it is a cut in the head or face, or burn, or red Mole: If *Conjunctio*, it is on the belly, viz. a Mole, Mark or Scar: If *Puella* be in the first, it is on the Reins, viz. a Mark, &c. If *Rubeus*, the Secrets.

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Consider if the first Figure go into any other House out of the first, the Querent hath a Mole in that part also: Consider *Populus*, and wheresoever she is, that House and Figure tells you in what part the Querent hath another.

What Figure is in the sixth House, notes usually a Mark, Mole, or Scar in the Member it signifieth, as you may read in the 26 Chapter of the first book: If *Carcer* or *Tristitia* signifie the Mark, &c. it is generally an excrescence of a dark obscure or black colour.

If *Acquisitio* or *Letitia*, it is usually a purple or blewish Mole: If *Puer* or *Rubeus*, it is commonly some Scar, Slash or Cut, chiefly in a House governed by a fiery Idea; and sometimes a reddish Mole or spots of Gunpowder: If *Fortuna Major*, or *Fortuna Minor*, generally of an olive or chesnut colour: If *Amisio* or *Puella*, of a honny-colour.

If *Albus* or *Conjunctio*, whitish or lead-colour: If *Populus* or *Via*, white, and of the colour the Figures signifie that behold them: *Caput Draconis*, white; *Cauda Draconis*, black or red: If the Figure be Masculine that represents the Mole, Mark, &c. it is on the right side of the Body; if Feminine, judge the contrary.

If the Significator of the Mole, &c. be in the first, seventh, eighth, ninth, tenth, eleventh and twelfth of any question; it is then visible to the eye, and other forepart of the Body: but the other Houses signifie the Mole is not to be seen, but is on the back-part of the Body.

If ill Figures be in the first, the Querent is usually blemished: for the Face is signified by the first, let what Figure soever be in it.

These Rules will hold true upon the Body of the Querited *Mutatis Mutandis*. As suppose one should enquire

enquire of a Mistris, or sweet-heart, or wife, &c. and in the Members those Figures signifie, she shall have Markes, Moles, or Scars.

The Hebrew, Caldean, Greek, Arabian, Latine and Egyptian Doctors of this Art, teach you, as we did in the first Book, to frame the Witnesses and the Judge. The first Witness they put for the Querent: And if it were good, and agreed with these on the right side; and if the Judge were even and good, and agreed with the second, third, fourth, ninth, tenth; they said the signification of the demand should come to a good end: But the left Witness was contrary; and if the Judge consented to it, and the Figure on that side: the question or thing sought after should come to an ill end.

But because we could never finde truth in the Witnesses, we never regarded their Judge, because we finde no reason for what they said: and so let them pass. We will give judgement upon the twelve Houses, as we have experienced to be true.

CHAP. VIII.

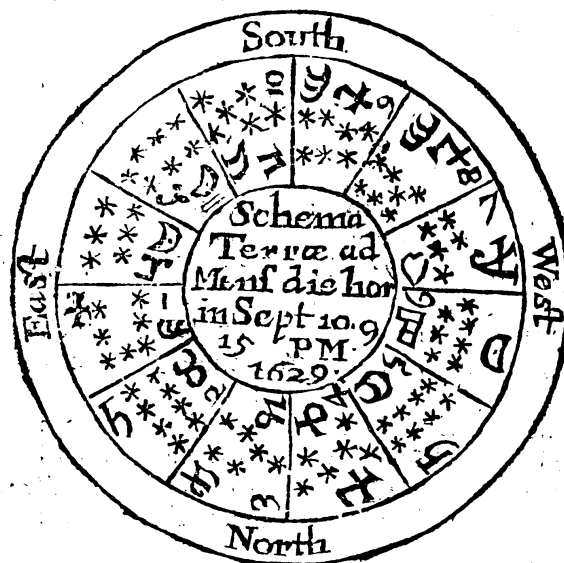
Judgements proper to the first House (i. e.) asked.

THe first House signifies the life of each person, his Temperature and Corporature; and in the questions, these be attributed to it.

1. Of the length of the Querents life.
2. Of the good or evil attending life.
3. When or in what time shall the Querent undergo a change.
4. What part of the Querents life is like to be best.
5. To what part of the world may he direct his affairs to prosper in them?
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6. A person having a minde to speak with another, shall he finde him at home?
7. Of an absent party, if dead or live.
8. Of a Ship at Sea, her safety or prejudice, &c.

These particulars being explained, will give sufficient light unto the Artift, whereby he may judge of any other demand proper unto this House. To compleat this Book, read our *Holy Guide*.



Of the length of the Querents Life.

IN the Resolution of this question, you must observe the Figure in the East part of the Earth or first House: and if you finde him so free from the ill Aspects of ill Rulers

Rulers and Ideas, and from the fourth, sixth, eighth and twelfth Houses, you may safely judge the Querents life will be long. If the first Figure go into the fourth, eighth or twelfth Houses with ill company, you may judge the Querent shall not live long.

When the Significators, &c. shall be evilly Aspected from good places of the Figure, or the benevolent Figures friendly greet, the Malevolencie threatned will be abated : But if it be from evil Houses in the Figure, and the benevolent afford no help ; much danger of a short life is to be feared.

II.

Of the good or evil attending Life.

THe good and evil that attends each person, is known from the fortunate or infortunate projection of the Figure. Read the *Harmony of the World*. VVhen benevolent Figures possess the first house, or the principal places of the Figure ; they declare much good unto the Querent, in the whole course of his life.

If the first House be befriended by the company of good Figures, although ill Figures behold it, yet it presages good unto the Querent in the course of his life ; in as much as an accidental evil cannot rebate or withstand an essential.

But when the ill Figures shall possess the places aforesaid, or by Aspect afflict the Significators aforesaid ; the person interrogating will be subject to a troublesome life.

If any Astrologer ask how the Rulers and Idea's behold one another in their Figures, in the twelve parts or houses of the Earth by Aspect : it is not onely because they

they are governed by the Stars, as some fondly conceive, but because *H' ouis tñ ouis tipatzi. H' ouis tñ ouis viza. H' ouis tñ ouis xazti.* And so agrees with the soul of man, which is ruled by God, whose Effigies it is : And so the Idea's are overcome, and made natural to us in the Figures, which are like the body, which is natural ; but yet receives heat and motion from a divine principle, as the other received their influence we speak of in the first Book.

If *Cancer* or *Tristitia* be in the East-Angle, the Querent will be melancholy and pensive, and subject to perplexities from aged men, &c. If *Puer* or *Rubens*, he will be cholerick, and lie liable to oppression by Knaves and Theeves ; and sometimes by the Villany and Treachery of Kindred, he may suffer. If *Cauda Draconis*, he is never free from scandals and disgraces : when the assisting Figures are in good Houses, the good will be more permanent. Have great regard to the places where the Figures are, and how they go out of one House into another ; for from thence is known by what means the Querent shall be fortunate or unhappy.

You must observe, that as the Malignant Company or Aspect of Parts or Houses evil, prevent the good that is signified : So the friendly and benevolent Houses and Aspect of Figures, mitigates much of the mischief portended : by considering of which, according to the strength of the Figures assisting or afflicting, the Artist may finde the Magnitude, finalness or Mediocrity of the good or evil that attends each Querents life.

III.

In what time the Native or Querent may expect a change.

THe Time, the Figures signifie; and if fixed Figures governed by fixed Idea's of a violent Nature, possess the principal parts of the Figure, chiefly the first House or tenth House; that number these Figures are attributed to, presage sudden and unexpected mischiefs. VVhen good Figures possess the before-mentioned places, they demonstrate sudden good unto the Querent.

We will now make a Table, whereby you may know the number of the Figures, and what names they signifie.

The,

The first Rule.

A * ** 45 ** II **	B ** 30 ** 58. ** *	C ** * 3 * II *	D ** ** * ** 5
E * 354 * I ** 4I **	F ** ** 66 * 56 264 *	G ** 19 * 9 ** **	H * ** * 6 82 *
I ** 79 * 13 ** *	K * 2 * 8 * **	L M * 120 * 79 ** *	N O * 6 ** * **
P Q * * 2 * 5 *	R S * ** 39 ** * 43 354	T V ** ** 7 5 ** **	X Y ** * * 10 **

The

The second Rule.

A * ** ** ** I	B ** ** ** * 2	Γ ** * * * 3	Δ ** ** * ** 4
E * * ** ** 5	Z ** ** * * 6	H ** * ** ** 7	Θ * ** * * 8
Ι Ω ** * ** * 9 900	K * * 20 * ** 10	Λ Ρ * * ** * 30 100	Μ Σ * ** * 200 ** 40
Ν Τ 50 * * 300 * *	Ξ Φ * ** ** * 60 500	Ο Χ ** ** ** ** 70 600	Π Ψ ** * * ** 90 700

The

The third Rule.

α * * * * I	β * * * * 2 400	γ δ * * * * 3 300	ε ζ * * * * 4
η * * * * 5	θ ι * * * * 6	κ λ * * * 400 * 7	μ ν * * * * 8
ο π * * * * 9 900	ρ σ * * * * 700	τ υ * * * * 10 140	φ χ * * * * 10 170 30
ψ ω * * * * 170	α β * * * * 40 100	γ δ * * * * 50 600	ε ζ * * * * 800 570 500 70

Ccc

The

The fourth Rule.

6 * * 20	2 * * 16	2 * * 20	6 * * 16
45 * *	3 * * 50	6 * *	8 * * 31
* *	8 * *	* *	12 * *
60 * * 500	9 * * 69	10 * * 9000	* * 400

1 * * 16	1 * * 50	4 * * 14	05 * * 6
5 * * 100	5 * * 60	7 * * 18	* *
* *	6 * *	* *	3 * *
6 * * 1500	12 * * 90	10 * * 6	5 * * 7

4 * * 1	7 * * 27	2 * * 14	7 * * 23
6 * * 24	* *	* *	* *
8 * * 40	* *	3 * * 21	14 * * 60
9 * * 00	12 * * 54	8 * * 100	91 * * 70

6 * * 16	0 * * 41	2 * *	1 * * 14
* *	15 * * 21	25 *	5 * * 24
* *	20 *	14 *	12 *
6 * *	9 * * 72	4 *	23 * * 50

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To know the Name of any Person, that is to say, with what Letter or Syllable to know the number and name of all things.

If ye would know the name of any Person, or of a Thief which hath stolen any thing, or of a Town, in which a person shall be fortunate, or of a man which doth write Letters, or of a Guardian-Genius, or of Angels, or of superiour powers, and of the Rulers and Idea's of the Earth, in several places; or how long a Person shall live; when a thing will happen; how long a Town, Castle or House shall continue, or Family; when the happiness of the Person shall be, when unfortunate, &c.

Of that Figure which is in the first House, ye shall take the first syllable; likewise of that of the tenth: take also the second and third syllable of the letters of the Figure, which ye shall finde in the fourth House; and so shall ye finde the name which ye desire.

Or thus: take the Letters of the first and seventh Figures; and as often as ye take the said Letters, so often move your Figure; and then if you finde it not, take the Letters of the tenth.

You must understand that the first Figure doth signifie the first letter of his name, whom ye desire to know; the seventh and tenth signifie the letters of the middle of the name; the fourth and fifth the letters of the end.

And let no man wonder, that by the numbers and names many things are found out: For the most high God created all things by number, name, weight and measure: from whence the truth of this Art hath its Originat, which were not instituted casually, but by a certain Rule: Hence St. John in the Revelation saith,

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Let him which hath understanding compute the number of the name of the Beast, which is the number of a Man. These which were inspired into every one at his Birth, by the very Heavens, with the conjunction of the Stars, and brought by a power into the body, as ye may read at large in *The Harmony of the World*. God himself, though he be onely one in Essence, yet hath divers names which expound not his divers Essences or Deities, but, certain properties flowing from him; by which Names he doth pour down, as it were by certain Conduits on us, and all his Creatures many benefits and divers gifts by Idea's. Ten of these Names we spake of in the first Book, which give vertue to seven and twelve, which are seated in seventy two Places, twelve Vestments inclose them in their places in every Species; and in these we finde seventy two Names, both of Angels and of God: And if you proceed further out of all places of Scripture according to the fourth Rule, you will finde so many names of Idea's Divine and Natural, as the number of those Names is.

From these therefore, besides those which we have reckoned up before, is the Name of the divine Essence, *Ebeia*, אֵיבֵיָה, which is translated *אֵל*; from hence they call God *אֵל*, others *אֵלֹהִים*; that is, the being. *Ha*, הָא, is another Name, signifying the Abyss of the God-head: Which the Greeks translate *Tauris*, the same. *Esch*, אֵשׁ, is another Name, soundeth Fier; and the Name of God *Naz*, נָז, mitigates perturbations and troubles; there is also the Name *Fab*, יָה, and the Name *Elion*, עֵלִיּוֹן; and the Name *Macom*, מִיָּקֹם; the Name *Capbu*, כַּפּוּ; the Name *Fimon*, יָמֵן; the Name *Emeth*, אֱמֶת, which is interpreted Truth, and *El* the Seal of God: and there are two other Names *Zur*, צוּר, and *Aben*, אֶבֶן; both of them signifie a solid work, and one of them express the Father with the Son. And many more Names you may

may finde in Rules extracted out of the Holy Scripture, where many words retracted by certain of their Letters make up one Name, or one Name dispersed by each of its Letters, signifieth or rendereth more. Sometimes they take the four Angles; the first Figure of them signifieth the first Letter or Vowel, the tenth the second Vowel, the seventh the fourth Vowel, the fourth Figure the last Vowel.

Sometimes Names are gathered from the heads of words, as the Name *Agla*, אֶגְלָא, that is, *the Mighty God for ever*, taken from this verse of the Holy Scripture *אֶתְחַרְבֵּב לְעַד לֹא אֲרֵב*: In like manner the Name *Jaia*, יָאִיא, from this verse, *חַוְחָא לְהִינוּ*; that is, *God, our God is one God*: In like manner the Name *Java*, יָוָא, from this verse *יְהִי אֹר וְיְהִי אֹר*; that is, *Let there be light, and there was light*: In like manner the Name *Ararita*, אֲרָרִיתָא, from this verse *אֲהַרְשֵׁתָא רֵאשִׁי יְהוּרָא תְּמִיּוּה וּוְאֵהָר*; that is, *one principle of his Unity, one beginning of his individuality, his vicissitude is one thing*: and this Name *Hacaba*, הַחֲבָא, is extracted from this verse, *יְהִי כְהָא שְׁבָה וְהָא*; *The holy and blessed One*: In this like manner, this Name *Yשו* is found in the heads of these two verses, viz. *יְבִיאשׁ לְוְהִלִּי*; that is, *Until the Messiah shall come*, and the other verse *יְבִינִי שְׁמִיּוּת*; that is, *His Name abides till the end*: Thus also is the Name *Amen*, from this verse *לֹאֲבֹהֵד שְׁעִיּוּם*; that is, *The wicked not so*, but the Letters are transposed: So by the final Letters of this verse, *לִימָה שְׁמִיּוּתָא*; that is, *To me, what, or what is his Name?* Sometimes these Names are extracted from all the Figures, one by one; even as those Names of God are extracted from those three verses of *Exodus*, beginning from these three words, *וַיִּמְעָו בְּאוֹר*; the first and last verses being written from the right to the left; but the middle con-

erariwise from the left to the right: And sometimes a word is extracted from a Word, or a Name from a Name, by the transposition of Letters, as *Messia*, משיח, from *Ismath*, ישמה, and *Michael*, מיכאל, from מלאכי, Malachi.

Sometimes also by reason of the equality of Numbers, Names are changed, as *Metatron*, מטטרון, for *Sadai*, שד: for both of them in *Albus* make three hundred and fourteen: So *Jiai*, ייא, and *El* אל are equal in number; for both of them with *Puella* and *Letitia*, make thirty one. This is the Art which *Moses* and the Prophets used; and it is not to be rashly discovered to any. Therefore of these we will say no more, but pray to God that he of his goodness would reveal, what we may not teach you; for they are the mysteries and conveyances of Gods Omnipotencie: Not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immoveable number and Figure, and breathe forth the Harmony of the God-head, being consecrated by the Divine assistance: Therefore the Creatures above fear them; those below tremble at them; Angels, Rulers and Idea's reverence them; every Creature doth honour, and every Religion adore them.

Therefore the Religious observation of the Rulers, Idea's and Figures in the twelve parts of the Earth, doth yield us great Wisdom and Virtue, and even Deifies the Union, and gives a power to work wonderful things in Nature: Therefore we may not for any Reason whatsoever change the characters of the Rulers, Idea's and Figures; for they bear the Image of the Heavenly powers, and distribute their vertue to every Species in the twelve parts of the Earth.

Therefore seeing they receive their power from God, as we read in *Exodus*; in every place in which mention

is

is made of my Name: *I will be with thee, and bless thee*; And in the book of *Numbers*, the Lord saith, *I will put my Name upon the Sons of Israel; I will bless them*.

Therefore these Rulers, Idea's and Figures have not their power in Operations from themselves, as they are Characters, or Telefms, or Figures; but from the occult Divine Powers, working by them in the Mindes of those who project them: By which Divine Powers, or Names, the secret Power of God, as it were through Conduit-pipes is transmitted into the Rulers, Idea's and Figures; and by most pure conversation of the Divine Names are made the habitation of God, and capable of the divine Influences: Whosoever therefore useth rightly these Rules and Figures, with that purity of minde, in that manner and order as they were delivered, shall both obtain and do many wonderful things.

IV.

What part of the Querents life is like to be best.

FOR the resolution of this question, you are first to observe in what part of the Figure the fortunate Ruler and Idea's are incorporated into good Figures; and according to their position Judge.

If propitious Figures be in the first House, the twelfth or eleventh Houses; the Querent will be most happy in his infancie: If in the tenth, ninth, eighth, in the second part of his age: If in the seventh, sixth, or fifth, of his middle age: If in the fourth, third, second, his latter days will be most happy.

When the Significators of life are strong, and signifie long life, you may to every house allow twelve years,

Ccc 4

if

if the Figures be fortunate by company, House and Aspect; for then it is possible the Querent (if he follow the Rules in my Book, which is published, and wears the name of *The holy Guide*) may live more then one hundred and fifty years; if God bless him to understand our secret happiness.

V.

Toward what part of the World may the Querent direct his course to prosper?

WE know it to be an evil Epidemical for persons to undertake Voyages, and other weighty matters, &c. much to their prejudice and disadvantage. And although all places are alike to him that made the Earth, yet they are not so to men that possess it: Therefore it will be requisite for those that judge questions of this kind to observe these following Rules, or at least as many of them as he shall use.

The Earth is divided into four quarters, East, West, North, South; and these four quarters are again subdivided, viz. The first House is full East, and the twelfth House being next unto it turns East and by South, the eleventh next unto that is South-east, and the Mid-heaven is South, &c. According to the quarters of Heaven, thus divided and subdivided, you are to look in which of those places you finde the promising Figure, &c. Viz. *Acquisitio, Latitia, Amisio, Puella, Populus, Via*.

Now the part of Fortune is very observable, and it is found thus: Adde all the points of the Figure together, and divide them by twelve; and what remains denotes the place where you must put the part of Fortune

if;

If one, in the first House; if two remains, it is in the second; if three, in the third House, &c. And this is the character of it, ⊕.

If it be in the first House, it imports much gain to happen to the Querent by his own labour and industry, especially if with good Figures in good company; but if it be with ill, it much abates its good significations.

To the place where these good Figures are, the part of Fortune directs the Querent.

If good Figures be in the tenth, and *Part Fortune* direct the Querent South; if they be in the ninth, tell the Querent it is his best way to go South-west; if in the West, it is good to go West: and so of the rest.

Consider seriously the Nature of the Querents desire, whether it be for Health, Riches, long Life, Honour, Friends, &c. that he hopeth to enjoy by his undertaking; and by rightly understanding the question, you shall answer the Querents desire more readily.

If it be for Health he would remove his habitation, where or in what quarter the Figure in the first House removes, and is fortunate by company and Aspect, direct him that way: If for Riches, take notice of the second and ⊕: If for honour, consider *Fortuna Major*, and what Figure is in the tenth: If Friends, observe the Lord of the tenth: and so may you answer any question safely.

VI.

VI.

A person having a minde to speak with another, if he shall finde him at home?

When you would speak with a Person that you have familiar and constant dealing with, and he no ways related unto you; take the seventh House and his Figure to signifie him, the seventh from the East: for the East-Angle always signifies the Querent.

If *Puella* be in the seventh, and from thence go to the tenth, or if she be in the first or fourth Houses; the person you would speak withal his at home.

If any Figure in the seventh remove into any of the succedent Houses, the party is not at home, but he is neer home, and may be easily found; the Ruler, Idea, Figure and House direct you where to speak with him.

Note that if the Person you would speak with be a relation, then you are not to take the Figures as you did before, but the Figure which signifies such relation: As if he be a Brother, then the third you must look unto: If a Father, you must read the fourth, and so what Figure is there, and into what Angle it goeth; If a Son or Daughter, the fifth, &c. And according to their positions, judge as you were taught before.

VII.

VII.

If an absent party be dead or alive.

Herein you are to consider what relation the Querent hath to the party Querited, and to take your signification accordingly, as is formerly shewed; but if there be no relation between them, take the first House and the Figure that is projected in it: And if *Populus* or *Via* be in the Figure, let these signifie the party absent, and judge thus:

If any Figure in the first (or *Populus* or *Via*) be in the eighth with ill company and aspect, the absent party is dead. If *Populus*, *Via* and a Figure in the first, or any of them shall be in the second and eighth, or in the sixth and twelfth Houses; the absent party is dead.

If a Figure in the first go into the fourth, or *Populus* or *Via* in the seventh in □ Aspect to the fourth, it shews great danger, if not death.

If a Figure in the first House, which is Lord of that House, or *Populus* be in the fourth or eighth in ill company, or in their falls; you may say, the party absent is dead.

If none of these happen, but on the contrary, you finde *Populus* and the first Figure strong and fortified by good company and aspect from good Houses; you may judge the party Querited is alive and very well.

If the Lord of the first, that is, the Figure projected in the first House, go into ill Houses, viz. the sixth, the party is sick; if into the eighth, he is dead: but afterwards if you look into the tenth, and finde them removed into it, or into the ninth or eleventh Houses in good company and aspect, he hath been sick and in danger of death,

death, but now is well and past danger ; and by varying your Rule his condition will be found.

VIII.

Of a Ship at Sea, her safety or prejudice.

THis Question by the Hebrew, Caldean, Greek, Arabian, Latine and Egyptian Doctors, is attributed to the ninth House : But the Learned men of our Nation, as *John Digby Esq.* and Captain *Blackman*, know the judgement belongeth to the first House ; as they have proved by experience.

The parts of the Ship are thus divided, and attributed to the houses.

The first House signifies the Breast ; the second House under the Breast towards the Water ; the third House the Rudder or Stern ; the fourth House, the Floor of the Ship or Bottom ; the fifth House, the Top above Water ; the sixth House, the Belly of the Ship ; the seventh, that part above the Breast in the Water ; the eighth, where Mariners abide, the Cook-room and Powder-room ; the ninth, the Mariners, the hold where the Merchants goods are stowed ; the tenth, the Ends of the Ship ; the eleventh, the Governour or Captain ; the twelfth, the Oars.

After observation made of this division, you are to consider what Figures are fortunate, and what unfortunate at the time of your Question propounded ; for the persons or parts of the Ship thereby signified, are either well or in danger, according to their fortunacy or unhappiness.

The Figure in the first House, and *Populus*, if she be in the Figure, are generally signifiers of the Ship and the burden she bears : If the first Figure or *Populus* or

Via

Via pass into other Houses, that signifieth the persons that sail in her ; otherwise the first and ninth signify the Ship and Mariners : And if in a question propounded you finde all these fortunate, you may judge the Ship sails well, it is well victualled. If *Caput Draconis* be fortunate, the men are in a good condition, and they will make a prosperous voyage.

But if on the contrary, you finde them all afflicted, you may judge the Ship is cast away, and all that is in her lost. If *Rubens* be in the first House, and *Cauda Draconis* in the eighth with *Puella* ; and the Figures of the twelfth, sixth, or fourth move to evil Aspect of *Cauda Draconis* or *Rubens*, who is proper Lord of the eighth : All these are dangerous presages, that the Ship is cast away or lost.

If any shall enquire of the success a Ship shall have in her voyage upon her setting forth, you must then behold the Angles of the Figure ; and if you finde all them or the major part fortunate, and the unfortunate Figures cadent, or in an abject condition ; you may judge the Ship and her Lading to have a fair Winde unto the intended Haven.

But if the infortunes be in Angles or succedent Houses, she will meet with Men of War, Pyrats, or suffer shipwrack, or some prejudice in her voyage ; and the misfortune will fall upon that part of the ship or person or thing in the same signified by the Figure and House which ill Rulers and ill Idea's govern. If the ill fortunes threatning danger shall be *Zazel*, the Vessel will be split or sunk, and the men in danger of drowning. But if the infortune *Barzabel*, and he in his Figure and Idea in the eighth House, frowning with ill Aspect upon the significator, he portends the same mischief that *Zazel* did.

But if fortunate Figures smile upon either of the a-
fore said

foresaid places, and the Angles with good company, especially the East removes into a good House; and if *Populus* and *Via* be free from misfortune, it denotes, although the Ship should be cast away, yet by assistance of the long-Boat and Skiff, and other fortunate helps, the major part of the men and goods will be preserved.

But if *Barzabel* do afflict the Figures in Angles and the dispositor of *Populus*, the Saylor or Mariners will lower their Top-sails, Main-sail, and Fore-sail, Half-Mast high, often tacking about ship, and standing off to Sea for fear of their enemies. *Et si hoc Malum habuerit aliud damnum in figura accident inter eos interfectiones, percussiones, vulnera, furta, & prædationes in substantiis, & rebus quas ferunt, &c.*

But if to adde to this evil, there happen any other evil in the Figures, there will be quarrelling, controversies, wounds and thefts among the ships company; they shall cozen and cheat one another; and this will chiefly happen to be located in those Figures, which dispose of the parts in the upper division of the ship.

But if *Zazel* do afflict after the same manner, as before we said of *Barzabel*, there will be many thefts committed in the ship, and most of the forementioned mischiefs, but no blood shed.

And if the infortunate Figures signifie the bottom or lower part of the ship, viz. the Hold, it presages staving against something, drowning, or a leak.

If the Idea unfortunate be in the Mid-heaven, and *Barzabel* afflict, the ship will be burnt either by fire within, or by thunder and lightning without her, or by *Heliens* Star, or by some unhappy Meteor falling out of the Air. Of this you may read in my Book, called, *The Holy Guide*. If *Barzabels* Figures and Idea's shall be

be in those places are governed by Idea's we call humane from their nature, the burning of the ship shall be occasioned by a fight; who shall by grappling with her, rear and despoile her: and the danger shall begin in that part of the ship signified by the Idea which governs the house the infortunate was placed in the Figure. But if *Zazel* shall by his Idea's in Figures be the Afflictor in stead of *Barzabel* and his Idea's and Figures, and he posited in the South Angle, the Vessel shall suffer by violent cross winds.

Etiam si domus Ascendentis in hoc fuerit fortunatus, erit reditus cum salutem ac bono successu: at si infortunatus, cum Malo & Damno. If the Lord of the Ascendent in your Figure shall move his Figure of his Idea into another fortunate place, the ship shall come home safe: but if infortunate, she will suffer loss and damage.

If the Ruler of the second shall remove his Idea and Figure from his own second; and the Ruler of the Figure of the Part of Fortune, shall remove the Figure cadent from them, or in \square or δ to them; it then presages want of victuals and things necessary. And if they shall be found in Aquatical places, there will be a paucity of fresh water. If in those Houses are attributed to Earthy or Airy Idea's, they will be put to it for want of victuals and fire, by reason of which they will be much discouraged.

And these I hope will be sufficient directions for your better conduct through all manner of Questions of this Nature, belonging to the first House and to a ship.

CHAP. IX.

Questions belonging to the second House Aspects.

THe second House, is the House of substance; and these questions following are attributed to it, viz.

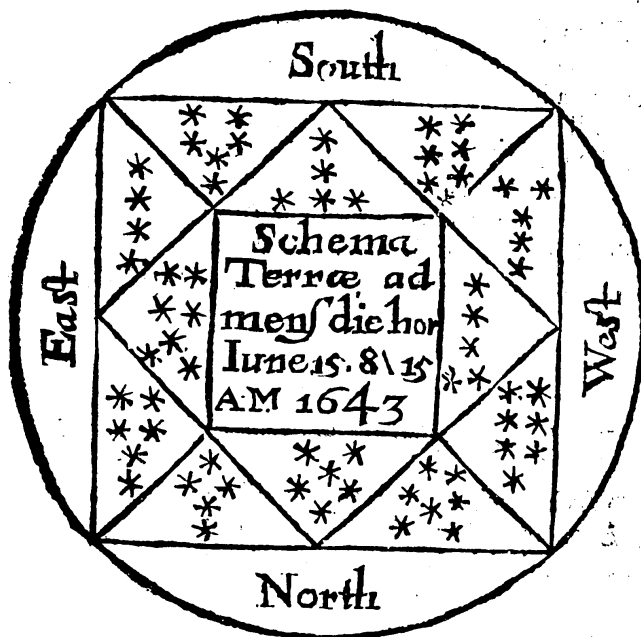
1. Shall the Querent be rich or no?
2. By what means shall he attain riches?
3. The time when.
4. Shall he obtain the goods or Money lent?
5. If he shall obtain the wages or stipend due?

And these being explained, will lead the Artist the ready way to judge any Question of this Nature.

I. Shall

I.

Shall the Querent be rich or poor?



IN resolving this question, you must observe the Figure that is in the second House, and his Idea and Ruler and \oplus , and their projections of Aspects.

When you finde all the Significators free, and assisted by the company of good Figures, you may conclude the Querent will attain unto a very convenient degree of fortune, and shall escape poverty. *Albus* being a good Figure in the first House, and his companion *Fortuna Major* a good Figure in the second, promise a good

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competent estate; and because the second goeth into the eleventh House, the Querent will be very much esteemed of his friends, and obtain what he hopeth for.

When (on the contrary) you finde all the Significators afflicted, and the fortunate Rulers and Idea's afford them no assistance; you may judge the person interrogating will be poor, and that continually.

When the Figures of *Zazel* and *Barzabel* or *Canda Draconis* shall be in the second House, or afflict by Aspect or Company; it's an argument the Querent shall not attain Riches; or if ever he were in good capacity, he will be reduced to beggery, or to a very mean estate.

II.

By what means shall the Querent attain Riches ?

HAVING well viewed the Significators of substance, observe what Houses they pass into, and what Rulers and Idea's govern the Figures and Houses; for from thence is known by what means Riches come.

If the second or other Significators of substance be fortunately in benevolent Aspect of good Figures, or if the first go into the second, the Querent shall attain to great Riches without much labour, in a manner unexpectedly.

⊕ in the second, signifies a prosperous and happy estate, and shews much gain from his employment and business, and that he shall have the love of friends, and gain by them, &c. They shall prevent (and keep off) much prejudice and danger from him, and suffer nothing of evil to infect or trouble him.

III.

III.

The time when a man may expect a thing.

Consider seriously your Significators and your Figure of Numbers : fixed Idea's prolong the business, bi-corporeal Figures shew an indifferency, or the time to be neither months nor years : moveable Figures hasten the matter. You may measure out your time by the Idea's and Figures into years, months, weeks or days, as we directed you before. *Here follows an Example.*

*A Figure of the year 1663. For the Duke
of Buckingham.*

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Being

BEing at dinner the eleventh of February, at John Digby Esq. his house, with the Duke of Buckingham, my Lord of Oxford, and other Lords and Gentlemen; amongst other discourses the Duke propounded some questions to me; and (being willing to do him service) I projected this Figure yefee, and gave him my judgement the next time I did meet him; which was a little after, one night at Mr. Werg's house at the Sun-Tavern in Aldersgate-street; saying, Sir, I have examined the Powers above and below, and do finde (the last day of March, or first of April) *One of your servants will endeavour to kill you*, and you shall be in great danger: which thing truly happened to him indeed, as we all know.

Now you may see what an admirable Art this is, and all that practise it shall finde it infallible, and shall gain honour and fame by it. And now we proceed to another Question.

IV.

Shall a man obtain the goods or money lent?

YOU must observe in this question, that the first House is for the Querent, the second denotes his substance; but the seventh House represents the person of whom you enquire, and any Figure in the eighth House his substance: If the eighth and first House removes into good Houses, and by Aspect salute each other lovingly, it denotes the perfection of the business enquired after.

The first in the seventh, and the eighth in the second, the matter or business will be accomplished,

And

And if fortunate Figures be in the powerful places of the Scheam, the matter or business promised by them will be accomplished.

Hec autem omnia supradicta intellege de rebus quæ trahantur, vel sint inter Minores & etiam inter Communes personas, sicut sunt habitatores civitatum, castrorum, villarum, & similium, quæ non sunt inter personas quarum quarum una excedat aliam, Multum, &c. saith Des Cartes. All these things shall then have place, and prove true, when the matter in question abovesaid is amongst ordinary persons, or with such people with whom there is a community or dealing, as Londoners with Londoners, or Citizens with Citizens, Countrymen with Countrymen, one Tradesman with another. From this judgement exempt Kings, Princes, Noblemen, and such who pay debts slowly, and whom the Law takes little notice of.

VI.

If the Querent shall obtain his wages or stipend that is due from the King or great Lord.

BEhold the first House and his Figure, and the second, and what Figure is there, and behold the tenth and his Figure, which is the proper significator of the King or Nobleman, &c. And the eleventh House and his Figure shall signifie the substance of him or them. If the first be in the tenth, and the second in the eleventh House, or removes into such places where they behold each other with a smiling Aspect, the Querent shall obtain his desire.

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If

If none of the things be in the Figure, the Querent will rarely obtain his money or wages enquired after.

CHAP. X.

Judgements pertaining to the third House &c.

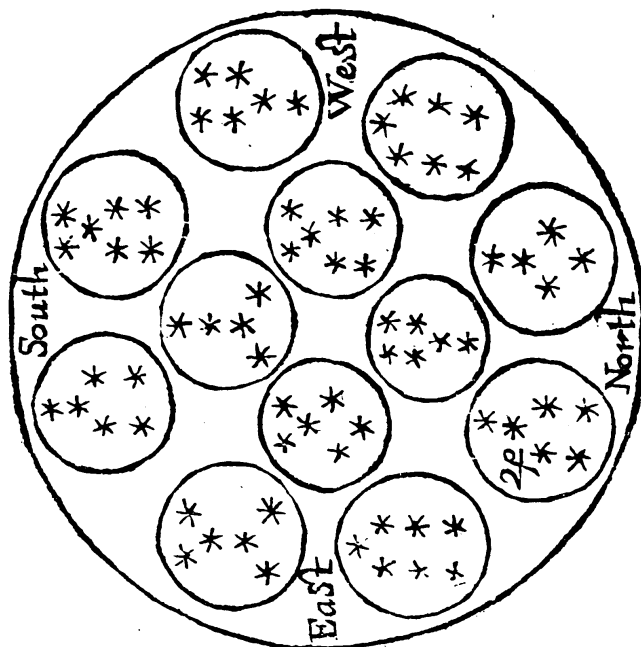
THis House judgeth of Brethren, Sisters, Kindred and Neighbours, &c. and of Inland-journeys, and Rumors; and these questions are proper to this House, viz. Shall the Querent and his Brethren, &c. and neighbours agree or accord?

2. Shall the Querents Inland-journeys be prosperous?
3. Of the condition and estate of an absent Brother.
4. If Reports and Rumours nois'd about, be true or false.
5. Of the advice of a friend, &c. if good or bad.

I. Shall

I.

Shall the Querent and his Brethren, &c. and Neighbours accord?



YOU are to give the first House unto him that enquires for his significators: then the third House, and what Figure you finde in it, unto the person quesited: and then resolve the question thus:

If the first Figure be a good Figure, and go into the third House with good company.

When a fortunate Figure is in the first House, and the

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[third

third Figure of the same Element, triplicity and friends; it's an argument of a good disposition in the Querent, and speaks him willing to accord with his Brethren, Kindred and Neighbours; and they will assuredly agree and live lovingly together.

When the Figures of *Zazal*, *Barzabel* and their Idea's, or *Cauda Draconis* shall be in such a question in the first House; it denotes the Querent to be an obstinate person, evil conditioned, averse to friendly agreement.

But if either of them be projected into the third, the Brethren, Neighbours and Kindred are of a poisonous and malicious disposition.

II.

Of the condition and estate of an absent Brother.

FOr resolution of this question, you must consider the Figure in the third House, his Idea, Ruler, and the natures of them; for they in that place signify Brethren: and if it move into any other House, that House tells you the estate and condition of the Querited.

If the third be a good Figure, and go into the fourth in no ill Aspect of the Malevolence; the Brother, &c. which is absent, hath an intention to enrich himself in the place where he is: for the fourth House is the second from the third, &c.

But the third going into the eighth with ill company and ill Aspect, the Brother is dead, or will die shortly.

III.

III.

Shall the Querents Inland-journeys be prosperous?

IF the second and third House be good Figures, and the first be of the same Nature and in good aspect to the first, it denotes the Journey enquired after to be pleasant.

III Figures in the third House shews but an unlucky Journey to the Querent, and very ill success therein.

IV.

If Reports or Rumours noised be true or false.

IF the Lord of the third and first be good Idea's and Rulers, and they incorporated in good Figures in good company and Aspects, and all the Angles are fixed Figures, the Report or Rumour is true.

III Figures in the first and third Houses afflicted by ill company and Aspect; if the Figures be strong, yet the Rumour is false.

When the Angles of the tenth and fourth Houses are fixed, although the Rumours and Reports be ill, yet they will prove true.

V.

Of the advice of a Friend, &c. whether good or evil.

MAny Neighbours or Friends, &c. seeing a person in a streight or in a troubled condition, will advise and

and perswade with him, what he had best to do in such or such a Case, &c. Now if you would know, whether he or they intend faithfully or perfidiously, project your Figure as you were taught in the first Book; you may frame the two Witnesses and the Judge if you will, but it needs not.

Behold the tenth House, (that being the House signifying advice) and see if any fortunate Rulers, Idea and Figure accidentally be posited there: That place being naturally the House of *Zazel*, and his Idea *Hanael*, but possessed by another good Figure, that is, the friend of *Hanael* and *Carcer*, you may judge the counsel or advice serious and good, and it will not be amiss for you to follow.

But if *Rubeus* or *Cauda Draconis*, or other ill Figures shall be found in the tenth House; the friends that pretend counsel intend knavishly, and are lyars and vain deceitful fellows.

CHAP. XI.

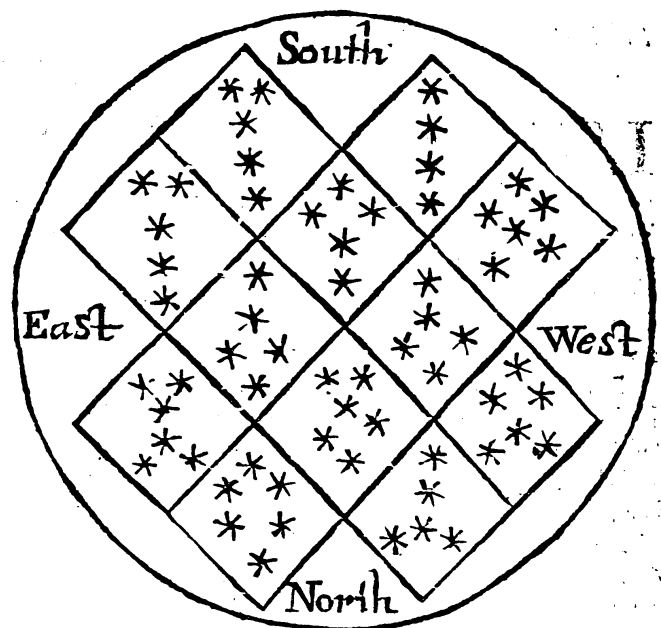
Judgements of the fourth House.

THis House is called *Ανδραγαθία*, the North-Angle of the Earth, and giveth judgement of Possessions, Inheritances, Lands or Houses, and of things hid or mislaid of the Father, &c. And these questions are proper unto it, &c. 1. Shall the Querent purchase the House or Land? &c. 2. Shall the Querent do well to take it? Of the quality of it. 3. If it be good to remove, or abide where one is. 4. Of Treasure hid, if attainable, and who keeps it. 5. Is there treasure in the place supposed? 6. Shall the Querent enjoy the estate of his Father? 7. Of a thing mislay'd, how or where to finde

finde it. These Examples will lead the Artist to understand how to resolve any Question of the like Nature.

I.

Shall the Querent purchase the House or Land?



IF the first Figure go into the fourth House, it declares the accomplishment of the thing, without impediment, let or hinderance.

The first House signifieth the Querent or Purchaser; the seventh House the seller; give the fourth House and

Populus

Populus or *Via*; if either of them be in the Scheme, to signify the thing to be bought or purchased, and the tenth House to signify the price thereof.

If the company, Aspect and removing of the Figures be good, you shall judge the bargain will be made and concluded between them.

II.

Shall the Querent do well to take it, of the quality of it?

Look in the fourth: if you have an ill Figure there with ill company, which is a Conjunction, and ill Aspects, the thing enquired after will be spoiled and wasted by the Buyer; and at the present, it is in no good condition: The Ruler and Idea that governs the House and Figure tells you what it is, and its quality. *Cancer* being in the fourth of this Figure, shews it to be a very good plain ground, and a fat soyl.

If *Puer*, *Fortuna Major*, *Minor*, or *Acquisitio* shall be in the fourth House, you may then judge the Ground (if Ground to be purchased) is Mountainous, hilly, hard and dry: If *Amisio*, *Conjunctio*, or *Cancer*, the Ground is a Plain, and very good: If *Albus*, *Puella*, *Caput Draconis*, *Tristitia*, or *Cauda Draconis*, the Ground is mixt (*i. e.*) some part high, and some low, and is in quality neither very good nor very bad: If *Populus*, *Via*, *Rubeus* or *Letitia*, the Ground is moist, and over-burdened with much Water.

III.

III.

If good for one to remove or abide where he is.

The first House signifies the Querent, admit it be *Caput Draconis*; the seventh House signifies the place unto which he would go; the fourth House and the Figure, the Land or House, &c. of the Querent; the tenth House signifies the profit of removal.

Good Figures in the first and fourth, it's good for the Querent to stay where he is, if an ill Figure in the seventh. The seventh a good Figure, and the fourth and first ill Figures, and with ill company and Aspects; tell the Querent it is his best way to remove, for he will get little by continuing where he is.

IV.

Of Treasure hid, if attainable.

I Always observe in Questions of this Nature, if fortunate Figures be in the fourth, that there is Treasure hid: If the first Figure be good and in good company, and so go into the fourth; the treasure hid will be found by the Querent: and if there be any spirit, keep it: if you arrest him under the command of a fortunate constellation, you may remove him where you please; as you may read in my Book of *Genii*, *Angels*, and *Spirits bodied*, and of *unbodied Souls*.

V.

V.

Is there Treasure in the place supposed?

IN this question let the Ascendent signifie the Querent, when *Acquisitio*, *Letitia*, *Puella*, or *Caput Draconis* is in the fourth, any of them declares treasure to be in the place supposed.

If *Fortuna Major*, or *Fortuna Minor* signifie the Treasure, it is Gold or Jewels, &c. If *Populus* or *Via*, it is Silver: If *Carcer* or *Tristitia*, it is Lead, or Coals, or a quarry of Stone, such as is in *Warwick-shire*, at a place called *Tardebick* in the *Shawes*, neer the Church; there is found the best in England: there is also much Treasure in that Quarry-pit. And thus you may judge according to the place supposed: If *Rubeus*, *Puer*, or *Caput Draconis*, there is Brasse or Iron or such like: If *Acquisitio* or *Letitia*, Tin, such as is found in *Cornwall* and *Devon-shire*: There is a good Vein betwixt *Sidmouth* and *Newton*, *Bowood* and *Bulverton Hill-end*: If *Puella*, Womens Ornaments: If *Albus* or *Conjunctio*, Pictures, Medals, Books, &c.

VI.

Shall the Querent enjoy the Estate of his Father?

MAny severe Fathers, having been wanton and full of merry frolicks in youth, curb and bridle their sons too close, fearing the son should verifie the Proverb of *So like the Father, that he is the worse again*: But I like the old saying, *An unhappy Boy makes a good Man*. Many there are in my days, that have occasion to ask

ask this Question: the Artist may resolve them according to the Rules following.

If the second go into the first, and the first go into the fourth; the Querent will enjoy the Estate of his Father; if they stay in their places, and move no further.

If one Ruler govern the first and fourth Figure, and another Ruler being his Friend, govern the second and fifth Figures, and they be all of an Element; the Querent will suddenly receive some of his Fathers Estate. An ill Figure in the fourth House declares the Father to be close-histed, and that he cares not to part with any thing.

VII.

Of a thing mislaid, how or where to finde it?

HAVING projected your Figure, and rightly considered of your first House, &c. you may proceed to judgement after this manner, viz. If the second Figure be in an Angle, the thing missing is within the House of the Querent: but if the second Figure be in the first, the thing missing is in that part of the House, which the Querent himself most frequents.

If the second go into the eleventh House, it declares the thing hid or mislaid to be in the Hall, Parlour, Banqueting-House or Dining-Rome, if a Gentleman ask the question.

If the Tradesman ask it, it is in the Shop or Counting-House.

If the second go into the tenth, the thing is in that part of the House, where the Querents Wife or Maid-Servants use most to be; if in the sixth, where his servants have most to do, &c.

To

To judge of the nature or quality of the place, you must observe the nature and quality of the Figure and Idea, which if they be Aiery, the thing wanting is in the upper part of the House: If fiery, it is neer a Chimney, or where Iron or Flint-stones lie: If Earthy, it is neer some Pavement or Floor, or some low place: If Watry, it is neer some Sink or VVash-House, or in some moorish moist place, &c. You must also observe the Quarters the Idea's and Figures govern, for that directs you to the right Angle or part of the House where the thing is hid or mislaid: The Figures are thus to be observed in their government.

Puer East, Fortuna Major and Fortuna Minor East and by North; Acquisitio, East and by South; Populus and Via North, Rubens and Cauda Draconis North and by East; Letitia and Caput Draconis, North and by West; Puella and Caput Draconis West; Tristitia, West and by North; Albus West and by South; Carcer and Cauda Draconis South; Amissio, South and by East; Coniunctio, South and by West. For better instruction, turn back to the fourteenth Chapter of the first Book: for these things are experienced: and Eugenius Theodidatus will not prostitute this sacred Art to every Mechanical desire,

CHAP. XII.

Of Judgement belonging to the fifth House.

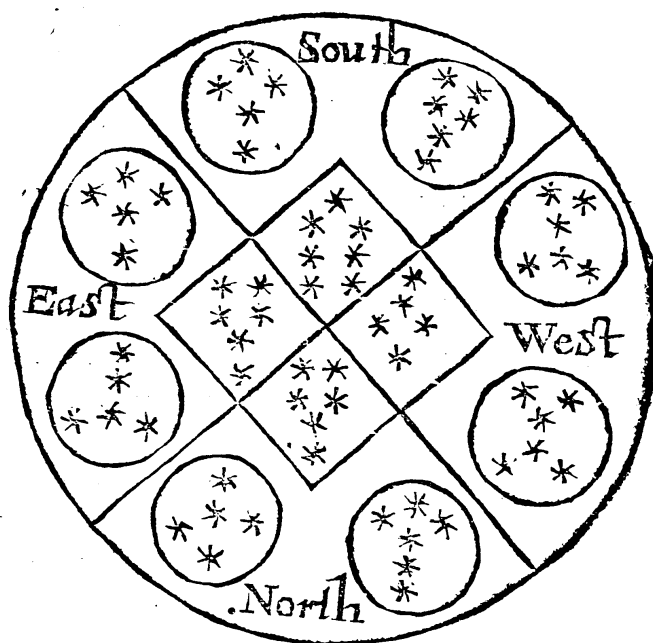
THis House called *Acquisitio* of the Greek Artists, because it giveth Judgement of Children, Messengers, Plays and Delights, and hath these questions to be resolved from it. 1. Whether a woman shall have children? 2. In what time may she conceive? 3. If a

wo-

Woman enquiring be with child. 4. If she be impregnated of a Boy or Girl? 5. Shall she have Twins? 6. When will the birth be? 7. Of a Messenger sent of a message. 8. Shall the Querent gain or loose by play?

I.

Whether a Woman shall have Children?



NOW he that knows how to resolve these questions, cannot be to seek to resolve any that belongs unto this House. Behold now the first House, which in this Figure is *Acquisitio*: If it had been in the fifth, or in the fourth or sixth Houses, the Querent should have

Ecc

Children

Children; and if none of these happen, behold what Figure smiles upon the first, fifth and seventh Houses; and if that be a good Figure, it's an argument that the Querent may have Children. Another testimony of Children is if the second goeth into the fifth House; that being a good Figure: and the first and seventh promise hopeful Children.

Cauda Draconis, *Cancer* or *Tristitia* in the fifth, or beholding the fifth, generally denies Issue: If *Barzabels* Idea's and Figures be in \square or δ , it portends the same.

II.

In what time may the Woman conceive?

Some hold that if the first go into the fifth, the Querent may conceive in the first year: If in the second, the second year: If in the tenth, the third year: If in the seventh, the fourth year: If in the fourth House, the fifth year. Consider whether the Figures that are Significators of days, weeks, months and years are strong or weak; and so you may judge of the time.

III.

If a Woman enquiring be with childe.

IF the Figures, *Genii* or Ideas of Geomancy concur, you judge as followeth.

And if *Hismael's* Idea's and Figures, the natural Significators of children, be either of them in the first House, or fifth, seventh or eleventh Houses, no ways afflicted by ill Aspects, it denotes the Querent to be with childe. Ill Figures in the fifth House, as *Zazal* and *Barzabels* Figures, or *Cauda Draconis*; the woman enquiring is not with childe.

IV.

I V.

Is the Woman impregnated of Boy or Girl?

TO resolve this question, you must observe the first House, the Ruler that gives vertue to that Idea and Figure, and the fifth House; and that Ruler, Intelligence or Angel of God, that is sent amongst other to govern the Earth: See what is there: If the first and fifth Figures, Idea's and Rulers be Masculine, the Querent is with childe of a Boy: If Feminine, she then goeth with a Girl: And this is certain, if Feminine Figures in Feminine Houses, behold the first and fifth with good Aspect: The like may be judged, if Masculine Figures in Masculine Houses, if they behold the first and fifth Houses.

Amongst the powerful Messengers of God, seven rule the Stars, the twelve Signes, and the twelve Houses in the Heavens; and seven are commanded to govern the Earth, & all things therein contained, according to the saying of one *Abenest*: ΟΥΡΑΝΟ ΑΝΩ, ΟΥ 'ΑΝΟ ΚΑΤΩ, ΑΣΤΡΑ ΑΝΩ, ΑΣΤΡΑ ΚΑΤΩ, ΠΑΝΟ ΑΝΩ, ΠΑΝΟΤΤΟ ΚΑΤΩ, ΛΑΥΤΑ ΛΑΒΕ, ΚΑΙ ΕΥΤΥΧΕ. That is: *Heaven above, Heaven beneath; Stars above, Stars beneath; all that is above, is also beneath: understand this, and be happy.*

And God commanded them to set his Idea upon all things in Heaven above, and in the Earth beneath, and in the Water under the Earth; and they obeyed, and it was even so. And God commanded these Messengers, Intelligences or Rulers, Idea's to every Species, and to every thing, both in Heaven and in Earth; and every Species hath it's Idea, Natural and Divine. Now the Natural Idea's and Figures receive the influences of the Divine, and of the Messengers: And these Messengers have twelve particular Idea's which they delight in, and

E e e 2

these

these twelve are set over the twelve parts of the Earth which they govern: and of these some are called Masculine, and other Feminine; the Masculine are *Zazel*, *Hismael*, *Barzabel* and *Sorath*; the Feminine are *Kedemel* and *Hasmodai*: *Taphthartharath* is convertible in nature; and is either Masculine or Feminine according to the Figures company and aspect that are with him, and behold him.

We told you before in the first Book what Idea's were Masculine, and which were Feminine. Now we will tell you the Natural disposition of the Figures: *Puer*, *Albus*, *Fortuna Major* and *Minor*, *Caput Draconis*, *Amisio*, *Acquisitio* and *Tristitia* are Masculine: *Puella*, *Populus*, *Via*, *Conjunctio*, *Rubens*, *Cauda Draconis*, *Carcer*, *Letitia*, are Feminine: These being heeded, the sex is easily discovered.

V.

Shall she have Twins, or more then one?

CONSIDER what Figure is in the first House, and what is in the fifth House, &c. For if the Idea's be in Bi-corporeal or double-bodied Figures, the Querent may have two Children.

Fruitful Figures in the first and fifth, in good Aspect of good Figures and fruitful, it is then possible the Querent may have three Children.

The time when the Birth will be, the Figures signify in their number and nature, moveable, common or fixed.

VI.

Of a Messenger sent of an Errand, &c.

IF any one enquire of you concerning a Messenger, &c. Give the first House and his Figure to him that sent the Messenger; the seventh House and that Figure

in it, to signify him to whom the Messenger is sent; and the fifth Figure, the Messenger and his management or ordering of his business.

When the fifth Figure any ways beholds a good Figure in the first or seventh Houses, you may then judge the Messenger hath effected his business, and is returning again.

If he move into the quesited second, which is the eighth, and then be in the second, *dic quod desert substantium, sive sit significator Fortuna, sive infortunium*: he then brings money with him, let the Figure be good or evil: If the fifth Figure shall go to the ☐ or ♀ of either of the Infortunes, after he is separated from the Lord of the seventh; the Messenger will receive some prejudice or impediment in his returning home again.

If there be found an infortune in the ninth House; *dic quod iter est minus tutum propter Latrones*, you may then judge that the Messenger will not travel safe, but will be in danger of prejudice by Theeves. *At si contrarium hujus invenies, contrarium judica*: but if on the contrary you finde a fortune in the ninth, judge the contrary.

VII.

Shall the Querent gain or loose by play?

THE first Figure, Idea and Ruler shall signify the Querent: the fifth, the Play or Game: the seventh House, the Person you are to Play or Game withall.

If the first go into the fifth House, and the seventh go into the second House, the Querent will gain by play.

If the Part of Fortune be in the second, and the Figures of *Hismael* or *Taphthartharath* in the fifth, and cast

E e e 3

good

good Aspect to the first, second and Part of Fortune, it shews gain by play.

If the second be afflicted by either the company or aspect of ill Figures, or the \square or δ of *Kedemel*, or the Figure of the fifth; the Querent will then loose by play: If *Cauda Draconis* be in the second House, and although a Figure of *Taphthartharatb* be in the seventh, and remove into \ast or \triangle to the first House, yet the Querent will be cheated and abused in his play: And this is sufficient to instruct how to judge any question belonging to this House.

CHAP. XIII.

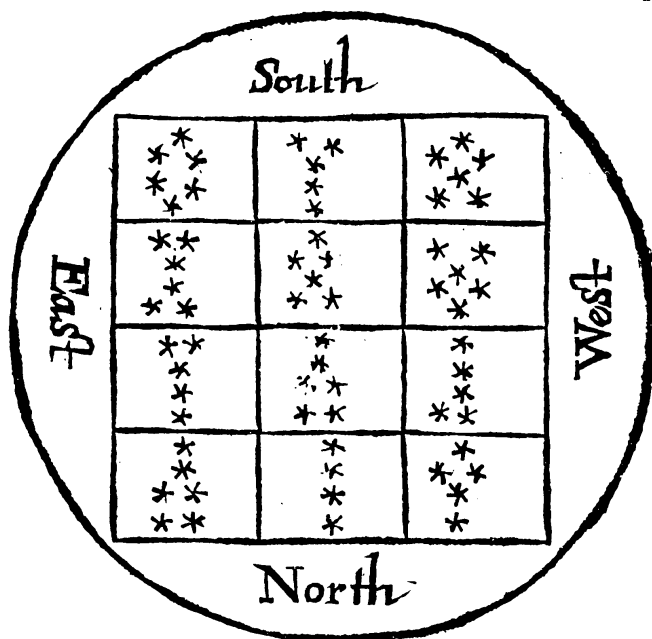
Judgements belonging to the sixth House.

THe sixth House giveth judgement of sickness, Servants and small Cattle; and by these Examples you may judge of any other question. 1. What part of the Body is afflicted? 2. Is the disease in body, or minde, or both? 3. Shall the distemper be Chronique or Acute? 4. What is the cause of the distemper? 5. Shall the sick party recover, or die of the disease? 6. Of servants, shall they prove just or knavish? 7. Of small Cattle, shall the Querent thrive by them or not? &c.

What

I.

What part of the body is afflicted?



THese Rules are experienced by Doctor *Anthony* himsele: And I believe he hath gathered his Herbs out of this *Pratum* or Medow of the *Idea's*, a place we well know; it is a Garden, and the Mountain of the seven Mettals. Here Doctor *Anthony* found how to make his *Aurum potable*, that hath since his death cured so many thousands of all sorts of people. And something *Moses* hath spoken to this purpose; and thus it is written: *And Moses took the Calf, which they had made*

Ecc 4

made, burnt it in the Fire, and grinded it to Powder, and strowed it upon the Water, and made the Children of Israel drink of it. Certainly here was a strange kind of Spice, and an Art as strange as the Spice it self: This Calf was pure Gold, the Israelites having contributed their Ear-rings to the Fabrick.

Let any man in England now living, tell me by what means so solid and heavy a body as Gold may be brought to such a light powder, that it may be sprinkled on the face of the Water, and afterwards drunk up. If any man think he can bring such a thing to pass by fire, let him try, and cure one man when he hath done, of an Ague with it: Verily these Mysteries, with some other, which we will not for all the world put to paper, have made us almost displease our dearest friends, to whom notwithstanding we owe a better satisfaction. Had it been our fortune barely to know but these things, as most men do; we had perhaps been less careful; but we have been instructed in the nature of Angels and Spirits, (as they say) which are visible, and will speak with us, and which are invisible; and how to body them into Figures, and other secret circumstances, which few upon Earth understand. We speak not for any ostentation, but speak a truth which our conscience knows very well. We had not spoken this in our defence, but that we were assaulted and told to our face, we were bound to discover all that we knew. Therefore we leave this discovery to God: Let it be your study now to understand this Book and my *Regio lucis*, and to enter into the treasure thereof; for then you may know Spirits, and understand the nature of invisible things.

Now having projected your Figure, you must observe the first and sixth Houses, for they are natural Significators of the disease; and then the first House afflicted by

by an ill Figure, the distemper lies in the head, and also in that member or part of the body represented by the Figure and Idea.

If *Populus* be in your Figure, or *Via*, and afflicted by the infortunes, say the party is grieved in that part of the body the Figure afflicting governs, from the House of his own Idea: the same understand of the sixth; Zoroaster.

II.

Is the disease in the body, or minde, or both?

THe first House, his Ruler, Idea and Figure, *Fortuna Major* and *Populus*, hath signification of the spirit or minde.

Now if you finde the first House afflicted, *Fortuna Major* afflicted, and the fifth House, and an ill Figure in the fourth; you may conclude the distemper hath seized the whole body and minde also, of the sick party. See *Piso*.

If *Zazel* afflict the first House, and *Fortuna Major* or *Minor* at the same time in \square or δ of him, the sick party is troubled in minde chiefly about the things of the world, and about losses and crosses in estate: See *Piso*.

Hismael being Ruler of good Figures, may be in evil Houses or parts of the Earth; and then he afflicts the Significators (for you must know, *Hismael* as he may be disposed, may be an infortune and do mischief, even as *Zazel* and *Barzabel*) the Querent is troubled in minde, about Religious Tenents. If *Kedemel*, it is about Love-toys: If *Barzabel* or *Taphthartharath*, it is twenty to one but the sick party is Frenetique: by this Example you may understand where the disease is.

III.

Shall the disease be Chronique or Acute?

IN the Resolution of this, you are to consider the complexion of the person, his age, and the time of the year; for the knowledge of these conduce much to the discovery of the certainty of the matter propounded: Diseases in *Autumn* and *Winter*, are usually reputed Chronical or Long, but more Long in *Winter* than in *Autumn*: In *Spring* and *Summer*, Acute or Short, but more Acute in *Spring* than in *Summer*. So infirmities afflicting young persons, or those in the first half of their age; likewise Melancholy and Phlegmaticque persons are subject to Chronical diseases; but Sanguine and Cholerick persons to Acute. But because Sir *Christopher Heydon* in his Book of Astrology, hath given you the Reasons of these things, we refer you to them for instruction. For the Nature of the disease in this Art is taken from the Ruler and Idea that possesses the Figure in the first House and sixth House: And the length or shortness of the disease, is known by the Figures moveable, common or fixed.

An ill Figure fixed in the sixth, presageth a lasting sickness; a moveable Figure in the sixth, gone after into the tenth House; and if the Figure be good, as *Fortuna Major*, *Aurum Potabile* will cure the party of his disease: *Phroates*:

If a Figure in the first House or the sixth remove in * or Δ to a good Figure, in the tenth, it denotes the disease to be speedily cured by good Medicine, and shews it to be of no long continuance.

But if the first or sixth Figure, or either of them, remove and be in □, ♂ or company of ill Figures, the disease will be both long and tedious: and if this happen in

in fixed Figures, the disease will be the longer. *Philostatus*.

IV.

What is the cause of the distemper?

THe cause of the distemper is known from the position of the significators of sickness aforesaid, in either of the four Triplicities; for therein they shew the predominant humour that is peccant. *Jarchas*.

If in your Figure, they or the most of them are moved into Houses governed by fiery Idea's, they declare the distemper to have its Original from Choler; whence Fevours and all such diseases proceed. *Cornelius Agrippa's Telismes*.

But if the Significators be altered into Airy places, blood is then predominant in the body, and the disease is thence caused; as Gouts, Leprosies, &c. If in Earthly, they declare the cause of the disease to have its original from Melancholy; and those diseases are usually long and tedious, as Consumptions, Agues, &c. *Zephar Kimcim*.

If the Significators be governed by Watery Idea's and Figures in Watery Houses, it denotes the infirmity to proceed from cold and moist causes, as Flegm; and the diseases principally are Coughs, Ptilique, and all noxious diseases of the stomach. *Agrippa's Telismes*.

When the projections of the Significators cannot thoroughly inform you of the Nature of the distemper: Consider the nature of the Rulers as well as the Idea's, Figures and Houses; for they much assist in the discovery of the cause of a disease. *Phroates*.

V.

Shall the sick party recover, or die of the infirmity?

IN your Figure, if the first go from good, the party will grow every day worse then other; and if Aspected by the ☐ or ♂ of ill Figures in the fourth and eighth Houses, the party dies: But when your Figure is ill, and removes to good places in good company and aspect, there is great hopes the infirm party will recover.

The signifiers of sickness no ways afflicted, but free from the ill Aspects of the Malevolents, declare great hopes of the recovery of the sick. Any Figure in the first, and *Fortuna Major* in the sixth, seventh and twelfth, the party dies. *Gerrard.*

If a Figure projected into the eighth remove into an Angle, and the first remove cadent or afflicted by infortunes, it presages Mortality.

If a Figure in the first House remove into the eighth, it declares the irrecovery of the sick.

If the eighth shall be in the tenth, and the first in the fourth, sixth or seventh Houses, afflicted by ill company and aspect; the party shall surely die.

VI.

Of Servants, shall they prove just or knavish?

THe tenth House is generally the House of the Master or Lord, &c. But when this question is by a Master propounded unto you, give any Figure that is projected in the first House to signifie him, and the Figure in the sixth to signifie the Servant: and if amity and love be betwixt those two Figures, their Idea's and Rulers, and the Rulers and Idea's that naturally govern the Houses

Houses; say the Servant shall prove just and honest. Judge the contrary, if you finde Figures of a contrary quality in those places, and accidentally are projected there.

VII.

If the Querent Shall thrive by small Cattle?

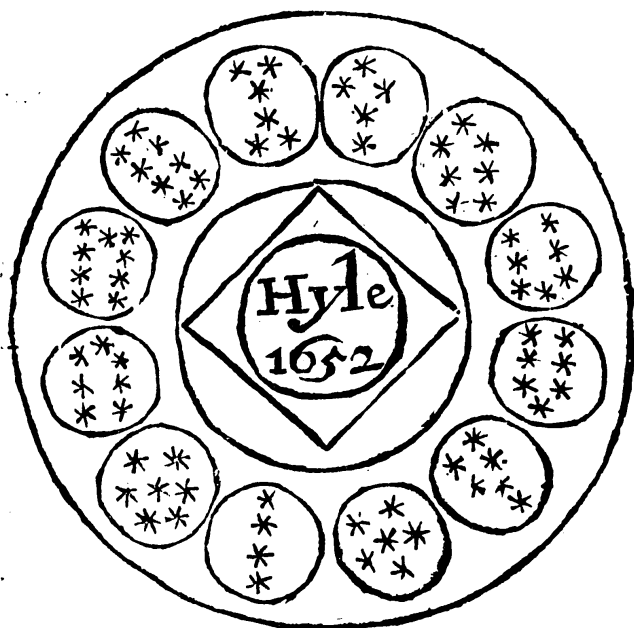
IF a Figure in the first go into the seventh, and the sixth be in the second House, the Querent may buy Hogs, Sheep, Goats, Conies: If ill Figures be there, you must judge the contrary. And now let these Examples be sufficient to teach you how to give judgement upon a Figure made for any other question belonging to this House.

CHAP. XIV.

Of the seventh House.

FROM this House or part of the division of the Earth, and other things, Artists enquire of Marriages, Partnership, Law-suits, publick Enemies, &c. of Thefts, Fugitives and Strays: And these you shall have briefly treated of by way of Example, that you may know how the better to judge of the rest. 1. Shall the Querent marry? 2. If marry, how long first? 3. Shall the Querent marry more then once? 4. What manner of Person shall the Querent marry? 5. Shall they accord after Marriage? 6. Shall the Marriage be effected or not? To resolve these questions or any other of what nature soever, you must project as you were taught in the first Book, and make your Figure as for Example, and judge as followeth.

I.
Shall the Querent marry?
 South.



North.

Consider herein the first House, for that always signifies the party enquiring, and the Ruler, Idea and Figure in it: *Malchidael* and *Puer* with the Ruler *Barzabel* naturally Rule this House; but accidentally *Populus* is here projected: her Idea and Ruler signify the party enquiring shall marry. Who is signified by *Populus*, is of a low or little stature, the upper parts of more bigness then the lower; a round visage, sickly; pale, a whitely complexion, the hair a dark brown, a chesnut

chesnut and variable, and she shall have many children.

The seventh House, and the Idea and Ruler that governs the Figure that is accidentally projected into it. But *Zuriel* and *Puella* are naturally commanded to govern it.

Now here we finde *Tristitia* and his Idea and Ruler, which exactly describes the Querents husband. And the two significators being in Δ Aspect to each other; we Judge the Marriage will be effected, &c. If the first or seventh be in $*$ to each other in their Motion, the Querent no question will marry.

If all the significators be ill Figures, and of ill governors in \square or \circ to each other, you may conclude the party enquiring is averse to Marriage, and in plain terms he or she will not marry.

II.
If the Querent Marry, how long first?

Finding the significators applying by a friendly Aspect each to other, consider if in the Oriental or Meridional parts of the Earth; you may judge the Querent will be married suddenly: if their motion be Occidental or Septentrional; it will be much prolonged, and a great while before accomplished.

If the Figures and their Idea's and Rulers be in moveable places, and be also moveable: They do very much accelerate or hasten the matter. In this judgement moveable Figures that are governed by moveable Idea's give weeks and days; common give months or weeks: fixed Figures give years or months. *Et sic de ceteris.*

III.

III.

Shall the Querent marry more then once?

IF the significators of Marriage be double-bodied, they declare the Querent (be it either man or woman) to marry more then once.

If the significators be in * or Δ with good Figures, it portends marriage to the Querent more then once, chiefly from the fifth, seventh or eighth Houses.

But if you finde the significators of marriage in fixed places, and fixed, and in Aspect with not above one Figure; you may tell the Querent (let it be either he or she) that it presages marriage no more then once.

IV.

What manner of person shall the Querent marry? And how qualified?

SEE what Figure is projected in the first House, and what Idea and Ruler governs it, and in what Aspect it is, and observe what House it is, and accordingly describe the person either man or woman; for it will be such a one the Querent shall marry.

If the first be in company or Aspect with *Puella*, say the person is pleasant, affable. If with *Sorath*, the person is noble, of a great spirit, and imperious. If with *Barzabel*, the person is many times rash and furious, and subject to choler and passion. If with *Zazel*, the person is inclinable to melancholy, yet prudent and gravely wise. If with *Hismael*, you may say the person is just, honest and religious. If with *Taphthartharath*, the person is subtle and cunning, &c. Mix your judgement

mix your judgement with the quality of your significators, and their Nature is known the better.

Consider the dignities and debilities of the Rulers, Idea's and Figures aforesaid; the shape, qualifications and temperature of the person whom the Querent shall marry, will be the better known and discovered.

V.

Shall they accord after Marriage?

THE first Figure, his Idea and Ruler in company * or Δ of the Figure that is in the seventh, or *Kedel*, argues much pleasure and delight after Marriage, and shews they shall agree well, and not quarrel at all.

But if they shall be in \square or \circ each unto the other, it shews much quarrelling and contention to happen after marriage: And if they shall be in \square or \circ of the infortunes, chiefly in all places of the Figure, the same.

The Figures of *Zazel*, *Barzabel* or *Cauda Draconis* in the Ascendent or first House, shews the Querent to be imperious after marriage, and by his or her obstinacy will occasion much discontent and trouble: But if they, or either of them be in the seventh House, the person whom the Querent marries will be the occasion of the trouble and discontent. Any of the Figures of benevolent Rulers possessing the seventh House, the person, and a friendly reception of the seventh and first, notes a good agreement after marriage.

V I.

Shall the Marriage be effected or broken off?

IF the first or Ascendent have a good Figure in it, and by motion in * or Δ of the first Figure, or in any of the Essential dignities of the Figure, the marriage intended shall be brought to perfection; chiefly if it shall be from good places of the Earth. We might have added divers questions more relating to marriage: but he that understands these, cannot be to seek in judging any other of this nature.

Now let us teach by these Examples to judge of Partnership, publick Enemies, Law-suits, of War, &c.

1. Shall two Partners agree in their partnership?
2. Shall the Querent or his adversary overcome in a Law-suit?
3. Shall a person return safe from the Wars?
4. Shall the City, Town, Tower or strong Fort hold out that is besieged, or shall it be taken?
5. Shall the Querent have publick Enemies?

I.

Shall two Partners agree in their partnership?

THe first and seventh Houses being friends according to Nature; and if good Figures accidentally by motion be projected in the first and seventh; which agree as well with the Houses and their Rulers, Idea's and Figures, as accidentally by projection, declare that the Partners shall agree in their Partnership, and gain well by their undertaking the same.

If they shall be enemies by accident, they are friends naturally. And in this case, if the first be a better Figure then the seventh, and better dignified by motion, company and aspect; it signifieth the Querent to thrive

best

best in the Partnership: But if the seventh be a good Figure, and better then the Ascendent or first, the querited gains most.

Barzabel or *Taphthartharath*, Lord of the second, afflicting by aspect or company a Figure in the eighth, the Querent will cheat and cozen his Partner: but if either of them shall be Lord of the Figure of the eighth, and shall afflict the second; the Partner shall cheat and cozen the Querent.

He whose significators are strongest and best Figures, and by motion in the best places of the Earth, shall thrive best in the Partnership: But he whose significators are weak, and in evil places of the Figure, shall do worst in the Partnership.

II.

Shall the Querent or his adversary overcome in a Law-suit?

IF the Ascendent or first House be of better Figures then the seventh, or in better company of aspect; there is great hopes the Querent will overcome in the suit of Law, and worst his adversary.

If a Figure in the seventh be more powerful in dignities then the Ascendent or first Figure, the Adversary will overcome.

If the first and seventh Houses and their Figures shall be afflicted by the infortunes, neither party shall overcome; but they shall be both ruined, if they proceed to tryal of the suit: but if they be both assisted by the fortunate Rulers and Idea's in their Figures and Houses, some friends will take up the business, and will end the matter or suit amongst them.

Both significators in their Essential dignities, as *Barzabel* in the first, and *Kedemel* in the seventh: These persons so signified by the Figures are too high to hear

F ff 2

of

of an agreement, if they have a Law-suit: But if in their motion they apply to each other, the matter will be taken up amongst themselves: he whose significator doth apply shall seek peace, and prove himself the better Christian.

III.

Shall a person return safe from the Wars?

IF the first be a good Figure strong and potent, free from the ill company and aspects of the infortunes, it is an argument of great security to the Querent, and that he shall return safe from the Wars.

If the first Figure in motion fall cadent in the Earth, or be afflicted by ill Figures; advise the Querent to stay his March, and give his Commission up to his General.

Zazel and his Idea and Figure in the first House, prefigeth much loss and damage to the Querent, if he go to the Wars, because there he hath his fall. If Barzabel be in company, or in □ or ♂ and weak, &c. the Querent shall be wounded.

IV.

Shall the Castle or place besieged be taken or not?

THE Ascendent or first House, and the Ruler, Idea and Figure accidentally projected in it, are for the besiegers: The fourth House for the City, Town, Castle or Tower; and the Ruler, Idea and Figure that is in it, for the head-Officer: The fifth House, and the Governors of the Figure, &c. for the Ammunition, Souldiery, and the assistance they either have or may expect.

If the first be strong, and in company of the fourth or tenth

tenth in the second; it is then an argument the walls shall be scaled and the place taken.

If the fourth remove into a place not beholding it, or be afflicted of the infortunes; it is an argument the Castle will be taken, and the Governours thereof subject to danger.

If ill Figures be in the fourth House, the place besieged will be taken by treachery and baseness, and that in a short time.

If a Figure in the fourth be in the second, first or tenth, the Governour no doubt hath received a good sum of money for the delivery of the place, and in short time will surrender it.

But if none of these Aspects happen, but on the contrary the fourth House and his Lord shall be fortunate, and free from all manner of impediments, and that the fourth be in no manner of amity with the first; the City, &c. then besieged shall not be taken by the Army begirring it.

V.

Shall the Querent have publick Enemies?

ALthough there be but few persons in the world but have publick Enemies; yet I presume there may be some (although they are rare to be found) that have none; considering that he is cursed that all men speak well of. And we look upon a person evil spoken of and envied, to have some notable parts beyond other men: but to finde whether a person have enemies or not, these Rules following will shew you.

If the first be not removed, or if it be in motion fallen into □ or ♂ of the seventh House; the Querent hath publick enemies, or there are such persons living

ving in the world that would do him a mischief, if opportunity were offered.

Those Figures are enemies that are \square or δ to the first, and the Rulers and Idea's signify the quality of them: the Houses they are in, help your judgement much in this point.

The Figure in the seventh House teaches you to know what manner of person he is or she is.

To know whether the Querent or his publick enemies shall overcome; observe those Rules of the Plaintiff and Defendant in Law-suits; *Mutatis Mutandis* we have experienced them.

Let us teach you by these Examples how to judge a question of this Nature, as we before taught all manner of questions, and resolved some for your direction.

1. Of Fugitives or Strays, shall they be found or not?
2. Which way are they gone? VVhat distance?
3. Things lost, if recoverable or not?
4. VVhat is the Thief? Of the age and sex of the Thief.
5. A e there more Theeves then one?
6. Be they strangers or familiars?
7. In what time shall the thing stollen be recovered? VVe hope by these judged, you will be able to judge any other question.

I.

Of Fugitives or Strays, shall they be found or not?

T *Aphtharath* and *Hasmoday* are naturally the significators of Fugitives and Strays (and why?) for no other reason, but because these two are swift in motion

tion, and give activity and speed in all things. Now the seventh House, and the Ruler and Idea that governs the Figure that is accidentally projected, particularly are significators thereof, unless the thing strayed be a Beast, &c.

If the first and seventh be in company or good aspects, it declares the Fugitive, &c. to be coming home again.

But if the aforesaid significators behold each other by \square or δ , or shall move into those places, where they have no aspect at all; it denotes the Fugitive to be unwilling to return again, and an unlikelyhood of the Querents having him again. If the seventh VVheel about the third or ninth Houses, you may judge the Fugitive is gone a journey, and will not suddenly be found again. If a Horse, Ox or Cow, &c. be strayed, observe what is in the twelfth House; and observe the same Rule as before, onely with the change of the Figure of your House.

The seventh Figure by projecting falling into the twelfth House of the Figure or question, denotes the Fugitive to be under the bonds of Restraint, perhaps in prison: *Barzabel* projected so, argues the same.

If the second Figure shall be found in another House, the Beast, &c. or thing strayed is taken into custody, and driven and sold.

If the sixth or twelfth move into the ninth or tenth; it argues the Beast strayed to be either in the pound, or under the command of some Officer.

The seventh, twelfth or sixth, fortunated by the good Figures of *Hismael* and *Kedemel*, and their Idea's Figures fortunate in the second, fifth or eleventh Houses, or *Fortuna Major* in \triangle unto them there, they are very likely to be found again.

Fff 4

II.

II.

What way are they gone? What distance?

IF *Hasmoday* or any other significator of the Fugitive or Stray, &c. in the tenth House, they are South; in the seventh, VVest; in the fourth, North; in the Ascendent, East.

If the significators be in watry Houses, and *Idea's* watry incorporated into their Figures; the Strays, &c. are Northward, and in some moist morish place: If the *Idea's* and Figures be Airy, they are VVestward, and in Mountainous and high places: If Earthy, they are Southward, and in melancholy desert places of Woods, &c. If Fiery, they are Eastward, and in open places, where ground hath been lately digged up, &c.

III.

Of things lost, if recoverable or not?

Fortunate Figures in Δ or $*$ to the first Figure or second, or of the Part of Fortune, and posited in the first or second House, declare a recovery of the thing lost; either of the fortune Figures in the first and second, are very certain arguments of a recovery of the thing or things lost.

But if the seventh shall remove into the eighth; or if the first and second cannot agree, or if *Sorath* be in your Figure, and *Hasmoday*, not beholding each other, or \oplus ; or when they are under the Earth, there can lie no restitution of the goods lost.

IV.

IV.

Who is the Thief? and of his age and sex.

THe Figure in the seventh hath naturally signification of Theft and Thieves.

Now they usually observe the nature of the second, and what Figure afflicts him of a contrary Ruler and *Idea*, and that signifies the Thief.

If the Figure be masculine afflicting the substance, it denotes the Thief to be a man: If the Figure be Feminine, and move into a Feminine quarter, you may judge the Thief is a woman.

Zazel significator of the Thief, shews the Thief to be old, except in the first, twelfth or eleventh Houses; *Hismael*, *Barzabel* and *Sorath*, about thirty, or somewhat more; *Kedemel* and *Taphthartharath*, youthful; *Hasmoday* according to her age in the Figure Oriental, young; Occidental, more aged. And thus much may instruct you how to finde the age and sex.

V.

Are there more Thieves then one?

MAny Figures afflicting the significators of substance (it matters not whether they be peregrine or not) shew many Thieves, or more then one.

If the significator of the Thief be in $*$ or Δ , with double-bodied-Figures, there are more Thieves then one.

The Angles fixed, and the significator of the Thief fixed, in no aspect with any good Figure, save with the significators of substance or \oplus ; these denote but one Thief.

VI.

VI.

Be they Strangers or Familiars?

IF the Ascendent move into the third or fourth House, accuse your own household-servant; and this is proved by experience.

If the significator of the Thief be in the third or ninth House, it shews the Thief to be a stranger: *Sorath* signifies a Father or Master: *Hafmoday* the Mother or Mistress: *Kedemel*, the Wife or a Woman: *Zazel*, a Servant or a Stranger lying there by chance: *Barzabel*, a Son, Brother or Kinsman: *Taphtharharath*, a Youth, a Familiar or friend: And thus must you judge.

VII.

In what time shall the thing stollen be recovered?

Seeing testimony of recovery in your Figure, you may discover the time thus.

If the significators be moveable, you finde a Table at the latter end of this Book, that will tell you which Figures signifie years, which months, which weeks, and which days, &c.

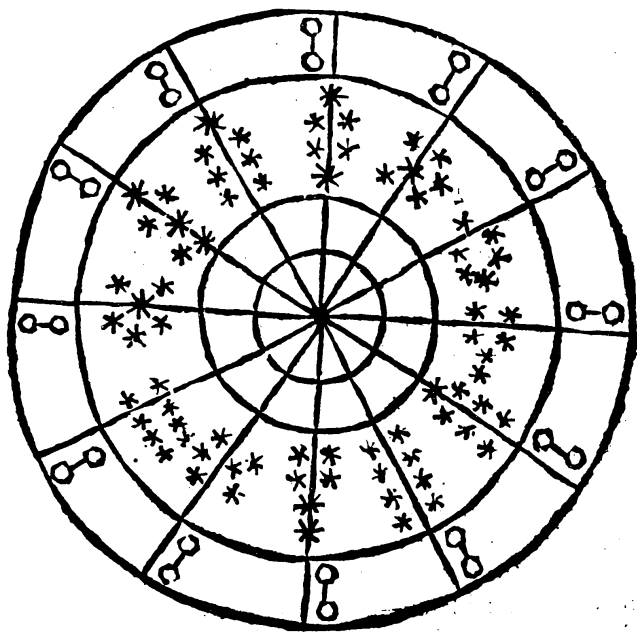
CHAP. XV.

Judgements proper to the eighth House.

THis House is of death, and hence we enquire of the death of each Querent, and the manner thereof, &c. It also signifies the dowry of the wife, because it is the second from the seventh. By these questions, we shall teach you how to judge others. 1. Of the time of death

death of the Querent? 2. What manner of death may he die? 3. Shall the Querent obtain the wives portion? 4. Shall the Querent or his wife die first &c.

And now we hope, after we have briefly given judgement of some questions through all these twelve parts of the Earth, any capacity by varying these Rules, may also resolve any demand. And this we do really out of affection to our country. And here followeth a Scheam



of the Earth, and Rules given how to resolve any demand. And here we note unto ♂, because this House takes notice of the death of flesh; for as the Wiseman teacheth,

teacheth, *Tempus parienti, & tempus moriendi*: There is a time to be born, and a time to die. Daily experience teacheth us, that whatsoever hath a birth, presently passeth away & hasteth towards death. And every thing that hath a beginning, doth necessarily and unavoidably roul towards its end: And this agrees with the Doctrine of the holy Apostle Saint Paul, Heb. 9. 27. *Illud statutum est hominibus ut semel moriantur*: It is appointed unto all men once to die: And they that live the longest, die at last. And those whose lives are envied, do no more but die a little before the rest.

Some live longer then other by reason of propitious and fortunate Idea's and Rulers fortified by God at the time of their birth; which makes them by nature more strenuous and stable, and of longer duration then those who incorporate unfortunate ones.

Now although death be the portion of every man and thing that hath life; yet some persons are so peevish, rash and fearful, that they dare not be acquainted with the time; but are willing to pass on in a contented slavish fear, as if their Nescient or Non-visibility could protect them; when alas, poor wretches! death steals upon them at unawares.

Shall not he be accounted a silly Souldier, that will refuse to know the time he is to encounter his Enemy? It is rather a brand of cowardise, then a badge of boldness or magnanimity, for a man to wink when he fights. Our life is short and full of vanity.

To know the time of our death, (or any other material accident) is a blessing given by God, and shall man be so sottish as to reject it?

—It was the saying of the late King *Charls* (who was a Priest and Prophet, in his ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, in the last Chapter.) *I know my life is the object of the Devils and wicked mens malice; but yet under Gods sole custody*

study and disposal, &c. He was envied, and died a little before his enemies. And it was also long before, the prayer and request of that King, Priest and Prophet *David*, unto the King of Kings, to be acquainted with this very thing: *Fac ut experiar, Jehova, finem meum, mensura dierum meorum quid sit, experiar quam durabilis sum*: (i. e.) Lord, saith he, let me know my end, and the number of my days, that I may be certified how long I have to live.

Surely had not this enquiry been lawful and attainable, yea had it not been of great worth and excellency, and admirable use thereof to be made, the holy Prophets would never have spoken of it, nor prayed for it. But to pass by this Angelick use hereof, as, that a man may meet his God and Saviour with joy, and joyfully exclaim in the very ears of death, Πᾶ σου θάνατε, τὸ κτήνος τῶ σου, ἔδωκε τὴν νίκην: O Death, where is thy sting? O Hell, (the Hebrew word is *Sheol*, a Pit) where is thy victory?

We will come to instance in something that may be more taking with mankind, and then we will give judgement upon some Questions belonging to this House, viz. the earthly uses and advantages that may be made hereof: (for such is the corruption of mankind, that it will reject every thing that carries not present profit with it.)

First in purchasing of Lands or Houses for Life, the length of his life may be considerably profitable to him, as common experience testifies.

Secondly, by knowing the length of his life, he may so order and dispose of his Earthly estate, that he may prevent much strife and contention about the same after his death, which usually (the more is the pity) happens in such cases.

Lastly, his prudence in this kind will eternize his memory after death; which otherwise may be buried in oblivion

oblivion (after a short time) in a coffin made of the curses of his nearest Relations; and by such means the covetous Administrator or Administratrix will be prevented of couzening the Children, and the unconscionable Executor the Orphan; Brother cannot intrench upon the liberty or estate of Brother. Every man will know his own, and Families may remain in quiet, peace and concord. Let us now return and resolve our questions.

I.

Of the time of the death of the Querent?

IN the resolve of this question, you are to consider the first House, and what Figure is accidentally there; and let the Ruler and Idea that governs it signifie the Querent: the eighth House and the Ruler, Idea and Figure that governs it, to signifie the death of the Querent.

If the first be free from the δ of ill Figures, the Querent may live an indifferent long life. If the aforesaid significators, or either of them, shall be in company or good aspect of the Fortunes, and a fortunate Figure in the first; all these presage the Querent according to nature may live to a considerable age.

Finding all the significators free, as in the forementioned Aphorisms, you may conclude the Querent will live so many years, as the Figures, Idea's and Rulers signifie.

But if you find the aforesaid significators afflicted, either by the infortunes, or by the fourth, sixth, eighth or twelfth Houses; you may then conclude the parties life to be of no very long continuance. And according to your foregoing Rules, measure Time, moveable Figures and Idea's, VWeeks, common Months, fixed years, &c.
And

And so may you discover the length (according to natural causes) of the Querents life.

II.

What manner of death may the Querent die?

THE Ruler and Idea that is incorporated into the Figure of the eighth, shall shew the manner of death the Querent shall be subject unto, together with the Figure beholding him or them.

If the aforesaid significators shall be *Hismael* or *Kedemel*, and they strong, they portend a gentle death unto the Querent.

Zazel being significator, prenotes death by some violent Tertian, or some Ague, Dropfie or Consumption: *Barzabel*, by Fevers or VVounds: *Sorath*, by Pleurifies, or by some obstruction of the Vitals: *Taphtharath*, by the Ptsique, Frenzie, Madnes Lethargie, &c. *Hafmoday*, by drowning, or by diseases proceeding from cold moistures.

III.

Shall the Querent obtain his Wives Portion?

EVERY Querent is signified by the Ascendent or first House, and the second House doth signifie his substance; the Querited is signified by the seventh House; and the eighth House hath signification of the Queriteds substance in this question.

A good Figure in the eighth, in \ast or Δ to the first, and no ways afflicted by the δ of any unfortunate Figure, declares the Querent shall have a good estate with his wife, and shall have it without trouble. *Hismael* or *Kedemel*, any of their Figures, or the Dragons head projected in the eighth House, and no ways afflicted,

sted, argues the Querent shall have his wives portion without any manner of trouble.

The Part of Fortune is the number of all the points divided by twelve; and what remains, tells you in what House it falls; and if eight remains, you must place \oplus in the eighth House; and there if good Figures behold it by \ast or \triangle Aspects, the Querent shall have the dowry of his Wife; and it is very considerable also.

If the second and eighth Figures being in δ move to any good Aspect, this argues the Querent to obtain his wives dowry without difficulty.

But if there be \square or δ between the significators, the Querent will not obtain the portion of his wife without difficulty.

If Zazel or Barzabels Figures be in the eighth House in ill aspect of the first or second, there will be much discontent about the wives portion; the Dragons Tail portends the same.

A woman enquiring concerning the estate of a man she is to marry; these Rules will serve sufficiently: For the Ascendent is all one for the woman as it is for the man: If a woman enquire, and the seventh House must be for the man, and the eighth for his estate.

IV.

Shall the man or wife die first?

IN this question behold the Ascendent or first House and the seventh, and see which of them goeth to \square or δ of the eighth, or to the ill Aspects of the unfortunate Figures, and so judge.

If it be the first Figure that suffereth this affliction, say the man (if a man be Querent) shall die first. If the seventh Figure goeth first to these afflictions, the woman will die first.

Which

Which of the significators is strongest and most powerful in the Figure? the party signified thereby shall live the longest. And thus much may serve to teach you how to judge any question belonging to this House.

CHAP. XVI.

Questions belonging to the ninth House.

OF Voyages to Sea; their prosperity or infelicity; of Science, &c. And of persons and things Religious, be the ninth House; And these four questions following explained and resolved, will give light sufficient to any thing in the ninth Chapter of the second Book.

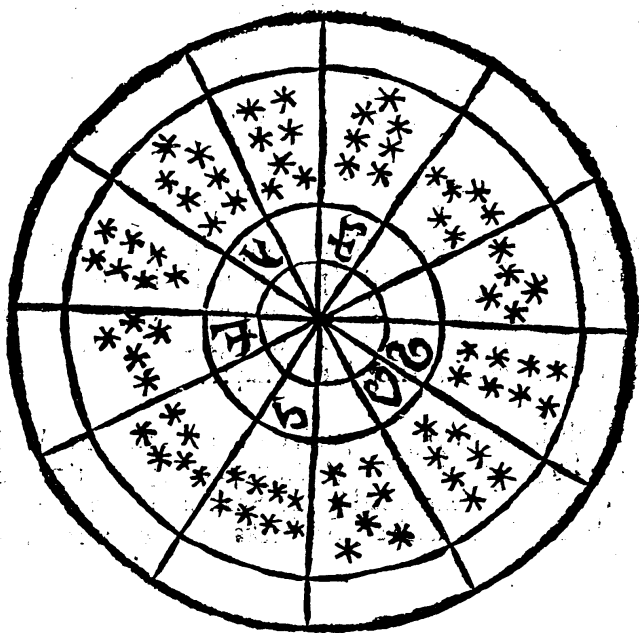
1. Shall the voyage be prosperous or not? 2. Will it be long or short? 3. May the Querent profit by the Science intended? 4. Shall a person obtain the benefit he desires or seeks and enquires after?

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1. Shall

I.

Shall the Voyage be prosperous or not ?



When the ninth Figure shall be unfortunate, it denotes many hazards and dangers to attend the Voyage : If *Zazal* be afflicting, the person enquiring will be subject to sickness and loss of goods : And if *Barzabel* or the Dragons Tail afflict the ninth House, they declare danger by Thieves or Pyrats ; sometimes it portends cozening and deceit in the Ship, one among another.

If the ninth House be fortunate and strong, much good and great success is promised to the Querent in the

the Voyage ; and that he shall make a happy return.

The first and the ninth in * or Δ with each other, argues an admirable voyage.

But if they shall be in \square or \circ void of all reception, you may judge the Querent will have an inauspicious voyage of it, and before he return thence again, will wish he had let it alone.

If the first go into the tenth, that being the second from the ninth ; you may tell the Querent that he shall gain great store of wealth in the voyage.

If the Ascendent or first Figure shall remove into abject places of the Figure, or in \square or \circ to abject Figures ; the person will fall sick in the journey, and the voyage will be most unfortunate.

II.

Will the voyage be long or short ?

This Rule is experient by Captain *Blackman* ; for I made a Figure, and gave him a certain judgement up on it.

The significators of the voyage and Querent moveable, denotes the voyage to be short and quick : if they in motion fall occidental, there will be some obstruction : when the Ascendent or first House regards the ninth with good Aspect, these are arguments of a good voyage, considering the length, the Querent will make a short and prosperous voyage.

The first and ninth fixed Figures prenote a very long voyage unto the Querent ; common Figures, Months ; moveable Figures, Weeks, &c.

Orderly following, we have set for you all the qualities and properties of the sixteen Figures, to the end that whosoever would learn this Art, that he be ignorant of nothing which concerneth the perfect knowledge hereof : so that if you do understand these Tables,

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you

you may also understand the first and second and third Book of this Work. And note that all the Figures, which have more points on high then below, be entring in and good, except *Tristitia*; and those which have more points below then on high, be going out and evil, except *Letitia*; and those which have as many above as beneath, be mean, except *Carcer*. And these be their natural signification.

Good for a Voyage, and quick.

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

Good by Land.

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

Good by Water.

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

Slow

Slow for a Voyage, but profitable.

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Ill for the Way.

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

Robbing by the Way.

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**	*

Ill for Fear.

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Good for Honour and Dignity.

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III

Ill for Honour.

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**	*	**	*	*

Good to have Liberry, and come out of Prison.

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

Ill to come out of Prison.

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

Mean to come out of Prison.

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

Good for the Body.

**	**	*
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*	*	*
*	*	*

Better

Better then before.

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

Evil for the Body.

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*	*	*
*	*	*
*	*	*

Mean for the Body.

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*	*	*	*

Good for a Woman with Child.

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*	*	*	*
*	*	*	*

Child die

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*	*
*	*
*	*

Mean for Child Birth.

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*	*	*	*
*	*	*	*

Good for Marriage.

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*	*	*
*	*	*

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Belt

Best		Mean.	
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*	* *	* *	*

Good for Love of Women.				
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* *	* *	*	* *	* *
* *	* *	*	* *	*
* *	*	*	*	*

Ill for Womens Love.			
*	*	*	*
* *	*	* *	*
*	*	*	*
* *	*	* *	*

Ill for Marriage.				
* *	*	*	*	* *
* *	* *	*	* *	*
*	*	*	* *	* *
*	* *	*	* *	* *

Good Figures for dread and fear.				
*	*	*	*	*
* *	*	*	* *	*
*	*	*	*	* *
* *	*	*	*	* *

God

Good to recover a thing stolen.						Mean.
* *	* *	* *	*	*	* *	*
*	*	*	* *	*	* *	* *
* *	*	*	* *	* *	* *	*
*	*	* *	*	*	*	*

Ill for a thing stolen.				
*	*	*	* *	*
*	* *	*	* *	*
* *	* *	*	* *	*
* *	* *	* *	* *	*

Good to take shipping.				
* *	*	* *	*	*
*	* *	* *	*	*
* *	* *	*	* *	*
*	* *	*	* *	*

Mean.	Ill for they shall be drowned.				
*	* *	* *	*	* *	* *
*	*	* *	* *	* *	* *
*	*	* *	*	* *	* *
* *	* *	* *	* *	* *	*

Good Figures to remove.				
* *	*	*	* *	* *
* *	*	* *	*	*
*	*	* *	*	* *
*	* *	* *	*	*

Mean.

Mean to remove.

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

Ill to remove.

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

Good Figures in suspicion of War.

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

Evil.

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

Good for Victory.

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

Evil.

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

Mean.

*	*
*	*
*	*
*	*

Signifying Showres.

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

A

A good end by ill beginning.

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

Ill for good Fortune.

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

Amendment of Sicknes.

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

Ill for sickness, and good for bloody Flux.

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

Death in the eighth.

**
*
**
*

Good

Good Figures for the Year.

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

Figures signifying Months.

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

Weeks.

Days.

Hours.

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

Good Figures signifying Loyalty.

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

Evil Figures signifying Evil.

Mean.

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

Figures

Figures of Chastity and Virginity.

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

Figures of Incontinencie and Lechery.

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

Figures of true Love.

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

Figures signifying false Love.

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

Figures signifying there is no Thief.

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

All other signifie Theft.

Figures

Figures signifying War.

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

Figures of Peace.

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

Figures of gain.

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

Figures of loss.

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

Figures of Nobility.

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

Figures

Figures of Ignobility.

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

Figures of Life.

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

Figures of Death, if the eighth agree.

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

Figures of Liberality.

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

Figures of Covetousness and Avarice.

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

Of

Of Justice.	Prudence.
* * * * *	* * * * * *
Force.	Temperance.
* * * * * * *	* * * * * *
Good Figures to buy Cattel.	
* * * * *	* * * * * * * *
Loss to buy Cattel.	
* * * * * * *	* * * * * *

III.

III.

May the Querent profit by the Science intended?

You are to give the first House to signifie the Querent; the ninth House and the Figure that is projected into it, to signifie the Science enquired after; and according to their position and configurations, you are to judge of this question.

The first in company * or Δ to the ninth, either in or from Angles or succedent Houses, gives great hopes to the Querent, that he shall gain or profit by the Art or Science he enquires after; and if they be fortunate Figures, you may be sure of your judgement.

But if none of these things happen in your Figure, but on the contrary there happen a \square or ϕ between your significators; you may then conclude the party enquiring will not profit by the Art or Science intended.

When the unfortunate Figures, or *Cauda Draconis* shall be in the first or ninth House, or assisting their company in ill places of the Figure; you may conclude the person enquiring will not gain much by Science.

IV.

Shall a Person obtain the Benefice? &c.

It is notoriously known, that the Clergy are not more Sanctimonious than other persons: for God in the beginning framed two Images like himself, viz. The World and Man, that in one of these he might sport himself with certain wonderful Operations, but in the other he might enjoy his delights: who seeing he is one, hath created the world out of nothing, and he is infinite; hath

H h

created

created the world round: seeing he is eternal, he hath created the world incorruptible and everlasting: seeing he is immense, he hath created the world the greatest of all things: seeing he is the chiefest Life, he hath adorned the world with vital seed, begetting all things out of himself: and seeing he is Omnipotent, by his will alone, not by any necessity of Nature, he hath created the world, not out of any foregoing matter, but out of nothing: and seeing he is the chief goodness, embracing his word, which is the first Idea of all things, with his choicest will, and Essential love, he hath fabricated this Eternal world after the example of the Internal, viz. Ideal world; yet sending forth nothing of the Essence of the Idea, but created of nothing that which he had from Eternity by the Idea. God also created man after his Image: For as the world is the Image of God, so man is the Image of the world. Hence some think that it is spoken, that man is not created simply the Image of God, but after the Image, or the Image of the Image of God; therefore he is called Microcosm; that is, the lesser World. The World is a rational Creature, Immortal; Man in like manner is rational, but mortal; that is, dissolvable and subject to passions; and therefore may be benefited by this Book, and the Science herein taught: For (as Sir Christopher Heydon saith) seeing the world it self is immortal, it is impossible that any part of it can perish. Therefore to die is a vain name, and even as *vacuum* is no where, so also death: therefore we say a man dieth when his soul and body are separated; not that any thing of them perisheth, or is turned into nothing. Notwithstanding the true Image of God, is his Word; The Wisdom, Life, Light and Truth existing by himself, of which Image mans soul is the Image, in regard of which we are said to be made after the Image of God, not after the Image of the World.

or

or of the Creatures: for as God cannot be touched, nor perceived by the ears, nor seen with the eyes; so the soul of man can neither be seen, heard nor touched: And as God himself is Infinite, and cannot be compelled by any, so also the Minde of man is free, and cannot be enforced or bounded.

Further, as God comprehendeth this whole world, and whatsoever is in it, in his Minde alone; so mans Minde comprehendeth it even in thought, and that which is peculiar to him alone with God: as God moveth and governeth all this world by his beck alone; so mans minde ruleth and governeth his body. Therefore it was necessary that the minde of man thus sealed by the Word of God, should put on also the corporeal man, after the most compleat example of the world: Therefore man is called the other world, and the other Image of God, because he hath in himself all that is contained in the greater world; so that there remaineth nothing which is not found even truly and really in man himself; and all these things do perform the same duties in him, as in the great world: There are in him the four Elements, with the most true properties of their nature: And in him an Etherial Body, the Chariot of the Soul, in proportion corresponding to the Heaven: There are in him the vegetive life of Plants, the Senses of Animals, of Celestial Spirits, the Angelical Reason, and the Divine Understanding, and the true Conjunction, and Divine possession of all these things flowing together into one. Hence in sacred Letters man is called every Creature; and not onely man, being made another world, doth comprehend all the parts thereof in himself, but also doth receive and contain even God himself. Hence Mr. Thomas Heydon saith, that the soul of man is the Temple of God; which thing St. Paul also more clearly expressed, saying, *Ye are the Temple of God; and the*

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fame

same sacred scripture testifieth in many places: Therefore man is the most express Image of God, seeing man containeth in himself all things which are in God; but God by a certain eminency containeth all things through his power, and simply, as the cause and beginning of all things; but he hath given this power to man, that he should in like manner contain all things; but by a certain Art and composition, as the Knot, Tie and Bond of all things: Therefore man onely rejoiceth in this honour, that he hath a Similitude with all, Operation with all, or Conversation with all. He symbolizeth with the matter in a proper subject, with the Elements in a fourfold body, with Plants in a vegetative Virtue, With Animals in a sensitive faculty, With the Heavens in Etherial Spirit, and influx of the superior parts on the inferiour: With the Angels in Understanding and Wisdom; with God in containing all things, he is preserved with God, and the intelligences by Faith and Wisdom: With the Heavens and heavenly things, by Reason and Discourse: With all inferiour things, by Sense and Dominion, and acteth with all, and hath power on all, even on God himself, by knowing and loving him: And as God knoweth all things, so also man can know all things intelligible, seeing he hath for an Adequate object *Ens* in general, or (as others say) Truth itself; neither is there any thing found in man, nor any disposition, in which something of Divinity may not shine forth; neither is there any thing in God, which may not also be represented in man: Whosoever therefore shall know himself, shall know all things in himself; especially he shall know God, according to whose Image he was made; he shall know the World, the resemblance of which he beareth; he shall know all Creatures, with which he symbolizeth; and what comfort he can have and obtain from Stones, Plants,

Plants, Animals, Figures, Elements, Heavens, from Spirits, Angels, and every thing; and how all things may be fitted for all things, in their time, place, order, measure, proportion and harmony, and can draw and bring to himself even as a Loadstone Iron.

And *Ficinus* in his Book reacheth; that no man can come to the perfection of this Art, who shall not know the principles of it in himself: But by how much the more every one shall know himself, by so much he obtaineth the greater power of attracting it, and by so much operateth greater and more wonderful things, and will ascend to so great a perfection, that he is made the Son of God; and is translated into that Image which is God; and is united with him; which is not granted to Angels, the World, or any Creature, but to man onely, viz. to have power to be made the Son of God; and to be united to him; but man being united to God, all things which are in Man, are united; especially his Minde, then his Spirits and Animal Powers, and vegetative faculty: And the Elements are to the matter, drawing with it self even the body, whose form it hath been, leading it forth into a better condition, and an Heavenly Nature, even until it be glorified into Immortality. And this which we have spoken, is the peculiar gift to man, to whom the dignity of the Divine Image is proper, and common to no other creature.

But there are some Parsons who study this Art, and make those powers of mans Memory, Understanding and Will, the Image of the Divine Trinity; others of the Presbyterian Clergy going further, do place this Image, not onely in these three faculties, which they call the first Acts, but also in the second Acts: And as the Memory representeth the Father; The Understanding the Son; The Will, the Holy Ghost: So also the word produced from our Understanding and Love, flowing from our

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Will,

Will, and the Understanding it self having a present object, and producing it, do set forth the Son, Spirit and Father.

And the more Zealous Protestant Episcopal Ministers teach, that moreover, all our members do represent something in God, whose Image they bear: And that even in our passions we represent God; but by a certain Analogy, Episcopacie is the best Religion, and that which teacheth the Idea of the Law. But to our matter: we read of the Wrath, Fury, Repentance, Compassion, Love, Hatred, Pleasure, Delectation, Delight, Indignation of God, &c. And we have above spoken of the Members of God, which may be congruent.

Also Divine Plato in *Philebus* confessing the Divine Trinity, describeth it Understanding, Life and Brightness, which elsewhere he calleth the Word, Minde, and the Spirit; and saith, that man is made after the Image of God, doth represent the same Trinity; for there is in him an Understanding Mind, a verifying Word, and a Spirit, as it were a Divine Brightness diffusing it self on every side, replenishing all things, moving and knitting them together; But this is not to be understood of the natural Spirit, which is the middle, by the which the Soul is united; the flesh and the body, by which the body liveth and acteth, and one member worketh on another: Of the which Spirit we have spoken before: but we here speak of the natural Spirit, which yet in some sort is also corporeal; notwithstanding it hath not a gross body, tangible and visible, but a more subtle body, and easie to be united with the Minde, viz. that Superiour and Divine one which is in us. Neither let any wonder, if we say that the rational soul is that spirit, and a corporeal thing, or that it either hath or sheweth something of corporeity, while it is in the body, and

and use it as an instrument: If so be, that you shall understand, what, amongst the Platonists that Etherial Body of the Soul, and Chariot of the same may be. Therefore in like manner they place three things in Man, which they call the Supreme, Lowest and Middle. And as we say the Rulers, Idea's and Figures, so the Supreme is that Divine thing which they call the Mind, or superiour Portion, or illuminated Intellect. Moses in *Genesis* calleth it the breath of life, viz. breath from God, or his Spirit inspired into us. The Lowest is the sensitive Soul, which they also call an Image: St. Paul the Apostle nameth it, the Animal Man: The Middle is the reasonable Spirit, knitting and tying together both extremes, viz. The Animal Soul with the Minde favouring of the Nature of both extremes, yet it differeth from that Supreme, which is called the Illuminated Intellect, the Minde, Light and Supreme Portion: It differeth also from the Animal Soul, from the which the Apostle teacheth us, that we ought to separate it by the power of the Word of God; saying, *The Word of God is powerful and lively, more penetrating then a two-edged Sword, piercing even to the dividing of the Soul and Spirit*: For as that Supreme never sinneth, never consenteth to evil, and always resisteth error, and exhorteth to the best things: so that Inferiour Portion and Animal Soul is always overwhelmed in evil, in sin and concupiscence, and draweth to the worst things; of the which St. Paul saith, *I see another Law in my members, leading me Captive to the Law of sin*. The Minde therefore the Supreme Portion is never damned; but when its companions are to be punished, goeth away unhurt into its Original: But the Spirit, which by *Philo Judaeus* is called the reasonable Soul, seeing it is by its Nature free, and can according to his pleasure adhere to either of them, if it constantly adhere to the Superiour

Portion, is at length united and beautified with it, until it be assumed into God. If it adhere unto the inferior soul, it is depraved and becomes vicious, until it be made a wicked spirit. But thus much concerning the Minde and Spirit.

Now let us see concerning the speech or word: Prince *Pharoah* thinketh this of the same value for immortality: for speech or word is that without which nothing is done or can be done; for it is the expression of the Expressor, and the thing expressed; and the speaking of the Speaker, and that which speaketh is speech or word: and the conception of the Conceiver, and that which conceiveth, is the word; and the writing of the Writer, and that which writeth, is the word; and the forming of the Former, and that which formeth, is the word; and the creation of the Creator, and that which createth, is the word; and the doing of the Doer, and that which is done, is the word; and the knowledge of him that knoweth, and the thing known is the word; and every thing that can be spoken is but a word, and it's called quality; for it carrieth its self equally towards all, seeing that it is not one thing more then another, equally bestowing on all, that they may be that which they are, neither more nor less; and its self being sensible, doth make it self and all things sensible, as light maketh it self and all things visible: therefore the word is called by *Des Cartes*, the bright Sun of the Mind: for the Conception by which the Mind conceiveth it self, is the intrinsic word generated from the mind, viz, the knowledge of it self.

But the extrinsecal and vocal word, is the off-spring and manifestation of that word, and a spirit proceeding out of the mouth with sound and voyce signifying something, but every voyce of ours, speech and word, unless it be formed by the voyce of God, is mingled with the

Air,

Air, and vanisheth: but the Spirit and Word of God remaineth, life and sense accompanying it.

Therefore all our speech, words, spirit and voyce, have no power in this Book, unless they be formed by the Divine Word. My Lord *Bacon* in his *Advancement of Learning*, saith, *That there is not any Vertue, either Natural or Mortal, unless through God.* And in another place he affirmeth, *That our Understanding being good and sound, can do very much on the secrets of Nature; if so be that the influence of the Divine power be present, otherwise nothing at all.* So also our words can do very many miracles, if they be formed by the word of God, in which also our universal Generation is perfected, as *Esaie* saith, *By thy countenance, O Lord, we have conceived, as women rightly conceive by the countenance of their husbands, and have brought forth spirit.* Hithen in some sort belongeth that which is delivered by the *Rosicrucians*, viz, that *Johannes de Spaguet* of this Opinion brought forth a Virgin out of his side.

And amongst the Mahometans there is a constant opinion that many whom at *Muggadore* and *Sapphee* in their tongues they call *Nefe Sobli*, are born by a secret manner of Divine Dispensation without carnal Copulation, whose life is therefore wonderful and impassible, and as it were Angelical, and altogether supernatural. But these trifles we leave: onely the King *Messias*, the Word of the Father made flesh, Christ Jesus hath revealed this secret, and will further manifest it at a certain fulness of time: therefore a minde very like himself,

As a Priest saith of the Clergy-man *Mr. Linacre*, in these Verses:

God gave Man Reason, that like Deities
He might bring forth Gods with Capacity.

O happy he, that knows his worth, and how
He equal is unto the Gods above.
They repress Dangers, make Diseases fly;
They give Presages, and from Misery
Deliver men: reward the good, and ill
Chastise, and so the will of God fulfil.
These are Disciples, and the Sons of God
Most high that teach his Word abroad.

Who are not born of the will of Flesh, or of Man, or of a Menstruous Woman, but of God. But it is an Universal Generation, in which the Son is like the Father in all manner of similitude; and in the which, that which is begot is the same in Specie with the begetter: And this is the power of the Word formed by the Minde, and received into a subject rightly disposed, as seed into the Matrix for the Generation: but I say, disposed and rightly received, because that all are not partakers of the Word after the same manner, but others otherwise: And these are the most hidden secrets of this Art, which ought not to be further published.

But à diverticulo in viam, we have deviated too far, we must turn into our road again, and teach you how to give judgement upon a Figure, and resolve any Question, either past, present, or to come; we have only urged by this way of *disquisition*, or preface unto this most considerable Art, for to satisfy the tender consciences of the Vulgar persons, into whose hands we know this Book will come: possibly it may prevent also the prejudicial opinions of the better Learned, against the sacred Art, most choice and excellent, by very few understood, to teach them, we shew in our ensuing Aphorisms.

Now give the Ascendent or first House, and the Figure

figure in it, to signify the Parson or Clergy-man, because he is Querent: and let the ninth House signify the Parsonage or other Ecclesiastical preferment sought after.

If the first and ninth be in Conjunction or good Aspect, gives great hopes that the Minister or Querent may obtain the Parsonage or Benefice sought after.

If the principal significators be in * or Δ Aspect, in mutual reception; denotes the Querent shall obtain the Benefice with little trouble.

When the first shall be joyned to Figures of *Himael* or *Sorath*, or in * or Δ to either of them, the Querent shall obtain the Benefice sought after.

But if none of the Testimonies happen, it will be a very difficult matter to obtain the Parsonage desired.

III Figures in the ninth and first, or afflicting the ninth or first Figures, shews much trouble and vexation to Vicar or Curate, or the Parson that enquires after the Benefice, and it will never be obtained. Fortunate Figures, in fortunate Houses befriending the significators, give hopes of the business enquired after: in fortunate Figures being in fortunate Houses, and afflicting the significators of the business, will not come to any thing.

Of Dreams.

If a man hath dreamed a Dream, and he hath forgot what it is; or if you would know what another thinketh, make a Figure and judge as followeth, according to the Rule in the second Book.

The

<p>*** ** * *</p> <p>Of Fear, Fortune, or Gain by Women.</p>	<p>*** ** ** **</p> <p>Of Changing of Lodg- ing.</p>
<p>*** ** ** **</p> <p>Of the way, or of things sad and melancholy.</p>	<p>* * * *</p> <p>Of something he is in doubt of, of a Voyage, or things lost, of Money.</p>
<p>*** * * *</p> <p>Of Gain to be had by traffick, or moving from place to place, or of Child- birth.</p>	<p>* * * **</p> <p>Of some Journey to be made, or of some loss.</p>
<p>*** * ** **</p> <p>Of Bloodshed, or of a red thing, or of some fright.</p>	<p>*** ** * **</p> <p>Of a Woman, Money, or of Love.</p>
<p>* ** ** **</p> <p>Of some good and merry thing.</p>	<p>** ** ** *</p> <p>Of fear, or of the dis- pleasure of friends.</p>

<p>*** ** ** *</p> <p>Of Women, or of Mo- ney, or of Cattle.</p>	<p>* ** * *</p> <p>Of some body that he loveth, or of the Way, or of melancholy by reason of Sickness.</p>
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CHAP. XVII.

Judgements pertaining to the tenth House.

The Honour, Office or Dignity, Profession or Ma-
gistry of each Querent, is known from the tenth
House: And these interrogations are commonly pro-
pounded, viz. 1. Shall the Querent obtain the Office
or Dignity desired? 2. Shall he remain in the Employ-
ment he possesses? 3. What Magistry or Profession
will be best for any one to follow?

I.

Shall the Querent obtain the Office or Dignity desired?

You must always remember to give the first House
and what Figure you finde there, to signifie the
Querent; let him be of high or low degree: and the
tenth House, and what Figure you finde there, shall re-
present the Office, Honour or Dignity sought after.

If therefore the first Figure shall be joyned to the
tenth, or shall friendly regard the tenth by a * or Δ,
the Querent shall obtain the Dignity sought after by his
industry, and the means he will use.

If the first Figure shall move with the earth, and her
Rulers and Idea's into the tenth, and not affected, the
Querent

Querent shall obtain the Honour and Office, &c. which he seeks after.

Fortunate Figures in the tenth having power in the Ascendent, declare the Querent shall obtain the Office or Dignity desired.

But if none of the aforesaid Configurations happen among the Significators aforesaid, you may conclude the honour and preferment sought after by the Querent, will not be obtained: No, although he have the greatest promises and most probable hopes that is possible a person can have of any thing.

II.

Shall a person remain in the Employment he possesses?

When a person is in an Employment, Office, &c. and is jealous of being turned out, see if the first and tenth Figures are in company with good Figures, and in good Aspect together; you may conclude, finding a good projection of Figures, that the Querent shall enjoy the place he at present possesses.

If the first Figure go into the tenth, it prenotes the Querent to keep and remain in the place he at present possesses.

But if the first shall be in ☐ or ♂ by place and nature with the tenth Figure, it portends the Querent in danger to lose the Office or Employment he holds or possesses.

III.

What Magistracy or Preferment will be best for any one to follow?

This question is onely fit to be propounded by such persons that are capable of a Profession, &c. and not by those that live and move in a higher sphere; and

when a person convenient and proper propounds the Question, either for himself or Friends, &c. you may answer him according to these following Aphorisms; you are to consider the Ascendent or Figure that is in the first House: for the person enquiring, and the Figure in the tenth: and Barzabel and Kedemel, for the Trade and Profession of the Querent, &c. And consider the Aspects between their Figures and the first.

If the Figures governed by fiery Idea's, happen to be significator; you may judge the Querent will do well in any Profession that relates thereunto, according to his capacity of Birth: as if he be of quality suitable, let him turn Chymist, Physician, Jeweller, Chyrurgeon, Gold-smith, Silver-smith or Apothecary. If of a mean condition, he may make a good Armourer, Cutler, Smith, Baker, Glass-maker, and the like.

The significators in Aereal Figures; if the Birth of the Querent be not mean, he may make a Lawyer, Arithmetician, Accomptant, Geometrician or Surveyor, Scrivener, Clerk, Astronomer, &c. But if he be of a mean Parentage, he may make a good Haberdasher of small Wares, a Millener, a Painter, a Draper, or one that may deal in all retail Commodities.

But if the Idea's shall be in Earthy Figures, the Querent may make a good Farmer or Husbandman, Gardner, Groom, Grazier, Farrier or Coach-maker, Butcher or Brick-maker, Joyner or Carpenter, Turner or Shoo-maker, Collier, Carter, Shepherd, Neatheard, Day-labourer; and indeed any kinde of servile Work or Employment.

If the Idea's of the Profession shall be in Watery Figures and significators, it may denote the Querent

to do well in Brewing, Malting, in selling Wines, in Viſtualling, in turning a Fiſh-monger or Saylor; he may make a good Water-man, or do well in any thing that belongeth to the watery Element.

If the firſt and tenth Figures ſhall be in * or Δ Aſpect, that muſt be the Profeſſion he ſhall follow: If the Rulers, Idea's, Figures and Elements agree in nature and quality with the Genius of the Querent (*i. e.*) if they move to good Houſes and there ſtand.

But if the ſignificators of Trade ſhall be afflicted in cadent places of the Figure, and in \square or δ to each other; you may then ſay that the Querent will not thrive by his Trade or Profeſſion.

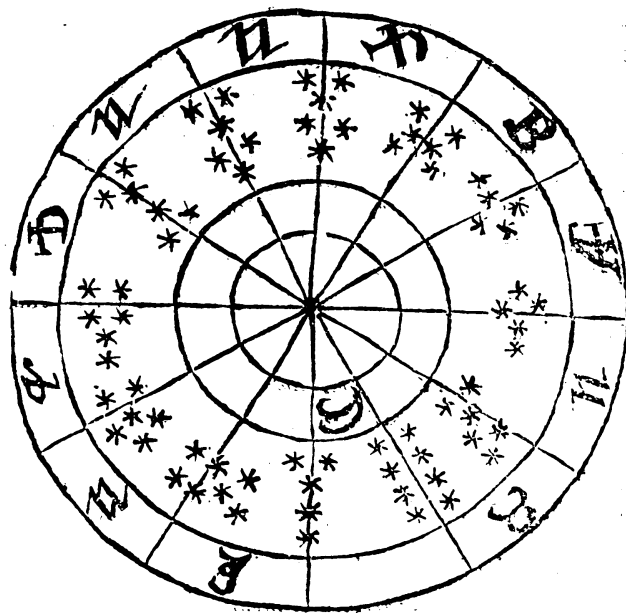
And thus much may ſerve for the judgement of the tenth Houſe.

CHAP. XVIII.

How to judge a Figure of the Day.

NOW we are among Friends, let us ſee whether the day will be pleaſant and youthful for ſport.

The



The firſt Figure is *Fortuna Major*; and becauſe it is associated with *Acquiſitio*, which is a good Figure, ſignifieth a pleaſant Morning, and that about ſeven a clock he ſhall receive Money. The third, which is *Albu*, is good to make a ſhort voyage, and ſignifies that Letters ſhall bring good newes; it is alſo good for all the demands which may be made upon Friends and Kinſfolk. The fourth, which is *Caput Draconis*, ſignifieth to Sup with the ſame Friends that he Dined withal, and that he received Money of. The fifth, which is *Populus*, ſignifieth a great Woman will not be pleaſant, but froward in the company. The ſixth, which is *Acquiſitio*, ſignifieth

lii 2

fieth

fieth the love of the Drawers, and that they bring good Wines. The seventh, which is *Puella*, signifieth to enjoy the company of a merry and vertuous Lady at supper. The eighth is good in all demands. The ninth signifieth that Counsellors and Lawyers, Clegy-men and Learned Scholars will be in the company, and in their mirth may talk of the King and noble things; for which they will be in danger of imprisonment. The tenth signifieth to dine with men of Honour. And the eleventh makes them true Friends, and such which will hate and abhor Sycophants, whose friendship remains onely while the Sun shines: we love that friend that is true hearted.

Εξ ους γαρ μοι Κείν' ομῶς 'Αιδ'ας πύχον
'Ος χ' ἄτερον μὲν Κινδὸν ἐκ' ἑρπον' ἄλλο δ' ἔταξεν.

*Jam gravis illi mihi nigri quam limini ditis,
Ore aliud qui fert aliud sub pectora celat.*

*As vale of death, so do I hate that kinde,
Whose tongue from heart, whose mouth dissents from minde.*

The twelfth, which is *Conjunctio*, signifieth that the person shall receive no damage from his enemies: And because the tenth is a good Figure, it signifieth mirth about noon: And because the seventh also is a good Figure in Δ to the eleventh, he shall sup with the same he dined with, and they will drink together until midnight. And this is the manner to judge a Figure for the fortune of the day.

A Figure of the Week judged.

EVEN now as the Figure before is for an Example to make a Figure to know the fortune of the day in any question propounded; so shall this be for Example of those questions propounded, to know what shall happen that Week. And here followeth a Scheme of the

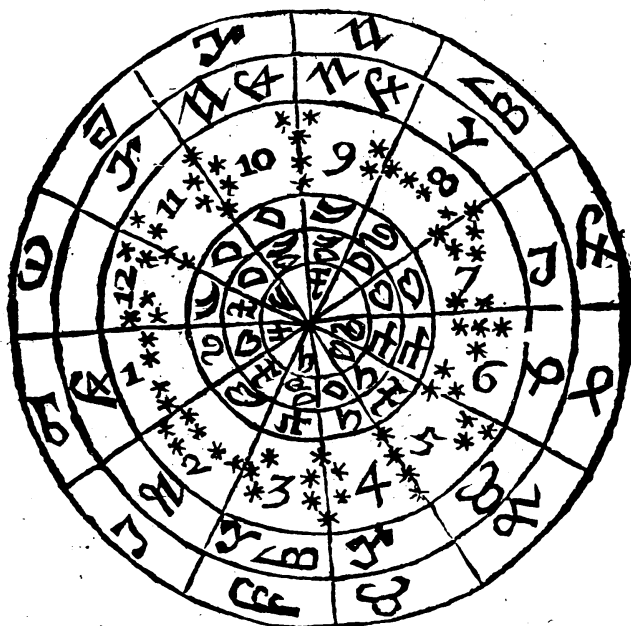
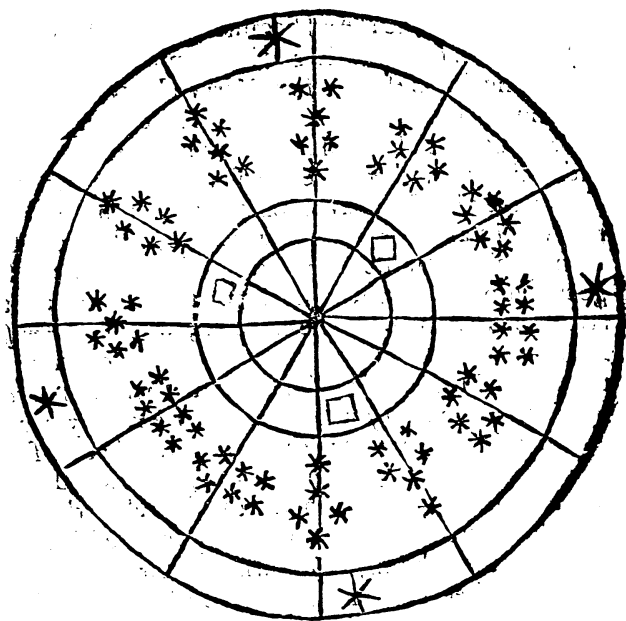


Figure: Within the first Line is all the Idea's that naturally govern the Houses: In the second Line is all the Idea's that govern the Figures that are accidentally projected in the third Line: In the fourth Line are the Rulers that naturally govern the Houses and the Idea's: In

the fifth Line are those that govern the Figures: In the sixth place are the Co-significators: And because *Puella* is in the first, and her Idea and Ruler be friends to the natural significators, it signifieth that the Week shall have a very good beginning. The second, which is *Fortuna Minor*, signifieth that there will be but small profit. The third, which is *Cauda Draconis*, sheweth that one of the Kinsfolks of the Querent is discontented. The fourth, which is *Carcer*, which goeth into the eighth and eleventh, signifieth discontent or death of Friends. The fifth is *Via*, and signifieth that Letters will be brought shortly with good news. The sixth, which is *Conjunctio*, and a Figure of Figures, sheweth good and loyal servants. The seventh is *Amissio*, and a Figure of Figures, but very ill, because of the Co-significator, and natural Idea, and accidental Figure, which do not agree in Element; and therefore signifieth anger with women. The eighth, which is *Carcer*, sheweth of the death of a Friend, or else of something of Spirits. The ninth, which is *Caput Draconis*, signifieth a hope to receive Mony, and yet not receive it. The tenth, which is *Caput Draconis*, doth signifie to dine with a great Lord this week. The eleventh, which is *Carcer*, signifieth as before. The twelfth signifieth a good time to buy Horses and other great Beasts, and that Enemies shall become friends. But you must understand by this Figure, that the first signifieth the sixth hour after Sun-rising, and so of all the others unto the twelfth: The first and second together, do signifie the first day of the week: The third and fourth, the second; and so of the others in proceeding from two unto two.

A Figure of the Month, for a Gentleman at White-Hall.

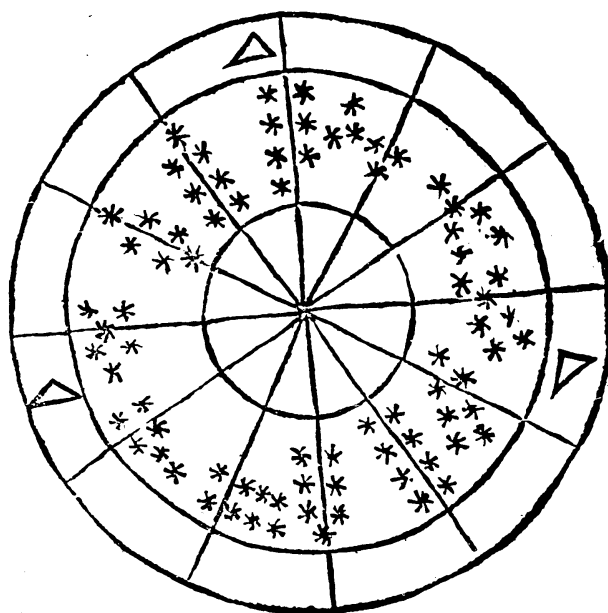


The first Figure is a Figure of joy, called *Acquisitio*, signifieth the beginning of the Month to be good: and because she is accompanied with *Populus*, which is the Figure of the Element of the Water, it signifieth that the ways shall be very foul. *Letitia*, which is the third, signifieth peace and concord amongst Friends and Kinsfolks. The fourth is *Puer*, and signifieth a mediocrity in all affairs and business. The fifth is *Fortuna Major*, and signifieth to take pleasure in fine Cloathes, trimmed with God-lace and such Ribbon; and

and to eat and drink, and feast, and to have acquaintance of women. The sixth, which is *Carcer*, and goeth into the eighth and twelfth Houses, signifieth the death of some of his servants, or to be held prisoner, or else some of his Horses to die: And because the seventh, which is *Populus*, is in the second, and is accompanied with *Carcer*; it signifieth that he shall Marry a Lady fair bodied, beautiful in some obscure place. The eighth, which is *Carcer*, signifieth he shall do his business with great Wit and Policie: And because the ninth is in the first, it signifieth that he shall have Money this Month; and that the Wages and enterprizes which he shall make, shall turn to his great honour and profit: And because it goeth into the tenth, it signifieth thereby to have the favour of the King. The eleventh, which is *Amisso*, signifieth that he is not beloved of those whom he taketh to be his friends. The twelfth, which is *Carcer*, signifieth as we told you before. Moreover, you must note in this Figure, that in this Figure the three first signify the first week; the next three, the second week; the seventh, eighth, ninth, the third week; the three last, the fourth week. You may place the Idea's and Rulers in the Scheam, if you will; but it needs not, if you remember their natural and accidental significations.

A

A Figure for the Year 1657. for the King.











His present Figure sheweth that the King shall be fortunate this year by reason of *Acquisitio* his Idea and Ruler in the first House: and because the said Figure is good, and passeth into the eleventh; it doth signify that the King shall come to a point with his Enemies, and obtain many Friends. The second, because it is a good Figure, signifieth that he shall have more money then he had other years before, and then he shall gain much. The third signifieth durty travelling, and wearisome. The fourth being an ill Figure, signifieth that he shall be angry about some Lands, Woods and

and Houses that will be destroyed in the War : And because the fourth goeth into the tenth, it signifieth that another would keep his Lands from him by force, when *Oliver Cromwel* is dead. The fifth, signifieth that he will be angry with one of his kinsfolks. The seventh is an ill Figure, and signifieth that his enemies will endeavour to War with him. The eighth signifieth that he shall not be in any danger of death this year. The ninth signifieth that the Clergy will this year stand affected to him. The tenth signifieth that his Servants shall be true to him. As touching the eleventh, because the first and that are both governed by one Ruler, it signifieth good friends and faithful. And because the first is a good Figure, I said when *John Becker* and I disputed about government, that the King in *May 1660*, would come again to his own, as *Mr. John Empson* at the Fiery Beacon in Dukes-place, *Mr. Errington*, *Mr. Flood*, and *Mr. Edward Edwards* at the Fountain, over against the Rose-tavern in *King-street, Westminster*, and many others can witness. And since that, the 29 day of *June 1660*, the King being at supper with the Duke of *Buckingham*, and our self being there; the Duke again verified this Art, and hath found it infallible, being as it were *Rosie Crucian Axiomata*. Now it is not lawful for me to tell you what shall happen in *England*: *bei mibi!* I dare not: I would all the Kings friends were as faithful as the Duke of *Buckingham*, the Lord of *Oxford*, Sir *John Hanmer*, Sir *Ralph Freeman*, and noble Colonel *Samuel Sandys* late Governour of *Worcester* in the Wars.

CHAP.

CHAP. XIX.

The Alphabet of Angels and Genii, or the writing and Language of Heaven.

<i>Agiel.</i>	<i>Belob.</i>	<i>Chemor.</i>	<i>Din.</i>
			
* * * 45 * * II * *	* * 30 * * 58 * * *	* * * 3 * II * *	* * * * * 5 * *
<i>Elim.</i>	<i>Fabab.</i>	<i>Graphiel.</i>	<i>Hecadotb.</i>
			
* 354 * * * 41 66 * 56 I * *	* * * * 264 *	* * 19 * 9 * * * *	* * * * 82 * 6 *

Fab.

Jab.	Kne.	Labe.	Mebod.
79 * * * * * *	13 2 * * * * * *	8 120 * * * * * *	64 6 * * * * * *
Nelab.	Odenel.	Paniel.	Quedbarsche-moth.
2 * * * * * *	5 39 * * * * 354 * 43	5 * * * * * *	7 * * * * * *
Relab.	Schethalim.	Tiriel.	Vabam.
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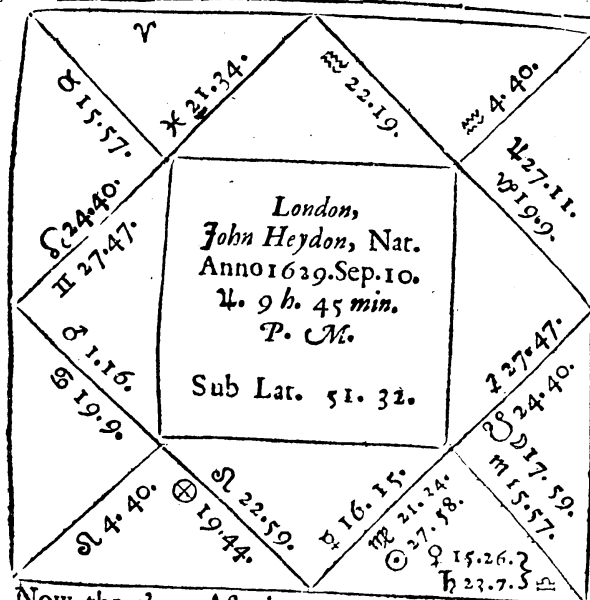
Wasboga.

Wasboga.	Xoblab.	Yschiel.	Zelab.
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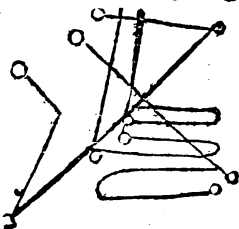
Although our self is not of the Theomagical Order of the Holy Rosie Cross; yet we have been very studious and curious in searching out their secret Mysterious Learning near twenty years : besides, we have served as a Clerk five years in *Cliffords-Tune*, and now in Terme-time we follow the practice of an Attourney in the *Kings-bench* at *Westminster*. But this is our Vacation-Recreation, and it is profitable to our Practice in the Law ; and by these Arts we gain credit : for we will undertake no cause that shall go against us ; let the Plaintiff or Defendant pretend what they will, we know beforehand what good or evil will end the business ; and so we (contrary to others) endeavour peace, save money and trouble ; yet we do not profess our self a Scholar, but a Gentleman, and that very few Artifts can do, &c.

And these Studies and Actions are natural to us, as you may see by this Nativity following.

London,

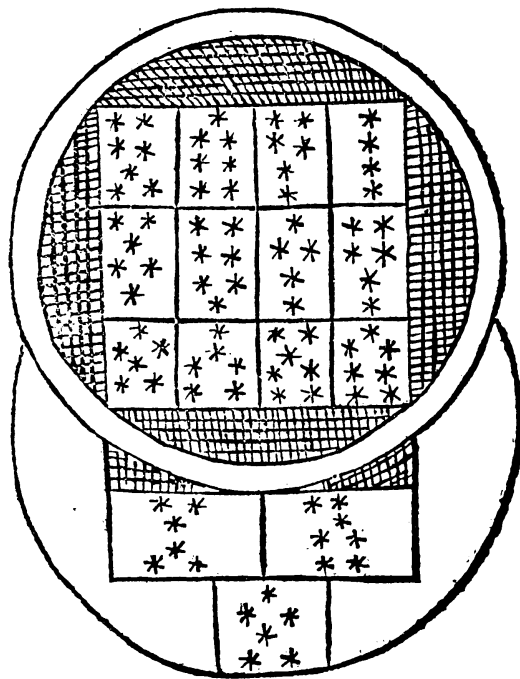


Now there's an Astrologer would needs have 29 degrees of *Gemini* to be my true Ascendent, having no other reason for it, but that he had made my Nativity and Sir *Chr. Heydon's* like each other: this I attribute to a kinde mistake; but to rectifie his errour (yet I am no pedant, but the business concerns me otherwise, I scorn it) I have 27 degrees of *Gemini* ascending, &c. as you may see by the Figure; and this is the character of my Angel Guardian, whose name is *Malbitiriel*, as you may read in *The Harmony of the World*. It is not our happiness to know any man that understands these Divine *Rosie Crucian Arts*, viz. Astro-mancy and Geomancy, Telestima-tical Images, and our Theomog-ia in their Nature.



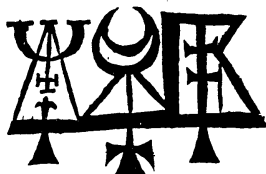
Next

Next, for an Example, in all your works you must be careful that the Figures of Astromancy and Geomancy agree Harmoniously, otherwise you will never make a *Telestima*, nor can you finde what characters the Angels and Rulers of the Heaven and Earth delight in. You must also observe that the Metal must be spermatick and Calloe, before the Astral Agent will rest upon it.



Alms

Albus is in the first House, and his Ruler and Idea are of the Nature of *Gemini* and *Mercury* in *Virgo*: and this is his Character drawn from the Figures.



Now although we know God and Spirits can speak any Language, yet this before, they say he is most delighted in. But many doubt whether Angels or *Genii*, since they be pure Spirits, use any vocal speech or tongue amongst themselves. But *St. Paul* is our Authority, when he saith in some place, *If I speak with the tongue of men and Angels*: Now this is the Idiom before, and by this and the Figures do we finde out the Angel Guardian of every man, Celestial and Terrestrial. And seeing all Tongues have and do undergo various mutations and corruptions; this and the *Hebrew* do always continue inviolated. Moreover, an evident sign of this opinion is, that though each Genius and Intelligence do use the speech of those Nations with whom they do inhabit; yet to them that do not understand it, they never speak in any Idiom, but in this. But now how Angels speak is hid from us, as they themselves are; and what man doth with a sensible voyce, they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce: So the *Platonists* say, That *Socrates* perceived his Genius by sense indeed; but not of this body, but by the sense of the *Etherial* body concealed in this: after which manner *Averroes* believes the Angels.

Angels were wont to be heard and seen by the Prophets. That Instrument, whatsoever the virtue be, by which one Spirit makes known to another Spirit what things are in his minde, is called by the Apostle *St. Paul*, *The Tongue of Angels*: Yet oftentimes also they send forth an audible voyce, as they that cryed at the Ascension of our Lord, *Ye men of Galilee, why stand ye here gazing into the Heaven?* And in the Old Law, they spake to divers of the Fathers with a sensible voyce: but this never, but when they assumed bodies, as you may read in *The Harmony of the World*, and in *The Holy Guide*. Let us proceed to other Questions.

1651. August 4.

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WE set sail from London to Sally along the Coast of Barbary, the 13 day of April, 1649, and had
K k k good

ing in company of discontented Lords and Gentlemen, one asked me this question, *Sir, shall I be beheaded?* another says, *Shall I be hang'd?* and thus every man feared death, but my self: And yet *Oliver* swore to my face he would be the death of me; but I feared not to tell him, that it did not lie in his power, although I was then before him; so he committed me, saying, *I shall see this trick; keep him close prisoner.*

And I answered their question thus: Gentlemen, let none of you be melancholy or affraid, *For our publick Enemy, Oliver Cromwel, will die the third day of September; and of our company, poor Doctor Hewit, that is gone from us to the Tower, he will suffer.* Glad was Captain *William Hill*, Major *Claudius Malbrank*, Major *Thomas Revel*, and *Edward Edwards*; and although the last was not a Prisoner, yet he can witness this to be a truth; and he lives at the *Fountain in King-street, Westminster*, near the *Rose-tavern*, and the rest live near him: if the Artist desire Attestation, he may have it. Let this be also the tohonour of Art; and so we proceed to another question.

A Figure in the year 1659.

For my very loving Friend, Major *Berkenhead* a Gold-smith, at the Anchor in *Holborn*, near *Fetter-Lane* end.

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Mr. Flood, and many more can witness, to the advancement of Art. Above a hundred thousand times have I experienced this Art, and never failed, if I took care to examine what my Figure signified: And if at any time I should mistake, we are all but men; and therefore may err possibly sometimes. There are now many Dukes, Marquesses, Earls, Lords and Knights, favour this Art; as to name the most Honourable *George Villiers Duke of Buckingham*, *Charles Stuart Duke of Richmond*, the Marquess of *Worcester*, the Earl of *Oxford*, the Lord *Buckhurst*, the noble and Valiant Sir *John Hammer*, and his Friend *Charles Potter Esq*; the Learned Knight and Colonel Sir *Ralph Freeman*, and the chief Champion of Valour, the Pillar and proclaimer to the Honour of Arts, *John Digby Esq*; and Colonel *Samuel Sandys*, the Kings faithful Subject and Friend; and many more of the Peers of the Realm: but I shall name no more at this time; let the Readers like or leave, as they finde by their own experience.

CHAP. XIX.

Judgements of the eleventh House.

THis House giveth judgement of the Friends of each Querent; their faithfulness or fidelity, and of his hopes, &c. The Questions that be most common unto it, be these, viz. 1. Shall the Friends of the Querent prove faithful to him? 2. Shall the Querent obtain what he hopeth for?

I. Shall

I.

Shall the Friends of the Querent prove faithful?

HAVING projected your Figure as you were taught in the first Part, observe the Ascendnr or first house, and his Figure; and the Ruler and Idea are for the Querent, and the eleventh for the friend of the Querent. Now if both these Figures be of one Element, and governed by such Rulers and Idea's that naturally love one another, and they be in * or Δ Aspect, the friend will prove just and faithful; especially if they move into good places of the Figure.

If the first move into the eleventh, it shews affection between the Querent and his friend: and if good Figures behold them, the same.

On the contrary, if you finde the first moving into an ill house, in \square or ρ of the Infortunes in the eleventh, you may judge the Querents friend is not faithful to him.

The Dragons Tayl in the eleventh house, shews the friends of the Querent to be very deceitful, let them pretend never so fair.

II.

Shall the Querent obtain what he hopeth for?

WHEN a person hath hopes of a thing, and is unwilling to declare what it is, yet would be resolved what the effect thereof may be, and accordingly propounds the question aforesaid; you are to give the first and his Figure, Ruler and Idea, to signifie him; and the eleventh, and the Ruler and Idea that is attributed to that Figure, to signifie the matter or thing hoped for.

If the first and eleventh be good Figures, and naturally

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rally agree in amity, and regard each other from good houses by * or Δ, you may conclude that the thing the Querent hopeth for shall be accomplished; especially if the Figures be fixed.

If the Figures be moveable, he shall either have nothing of what he hopes for, or else so little, that he had even as good have been without it: If Bi-corporeal Figures, he shall then have onely a part of what he hopeth to obtain.

If the significators be in □ or ♂, you may then judge the matter hoped for will hardly be brought to perfection; or if it be, the Querent will have so many incumbrances and perplexities with it, that he will be willing to shake it off again, for the evils sake that attends it.

But if in the propounding the question, the Querent telleth you the particular thing he hopeth; you must then take your signification thereof from its proper place, and so vary your aforesaid Aphorisms in your judgement. And thus much for the eleventh House.

CHAP. XX.

Judgements belonging to the twelfth House.

WE judge by this House of private Enemies, Captivities and Imprisonments; and the Questions hereunto belonging are these.

1. Hath the Querent private Enemies? 2. What are they? or how may he know them? 3. Of a Prisoner or Captive, when may he be freed, &c.

These Questions being resolved, we resolve to sit down and rest from this our labour, and so put a period to

to this more prolix discourse of Telefmatical Figures Acromatically written.

I.

Hath the Querent private Enemies?

THis Question being proposed indifferently, observe how the Figures move, and see what Aspect may be between the first and twelfth, and from what House it happens; and so judge of the Querents private Enemies.

If the Aspect be □ or ♂, and out of malignant Houses of the Figure, you may conclude the Querent hath private Enemies: And if Zazel, Hismael or Barzabel be Rulers of the Figure in the twelfth, the Enemies are the more to be feared. But if Sorath, Kedemel, Taphthartharath or Hasmoday Rule the Figure, they are not so dangerous: the more powerful they are, the more detriment will the Querent sustain by them; the less powerful, the less evil and mischief will they be able to do.

Generally in our practice we have found, if any Figure besides the twelfth be in □ or ♂ to the first obscure places of the Figure, the Querent hath private Enemies, i. e. by Motion.

II.

Who are his private Enemies? how may he know them?

FOr to resolve this Question truly, observe the first and twelfth Houses; and if the first be afflicted by the twelfth, and the third assist, tell the Querent his private Enemies are those that live neer him, or are neerly related to him, viz. either a Brother, Kinsman,

Kinsman, Neighbour, &c. describe the person by the Ruler, Idea and Figure afflicting. We will in this place, because we have not done it before, teach you to know what manner of persons the sixteen Figures signifie by themselves in order.

* * *Acquisitio* signifies a man of a middle stature, fair, narrow shouldred, full faced, of a sanguine complexion, full eyed, comely bearded, of good behaviour, shame-faced, well-willing, given to Merchandize. The woman of like stature, living chaste and womanly, having two broad teeth before, well spoken and Religious,

* * *Fortuna Major*, a man of middle stature, his body compleat, of fair behaviour, full faced, full eyed, of sanguine complexion, honest, shame-faced, black eyed, broad breasted, not very gross of body. The woman Maidenly or chaste, well-willing, endued with all vertues and good fortunes.

* *Letitia*, a man of comely body and reasonable tall stature, with a fair comely or round face, full eyed, of a sanguine complexion, honest, shame-faced, black eyed, broad breasted, not gross of body. The woman maidenly or chaste, well-willing, endued with all virtues and good fortunes.

* * *Albus*, a man of a middle stature, tending somewhat to talness, whitely complexioned, great headed and eyes, handsome, a lover of Law, and honest, and Religious. The woman chaste, well-willing, joyful and light of understanding, ingenious, swift of moving, and delighteth in hearing and seeing any thing which pertaineth to Learning.

* *Amisio*, a man of indifferent stature, fat, yellowish, having some mark in the neck, great head, and broad shoulders, little eyes, fair mouth, a broad forehead. The woman wanton,

ton, corrupted and lustful, of like making and corporature as the man, but very cholerick of Nature.

* *Fortuna Minor*, a man of middle stature, full faced, big handed, proud and stately, the eyes between black and grey, which willingly doth serve to some noble man: a good House-holder in time, but not happy for the time present, in things which he desireth or hopeth for: Of the women, give the like judgement.

* * *Tristitia*, a man careless, barbarous, without law, secret or hidden, tall and dry, long visaged and evil complexioned, long ill favoured teeth and stinking breath. The woman Luxurious, willing to consent to sin against nature, a lover of servants and strangers, given to all kind of ill and secret envie.

* * *Rubeus*, a man of middle stature, fat, high coloured, having sharp and fierce looks, big veins, the hair red or brown, fierce and cholerick of nature, yet a very coward in the field: a scoffer or mocker, one ill to meet withal, and an ill tongue, given to all kind of vices. The woman corrupted, bloody, unhealthful, and of ill behaviour.

* * *Populus*, a man of fierce stature and complexion, full faced, big bodied, broad breasted, having a mark or hurt in the head, face or breast; a great pratler, a lyer, and often pensive, unsteadfast, of a moving minde, loving things that pertain to water. The woman likewise corrupted, but a good house-keeper, much wavering of body and minde.

* A man of no tall stature, short necked, and long head, little beard, full faced, cholerick of nature, somewhat thick of body, delighting in quarreling and martial affaires, having some mark

or

or fear in the face, sharp or fierce looks, and high coloured. The woman like unto the man, both in corporature, complexion and qualities.

* * *Conjunctio*, a man of whitish or yellow complexion, long visage, with a long or great nose, broad teeth, thin beard, or few hairs in his face, slender of body, small legs, subtle, politick and crafty, and one that will learn many things without teaching: he is loving, and swift of speech, and of good company. The woman like unto the man, both in corporature and quality.

* * *Caput Draconis*, a man of middle stature, rather tending to talness then otherwise, full faced, his nose somewhat long or great, a wide mouth, his teeth ill favoured, thick hair on the head, well made of body, going upright, of indifferent grossness, of good countenance and good behaviour. The woman of like complexion, abounding in chastity and virginity.

* *Puella*, a man of a middle stature, tending to talness, long necked, full faced, big headed, a little mouth, broad shouldred, well favoured and comely, full eyed, of a sanguine complexion, the hair or beard of a brownish colour, of good behaviour, pleasant, given to lust after women. The woman corrupted, or made desirous to be corrupted, given to all kind of mirth.

* *Via*, a man of a tall stature, long necked, full faced, big headed and long, his teeth fair and clean, his body slender, being of yellowish complexion, thin bearded, or having few hairs on his face, very unsteadfast and moveable, and one that loveth journeys. The woman in like manner as the man, nevertheless constant, and chaste of body.

Carcer,

* *Carcer*, a man of mean stature, rather somewhat thick and short then otherwise, his face of indifferent fulness, of whitish complexion, short teeth and crooked, growing one over another; short arms; still and close of nature, and will keep things secret. The woman a Virgin, or at the least chaste of body, of like corporature and complexion of the man.

* *Cauda Draconis*, a man of a mean stature, full faced, little head, and yellow, high coloured, with an ill fierce look, arrogant and proud, luxurious, vagabond and envious, a quarellsome person, given to all kinde of wickedness. The woman of like complexion, qualities and conditions, corrupted and lecherous, and given to all kind of wickedness.

And thus by the Figures and Idea's and Rulers, you may describe any person.

Now if the twelfth afflict the Ascendent or first House, and move into the fourth, or the natural Ruler and Idea of the fourth into the twelfth, and by \square or \circ afflict, &c. the Father of the Querent is his Enemy. If the fifth, his Children (if he have any) or some Messenger or Ale-house-keeper, Inne-keeper, Vintner, or keeper of a Play-house, &c. will prove his private prejudicers. If the sixth be an ill Figure, and of a Nature and Element contrary to the first, and in \square or \circ to the first, from ill places of the Figure, an Unkle will maligne him. If the seventh House, &c. the Wife or Partner shall prove secretly mischievous unto him, & sic de Ceteris, you shall finde the person signified by that House where the Dragons Tail is projected, to be malicious and prejudicial to the Querent, chiefly if the Natural significator, or Co-significator of the House, project their Figure or Figures in such places where the Ascendent or first Figure is afflicted at the same time.

III. Of

III.

Of a Prisoner or Captive, when may he be freed?

A Moveable Figure in the first, denotes freedom from imprisonment in a short time; if it move in to the third or ninth, it argues a release from imprisonment in a short time.

If the first shall be a better Figure then the twelfth, and be in * or Δ to the Figures of *Hismael* or *Kedemel*, you may then judge the Prisoner or Captive cannot remain long in the Prison where he is, but will be released.

The Ascendent or Figure in the fourth, sixth, eighth or twelfth House, afflicted by the \square or \circ of the infortunes, *Zazel* or *Barzabel*, the person in prison will not be discharged in a long time; and if the ill Figure be in the eighth, and afflict the first, he will die in prison.

A fixed Figure in the first, portends a long and tedious imprisonment: A common, the affliction will not be long; if moveable, 'twill be very short: If the first Figure be cadent from his House or exaltation, it presages long imprisonment: If the Idea be incorporated into an ill Figure of the hour, in which the Prisoner was taken, and that Figure be unfortunate in an ill House, and governed by either of the unfortunate Rulers; it declares a tedious imprisonment, and very long captivity: But if it shall be a Fortune, the imprisonment cannot be long.

The onely way for the discovery of the time in which a Prisoner or Captive shall be released, is by observing the Figures of numbers, the Figures of hours, days, weeks, months or years; the moveable Ideas, the common and fixed, as we have taught before in several places

places; you may measure the time as you finde the Figures according to the instruction, how long the party shall continue in prison, and when he shall be released.

When you have learned this Art, thank God, and use it, as no doubt you will, to do good to other good men: If any revile us, they are safe enough, because these things are hid and unknown to the World: and some delight to rail at all they do not understand: Therefore we took in hand this hard dangerous labour, which all other of our Ancestors have refused, because they might be ashamed of their wrongful standing of Sir *Christopher Heydon* and others: And the wise and well disposed see and take profit by the Truth of so great a blessing.

Now if we have slipt in words or truth of matter, let them think how common it is among men, and weigh the good and bad together; or else *Zoroaster* himself, when he slips now and then, could never escape it: (and yet he was in an easie matter, Man may fain for ever) And had *Eugenius Philalethes*, and *Jacob Behmen*, we think before him: but you see the Spiritual, Celestial and Elemental quality of the Matter. Although my Pattern you do not see, because it is not to my knowledge in the world to be seen: But what care we? the Peers of *England*, and those Noble men whom we desire to serve and benefit, will take all things in good part, and then the rest we passed by long since unregarded.

And now to compleat our whole work, observe (these Deviations as underwits may suppose them) this discourse is as it were a Pillar of

of Light to the Temple of Wisdom, and our both Harmony of the World, and Holy Guide.

CHAP. XXI.

How men receive Qualifications from the Stars, Planets and Angels: And how we may have the Society of a Genius: And how to put it into something, that instantly will receive these heavenly gifts for us.

IN the first place, erect a Figure, when the Lord of the Ascendent is powerful in his House, Exaltation, Triplicity, Term or Face, Oriental in the Scheme, and let the Lord of the Ascendent be fortunately constituted in the face of the Sign that Ascends Direct, free from combustion and Sun-Beams: The Planets are also powerful in the South Angle, and in the West, if dignified as in the Ascendent or East; but we must take heed that they be not in Conjunction, Square or Opposition of the two Malevolent Planets, Saturn and Mars, and in none of those degrees are called Deep, Lame, Pitted; and the Figures of Geomancy must be so fortunate. You must observe in every Figure of Astrologie, that the East, South and West Angles be very fortunate in every work: You must also make fortunate the Ascendent and his Lord, the Sun, Moon and Part of Fortune, and the Lord thereof, the Lord of the foregoing Conjunction and prevention.

If the evil Planets fall unfortunate, unless they be happily advantageous significators of the work; or if in a Nativity or Revolution, they had the predominancy

dominance; for then they are not at all to be depressed.

You must above all have the Moon strong in her House or Exaltation, free from combustion or Sun-Beams, or evil Aspects of Saturn or Mars: let her be Angular, in a degree convenient for your desired work; and so let all the rest of the Planets be posited, as you have here instructions, and then fall to your work as you are taught by the Angels of God in Astro-mancy and Geomancy.

In the first part of Capricorn and Saturn in it, in the Ascendent, arises an Angel or Genius called Zaphiel, and they make the Image of an old man sitting upon a Chair, and in his hand a book, and under his feet a bunch of Grapes; this Image is made upon a Saturday, in the Hour of Saturn, in Lead, instantly that it may receive these Heavenly gifts of God for us: They cover this Image with black or dark coloured Clothes, it conduceth to the prolongation of life with happiness. Read The Holy Guide.

It cureth all diseases of the right Ear, Spleen, Bladder, Teeth, Bones, and infirmities of the Quartan Agues, all diseases, Cold and Dry, Leprosie, Morpew, Canker, Yellow Choler, Rheumes, Consumption of Lights, Iliaca Passio, black Jaundise, vain desire of going to stool, Trembling, black Choler, Palsies, Looseness of the Belly, long Sickness, Dropsie, Coughs, and the like diseases, which proceed of cold humours, the diseases of the Knees, a scabbed Face or red Pimples, the Scab, loss of speech, Surdity, Dimness and obscurity of sight, Feavers, Flux of blood by the inferiour parts, impediments of the Eyes. Read The Holy Guide.

This Angel Zaphiel is Melancholy, Solid, and speaks, they say, in this Image, with a great voice, Divine and Humane things, that will perfect Health and Happiness,

and faith nothing is wanting, but will be diligent to bring all men unto it, except those that be lewd and fond by Birth and Nature, having their difference defaced, and being so far from their kinde estranged unto the kinde of *Beasts*: That although they lack not their helps and furnitures, nor good will and endeavours to set them forward; yet all will not serve to mend them, and bring them to *Wit* and *Goodness*, and happiness.

In the second *Part*, *Ascendeth* two Men and a Woman looking towards a *Bird* flying in the *Air*; and the *Genius* or *Angel* that ariseth here, doth forbid to search after things that *Flesh* and *Blood* cannot understand. This *Genius*, they say, gives us a *Salve* for these two Sores, that we may enjoy at last a *whole* and *perfect* happiness: He will shew us the means how all *foul* and *vitious* persons may be cured and brought to *health* of *minde*, which is *Wit* and *Goodness*: He saith also no cure can be skillfully performed, without the cause be first known and removed: the cause of *Happiness*, of *long Life*, of *Health*, of *Youth*, of *Riches*, of *Wisdom* and good *Manners*, and so of the contraries, which this *Angel* tells us at large, that one of these doth betray the other, &c. Read *The Holy Guide*.

In the third *Part*, when it *Ascends*, and the whole *Heavens* and *Earth* fortunate; They make an Image of a *Beautiful Young man in Lead*, which the *Angel* or *Genius* resteth on, and causeth *Temperateness* of *body*, and *clearness* also, such as we were in the *Ethereal Region* at the *Creation*, or of the *Nature* of the *Angels* that must assume a *Body of Flesh* in the time appointed by God. This *Angel* that never yet inhabited a *Humane Nature*, saith, (they say) I shall be clogged with *flesh* and *blood* as you are: But because we in the *Ethereal Region* have no such bounds and beginnings from the *Womb*, as yet,

yet, as the measure of time have given and granted you: And as it behoves us, if we mean to build any thing our selves, to lay all the foundation, we in due time amongst us, if you work after this manner, will take the matter in hand again, and shew you how these two are the very causers of *Health* of *Minde*, and *Makers* also; that is, *Wise* and *Vertuous*: We have liberty to teach the way, to apply the remedy, and give happiness, &c.

They say, you must raise another *Angel* or *Genius* in the hour of *Saturn*, *Aquarius* *Ascending*, and *Saturn* fortunately constituted, whose Figure was a *Man* and a *Woman* made instantly at the day and hour of the day in *Jet*: The *Angels* name is *Sabatbiel*, and has a *humane voice*: he begins to teach *Wisdom*, (for that knowledge had to go before *doing*) and bids us let go all the ill subtleties between *Sapience* and *Prudence*; and says, the first of these is to be seen in *general* and *everlasting*, the other in *particular changeable things*: And because *Jesus* the *Son of Sirach* couples them together, he lets the *Holy Rosie Crucian* alone, and says nothing against this judgement in this point, but prefers our *Tongue* before either *Greek* or *Latine*. He cures all diseases of the *Leggs*, or the infirmities, or the *Incisions* of the *Veins* and *pains* of the *Eyes*, as you finde in the first Book.

In the second *Face*, they say, *Ascendeth* an *Angel* strong and powerful; And this Figure is an *old man* with a *long Beard*, and his name is *Sadaï*: he causeth *Understanding*, *Meekness*, *Modesty*, *Liberty*, and good *manners*; he speaks, they say, with a *voice humane*: Sometimes he speaks of *Religion*, *Rational*, and will teach the common and true *Bounds* of *Wisdom*; that is, *Wit* and *Knowledge* of *Divine* and *humane things*, and how these contain all *Minds* and *Bodies*, and the matters and affairs

of private Men, Families and Commonwealths; and that it will be very hard to bring a Fool to understand these Matters.

In the third Face, *Ascends*, they say, a black man, and upon him descends from Heaven an Angel through the *Cherubins*, and hath his Influence through the Order of Angels into the Sphere of the Moon, and from thence transferred into his Figure; he speaks with a great voice, and discourses of the Minde and Soul, and bids us call in the Philosophers, and make them abide the brunt of sometimes their Ignorance, and sometimes their Envy, and let them hear the truth delivered by the Keeper of Men. Now it is time to rest, we have made the first a good days Journey: meditate upon this until Thursday with fasting and prayer, and you shall know more and greater things.

CHAP.

CHAP. XXII.

What Divine gifts man receives from God by Sephiroth, the which transfers them through the several orders of the Angels to the Planets. And how man receives Aduachiel, the Angel Amutuel or Kyriel, and converses with them of Diseases, of Earthly Judges, of the Servants of Souls and Spirits: And how they wander out of the body, and bring tidings of strange things: and of the powers of Spirits, in receiving shapes; the motions of Spirits and their Messengers to our Members. And how man receives them, as you read in The Harmony of the World, and in The Holy Guide.

ON a Thursday Zadkiel, one of the seven Angels that always stands before the Face of God, has Influence on Zachariel: For first and immediately they have Influence on the nine Orders of Angels, and Quire of blessed souls; and by Sephiroth every thing receiveth power. Next, in the Celestial Spheres, Planets, and then infused, or afterwards transferred to man: I should have said through *Hasmalim*, and so through the Sphere of Jupiter, fashioning the compositions of bodies, bestowing Wisdom and Virtue on all mankind, in whose Nativity he is strong in his own House, in the South-Angle, and Lord of the East-Angle; whose Angel is called by us *Aduachiel*, and he giveth long life. So we said in the first Book.

And for to receive this yet unbodied Genius or Soul, they raise the first Face of Sagittary, and Jupiter they place

place in *Cancer*, and then they cast instantly the Figure of a *Man* crowned, in pure *Tin*, and riding upon an *Eagle* or *Dragon*, having in his right hand a *Dart*, as he were about to strike it into the head of the *Eagle* or *Dragon*. They clothe this with *Garments* of *Saffron-colour*: this causeth long *Life* and *Wisdom*: he cureth all diseases of the *Lungs*, *Ribs*, *Liver*, *gristles*, *pulses*, *Seed-Arteries*, *left Ear*, *Inflammations*, *Apoplexies*, *Pleurisies*, diseases of *Blood*, *Windiness*, *Squincies*, pains at the *Heart*, *Spasms*, *Amazement*, an inflam'd *Liver*, *Head-ach*, passions of the back-Bone, and all *Putrefactions*.

And cureth *Fevers* of blood, and the diseases of the *Thighs* and *Hanches*.

He maketh a *Fool* to be *Wise*, and of an *unshaken Prudence*, *Temperance*, *Benignity*, *Piety*, *Modesty*, *Justice*, *Faith*, *Grace*, *Equity* *Clemency*.

This Image or *Familiar Spirit*, call it which you will, speaks, they say, with a *Humane voice* of the *Mind*, *Soul* and *Body* of *Man*, of the *Servants* of *Souls* and *Spirits*, and bids us let pass these earthly Judges *Aristoxenus*, *Didarchus*, *Pliny* and *Galenists*, who rating the *Mind* as an *Earthly* thing, do judge it to die, and to be clean rased out with the body: and other wild *Opinions*, which the same old *Philosophy* where it is best advised, holdeth and teacheth: But this is reproved in *The Harmony of the World*.

That as the *Soul* and *Life* of all things, is all one with it self, and all the odds springs from the divers tempers of the *Body*: (so saith the *Spirit*) The divine and immortal *Mind* proper unto *Man*; and another of *Wisdom*, to be wise and a like wise, and one and the same in all points, in all men, as the several *Orders* of the *Angels* receive one from another, from the *Supreme Fountain God*, from whom it came; and this is the difference, when it is divided and sent into sundry places

places, to have passage to us from *God*, who disposes the *Soul*, but the *Planets* dispose the *Body*, onely giving a tractable, complexion proportioned, and tempered for every good thing; and they as it were the *Instruments* of the *Angels*: But *God* as the primary cause doth yeild both the influence and increase to all: They therefore, say, these *Souls* are not joyned with the bodies themselves unless they be proportioned by these *Stars*; so in a body brought to a *Temperant* and long *Life* by *Justice*, they think that the *Soul* infused is tempered by the power and *Intelligence* of *Jupiter*: So in a body kept one hundred years young, the *Soul* infused is tempered by *Mars*: So when a *Body* is always *Healthful*, the *Soul* infused is from the *Sun*: And when a *Body* is *Wise* and *Vertuous*, *Honest* and *Religious*, the *Soul* infused is tempered by the power and intelligence of *Mercury*. And what I say of one *Planet* all along in this Book, you may do in the like Example of the rest. What I here speak of *Jupiter*, the same may you do with *Saturn*, and the rest as you have occasion to work, both by *Astromancy* and *Geomancy*.

Furthermore, the *Angel* saith, from the *Angelical Orders* man is strengthened with wonderful *Vertue*, viz. from *Zadkiel*, that he may be a *Messenger* of the *Divine Will*, and an interpreter of the *Mind* of *God* from the *Archangel*, that he may Rule over all *Beasts* of the field, *Fish* of the *Sea*, and *Fowls* of the *Air*, over which command is given him: And *Sephiroth* makes passage to us from *Principalities*, that all things may be subdued to him; he comprehendeth the powers of all, and draweth all powers to himself by a certain force, secret and super-celestial; from the *Vertues* it receiveth power, by the which it constantly fighting is strengthened against the *Enemies* of the *Truth*; for the reward of which we run a race in this life, from the *Powers* against the *E-*

enemies of this Earthly Tabernacle: from the *Domination* it hath help, by the which we can subject any Domestick Enemy we carry along with us, and can obtain our desired end: From the *Thrones* we are knit together, and being collected into our selves, we fix our memory on those eternal Visions: From the *Cherubins* is light of Mind, Youth, Power, Wisdom and Virtue, very high Phantasies and Figures, by the which we are able to contemplate even the Divine things: from the *Seraphins*, that by the perfect flame of love we may at length inhere in them: From *Jupiter* all is transferred to the *Moon*, from her to the *Ethereal Region*, and then to the *Fiery Region*: and through the *Air* it is diffused into the *Body*; even as many Rivers passing through many Grounds of sundry qualities, do likely every one take a sundry *Smack* and Nature from the Ground, though at first they sprung and flowed all from one Fountain or Head; or like as there are innumerable kinds of Lights in the World, differing to the Seats and Houses that receive them, when the light of the *Sun*, from whence they all receive Light, is of it self all one and the same in all places: So the *Soul* receives something of the nature and quality of all these into the body: and to receive these heavenly gifts in the day and hour of *Jupiter*, They raise the Figure of a naked man crowned, having both his hands joyned together, and lifted up as it were praying for these Divine Gifts. *Jupiter* being in the second Face of *Sagittary* ascending, or in the South-Angle, free from any evil Aspect of *Saturn* or *Mars*, instantly descends the *Angel* or *Genius* upon him, and increaseth *Felicity*, *Riches*, *Honour*, and conferreth *Benevolence* and *Prosperity*, and freeth from *Enemies*: The *Angel* saith, the Mind cannot understand her self, nor yet other divine matters, as in a like and comparison, or as the eye can behold all things, but her

Self

Self and the *Sun*, and these she cannot see; but in another thing fit to represent the *Figure*: As the *Sun*, I say, of himself, ever shineth and seeth all things, if his Beams be not stopt with a Cloud or some other thick imbracement; even so the *Mind* alone, and before she fall into the Cloud of the body, is busie to know when the *Soul* will send it into *Flesh*, that it may run quickly through his punishment for disobedience: It is pure, yet must it be purified: it lieth below the *Soul*, and knoweth all things, except when the unbodied *Soul* will be bodied; and this is necessary for the *Divine Mind*.

In the last Face of *Sagittary* ariseth a Man like in colour to *Gold*; and upon him descends a *Spirit* that speaks well: it saith, The *Mind* is so entangled and darkned in the *Body*, that she is sometimes idle, and never seeketh all things; yea, it sometimes knows nought at all, without the leave and help of the *Body*.

This course therefore she now taketh: seeing she may not her self step forth and range abroad to see things; she craves leave and takes the help of the *Soul*, which after the visitation of places far remote, returns again into the *Body* more Learned, by the help of his *Servants*, to the throne of our understanding called the *Brain*, which receives the tidings of things brought very far off. First, she useth the outward *Spirit* that sits in the edge and border of the body, for *Angels* to receive (by means of their instruments the parts where they lodge) which being returned, declare many strange things very far off, and shew also their *Shapes*, and then the inward beam sitting in the *Brain*, takes the same tidings and represents them, as it were in a *Glass* before her (which they call the receiving *Mind* upon them) and see them to skip over the known five inward *Wits*, which we

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have not unfitly compared to a *Glass*, are divided into sundry and several seats and offices, (as the *Spirit* saith) one is called *Thought*, inhabiting the fore-part of the *Brain*, takes hold and represents the shapes let in at the windowes of the five outward *Senses*. Then another *Crew*, which we call *Remembrance*, keep the hinder part of the *Head*, and receiveth still these shapes in great plenty, and layeth them up as it were in a store-houſe, until, firſt, the third company of *Souls* and *Spirits* deſcend upon the Image of a *black Man* made in *Iron*, when the firſt Face of *Aries* is riſen upon the *Ascendent*, as you ſhall hear in the next Chapter, and they are called *Common-Senſe*, which ſitting in the middle of the *Brain* as *Judges*, called for them to examine them, and to determine of them, and then this lower Judge heareth preſent matters in thought alſo; and then at laſt, the great and chief Juſtice, called *Underſtanding*, by laying the things together, and gathering one of another, judgeth all.

Furthermore, in the firſt Face of *Piſces*, *Ascends* a *Man* having the head of a *Lyon*, and his Figure is made in *Tin*, and cloathed in *Seagreen*; and upon him deſcends an *Angel* or *Guardian Genius*, called *Barchiel* or *Amnixiel*; he cureth the *Palfie* and *Gout*, he ſpeaks quick, and bids us ask which is the ſeat of the chief Judge, for that is a queſtion (ſaith he) among the *Learned*, when I take it to be no queſtion, if they all grant that the *Soul* by the Pattern of her fire the *Sun* in the great World, dwelleth in the heart, the middle of the body, that by caſting of her Beams all about, and equally to all parts, ſhe might give light and life equally to all, as equal diſtant from all, and in the middeſt of the heart, as the onely moveable: And therefore to move others, the onely fit part of the body; for then ſure the minde being in the inward

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Conanarion or *Pine-kernel*, (as *Cardan*, I take it, ſaith) of the other two, the *Soul* and the *Spirit* muſt needs reſt, and be rooted there alſo.

Seeing the *Mind* ſeeth and knoweth nothing but by means of the *Soul* and his inward *Wits* and *Spirits*, not theſe alone neither, but by the helps of the outward ones, called the *Angels* or *Messengers* of *Wits*; nor neither of both, without the parts where they lodge and reſt: Then even as the parts of the *Body* ſtand affected and diſpoſed, ſo doth the *Mind* underſtand. Let us go down more particularly to the matter, and raiſe another Image in the ſecond Face of *Piſces*, and upon it will deſcend a *Spirit* of a pleaſant humane voice, that will tell us what condition or diſpoſition of the *Body* helps or hinders the work of *Underſtanding*: After that a man hath abſtracted himſelf from his *Body*, how to do it, I ſhall tell you in its due place, and that the *Soul* thus abſtracted hath given the matters to the five *Wits* and *Messengers*; and after they have received them, and delivered up the tidings to the threefold *Glaſs* within the *Brain*; and this by ſtirring and running up and down, preſent and muſters them before the *Mind*, and ſhe by caſting her light and view, judgeth and determineth that we may eaſily and quickly gather two things needful to *Wisdome* and good underſtanding: Firſt, ſuch a *Glaſs* or ſuch inward *Spirits*, as are able to receive and hold many ſhapes imprinted; that is, very clean and clear *Spirits* by the example of an *Eye*, that kindly *Glaſs*, or of an artificial one, or of a Garment, all which will eaſily take and ſhew in that caſe every little ſpot, ſhape and faſhion ſet upon them, whereas when they are dark, foul and uneven, they can take nothing, nor yet repreſent them, if they had them.

In the laſt Face of *Piſces*, *Ascends* a young *Man* naked, with a Poſie of *Flowers*, and upon this Figure deſcends

A *Guardian Genius*, that saith, these *Spirits* are quick, hot and lively, able by their swift running to and fro, to represent and shew all apace and easily; for the *Mind* doth all by matching and laying things together: and saith, that he is the cause of quickness, and stirring of the *Spirits*, as appears in sickness, age and sound *Sleep*; especially, in age and sickness more clearly then needs any light of teaching. But how in sleep? when the heat of the *Spirits* serving *Wit*, is either loaden with the clogging fumes and breaches of the *Stomack*, whilst the *Soul* wanders, the *Body* is spent with labour, or with sweet and still sleep beholding: for rest abates heat, as I ever said, or else lent for a time unto his fellow *Servants* the *Spirits* of life, for the digestion sake. Thus we have clogged our self after *Thursdays* Journey: make good use of what hath been said, and fast and pray to God for a blessing, and upon *Friday* you shall know more and greater things then these. Read our *Holy Guide*.

CHAP.

CHAP. XXIII.

Of *Camael*, and his Power and Vertue: a sure prediction of War, Blood, and the death of Oliver Cromwel: what diseases *Malchidael* the Spirit cures, being arrested into his Figure of *Astromancy* and *Geomancy*, how to receive him, and of what he teacheth. Of *Barthiel*, and of raising the Dead, and what carries the *Soul* down into the *Body*; and after what manner is *Man* perfect; and of the Nature of Age and Youth in cold and hot Countries, and medicines for prolongation of life.

Here they work after this manner in the day and hour of *Mars*: they raise the first Face of *Aries*, at which time they made the Figure of a *Man Armed* in *Iron*, riding upon a *Lion*; then instantly *Camael*, one of the seven *Spirits* of God, shines down his influence on the nine Orders of *Angels* and quire of blessed *Souls*, and by them into the *Celestial Spheres* and *Planets*: And then *Malchidael* Descends upon the Figure in the form of a choleric *Man*, stronglike, fiery, of a luxurious voyce.

He cures the Reins, sharp Fevers, the Tertian and Quotidian Fever, Plague, Aposthumes, Jaundise, Vleers, red Choler, all burning Diseases, Madnes, the Gout, sharp diseases in the Eyes, Head, Face and Ears, Leprosies, all diseases of Blood, Small-Pox, Itch, and Falling Sickness.

He makes a man powerful in Armes, bloody in War,

as you shall perceive; he is generous, of great power and furious: *he destroys the Conquerors*, as you shall see by his *Opposition to Zuriel*; when Saturn and Mars were in *Opposition*, Camael and Zaphiel were in *Opposition* also. Read *The Harmony of the World*.

He takes man from the Plow to a Throne, and then again from a Throne to a Halter: He gives boldness of Heart, and Gravity, Fortitude, Security, punishing the sins of the *Wicked*, by the power of the name *Elcbim Gêber*; that is, the mighty God of *Camael*: and his numeration is called *Geburach*; that is to say, powerful and mighty, punishing by slaughter and war, as you may see in 1658, 1659 and 1660; and is applied to the tribunal of God, the Girdle, the Sword and Left-hand of God: it is called *Pathad*, which is fear, and hath influence thorow the order of *Power*, to the *Sphere of Mars*, to whom belongs *Fortitude*. Read our Book called *The Harmony of the World*.

He shewes the Natural cause of *Wit* and *Madness*, and the nature of *Age* and *Youth*; and of the *Spirits* of the *Brain* in *Sleep* and *Dreams*: For saith he, in *Sleep* the *Spirits* of the *Brains* be still and quiet, but the *Soul* wanders with me, whilst the parts of the *Body* all cease at once, and nothing but *Air* is left to exercise the *Organs*, if the *Meat* (to omit the expence of heat) which is continually kept hereby *Mars* for *Health*-sake, was neither much, nor of an heavy and clogging kind: So neither breathing out foul vapours, nor needing our help to digest it, before we return with the new tidings of secret matters we heard abroad to benefit the body, and then our perceiving *Spirits* begin to take their places a little before the *Mind*, and beholds those things we bring home to the *Body* in particular shapes, which they presently convey to the outside of the body, called the

the *Brain*: And this is one cause of *Wit*. See our Book called *The Holy Guide*.

He saith further, that the cause of *Wisdome* is: clear at last, as we see; to wit, a clear and stirring *Glass*; so when the *Glass* is foul, it causeth natural or willing folly, as in *Fools*, *Children*, or *Drunkards*; but if it be but here and there besmeered, and drawn as it were with dark strokes, and lines of foul humours: The shapes appears to the *Minde*, even as the forms appears in the *broken Glass* to the *Eye* by halves and confusedly, which in like manner maketh madness.

In the second face of *Aries* they make the image of a *man*, and sometimes of a *woman*: upon which (they say) descends a *Genius* that speaks nobly, and asketh questions, and resolveth them himself; and he giveth and causeth *health*. But how (saith he) cometh *Spirits* of this inward *Glass*, so foul and slow, when they are of themselves (as becomes the beams of a heavenly soul) transferred into *humane flesh*, and loosely placed both very clean, clear, quick and lively. But we need say no more, clear or foul, when these two qualities make or mar the whole work of perceiving: for if the *Spirits* be clear, it is a signe they are in their own nature, and so whole and quick withal; but if they be foul, it is a token their whole condition and property is lost and gone, and that stillness is come upon them also.

Neither is that *Ethereal temper*, which is called by the name of the *Spirit Cherub*, that receives the *Soul* out of the rays of Stars and Planets, of the nature of seed, as the *Bill* base *Impostures* thinks, but it is by some called a *Chariot*, because it carries the *soul* and all his beams down into the *body*, into the middle point of the *heart*, which is the centre of mans body; and from thence it is diffused through all the parts and members of his *body*, where it joyneth his *chariot* to the *natural beat*, being a *Spirit*

Spirit generated from the heart by heat : by this it plungeth it self into the humours, by the which it inhereth in all the members. And to all these is made equally the nighest, although it be diffused through one to another, even as the heat of fire adhereth most nigh to the *Air* and *Water*, although it be transferred by the *Air* to the *Water*. Thus it is manifest, how the immortal soul, by an *Immortal body*, viz. an *Ethereal Vehicle*, is included in a gross and mortal body, which is the cause of diseases that spring always from the body, and from that part especially where the wits inhabit; by which diseases, when these middle things are dissolved and fail, then the soul it self by these middle things recollecteth it self, and floweth back into the heart, which was the first receptacle of the soul: but the spirit of the heart failing, and heat being extinct, it leaveth him, and man dieth, and the soul flyeth away, the one to *Heaven*, the wicked to *Hell*.

In the third and last face of *Aries*, they say, ariseth a man which must instantly be arrested and placed in a *Diamond*; and then descends a *Genius* which renders a man powerful in good and evil: so that he shall be feared of all. He is of a terrible look, and speaks fiercely: he says, if the Reasons vouched by his Brethren will not satisfy the curious Inquisitors after these matters, let them practice and see with proof of eye-sight and experience, the best, plainest, and most satisfying reason in the world, and then let him say the truth.

If man alone doth pass all other Creatures in wit, for his several temperatures above them, as we heard before; then if one man goeth before another in wit, it must needs follow from the same cause. Now as Spirits are clear and quick, *Air* and *Fire* also are clear and quick, when *Earth* and *Water* are foul and slow: so are the Creatures where they bear the sway affected both in

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Wit and *Body*, as appears with difference between the *Hart* and the *Inde*, and all other wholesome and noysome Creatures. To go further, why are the men so gross and rude under the two *Poles* of the world, in the frozen Countries, and so civil and wise in the *bot*, as Dr. *Tundinus* well noteth? but for that the outward heat cleanseth, as it is a cleanser and dryer, and so cleareth their bodies; whereas cold on the other side blinds and thickens: and so likewise by stopping the flying out of the gross, foul, and waterish humours and leavings, makes all not onely dark and cloudy, but *bot* and *moist* also, as if it were *Drunken*, by boyling together, as *Pythagoras* tearmeth it.

They raise the first face of *Scorpio*, and then they make another Figure of a *Souldier* armed and crowned with a *Sword* in his hand: and upon this (they say) descends a *Spirit* or *Angel* that speaks with a luxurious voyce: It sheweth the cause of *Wisdom* and folly, it also teacheth what *Stars* make *Prophets*, and how that Beasts may put on *manlike Nature*, &c. He favours his brother preceding, and says he might have compar'd people to old men, and the Aged in frozen Countries to the Youth in hot Countries. Because (saith he) the odds of *Wisdom* between *Age* and *Youth*, flows from the same cause of drought and moisture; that is, as the *Spirit* saith, clearness and fulness of the Bodies. And therefore *Des Cartes* was not ill advised, when he said, that at such a time as the Eye of the Body failed, the Eyes of the Understanding begin to see sharply, because when his waterish instrument dryeth up with the rest of the body, though it put out the sight of Sense, yet it is a token that the light of *Wit* increaseth: for drought, as we said, breeds clearness, if it be not mixt with coldness, for then it brings in *Earthlinefs*, the heaviest Element of all: And therefore those that are old and cold,

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are very doting and *childish* again: but if that drought be seasoned with heat (the more the better) they make the man very wise and full of understanding. It hath been always observed *Julius Caesar* is described so, but more strongly before him *Alexander*, whose body by his great heat and drought, was not onely most sweet in life, but able, lying dead above Ground in a hot soyl and season, without any Balming, alone to keep it self fresh and sweet without all taint and corruption, for many days together.

In the second face they make the Image of a man naked, which we will apply to good purpose in good Matters, although the *Arabians* raise this Figure, upon which resteth *Barchiel*, a deceitful Spirit; yet experience hath taught us that good may be done by this Spirit; for it saith, men may elevate themselves above the powers of their body, and above their sensitive Powers; and those being surmounted, receive into themselves the perfection of the Heavens and Intelligences a Divine Vigour. Seeing therefore the Souls of all men, both wise and foolish, are perpetual; and also all the Spirits obey the perfect Souls; *Rosie Crucians* think, that fools may be made wise: And this *Genius* saith, that perfect man may by the powers of their Soul repair their dying Bodies, with other inferior Souls newly separated, and inspire them again, as a Weezel that is killed is made alive again by the breath and cry of his Dam: and Lyons make alive again their dead Whelps by breathing upon them.

And because, as they say, all like things being applied to their like, are made of the same natures; and every patient and thing that receives into it self the Act of an Agent, is endued with the nature of that Agent, and made Con-natural: Hence they think, that to raise the dead to life, some Herbs I spake of in my Book

of

of the *Rosie Crucian Infalible Axiomata*, lib. 3. which are *Vervein*, *Dill*, *Cincofoil*, and *Ravens* and *Harts* blood put into the Skin of a Snake, do much conduce.

For we read of some that have been drowned in Water, others cast into the fire, and put upon the fire, others slain in wars, others otherwise died; and after a few days were alive again, as *Pliny* testifies.

We read of *Arthur* King of England, being dead, was raised to life again, and now liveth among the Fairy's: And there is such another tale of *Huon of Burdeaux*, and of *Appollonius* the *Tyanean*; and of another man that was dead, whom they say, beyond all experience, the Physicians coming to see it, the Herb *Dragon-wort* restored to life; some say, he revived by putting *Aurum potable* and hony into his body.

In the last face of the deceitfullest Sign in the World, when *Mars* is in *Taurus*, *Scorpio* ascends the form of a Man kneeling, and he must be engraven in Iron, in the day and hour of *Mars*, to do good, make *Mars* fortunate. Then instantly (they say) will descend a Spirit that speaketh of Mirth, Lust, Love, and causeth the Love of Women; if it be well made, it keepeth the Body Youthful and Crafty in good Health.

They make Figures in elected hours and days for their several operations, as to have long life for happiness, for health, for youth, for love, hatred, for blessedness, for Wisdom, for content of mind: times observed, you may work Miracles, if you practice what is here experienced, and all Wisemen have found it Truth, that the first moment moves not things below onely, but in Heaven, and the dispositions of Stars, and Planets, and Angels also.

But more of these in our *Regio Lucis* you shall have, where I intend to make all plain, and easie to be experienced,

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rienced, that every man hath a threefold good *Genius*, and how we may come to speak with them, and by the aid of the *Genius* we may avoid the malignity of fate, sickness, dangers, and oftentimes death; as you shall read in our next days Journey to the *Spirit* of the *Sun*.

MAP. XXIV.

Of the sixth Name of God *Eloha*: And of the sixth *Sephiroth*, and their power and gifts, which are received in order in a Figure: And how of *Verchiel the Spirit*, and of his power, and how he cureth diseases; and of what natural Rulers he teacheth: The cause of Wisdome and Folly: And how Beasts may put on manlike Nature: How to make a Fool a wiseman: Of the degrees of Nature, that man may be amended and made perfect in ten Offsprings: The cause of the Leprosie, and other natural diseases: That the world is governed by Angels, and of what Angels govern the world, their names, and how long they Rule in the Figures of Geomancy.

NOW one of the ten names of God, which blesses our work, and which Rules the ten *Sephiroths*, is called *Eloha*, and is the sixth from the Ascendent, joyned with *Kandabat*; his *Sephiroth* is *Tepherath*, which is the sixth in order, that signifieth the Tree of Life, and Apparel, Beauty, Glory, Pleasure; and hath influence through the order of *Virtues*. They call *Malatbim*, that

that is *Angels*, into the Sphere of the *Sun*, giving brightness and light to it, and produceth then Metals, chiefly *Gold*; his *Intelligencer* is *Raphael*. Read *The Harmony of the World*.

Now for to receive this from the Operation of the *Sun*, they made an Image in the hour of the *Sun*, *Leo* then *Ascending*, and the *Sun* in it: The Figure was a King crowned, sitting in a Chair, having a *Raven* on his hand, and standing upon a *Globe*: which Figure at the same time in molten *Gold* must be cast; and then the virtue is brought down by *Verchiel the Spirit*, that instantly will rest upon it.

This Spirit is strong, fair coloured, like a temperate and well proportioned Man, *choleric*, having a voice barren. By this Spirit young *Toby* spake to *Raphael*; and it aided him to fetch his Fathers *Gold*, and also bound the evil Spirit *Asmodeus*: *Verchiel* before ruled *Isaac*. This Spirit cureth all diseases of the Heart, Stomack, Back, Sides, Breasts, Ribs, Feavers of blood, Apoplexies, Pestilent Fevers, the Jaundise, Fluxes, the Falling-sickness: He maketh a Man bold, invincible, and honourable: he discovers all Thefts, and helps the right owner to their goods again: he sheweth the cause of Wisdome and Folly: he teacheth admirable things: he sheweth the cause of Beasts and Man, Prophets and Stars: he discovers the secret working of the Mole, and other wonderful things.

First, he sheweth the cause of Folly and Wisdome, and wherefore Prophets are said to be wiser then Men, and their Spirits wiser then they, and the Stars most wise of all; for the odds in degrees, in the heat, drought and clearness of their bodies; but the Spirit of *Mercury* is far more excellent at this, then he: I shall therefore let him alone, and not question further of this matter.

Onely I shall accept of the knowledge of the cause of *Wisdom*, that we may the better understand how to cutre and clear the *Idiot's Body*, in many kinds of foolishness, as in *childhood*, *drunkenness*, *sleep* and *doting diseases*; which he says Nature her self is able to disperse in her due time and season; and will scowre out the foul cloggy gross humours, which overwhelm the *Spirits*, and made them unclean and quiet; or at least in the *doting diseases* she may be holpen easily, and enabled by little skill to do it; that we may judge, if great and strong and mighty means of Art chanced once to joyn with Nature, the rankest of all, and deepest rooted (that is) natural folly it self, may be rooted out and dispatched.

But you may reply as some do, that the rest which sprung out from outward light, and hang by causes, may be cured; when this being so rooted by nature, and the first mixture of the seed, before any one of us descend and incorporates with it, it is a mixture as ill as any beastly mixture; nor can it be amended by the Creature it self, but by us; unless man will take upon him to put a *Beast* into *Manlike Nature*, and run back to the degrees of kind allotted, and bounded out above by us; whereby you may see, if you consider well, that a *Beast* standing in a lower steep kind of mixture, and can in no case be bettered and made man, unless that his temper be spoyled first, and then made anew; and so his life being destroyed, and his body amended, you raise a degree fortunate, and arrest a good *Genius*, and put it upon him. Read our *Harmony of the World*.

In making a fool wise, there is no such difficulty: for his *Spirit*, though it be eclipsed with the shadow of an earthly body, is pure and wise, and in respect of his temper, a degree above a *Beast*, because of his divine Mind within

within the state and condition of Mankind; fire abounding in him as his shape declares, as well as in other men, though not so much, and in the same point and measure.

And what was the cause? not because nature meant it so, but Reason or Nature was let and hindered by some evil *Aspects* of *Saturn*, or *Mars*, or both; or some cross and weak position of *Mercury*, the Author of *Wisdom*, whereby nature was driven to stray and miss, and come short of her purpose, like as the *Mole*, as *Aristotle* saith, for all her blindness, is in the same kinde with all other hot and perfect Creatures, which should have all their Wits and Senses. Read our *Holy Guide*.

Because having all the parts of a eye whole and perfect, it is a sign that Nature meant to have gone forwards, but was let with the bar of a gross and thick skin.

Now you see the faults and errors of kinde by Art daily corrected; why not a *Fool* made wise, as well as *Madness* cured? which is more easie then some of the n: Foolishness is some odd or rare example, as it were a Monster in kinde, or more fitly, diseases left by nature, as an inheritance sprung out from some ill temper of the *Parents*.

And whosoever raiseth the second face of *Leo*, in which time the *Sun* should be fortunate in his exaltation, and maketh the Figure of a *Man* with a *Crown* on, shall have a *Spirit* descend upon it, which will teach him all these things and many more, and will give him victory over all his enemies. But some may ask how these diseases may be cured; this *Spirit* tells us all things in kinde have both their highest and deepest pitch and end, as it were their *South* and *North* turns, from

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whence they still return and go back again to avoid infinity.

So these natural and lost diseases have their race, which they run and spend by little and little. When it is all run, and the stock of corruption spent (which is within nine or ten off-springs) then they mend, and return to health again; such is the natural meansto amend the body and keep it in health, for the health of the minde is inclosed within the other, as we see by the Children which Wisemen beget.

Leprosies and other natural Diseases of the body are cured by the Nature and the help of this Genius: admit Barzabel, Verchiel be the Ruler and Genius, then that heavenly and Mineral medicine *Aurum potabile*, so often by thousands experienced, cures those natural diseases which sprung from the ill temper of the seeds of Parents: by this Example you may use the rest of the Planets in your several works.

In the hour of the Sun they raise the third face of Leo, and the Sun in it: The Figure of which was one crowned with the gesture of one dancing or laughing, standing in a Chariot drawn with four Horses, having a Looking-Glass in her right hand, in the left a staff, carrying a flame upon the head: And upon this (they say) descends an Angel that makes a man Fortunate and Blessed, and beloved of all. And they made this on a Cornelian Stone, on the day and hour of the Sun, ascending in the third face of Leo, against the Leprosie that flows from the fulness of the blood: of all the body it cures the Lunatick passions and foolishness, which proceeds from the frame of one part onely, that is from a muddy Brain; or if it may be said to come from one part alone, that is the Liver, because it is the maker of all blood; yet that one is a most dangerous part, if it be ill affected; because by need of Nature, it tends to all places, and so reacheth

reacheth through all, and striketh all by contagion: whereas the Brains evermore keep themselves within their bounds, and stretch no further. It cureth all diseases which proceed from the combustion of the Moon. Eugenius Theodidactus speaking of this Angel, says,

This indeed is he

*My Boyes, whom you must quake at when you see :
He is above your reach, yet doth descend
Upon a Figure, when fortunate Sol ascends
In Leo, he flies down to us from th' Top o' th' Skie,
And then exalts us to Heavens secrets high.
He teacheth Miracles, that to his height are even,
For all their Issue are a kin to Heaven.
He ruleth Kings, yet stoopes he then
Nearest a man, when he doth govern men,
With Wisdom, Virtue and other things are good,
As health, long life, for th' body of flesh or blood.
'Tis he that stayes the time from turning old,
And keeps the age up in a bead of Gold,
That in his own true circle it doth run,
And holds his course as certain as the Sun.
He makes it every Day, and every Spring
Where he doth shine, and quickens every thing
Like a new Nature; so that true to call
Him by his title, is to say he is all.*

This Angel (they say) maketh man of a noble Minde, Perspicuity, Wise and Virtuous. He was the Ruler of Isaac, and teacheth that men should use good diet: for a fine temper through ill diet and passions of the Soul, hath fallen from a good Wit to a kinde of madness, scarce to be descried from the state of an Ideot. So if you order your selves according to our Rules, you shall be made Wise, Young and Vertuous: Then shall passing fineness and

and clearness of *Aurum potabile*, as I teach to make in my *Holy Guide*, arise in the body like the *Sun* in the morning, and scatter and put to flight all mists and darkness of Diseases, and clear and scowre the body mightily, by his matchless heat, strength and Spiritual quality swiftly in every part.

Now what was that which made and mingled a foolish body at first? but a *Beam of heavenly Fire* carried on a Couch of *Ether*, down from the several Spheres and Regions through the foggy, foul and misty *Air* to the center of the *Heart*; which as the *Sun* disperses the Clouds, so this our *Aurum potabile*, by a *Heavenly virtue*, clears and cleanses the body from all foul and gross humours which breed diseases.

You may please to remember what the *Spirit* saith of *Happiness*, *long Life*, *Health*, *Youth*, *Blessedness*, *Wisdom* and *Folly*, *Virtue* and *Vice*; and how this *Medicine* and *Figure* causeth *long Life*, *Health* and *Lustiness*: and this *Medicine* did not onely keep our bodies in *Health*, and destroy all diseases that might hurt us,

But also doth cherish, nourish and feed our bodies, and bring it towards a heavenly or spiritual Nature, and by that means we may be refined from *Earth* to *Water*, from *Water* to *Air*, from *Air* to *Fire*, from *Fire*, through the liquid waves of the *Fiery Vehicle*.

This *Genius* (they say) sayes, that *Zazel* Rules the *Earth* 354 years and four months: *Hismael* succeeds, and he governs the *Earth* 354 years and four months: Next *Barzabel*, and he Rules as long: And *Zorath*, he Rules 354 years and four months: Then *Kedemel* Rules as many years and four months: *Taphthartharath*, he Rules 354 years and as many months: Then *Hafmodai* begins, and she Rules the *Earth* 354 years and four month;

months: And then begins *Zazel* again, and so they run their races whilst *Mars* is finishing the progress of his *Aphelium*, through *Virgo*, *Libra*, *Scorpio*, *Sagittary*, *Capricornus*, *Aquarius* and *Pisces*; and then a new *Star* will arise and give light to the bodied and unbodied Souls, and the blessed shall go the way our *Holy Guide* teacheth, and shall enjoy it with everlasting happiness. Read our *Harmony of the World*. Now as these govern the *Earth*, there are seven Angels or Planets that govern these, viz. *Zaphiel*, *Anael*, *Zadkiel*, *Michael*, *Camael*, *Gabriel* and *Raphael*: and when you make a *Teleme* of any of the seven Metals, the Angel, Planet, Sign, Ruler, Idea and Figure most harmoniously unite upon the spermatick Metal.

CHAP. XXV.

Of the *Genii Amnuxiel* or *Asmodel*, their power in *Heaven*: And how they descend down to man: And how they qualifie them whom they are familiar with: And how they cause *Blessedness*: And what *Diseases* they chiefly cure: And how they speak when incorporated into a proper Metal or Matter.

Here I with a grave countenance, serious thoughts, and reverend words do tell you, the seventh name of *God*, which we speak of in our work, is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*; that is, the *God of Hosts*; and his *Sephiroth* is called *Nezad*; and this gift is *Triumph* and *Victory*, and transfers his influence through the *Order of Principalities*, called
in

in Hebrew *Elohim*, into the Sphere of *Venus*, and gives Zeal, fervent Love, most sweet Hope, the motion of Desire, Order, Concupiscence, Beauty, Sweetness, desire of encreasing, and love of Righteousness: the Intelligence is *Aniel*. Read our *Harmony of the World*.

To obtain this gift, they made an Image in Copper: *Venus* and *Hismael* ascending into *Taurus* and *Puella*. The form of which was the Image of a Woman, having the head of a Bird, and feet of an Eagle; holding a Dart in her hand, upon which descends *Amnuxiel* or *Asmodel* that instantly rests upon it.

And therefore they made the Figures always hollow, and perfumed them with sweet Odours: for these Spirits I speak of, seem to me to be as the benign eyes of God, running to and fro in the world, with love and pity beholding the innocent endeavours of single-hearted men, ever ready to do them good.

He cureth all Diseases of the Stomack and Liver, and of the Throat; and all Diseases my modesty will not let me name here, being as yet young, and a stranger to Women: he cures Wens, Kings Evil, and Black Choler.

He sheweth the cause of Diseases; he maketh men blessed, long lived: he teacheth the cause of Wisdom and Folly, Vertue and Vice, &c.

I have opened the first part of Secrets, not as some have pretended, but even to God himself. The Genius, they say, further saith, He that keeps his body clean and temperate, shall be Vertuous, Wise, and do Miracles. How to prove temperateness, is easie by that heavenly tempered Medicine before named, *Aurum Potabile*. See our *Holy Guide*.

He bids us examine whether all Diseases flow from the body or not, and whence all Mannors proceed, the state and condition of the body, among them that have searched the Reasons and Nature of things: And the

the cause of Mannors is laid either upon the Stars, Planets, or of mans body, or of their wills thus or thus framed, either by the bent of Nature, or by the use of Custome: let us scan the matter.

They cannot flow from the Will of the Minde of man, lest all Men should perforce be good, against our daily proof and experience; because the Minde of it self, as coming from goodness, is good and alike good in all men, as I said before in the *Holy Guide*: and sure no custome can alter and turn so divine a Will to leudness, but by great force of necessity; which force cannot be sent down upon it by the Planets and their Spirits, seeing every power and virtue is from above, from God, from the Intelligences and Stars, who can neither err nor do evil. It is necessary that all evil Mannors, and whatsoever is found disagreeing in these earthy bodies, do proceed not from the malice of the Influence, but from the evil disposition of the receiver.

The Stars and Planets do feed on Ether, and are living Creatures, of a good nature and quality: when therefore the perversity of the subject receiveth the Influences of the perverse, or its debility cannot endure the efficacy of the superiour; then by the Influence of the Heavens thus received into a matter full of discords, doth result dissonant, deformed and evil; yet the Celestial powers alwayes remain good, which while they exist in themselves, and from the giver of light, have their Influence by the holy Intelligences: and the Heavens even till they shall come to the Sphere of the Moon, their Influence is good, as it were in the first degree; but when it is received in a viler subject, it also is vilified, yet cannot touch the Minde immediately, untill it have passed into the loops of the body, and so change and dispose the body first, and by means of this affect the Minde: for if the Minde,

Minde it self, a finer thing then the *Stars*, cannot pierce out of the body, as we heard before; then much less shall they make way to get in by themselves, without the helps to our Mindes allotted. And as these are all bodily, I mean the first helps, so the nearest cause of evil must needs flow from the body: And if the inward *Spirits* and *Wits* likewise do nought without the Instruments of the body, and follow the affection and disposition of the same; then the appetite of the unreasonable *Soul*, common between us and Beasts; upon which *Pythagoras* and *Ficinus* do lay the cause of Manners, as *Aristotle* witnesseth: And this is dispatched and resolved also, and the whole stream must needs clearly run from the body to this help.

They raise the first face of *Libra*, and *Venus* in it, or in *Taurus* or *Pisces*: and upon this descends a *Spirit* named *Ataniel*: In the second face descends *Azazel*: In the third, *Zuriel*: And to receive these, they make an Image in pure *Virgin-Wax*; they with it cause love and marriage: The *Genii* themselves (they say) will tell you what you shall do. I refer you to the experience for this time.

CHAP.

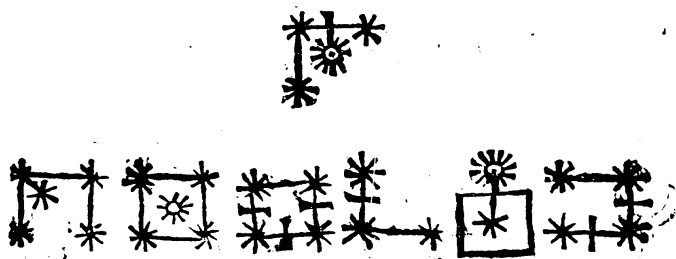
CHAP. XXVI.

Of the use of the Nativity: Of him that desires the society of his Guardian Genius, and the nature and power of this Genius, and how to be acquainted with it by name; and how you may know the name of it, and converse with it: Of what it cures: How it causeth Faith, Religion, Royalty, Honesty and Gravity of speech. Of Michael the Intelligence, and Ambriel, and of what gifts they give us; and how we receive them.

THe degree of any ones Nativity being known, viz. the degree of the Sign ascending, and the South, West and North Angles being Co-equated, then let that which had the more dignities of Planets in those four Angles, which the *Arabians* call *Almutes*, be first observed amongst the rest; and according to that in the second place, that which shall be next to it in the number of dignities: And so by order the rest of them which obtain any dignitie in the aforesaid Angles or succedent places; this Order being observed, you may know the true place and degree of them in the Heaven, beginning from the degree of the *Ascendant* through each degree, according to the order of the Signs, to cast twenty two of the *Hebrew* Letters; then what Letters shall fall into the places of the aforesaid Planets or Stars being marked and disposed according to the order found out above in the Stars, by the *Genii*, and rightly joyned together according to the *Hebrew* Letters

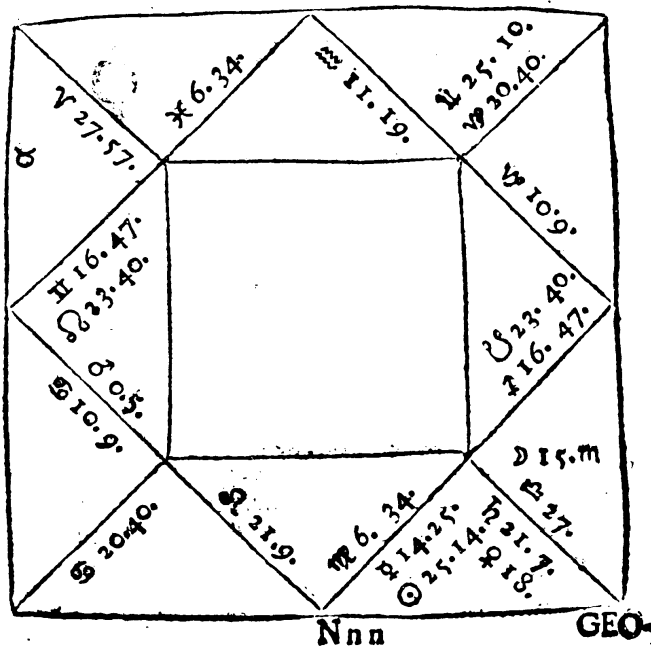
Letters, make the name of a *Genius*, to which is sub-joyned some divine name, viz. *El* or *Jah*. But here we finde out the *Genius* of this Native, by the places of the five *Hylegians*; and making projection always from the beginning of *Aries*; *Gemini* being the Sign ascending, and *Mercury* in the North-Angle fortunate, being reduced also into the known Order from the eighth name of God *Elohim Sabaoth*, which signifieth the God of Hosts, not of War and Justice, but of Piety and agreement: The *Sephiroth* of this is called *Hod*, which is interpreted *Praise*, *Honour* and *fame*, and hath Influence through the Order of the *Archangels*, which they call *Ben Elohim*, that is, the Son of God, into the Sphere of *Mercury*, in *Virgo* or *Gemini*. The Intelligence is *Michael*: he giveth Clemency, or Goodness, Grace, Mercy, Piety, Magnificence, Elegancy, Wisdom, Vertue, Modesty, Faith, Religion, Royalty, Gravity of speech, Honesty, and acuteness of Wit. To the *Genius* that governs this Native, whose name is found to be *Dirachiel*, and he transfers all these gifts into the Native, after this manner. First, they bind *Quicksilver* in a due place by the Croak of *Brimstone*; and indeed by that way in a months space, it will be turned into perfect *Luna*: then they make the Figure of a handsome young man bearded on it. The Scheme being as you see.

Figure

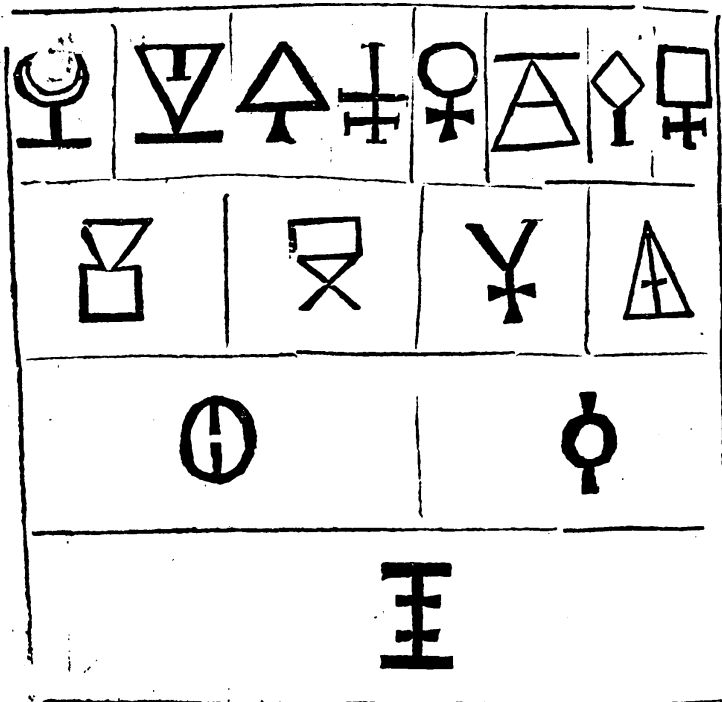


Figures for Phillip Gramont, Duke and Peer of France.

ASTROMANCY.



G E O M A N C Y



ANd every thing came to pass, for which the Figures and Telefm was made. So both from the Spanish and French Courts also, have we received great favour and credit: For these Arts are now as much esteemed there, as at *White-Hall* amongst the Peers of this Kingdom.

And

And the Planets placed as in the Figure: Then (they say) *Dirachiel* will descend in order upon it. The Image must be made hollow; and then the *Genius* (they say) speaketh with a barren voyce, yet very audible. If more degrees of *Gemini* arise, then *Ambiel* descends upon the Figure: if fewer degrees, then *Gabriel*, and they are not much different in Nature, but in voice: These they take from the places of *Almutes* upon the five *Hylegians*; making projection from *Gemini* ascending.

These *Genii* are strong, fair coloured, a humane voyce: These were the Rulers of *Solomon*, these are exceeding loving, and will often stir you to serve the God that made all the world, and to pray to him and his Son *Jesus Christ* that died on the Cross for our Redemption.

These *Genii* help the Memory, Tongue, Fantasie, Brain, Spirits, Imagination, Gall, Bones, Thighes, Sinews of the Brain; and cure Sicknes, Madnes, and the distempers of the Brain, deprivation of the common Sense, Letbargie, Doting, Stammering, Impediments of the Tongue, Hoarseness, the Falling-sickness, Coughs, stoppings of the Stomack, Gall, Vomiting, Catarrhes, of abundance of humours in the Head, and the diseases of Blood, and all diseases of the Shoulders, Arms, Hands, Shoulder-bone, belly, Bowels, and the diseases of Melancholy.

They teach the cause of Distempers of heat and cold, of the Sun, Moon, Stars, Men, Beasts, Fowls, and creeping things; and finally, they teach all things you can name or think on, as you shall hear in its due place. Read our *Holy Guide*.

These things they have experienced: use them, and then judge what shattered foundations the old *Philosophers* laid so long ago, that the building would fall

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and tumble to confusion, if some *Rosie Crucian* did not shore it up; and the Native by experience learn to defend it by this thing most fit to fill and please the sense of them, which have nothing else but Sense. Now I am come to speak of *Wisdom*: as all Diseases, so all Manners sprung either from the natural and inherited parts and qualities, or from the purchased temper of the body, to keep the first till anon: This we have either from the *Air* or *Soyl* where we live, or from our corrupt Diet that we take. The *Air* followeth either the place of the *Sun*, or the nature of the *Ground*. But this in *The Harmony of the World*, and somewhat too hard to learn as yet. Let us enlarge our selves, and unfold and prove how the *Air* and Diet alters and changeth, and makes the bodies to differ, first, and so the Manners rude and fierce.

All the Learned *Astrologers* in *England*, such as are able to define what *Astrologie* is, and what *Geomancy* signifies; to let go the excrements of the *Stars*, as too foul and idle, such as that *Leech*, *Lozenge-man*, and *Quack-bill-men*, &c.

Philatros and *Astrophilus*, I mean such as are truly so indeed, and not a Botcher or Cobler of those things they do not understand, but such as are able to give a Reason for all things in the *Heaven* above, and in the *Earth* beneath, and in the *Waters* under the *Earth*: Such men as these I speak to, and some of these hold opinion with me, that where the *Sun* is either too near the people, or right over them, or too far off, as under the two *Poles* of the *World*, there mens bodies are big and strong, and their *Qualities* rude and fierce: whereas within the two temperate *Girdles* of the *Earth*, they heap a mean, and hit the midst (as they say) both in body and qualities, to come down to the ground. For I must be short, we see that a foggy Land makes the blood

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and *Spirits* thick and gross, and thereby dull and slow in Brain; and so the men fond in Wit, and rude, and simple, faithful, chaste, honest, and still in that strain of *Wisdom*: Whereas a barren and dry Ground, if the *Sun* be temperate therewithal (as at *Rome* and *Athens*) maketh the same thinner, clear, lively, subtle; and deceitful men, valiant and unchaste, &c. Of all the properties appertaining for Meat and *Wisdom* in men, are like the *Virtues* and proper *Tythes* in Plants, following both the sundry tempers of the bodies, when the *soul* in them and the *minde* in us is one in all.

Then as the mixtures, qualities and virtues in Plants are altered up and down according to their food and sustenance, as (to omit the outward nourishment of the ground) whereby *Peper* brought out of *Muggadore-Castle* Garden into *Italy*, will after a few settings turn into *Ivy* and such like, which some silly *Earthworms* had the confidence to deny to my face: Who can beat Wit in the Brains of *Asses*? The cause is plain, a cunning *Gardner*, either by steeping his seed or slip, or better by inclosing some fine thing I would name in the Root or Stock, can give to any Plant, any Colour, Taste, Smell, or power of Healing; so doth mans body upon the same occasions: And of all these things and many other, *Mercury* is the cause.

Then they raised the first face of *Virgo*, and they made the Image of a beautiful young man, which would foretel things to come; and this was made as before in *Luna*: and then descended *Jazeriel* the Genius. This Figure was made on the day of *Mercury*, on the third hour of *Saturn*: The Sign *Virgo* ascending, and the Figure of *Geomancy* agreeing, being the House and Exaltation of *Mercury*, signifying *Prophets*, *Saturn* and *Mercury* being in Conjunction in *Gemini* in the ninth House of Hea-

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veh, which is also called *God*: Moreover, let *Saturn* have a *Trine Aspect* on the *Ascendent*, and the *Moon* in like manner, and the *Sun* have an *Aspect* on the place of *Conjunction*: *Venus* obtaining some *Angle* may be powerful and occidental: Let *Mars* be combust by the *Sun*, but let it not have an *Aspect* on *Saturn* or *Mercury*; for they said, that the splendor of the powers of these *Stars* was diffused upon this *Figure*, and *Fazriel* rested on it, and did speak audibly with a humane voice. (they say) He teaches that distempered meats do breed the like distempers, as in those humours that make complexions, and their conditions. Why are the *Tartarians* so beastly and barbarous? but because (besides their soyl) they eat and drink the flesh and blood of *Horses*: We see the *Islanders of Corsica* prove as bold, cruel and false as *Dogs*, whose flesh they eat. I therefore give you charge to take heed in the choice of *Nurses*: And let us proceed: the name of the *Angel* that Rules the second, is called *Hamaliel*, and that rules the third, *Ergediel*: their *Natures* are not changed but in changeable bodies. Now we have seen *Happiness*, long *Life*, *Health*, *Youth*, *Blessedness*, *Wisdom* and *Virtue* are clear in our *Holy Guide*. The next *Genius* will teach (they say) the cause of monstrous *Children*: The cause of *Madness*: The cause of joy and fear, &c.

CHAP.

CHAP. XXVII.

Of *Seheliel the Genius*, and *Murid the Genius*, and *Amnediel the Genius*: of what they teach, and how to converse with them. And how to alter, change and amend the state of mans body, and get long *Life* and *Health*, as we taught in our *Holy Guide*.

THE ninth name of *God* falls upon the seventh *Planet*, it is called *Sudai*; that is, *Omnipotent*, satisfying all: And *Elhai*, which is the living *God*: his *Sephiroth* is *Jesod*; that is, foundation, and signifieth a good understanding, a *Covenant*, *Redemption* and rest; and hath influence through the *Order of Angels*, whom they call *Cherubim*, into the *Sphere of the Moon*: this causeth all things in the *Earth* to increase and decrease, and taketh care of the *Genii* and keepers of men, and distributeth them: his *Intelligence* is *Gabriel*. In the hour of the *Moon* on a *Monday*, they raise the first face of *Cancer*, the *Moon* in the *Ascendent* or in her exaltation *Taurus*: the *Figure* they then melted in *Silver*, was a man leaning on a staff, having a *Bird* on his head, and a flourishing *Tree* before him; upon which descends the *Angel Seheliel*, and he causeth increase of gain, and is good, as against weariness. The second *Figure* they made the *Moon* ascending in that part of *Cancer*, was a woman cornuted, riding on a *Bull*. And in the third part they made a *Figure* riding upon a *Dragon*, with seven *Heads* or a *Crab*, and in her right hand a *Dart*, in her left a *Looking-Glass*; clothed or covered with white or green, and having on her head two *Serpents* with

with Horns twined together, and to each Arm a Serpent twined about, and to each foot also: and then they wished for the Angel *Morid*, which is the chiefest of the *Deities*, the first of the *Goddesses*, the Queen of *Angels*, the Mistress of the *Elements* whom the *Stars* answer, when the *Moon* with her seasons return: *Elements* serve her, at whose nod the lightnings breath forth, Seeds bud, Plants increase, the initial parent of fruit.

She is the *Satellite* of the *Moon*, restraining the various passions of the *Stars*, dispensing various lights by the circuits of the *Sun*; the Lady of great Beauty, the Mistress of *Rain* and *Water*, the giver of Justice; the Nurse of *mankind*; the governor of all States; kinde merciful, protecting men by Sea and Land, mitigating all tempests of fortune, and dispensing with fate, nourishing all things growing on *Earth*, wandering and shining in the tops of *High Woods* and *Groves*; beholding the playing of *Fairies*, restraining the rage of *Goblins*, shutting the openings of *Earth*, and dispensing the light of the *Heaven*, the wholesome Rivers of the *Sea*, and the deplored silence of the infernal *Gods*, by its motion ruling the *World*, and treading *Hell* under her feet; of whose Majesty the *Birds* halting in the *Air*, are afraid; the wild Beasts straying in the *Mountains*, Serpents lying hid in the ground, Fishes swimming in the *Sea*.

She cureth the *Brain*, left Eye of a man, right of a Woman, *Stomack*, *Belly*, left Side, *Stones*, *Bladder*, the members of Generation in a Woman, the *Liver*, *Taste*, *Breast*, and diseases of *Catarrhs* or *Rheums*, *Palsies*, the *Cholick*, the *Menstrues* in Women, *Dropie*, *Gout*, *Apothumes*, *Flegmatick diseases*, which do proceed from stopping of the *Sinews*, *Veins*, *Falling-sickness*, *Lask* or *Flux* of the *Belly*, *Fluxes* of the *Stomack* for want

want of digestion. *Hasmodai* and her govern the night.

And say that *Children*, if they suck a *Bitches* milk are as bad conditioned as *Dogs*, and that they suck their outward shapes and inward manners with the Milk they receive, as I have seen Fools in *Africa*, which by sucking *Camels*, are made more painful then their kinde, swift and healthful for it; and enough such like Examples might be brought if time would suffer. To come to our bodies left us by our Parents, if we see manners ingrafted and inbred in stock, Kindred and Children, and Nephews, still down, to take one after another (a long time) by kinde and Nature, as that cursed father beating down kindred, set down in *Aristotle* and other pilfering Stocks, which though they have no need, must needs steal: to let pass *Lechery*, and other evil qualities; and *Valour*, and other good qualities, which we see daily descend on kindred: whence are these? not from the Parents *minde* and off-pring, which cannot be left nor ingrafted, but must return straight and whole, and all at once, when they flit out of this life to that *Heavenly* place from whence they came; neither are all their Wits alike fram'd by use and custom, but brought up sometimes contrary.

Therefore to cut the giddy, reeling, drunken opinion, and the whimsies of *Thomas Street*, and that ignorant bold impudent *Nativity-monger*, *Leech*, as strings too much discording those manners sprung out from the Parents seeds, which is a part of their bodies, purchased by meat and nourishment; which bodies if they use good and temperate Diet, are ever like the first, otherwise they follow the nature of Meats, and their distempers, as *Cardan* in a few of the worst Diets, hath most notably marked, that drunken, or over-studious, or too great fastings, or large Onion-eating Parents, do beget

beget and bring forth for the most part *Mad and Frantick Children*.

To close up all this third part, with this one little proof: If we finde our selves to do many things against our will, as when a fearful thing is offered, our hearts pant and fail with fear: when as *fair lust* and his parts will arise, whether we will or no; and all incontineny springs from that root, then sure the body must lay this force upon us.

But how is this? you may ask (saith the *Genius*) and which way doth the body so violently over-rule and carry away the Will and Minde after her? when any shape appears in the thought of *man*, the doing Minde takes it straight (we must wear these words with use, and make them softer) and laying it with good and bad, and matching, and comparing all things by degrees, determines; and then her Will and Reason, which *Plato* placeth in the Head, follows desires; but at the same time steps in another doubt, Will and Appetite, sent from that unreasonable and perceiving *Soul*, which is common between us and Beasts; and fitting one part in the heart, desiring outward goods of the body: and look which of these is strong, that is, which hath the stronger House, either by descent or purchase, or else baser Mould be still the weaker and obey the better, that prevails and moves the *Angels* unto it, and those the finess, and those again by other middle means, the whole body or part thereof, as is the pleasure of that Commander.

Wherefore to come to the point more namely, we shall never be good, and enjoy *Happiness, long Life, Health, Youth, with Blessedness, and Wisdome*, unless we follow the advice of these *vertuous Angels*, that is mean and reason in our desires, and a doing before these two parts, the *Heart* and the *Liver*, be first by kinde and then by

by *Diet* in order square and temper, apt to obey the Laws and Rules of Reason: for to begin with the Root, if the *Heart* be very *hot* and *moist*, the man is couragious and liberal, desiring *Honour* and great outward things: If hot and dry, cruel, angry, deceitful; but if it keep a mean, and be temperate in quality; keeping a mean and obeying Reason in that kinde of manners for the *Liver*, if it be hot and moist, likewise it followeth *venery* and *gluttony*: if hot and dry it doth the same, but crookedly and out of course; but if cold and dry, the man is very chaste and abstinent; and if cold and moist, somewhat chaste and abstinent; but outwardly, whereas a temperate *Liver*, holds a mean in both, and following the race of kinde desires to live soberly in company, and honestly in Marriage; a life as far from *Jesuits, Monks* and *Hermites*, as *Gluttons* and *Letchers*.

We see therefore that the *Genius* saith all *Qualities* proceedeth from the *Temper* of those two parts (nay the understanding also) if it varieth still according to the divers *Heats* and *Moistures* of the *Brain*; and if these two parts be the springs of all the heat and moisture in the *body*; so that all good *Qualities* and all vertue bud forth from the good, equal and middle temper and mixture of the same parts, and all our labour and travel (if we seek vertue) it must be to bring by the *Angels* and *Telesmes* of the *Moon*, and *Hasmodes*, those twain into square and *Temper*; that is, equality as near as may be of the four *Qualities*; not onely by *Aurum potable*, use and custome, though *Plato* hits it right in his time, when he will have all *long Lived, Healibful, Blessed* and *Wise*, and none lewd by his Will: Therefore I have shewn you the truth of these things clearly, that *Monks* and *Fryars* did cover in dark pitchy Cloud; and how to cure an ill disposed Nature, by the knowledge

ledge of these Telesms; and their names being found according to the Stars account, you may call them by these names aforesaid, although unknown to you in sound and signification; yet I confess you may do more by them then with significative names, whilst the *minde* being astonished at the obscurity of them, and deeply intent, firmly believing, that something *Divine* is under them, doth reverently call them by their names, although not understood, to the *Glory of God*, captivating himself with a spiritual affection of *Piety*, in the obedience of him.

CHAP. XXVIII.

Of the Temple of Wisdom.

I Have a design to walk on into *The Temple of Wisdom*, and to discover what I finde there of the *Soul, of God, and his Creation*. I have no guide or conductor; onely I may say thus much, that I follow no mans Path to weary my self with fruitless labour; but that I might the more freely pass and write the easie Emanations of Mine own Minde, and not run through Wildernesses by directions, or be drawn off from what should naturally fall from my self, by prepossessing my thoughts by the fancies and inventions of others.

Behold in this *Temple of Wisdom*, there is such matter which is of a different sort, and has its peculiar serviceableness: I followed no mans example, yet quote Authors; what I write is from the *Temple of Wisdom*, and the eternal Characters of the mind of man, and the known Phenomena of Nature, &c.

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The first Object you shall see, is called *Heaven and Light*; and by them you are to understand the whole comprehension of *Intellectual Angels, souls of men as they were in the Pre-existency*, and *Beasts*, and the *seminal Forms* of all things.

In this Temple, by the *Earth* you are to understand the potentiality and capability of the existence of the first *Creation*; this possibility being exhibited to our minds, as the result of the *Omnipotence* of God, without whom nothing would be, as is indeed the utmost shadow, and darkest projection thereof. And that you further may understand how the power of God is exalted above the course of *Natural Causes*, God taking of the dust of his dry ground, wrought it with his hands into such a temper, with the *Aethereal first moisture*, that it was matter fit to make the *Body of a man*: Which when he first had framed, was as yet but like a piece of dough, till God coming near unto it, *With his mouth he breathed into the Nostrils thereof the breath of Life*, which Life was lately the *Souls of Lapsed Angels*, and with his word commanded the *Genius* to attend him. This is to be observed, *That men breath through their Nostrils, though their mouths be shut*.

When God had formed every *Beast* of the *Field*, and every *Fowl* of the *Air*, the man named them as the *Angels Soul* guided him; and by the same *Genius* was pre-advertised of his *Wife*, and able to pronounce, *This is bone of my bone, and flesh of my flesh*, and gave her a name suitable to her Nature; and this was commended of God. Read our *Harmony of the Word*. And of the bodies of rebellious Angels, became this *Earth*, which was nothing but solitude and emptiness, and as it was a deep bottomless capacity of being, whatever God thought good to make out of it, that implied no contradiction to be made: and there being a possibility of

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creating things after sundry and manifold manners, nothing was determined, but this vast capability of things was unsettled, fluid, and of it self undeterminable as water. But the Spirit of God, who was the Vehicle of the Eternal Wisdom, and of the super-essential goodness, by a swift forecast of counsel and discourse of Reason truly Divine, such as at once strikes through all things, and discerns what is best to be done, having hovered a while over all the capacities of this fluid possibility, forthwith settled upon what was the most perfect and exact. Wherefore the entire Deity, by an inward word, which is nothing but Wisdom and Virtue, as I told you in my book of *The Harmony of the World*, when I spake of the power of God edged with Actual will, and with more ease done then we can present any notion or Idea to our own minds, exhibited really to their own view the whole creation of spiritual substances, such as Angels are in their inward Natures; the souls of men, and other Animals; and the seminal forms of all things: so that all these, as many as ever were to be of them, did really and actually exist, without any dependency or corporeal matter: of this I have spoken largely in *The Harmony of the world*.

God approved and pleased himself in these things: but yet though in designe there was a settlement of the fluid darkness, or obscure possibility of the outward creation; yet it remained as yet but a dark possibility. And a notorious distinction indeed there was betwixt this actual spiritual Creation, and the dim possibility of the material body, and outward world.

Insomuch that this matter was actuated and agitated by some universal Angel, yet part of the world of life: whence it became very subtle and Etherial, so that this was rightly by God called *Light and Darkness*; and a

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Monad of the Passive and Active Principle in the Creation of this Microcosm.

There are many worlds, as I shall demonstrate by the known Phenomena of Nature: I shall also declare unto you how God orders a real material Earth, when once it is made, to make it pleasant and delightful for both man and beast: for the Stars and Planets belong to number; and as a primary Planet in respect of its reflection of Light is rightly called a Planet, so in respect of its habitableness it is rightly termed an Earth. These Earths therefore God orders in such sort, that they neither want water to lie upon them, nor be covered over with water, though they be environed round about with the fluid Air.

That vast and immense Etherial Matter, which is called the Fluid Heaven or Etherial moisture, with infinite numbers of sundry sorts of Lights, which Gods Wisdom and Power, by union of fit and active Principles drawn of the World of Life, made of this Etherial Matter, whose usefulness is plain in Nature, that they are for Prognostick signes and seasons, and days and years.

God made the Planets partly Land, and partly Sea, Rivers and Springs, whose convenience is obvious for every man to conceive.

And God placed all these sorts of Lights in the thin and liquid Heaven or Etherial Region, that they might reflect their rays one upon another, and shine upon the Inhabitants of the twelve Earths.

And that their bounty and resplendency might be conspicuous to the beholders of them, whether by day or by night, which is mainly to be understood of the Suns that supply also the place of Stars at a far distance, but whose chief office is to make vicissitude of day and night, and the Universal dark Ether.

God Created man, as you have heard, of a certain

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Red Clay, purified by a supernatural Agent; tinctured also with the *Ethereal* first moisture, and in Gods own Image; he consisting of an Intellectual Soul, and a Terrestrial Body actuated thereby: Wherefore mankind became Male and Female, as other Terrestrial Animals are.

Now *Plants* and *Animals* were the Generations effects and productions of *Earth*; the seminal forms and souls of *Animals* insinuating themselves into the prepared matter thereof: And *Suns*, *Planets* or *Earths*, were the Generations or Productions of the *Heavens*, as you may see in this Temple: There is a God that Reigns and Rules the *World*, and Created all the Inhabitants of the *Earth*; that he is most Potent, Wise and Provident; that he is a Rewarder, Revenger: That his Son suffered upon the Cross for us, and that he suffered not in the flesh for them as he did for us: How he suffered for the *Revolted Angels* in their Region, you may finde in the Temple; That he is to be adored in three Persons, and in one Power, and that a God.

And there went up a moist vapour from the *Earths*, which being matur'd and concocted by the *Angel of the World*, which is very active in the *Heavens* or *Air*, became a pretious Balmy Liquor, and fit *Vehicle of life*; which descending down in some sort like dewy shewres upon the *Earth*, moistned their habitations; so that the warmth of the *Suns* gently playing and cooling according to Nature, upon the surfaces thereof, prepared matter variously for sundry sorts of Inhabitants, not onely in the *Ethereal* Region, but in the several *Earths*: and lastly in this, not onely of seminal forms of *Planets*, but souls of *Animals*, also.

And man himself rose out of the *Earth* after this manner; the *Red Earth* with *Ethereal* moisture, being rightly prepared and attempered by these unctuous shewres

showers and balmy droppings of the fluid Heaven: For God had so contrived by his infinite Wisdom, that matter thus or thus prepared, should by a vital congruity attract proportional forms from the *World of Life*; which is every where nigh at hand, and does verry throughly inequitate the moist and unctuous Air. Wherefore after this manner was the *Aireal* or *Ethereal* Man called *Adam*, conveyed into an Earthly body, having his most conspicuous residence in the head or brain: And thus the man *Adam* became the soul of a Terrestrial living Creature, as you may read in the Preface.

For *Adam* was first wholly *Ethereal*, and placed in *Paradise*, that is, in an happy place and joyful condition of the *Spirit*: For he was placed under the invigorating beams of the *Divine Intellect*, and the *Sun* of righteousness then shone fairly upon him. Read *The Harmony of the World*.

And his soul was now again the ground which God hath blest, and so brought forth every pleasant Tree, and every pleasant Plant of her heavenly Fathers own planting: for the holy *Angel of Life* had enriched the soul, that it brought forth all manner of pleasant and profitable Fruits. And the Tree of Life was in the midst of this Garden of mans soul, viz. the Essential Will of God, which is the true Root of Regeneration; but to so high a Pitch *Adam* as yet had not reacht unto: and the Fruit of this Tree in this *Ethereal* state of the Soul, had been immortality, or Life everlasting. And the Tree of the Knowledge of good and evil was there also, viz. his own will. And thus were the wicked Angels.

Some men will admire me, others will prattle and condemn me: but neither I nor my Genius, or any inspired Christian, will answer their perhaps fruitless

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questions. If they ask where this Temple is, and which way I made it, or how I ascended to it; I have told them in the Preface to my *Holy Guide*; and the Lord *Verniam* is my authority. And here I say the *soul* of man is never idle, neither in the world nor any state else. But how shall I ascend and shake off this muddy temper of *flesh*? say they; when by the *verdict* of all the *Quest* in these cases, there is no such thing found in *Nature*, save in the *Heaven extant*, neither heard you me say that it floated aloft, but was sunk to the *bottom* of all *Nature*. Notwithstanding I have sounded and weighed up that muddy Bowel, the Melt, and destroyed the *fiery* and *scummy Gall* in my body, and made my body of a better temper than common. For heaven was once a gross and distempered Lump, before God refined it, and sundred away round to the Place and Nature where it now standeth; even so one of our gross bodies here below, being a piece of the same Lump that was tempered, as I told you above, and all one with that Heaven once was, by these ways I direct, may be refined and parted from all his distempered drosses and foul greatness in the flesh, and brought unto a fine *Nature*, as I shall speak hereafter in *The Holy Guide*.

The *soul* of a man is always active, and hath some promise to make good, and is to promote his interest whose she is: For what greater gratification can there be of a *good soul*, then to be a dispenser of some portion of that Universal Good that God lets out upon the World? And there can be no external conversation nor society of persons, be they *Terrestrial*, *Aireal* or *Etherial*, but forthwith it implies an use of Prudence; wherefore Prudence is an inseparable accomplishment of the *Soul*: walk but in my pathes to our *Temple of Wisdom*, and you keep your body in health: To follow
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our Examples is as much as you can naturally do: you shall do no more then I do my self, and it is as much as can be looked for at the hands of weak mortality; for the *Souls* of all mankind shall again become Angels, as they were before the Rebellion: and the *Souls* of the wicked and ungodly shall be again incorporated into flesh, and suffer mortality, until they are clear from sin. Now it is a Hell or punishment sufficient to be a Prince upon Earth: for all mankind are miserable, as you may see in our *Harmony of the World*.

CHAP. XXIX.

That knowledge inclines the Minde to Heresie and Atheism: The Solution of original Guilt, not in quantity but in the quality of Knowledge: Of the corrective temper; against Infinity, Anxiety and seducements of Impostures and Reservatives: That we forget not our Mortality: In The Temple of Wisdom is taught that Philosophy leads the Minde by the steps of second causes to the stays of the first.

HOW can the prodigious Astrologer make the contemplation of second causes to derogate from the authority of the first? To discover then the error and ignorance of this Opinion, and the misunderstanding in the grounds thereof, any man may see that these men do not observe and consider, that it was not that pure and primitive knowledge of Nature, or that pre-existent Genius, by the light whereof man did give names to other Creatures in Paradise, as they were

brought before him; according to their properties, which gave the occasion to fall; but it was that proud knowledge of good and evil, with an intent to shake off God, and to give law unto himself.

God hath made all things beautiful and decent in the true return of their Seasons; also he hath placed the *world* in *man's* heart, yet cannot man find out the works which *God* worketh, from the beginning unto the end: by which words he declared not obscurely, that *God* hath framed the *Minde* of *Man*, as a *Mirror* or *Glass* capable of the *Image* of the *Universal World*; and as joyful to receive the impressions thereof, as the pure part of man to pass to the *Sanctum Sanctorum* in the Temple, or as the eye joyeth to receive light; and not onely delighted in the beholding the variety of the things, and the vicissitudes of times, but raised also to find out and to discern the inviolable laws, and the infallible decrees of Nature. And although I seem to insinuate that the supreme or summary law of Nature, which is called the work which *God* worketh from the beginning to the end, is not possible to be found out by *man*; yet that doth not derogate from the capacity of the *minde*, but may be referred to mans Mortality, the ill *Conjunction* of labours depraved, and unfaithful tradition of knowledge over from hand to hand, and many other inconveniences wherewith the condition of man clogged with these needless members is ensnared and involved. The *Spirit* of *man* is as the *Lamp* of *God*, wherewith he searcheth the very inwards of all secrets: Now this is common to all men, but not the capacity; but if the *body* be mended, the *Ethereal Spirit* is exalted within the capacity and receipt of the *minde* of man, and in the inquiry and invention there is no danger at all from the *proportion* or *quantity* of *Knowledge* how large soever, lest it should make it swell or out-compass it self; but

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meerly in the quality, which being in quantity more or less, if it be taken without the corrective thereof, hath in it some nature of Malignity or venome full of flatuous Symptoms; the mixture whereof tempers Knowledge, and makes it so soveraign as Charity which builds up the Mind, and enemy to Pride and Conceitedness: if you could speak with the Tongue of *Men* and *Angels*, and had not Charity, you could never attain to that perfection in our Temple, and temper of inspired Christians: neither could your *Angel-Guardian* ever speak to you, but instead of directing you would destroy you. Is it not an excellent thing to speak with the Tongue of *Men* and *Angels*, and converse with *Angels* or *Cælestial Intelligences*? without Charity you cannot; and it must be referred to the publick good of mankind; otherwise it rather exhibites a vain and empty glory, then any substantial and solid fruit.

As for the conceit of those who are of opinion that too much knowledge should incline the *minde* to Atheism, and that the ignorance of the second causes should be as it were Midwife to our Piety toward the first: To my knowledge the prodigious Nativity-Merchant, that undoes his customers, is not guilty of any of the knowledge I spake of in *The Temple of Wisdom*.

The authority of this Temple forbids us to have society with these impostures. I will charge them in the Language of *Job*, *Will you lie for God*, as one man doth for another to gratifie him? For certain it is said in *The Temple of Wisdom*, that *God* works nothing in Nature according to the ordinary course, but by second causes: and if they would have it otherwise believed, we pronounce it meer imposture under colour of piety to *God*, and nothing else but to offer unto the Author of Truth the unclean sacrifice of a lie. But further, it is an assured truth, and a conclusion of experience, that a lit-

gle or superficial taste of *Philosophy*, may perchance incline the minde to *Atheism*; but a full draught thereof brought the minde back to *Religion*: for in the entrance of *Philosophy*, when the second causes, which are next unto the senses, do offer themselves to the minde of man, and the minde it self cleaves unto them and dwells there; an oblivion of the highest cause may creep in: but when a man passeth on further, and beholds the dependency, continuation and confederacy of causes, and the work of providence, then he will easily believe the highest step of Nature ascends to the stair of a Supernatural God. And thus by *Astromancy* and *Geomancy* do Superiours and Inferiours communicate.

To close in a word, let no man upon as weak a conceit as prodigious Mr. *Scorpion* in his time, of sobriety or ill applyed moderation, think or maintain that a man can search too far, or be too well studied in the book of Gods Word, or in the book of Gods works, *Divinity* or *Philosophy*; but rather let men awake themselves, and cheerfully endeavour, and pursue an endless progress or proficiencie in both: let them beware lest they apply knowledge to Pride, not to Charity; to ostentation, not to use; and again, that they do not unwisely without any consent, mingle and confound these distinct knowledges of God and Nature, in *Theology* and *Philosophy*, and their several waters together. Read our *Harmony of the World*.

CHAP.

CHAP. XXX.

Of the Soul, several Opinions are raised, but the truth I have taught in this Temple: The inspired Essence of the knowledge of the sensible or produced Soul; of the substance and faculties of the Soul: What causeth men to be of different qualities: The knowledge of the faculties of the Soul: Of the use and objects of the faculties, as they are written in The Temple of Wisdom.

Here I intended to tell you what that *Soul* is: What makes man distracted about himself, and capable of his distraction. Some would have it of the *Nature of Fire*; a hot subtle body dispersing it self into rays and *Fiery Atomes*; some think it *Air*, some make it a *Spirit* mixt of *Fire* and *Air*, as Sir *John Heydon* in a Manuscript affirmeth; some would have every Element a parent of a *Soul* separately: so every man should have many distinct *Souls*, according to the principles of his composition: some have called it an *undermined Vertue*: some a self-moving Number: some a *quint Essence*: others have defined it to be nothing but a *Harmony* conflat by the most even compofure of the *four Elements* in man. And for this, one might thus argue: The *Body* is before the *Soul*; and till the *Body* be made perfect, as I told you before, the *Soul* appears not; as if the perfection of the *Body*, by the power of the *Ethereal Spirit*, in his even contemperation, were the Generation of the *Soul* within it: The *Soul* also changeth with the *Body*, because it was *Angelical* before it came into matter.

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Now let us proceed to the Nature of the *Minde* and *Soul of Man*, out of the *treasure* whereof all mysteries are extracted. I speak of the reasonable *Soul*, which is Divine; the other of the unreasonable *Soul*, which is common to Beasts, in *The Harmony of the World*, I have noted (where I speak of forms) those two Emanations of the *Souls*, which in the first Creation of them both, offer themselves unto our view; that is, that one hath its original from the breath of *God*; the other from the Motrices of the *Elements*: for of the *Primitive Emanation* of the *Rational Soul*, as it was in the Divine Temple, it was formed, as I told you before.

But the Generation of the unreasonable *Soul* or of Beasts, was accomplished by these words, *Pruducat aqua, Pruducat Terra*: And this Irrational *Soul*, as it is in man, is the Instrument onely to the reasonable *Soul*, and hath the same Original in us, that it hath in Beasts; namely, from the slime of the *Earth*, as it is in one place; for it is not said, God framed the *body of Man* of the slime of the *Earth*, but *God formed man*, that is, the whole man, that *Spiraculum* excepted: wherefore I stile that part of the general knowledge, concerning *Mans Soul*, the *inspired substance*, I will tell you what it is in the *Holy Guide*, the other is the sensible or product *Soul*.

There are many and great precellencies of the *Soul* of man, above the *Soul* of Beasts, evident to those who Philosophize even according to sense: And wheresoever the concurrent character of such great excellencies are found, there should ever upon good reason be made a specifique difference; wherefore I do not altogether so well allow the Philosophers Promiscuous and confuse discourses touching the functions of the *Soul*, as if the *Soul of Man* was differenced gradually, rather than speci-

specifiquely from the *Soul* of Beasts, no otherwise then the *Sun* among the *Stars*, or *Gold* among *Metals*.

There remains, says some body to me, a question to be answered, whether all *Souls* are equal at their first infusion. I answer, Nothing comes immediately from *God*, but is pure, perfect and uncorrupt: And if it be of that *Soul* purely, which at the same instant is both revived and infused; then no question but they are alike: but because the sensitive part in man bears a great sway, it many times falls out, that by the deficiency of the *Original parts*, the *Souls* is eclipsed and imprisoned so, as it cannot appear in the vigour it would shew, if the bodies composition were so perfect, make it so fine, pure and open. Now a perfect *Soul* in an imperfect body is like a bright *Taper* in a dark *Lan-thorne*, the fault is not in the light, but in the case; which curtains it with so dull an outside, as it will not let the shine be transparent. I have had men come to me against my desires, for I affect not acquaintance; yet they were both able and ingenious, who after a little hurt received in a vital part, did grow almost insensible, when the vital passages of the sensitive and vegetative are imperfect, though they extinguish not the intellectual, because a thing mortal cannot destroy a thing immortal; yet their defect keeps it sounder, as it appeareth not to the outward apprehension. Not that man hath three distinct *Souls*; for the intellectual in man containeth the other two: and what are different in Plants, Beasts and man, are in man one and Co-moned together, otherwise he were a plant and severally a brute and rational; but as the solid *Crystalline Heaven*, and first mover contains the *Ethereal Region* and *Fluid Heaven*; and the *Ethereal Region* and fine *Fluid Heaven*, contains the *Region of the Fire and Air*, and the *Region of the*

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Fire and Air Globes of the Earths and Waters, yet all makes but *one World*: So the Intellectual contains the sensitive, and the sensitive the vegetative; yet all in man make but *one Soul*; but the differences of men may all be referred to two causes; either inward or outward: inward are defects in nature and generation; either when the Active part the seed is not perfect, or when the nutritive and passive powers fail of their sufficiency, are too abundant or corrupted: And when man is of himself from the Womb, the malignity of some humour may interpose the true operation of the *Internal Etherial first moisture*. Let us now come to the *Species or inspired Essence*. The substance of the *reasonable Soul* comprehends these inquiries, touching the Nature thereof, as whether it be *Native or Adventive, Separable or Inseparable, Mortal or Immortal*: how it is tyed to the *Laws of matter*; how far not, &c. This I have in *The Harmony of the World* bound over at last unto *Religion*, there to be determined and defined amongst other mysteries; for otherwise they still lie open to many errors and illusions of sense: For seeing that the substance of the *Soul* was not deduced and extracted in her *Creation* from the *Mass of Heaven and Earth*, but preserved by God, when the *Angels* fell to be a *Chaos*, and immediately revived and inspired from God; and seeing the *Laws of Heaven and Earth* are the proper subjects of *Philosophy*: How can the knowledge of the substance of the *reasonable Soul* be divined or fetched from *Philosophy*? but it must be drawn from the *same inspiration* from whence the substance thereof first flowed, as you may read in *The Harmony of the World*.

CHAP.

CHAP. XXXI.

That you are with confidence to attend and obey your Genius his commands, natural and unprejudiced dictates; the same notions and truths are at least naturally and unavoidably assented unto by the Soul, whether she have of her self actual knowledge in her or not: and that the definition of an Immaterial Being, absolutely perfect is such; and this absolutely perfect Immaterial Being, is God: Of Masculine and Feminine faculties given to man by God.

NOW in *The Temple of Wisdom* you will finde your *Genius*, whose name you know by the answering, is not unfurnished for the dictating of truth unto you: I demand of any man, why under a pretence that she having nothing of her own, but may be molded into an assent to any thing, or that she do arbitrarily and fortuitously compose the several impressions she receives from without; he will be still so squeamish or timorous as to be afraid to close with his own *faculties*, and receive the natural *Emanations* of his own minde as faithful Guides. But if this seem, though not too subtle, which I contend for, viz. that the *Soul* hath actual knowledge in her self in that sense which I have in the book of *The Harmony of the World* at large explained; yet surely this at least will be confessed to be true, that the *nature of the Soul* is such, that she will certainly and fully assent to some conclusions, however she came by the knowledge of them, unless she manifest violence to her own faculties: which truths must

must therefore be concluded not fortuitous or arbitrary, but natural to the Soul, to assume the Idea of a being absolutely perfect above proposed: it being in such sort set forth, that a man cannot rid his mind of it, but he must needs acknowledge it to be indeed the Idea of such a being; it will follow that it is no arbitrary nor fortuitous concept, but necessary; and therefore natural to the Soul at least, if not ever actually there.

Wherefore it is manifest that we consulting with our own natural light, concerning the notion of being absolutely perfect, that this Temple of Wisdom tells us, that it is a spiritual substance, eternal, infinite in Essence and goodness, Omnipotent, Omniscient, and of it self necessarily existent; for this answer is such, that if we understood the sense thereof, we cannot tell how to deny it: and therefore it is true according to the light of Nature; but it is manifest that that which is self-subsistent, infinitely Good, Omniscient and Omnipotent, is the Root and Original of all things; and Omnipotency signifies a Power that can effect any thing that implies no contradiction to be effected, and Creation implies no contradiction. Therefore this perfect Being can create all things. But if it found the matter or other substances existing aforehand of themselves, this Omnipotency and Power of Creation will be in vain, which the free and unprejudiced faculties of the mind of man do not admit of: Therefore the natural notion of a Being absolutely perfect, implies that the same Being is Lord and Maker of all things. To prove there is a God, is not my intent, I have done it already in our *Harmony of the World*; or to demonstrate that the Snow is white, or the Sun gives light; and according to natural light, that which we see with the eyes of our weak understanding, is to be adored and worshipped of all that has the knowledge of it, with all

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humility and thankfulness: and what is this but to acknowledge it to be God?

For I demand of you that believe nothing but sense, how could sense ever help you to these truths above noted? that which exists without the help of another is necessary and eternal; for necessity and eternity are no sensible qualities; and therefore are not the objects of any sense: but there is other knowledge and perception in the Soul, besides that of sense. I deny their parteciple of *Times*, a business that will not fall under sense. The Soul of man hath other cognitive faculties, besides that of sense.

Concerning the sensible or produced Soul; what makes these terms of *Ætus ultimus & forma corporis*, and such-like wild logical universalities, to the knowledge of the Soul's substance? for the sensible Soul, or the Soul of Beasts must needs be granted to be a corporeal substance, attenuated by heat, and made invisible; I say, a thin, gentle gale of Winde, swell'd and blown up from some stamy and Airy Nature, indeed with softness of Air to receive impression, and with the vigor of fire to embrace Action, nourished partly by an Oyle, partly by a watery substance spread over the body, residing (in perfect creatures) chiefly in the head, running through the Nerves, refresh'd and repaired by *spirituous blood* of the Arteries. I hear of no man that hath written any thing, that understands this point, but hath brought forth Prodigies, Lies, Superstitions, and very contagious Opinions; and most vilely abusing the dignity of the soul of man, and the fame of glorious *Agrippa*, Knight, of transmigration of Souls out of one Body into another, and lustrations of Souls by periods of years. And now of the too near affinity in every point of the Soul of Man, with the Souls of Beasts: This Soul in Beasts is a principle Soul; whereof the Body of Beasts is

is the *Organ*; but in man this *Soul* it self is the *Organ* of the *Soul Rational*, and may rather be called by appellation of a *Spirit* then of a *Soul*.

Now I will inform you of another faculty of the *Soul of Man*; which though it seem inferiour, yet it is far from being contemptible, it being both good for himself, and convenient for the terrestrial world; for this makes him capable of being the head of the living Creatures in the Earth, as that faculty indeed is the mother of all mankind.

Those higher and more intellectual accomplishments, I must confess made the man very wise, and of quick perception, for he knew very well the natures of the Beasts of the Field, and Fowls of the Air: I mean, not onely of the visible and terrestrial Creatures, but also of the fallen and unfallen Angels, or good and bad Genii, and his former Angelical condition, and was able to judge aright of them, according to the principles they consisted of, and the properties they had; whereas man was yet lofty in the higher parts of the Air, and could pass from the *Ethereal Region*, amongst the innocent and unfallen Souls of Men, to the *Cristaline Heaven*, and theretake pleasure a little while, that God might shew his errour among the good Angels: now is cast to Earth with his new wedded joy, there to dwell, and his several generations, until the day of redemption. By these discourses you must observe how the Angels of Astro-mancy, and Genii of Geomancy in their Figures and proper Metals, or other matter, communicate.

CHAP.

CHAP. XXXII.

Of the nature of the Soul of Man: what the Celestial Angels say of it naturally to our apprehension, that cannot speak with the Tongue of Men and Angels: whether she be a meer modification of the body, as you finde at large in our Harmony of the World.

HERE are the faculties of the *Soul*, that are well known to be Understanding, Reason, Imagination, Memory, Appetite, Will. In the knowledge concerning the *Soul*, the Original of these faculties ought to be bundled, and that Physically, as they are Connatural with the *Soul*, and adhere to it; onely their uses and objects are designed to other Acts, but the faculties of the *Soul* have two appendences, which as they have been by Plato and Paracelsus, and others handled, have rather presented us with smokes, then any Lucid flames of truth: one of these is the knowledge of natural Divination, the other of Fascination: But first, I shall tell you the nature of the *Soul of man*, and then finish those more obvious faculties, that I speak of in the *Soul of Man*, that naturally tend to the discovery of the existence of a God. I must consider the essence of the *Soul* her self, what it is, whether a meer Modification of the body, or an Immaterial being distinct therefrom: and then whether Corporeal, or incorporeal, as we said in *The Harmony of the World*.

If you say that the soul is a meer modification of the body, the soul then is but one Universal faculty of the body, or many faculties put together; and those operations

rations which are usually attributed unto the body. I demand therefore to what in the body will you attribute *Spontaneous Motion*? I understand thereby a power in our selves of wagging or holding still most of the parts of our body, as our hand (suppose) or little finger. If you will say that it is nothing but the *immission of the Spirits into such and such Muscles*; I would gladly know what doth immit these *Spirits*, and direct them so curiously: is it themselves or the *Brain*, or that particular piece of the *Brain* they call the *Conarion* or *Pine-kernel*? whatever it be, that which does immit them, and direct them, must have *Animadversion*; and the same that hath *Animadversion*, hath *Memory* and *Reason* also. Now I think it is a question whether the *Spirits themselves* be capable of *Animadversion*, *Memory* and *Reason*. If I should say it is impossible, there is none dare contradict me, no not the *Nativity-man* himself with all his *Stars*: for these *Animal Angels* are nothing else but matter very thin and liquid; whose nature consists in this, that all particulars of it be in *Motion*, and being loose from one another, frigge and play up and down according to the measure and manner of agitation in them.

I may now demand which of the particles in these, so many loosely moving one from another, hath *Animadversion* in it? If you say that all put together have, I appeal to him that thus answers, how unlikely it is, that that should have *Animadversion*, that is so utterly incapable of *Memory*, and consequently of *Reason*; for it is impossible to conceive *Memory compatible* to such a subject, as it is how to write characters in the water or in the winde.

If you say the *Brain* immits and directs these *Spirits*, how can that so freely and *spontaneously* move it self or another that hath no *Muscles*? tell me how if you can, what

what does immit these *Spirits*, and direct them so curiously? is it themselves or the *Brain*, or that particular piece of the *brain* we call *Conarion* or *Pine-kernel*? Whatever it be, that which does immit them and direct them, must have *Animadversion*, and the same hath *Memory* and *Reason*: For *Anatomists* say, That though the *Brain* be the instrument of *Sense*, yet of it self it is insensible: How then should that that hath no *Sense* direct thus *Spontaneously* and *Arbitrarily*, the *Animal Spirits* into any part of the body, an Act that requires determinate sense and perception? But let *Doctors*, *Chyrurgions* and *Anatomists* conclude what they will: I shall demonstrate that the *Brains* have no *Sense*; for the same thing in us that hath *Sense*, hath also *Animadversion*; and that which hath *Animadversion* in us, hath also a faculty of free and *Arbitrarily Fancie* and *Reason*. Read our Book called *The Holy Guide*.

Let us now consider the Nature of the *Brain*, and see how compatible those alterations are to such a subject; verily, if we take a right view of this *Lax-pith*, or *Marrow* in mans *Head*; neither our *Sense* nor *Understanding* can discover any thing more in this substance that can pretend to such noble operations, as *Sagacious Collections* of *Reason*, then we can discern in a fine chymical *Ladies Sack-Poffet*. For this loose pulp, that is thus wrapt up within our *Cranium*, is but a *spongy and porous body*, and pervious, not onely to the *Animal Spirits*, but also to more *Juyce* and *Liquor*, else it could not well be nourished, at least it cou'd not be so soft and moistned by *drunkenness* and *excess*, as to make the *Understanding* inept, and sottish in its operations. Wherefore I now demand, in this soft substance, which we call the *Brain*, whose softness implies that it is in some measure *Liquid*, and *Liquidity* implies a *several Motion*

of loofned parts: In what part or parcel thereof does Fancy, Reason and Animadverſion lie? In this Lax conſiſtence that lies like a Net all on heaps in the water: Can you tell in what knot, loop or interval thereof does this faculty of free Fancy, and active Reason reſide? I believe you cannot aſſign me any. If you ſhould ſay, In all together, you muſt ſay that the whole Brain is figured into this or that representation, which would cancel Memory, and take away all capacity of there being any diſtinct notes and places for the ſeveral Species of things there preſented. But if you will ſay there is in every part of the Brain this power of Animadverſion and Fancy, you are to remember that the Brain is in ſome meaſure a liquid body; and we muſt enquire how theſe looſe parts underſtand one anothers ſeveral Animadverſions and Notions: and if they could (which is yet unconceivable) yet if they could from hence do any thing towards the Immiſſio, and direction of the Animal Spirits into this or that part of the body, they muſt do it by knowing one anothers mindes, and by a joynt contention of ſtrength; as when many Mariners at the Capſtone, at once the word being given, pull together the bars about, for the weighing of their Beſt Bower or Sheath-Anchor, that the ſingle ſtrength of one could not move, being ſo maſſie a Body; but this is to make the ſeveral particles of the Brain, ſo many individual perſons: A thing I do not believe, as you may ſee in the firſt Book.

Befides, how come theſe many Animadverſions to ſeem but one to us, our minde being theſe, as it is ſuppoſed? Or why if the figuration of one part of the Brain, be communicated to all the reſt, does not the ſame object ſeem ſituated both behind us and before us, and every way, as the impreſs of the object is reflected, againſt all the parts of the Brains? But there appearing
to

to us but one Animadverſion, and one ſite of things: it is a ſufficient argument that there is but one; or if there be many, that they are not mutually communicated from the parts one to another; and therefore there can be no ſuch joynt endeavour towards one deſign: whence it is that the brain cannot immit or direct theſe Animal Spirits into what part of the body they pleaſe. Read our *Harmony of the World*.

The Brain hath no ſenſe, and therefore cannot impreſs Spontaneouſly any Motion on the Animal Spirits; it is no ſlight argument, in that ſome diſſected were found without Brains, ſome with water in ſtead of Brains. Read the *Holy Guide*. Now I appeal to any free judge, how likely theſe liquid particles are to approve themſelves of that nature and power, as to be able by erecting and knitting themſelves together for a moment of time, to bear themſelves ſo as with one joynt contention of ſtrength to cauſe an arbitratious obligation of the Spirits into this or that determinate part of the body. But of this and the faculties of the Soul, the Angels have not given more liberty.

CHAP. XXXII.

Of Angels, Genii and Idea's, concerning the substance of the Soul, whether really distinct, and then whether corporeal or incorporeal: And of what the Angels are: concerning the knowledge of the faculties of the Soul, Natural Astromancy and Geomancy: And how to fortifie the imagination: the nature of R. C. Physick: The knowledge of Astromancy, and the knowledge of Geomancy again demonstrated.

THe Angels that govern the World, publish, that the Nerves, I mean the Marrow of them, which is of the self-same substance with the Brain, have no sense, as is demonstrable from a *Catalepsis* or *Catochus*; but I will not accumulate arguments in a matter so palpable: As for that little piece of the Brain, which we call the Conarion, that was mentioned in the last Chapter in our *Harmony of the World*, that this I say should be the very substance, whose natural faculty is to move it self, and by its motion and nods, to determine the course of the *Spirits* into this or that part of the body, seems to me for more foolish and fabulous, then the story of him that would prove, that men cannot change the winde as they pleased, in the corner of a handkerchief, or direct the prosperity of a Ship at Sea, which I have seen.

My *Genius* bids me conclude that the impress of *Spontaneous motion*, is neither from the *Animal Spirits* nor from the *Brain*; and therefore that those operations that are usually attributed unto the Soul, are really compatible to any part of the body: And therefore that

that the Soul is not a meer *Modification* of the *Body*, as I told you in *The Harmony of the World*, but a substance distinct therefrom.

Now let us enquire whether this substance distinct from what ordinarily we call the *Body*, be also it self a corporeal substance, or whether it be incorporeal. If you say that it is a corporeal substance, you can understand no other then matter more subtle and tenacious, then the *Animal Spirits* themselves mingled with them, and dispersed through the vessels and porosities of the *Body*; for there can be no penetration of dimensions: but I mean not always to confute conceits; for what I said of the *Animal Spirits* before, is applicable with all ease and fitness to this present case. I love not, if I can help it, to speak one thing twice.

I may conclude against any opposition, that that which impresses *Spontaneous motion* upon the body, or more immediately upon the *Animal Spirits*, that which imagines, Remembers and Reasons, is an immaterial substance distinct from the body; which uses the *Animal Spirits*, and the Brains for instruments, in such and such operations: and thus you finde an Angel in a proper notion and signification, that hath apparently these faculties in it, it can both understand and move corporeal matter. Now with ease I can consider the substance of the vast *Heavens*: for my *Soul*, as my good *Angel* tells me, is as it were a compendious Statue of the *Deity*: So I may with facility contemplate the Nature of the *Almighty* in this little Medal of *God*, the *Soul*, enlarging to infinity, what I observe in my self, when I transfer it unto *God*; as I do imagine those circles, which I view on the *Globe*, to be vaster and bigger, while I fancy them as described in the *Heavens*: and thus much of the substance of the *Soul*. This part touching the faculties of the *Soul* hath two appendices, one of these

these is the knowledge of *Divination*, the other of *Fascination*: The *Divination* natural is that I intend to speak of, and it springeth from the internal power of the *Soul*: This is of two sorts, the one *Native*, the other by *Influxion*: *Native* is the ground upon this supposition, that the *Minde* when it is withdrawn and collected into it self, and not diffused into the *Organs* of the *Body*, hath from the natural power of its own *Essence*, some premonition of things future; and this appears most in sleep, as you read in the latter Chapter of the second Book, of *extasies*, *propinquity of death*, more rare in waking, or when the body is healthful and strong, and this state of the *Minde* is commonly procured by abstinencies, and those observances which do most of all retire the *Minde* unto it self, from the practise function of the *Body*, that thus reclaim'd from the incumbrances of exterior engagements, it may possess and enjoy its own *Nature*. But *Divination by Influxion* is grounded upon another supposition, that the *Minde* as a *Mirour* or *Glass* should take a secondary kind of *Illumination* from the foreknowledge of *God* and *Angels*, unto which the same state and regiment of the *Body*, which was to the first, doth likewise conduce: for the same sequestration of the *Minde*, causeth it more severely to empty its own *Essence*, and makes it more susceptible of *Divine Influxions*, save that the *Soul* in *Astromancy* and *Geomancy by Influxion* is rapt with a kind of fervency and impatency, as it were of the *Deity*, wherewith it is possess'd (which *Sir Christopher Heydon* and other inspired *Christians* noted by the name of *sacred fury*:) but in native Arts, the *Minde* is enfranchis'd, and neerer to a repose rather, and an immunity from labour.

Astromancy and *Geomancy* are the power and intensive Act of the *Imagination* upon the *Body* of the *Imaginant*. Now when I had more intently considered

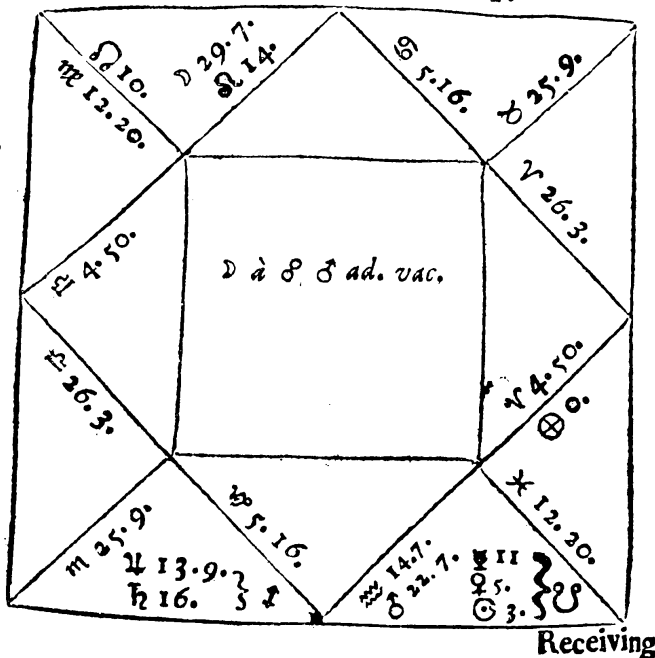
dered the secret emerges and impressions of things, the Irradiations of the *Senses*, the transmissions of *Cogitations* from *Body to Body*; the conveyances of magnetique *Vertues*; I came to be of opinion, that much more might such *Impressions*, *Informations* and *Communications* be made from *Spirit to Spirit*, being that a *Spirit* of all other things is more powerful and strong to work, and more soft and penetrable to suffer: Whence the conceits have grown, made almost popular, of the mastering *Spirits*, of men *Ominous* and *unlucky*, of the stroke of *Love* and *Envy*, and of others of like *Nature*: Incident to this is the enquiry, how the *Imagination* may be intended and fortified; for if the *Imagination* fortified be of such power, then it is material to know by what wayes it may be exalted, and made greater then it self: for it may be a dangerous specious pretence, that *Ceremonies*, *election of Hours*, *fortifying Ascendents* or *Nativities*, *Characters*, *Talismans*, *Gesticulations*, *Amulets*, &c. do work not by any tacite or *Sacramental* contradi with *Angels*, as some fondly conceive, but serve onely to strengthen and exalt the *Imagination* of him that useth them; even as the use of *Images* in Religion hath prevailed for the fixing of mens *Mindes* in contemplation of things, and the railing of the devotion of them that pray. Read our *Holy Guide*.

To come to my habitable *Earthly Body* on this side the *Ethereal Region*, and to descend below the *Holy Company*. To my own judgement, if it be admitted, that the force of *Imagination* is so potent, and that *Ceremonies* exalt with the *Characters* of intelligent *Angels* and *Planets*; *Intelligences of Angels* do fortifie that *Power*: and be it granted, as it is, that these things are used sincerely to that intention, and as *Mr Goodridge* uses that *Physical* remedy the *Pantarra*, without the least thought of inviting the assistance of any revolted

Spirit, but onely his natural *Genus*, which is his *Angel* *gel-Guardian*. Now if I do but hold them unlawful, as who knows my thoughts? it must be if they impugn and contradict that Divine edict pass'd upon man for sin, *In sudore vultus comedes Panem tuum*: For this kinde of *Wisdome* inspired Christians taught me before they were acquainted with my *Genius*, or had any knowledge of the *Angels*, which of them were *visible*, and which *invisible*: And this propounds those noble *fruits* which *God* hath set forth to be bought at the price of labour, and to be purchased by that way and means we direct you in that part of *The Rose Crucian Medicines*, which we annexed; and in *The Harmony of the World* and *Holy Guide*.

A Figure for James Boteler, Duke of Ormond.

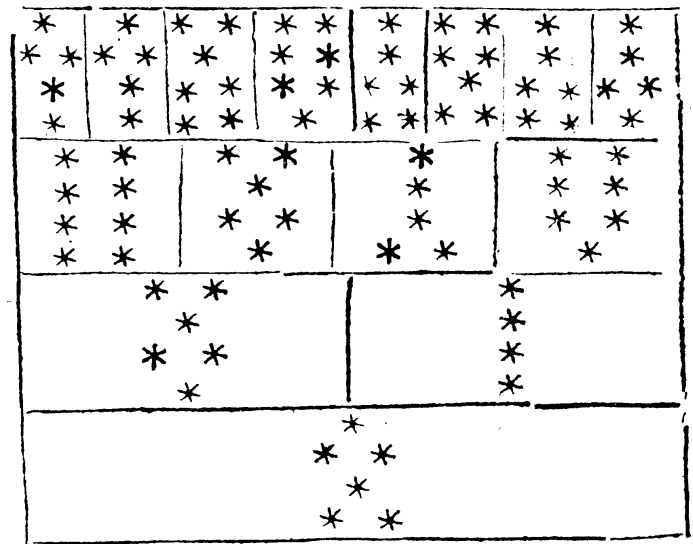
ASTROMANCY.



Receiving

Receiving my Patrons Letter, I sent my judgement to him; and here Superiour and Inferiour powers communicate: by this Example you may know when there is exact Harmony in Heaven and Earth, as we taught Book entituled *The Harmony of the World*.

GEOMANCY



Next follows the signification of the sixteen Figures in the twelve parts of the Earth, for your better understanding the questions and Harmony of things.

Acquisitio

<i>Acquisitio.</i> * * * * * * *	1 Happy success.	7 Reasonable good.
	2 Very prosperous.	8 Good, but the sick shall die.
	3 Favour and Riches.	9 Good in all.
	4 Good hap.	10 Good in suits.
	5 Good success.	11 Good in all.
	6 Good if the fifth.	12 Pain and loss.
<i>Amisio.</i> * * * * * *	1 Ill in all save Prisoners.	7 As the last house.
	2 Good for love only	8 Wholly ill.
	3 Ill end but in quar-	9 Ill in all.
	4 Ill in all (rels.	10 Ill but favour with Ladies.
	5 Ill but in corn.	11 Ill save in love.
	6 Ill but in venerie.	12 Ill in all.
<i>Fortuna Maj.</i> * * * * * *	1 good, save in secrecy	7 Good in all.
	2 Good, but in sad	8 Good.
	3 Good in all. (things.	9 Good.
	4 Good in all, but melancholy.	10 Exceeding good to go to Princes
	5 Good in all.	11 Good.
	6 Good, for bawdes only excepted.	12 Good in all.
<i>Fort. Minor.</i> * * * * * *	1 Speed in vict. and	7 Ill save in war and venerie.
	2 Good. (love.	8 Indifferent good
	3 Good, but some choler.	9 Good, choler.
	4 Hast, evil but for peace.	10 Good save for peace. (ly in love.
	5 Good in all.	11 Good but special-
	6 Mean in all.	12 Good save in alteration.

Latitia

<i>Latitia.</i> * * * * * * *	1 Good but in war.	7 Indifferent.
	2 Sickly.	8 Good.
	3 Ill.	9 Very good.
	4 Meanly good.	10 Good rather in war then peace.
	5 Excellent good.	11 Good in all.
	6 Good, but for bawds.	12 Very good in all.
<i>Tristitia.</i> * * * * * * *	1 Ill but for hid treasure & fortifications	7 Ill but in secrecy.
	2 Ill but to fortifie.	8 Evil.
	3 Ill in all.	9 Ill save in Magick.
	4 Ill in all.	10 Ill save for to fortifie.
	5 Very ill.	11 Ill in all.
	6 Ill save for bawds.	12 Very ill.
<i>Puella.</i> * * * * *	1 Good but in war.	7 Good save for
	2 Very good.	8 Good. (war.
	3 Good.	9 Good for Musick, else mean.
	4 But indifferent.	10 Good and peace.
	5 Regarding aspects	11 Good and love with Ladies.
	6 Good, but special for lechery.	12 Good in all.
<i>Puer.</i> * * * * *	1 Indifferent, best in war.	7 Ill save for war.
	2 Good, but with trouble.	8 Ill save for love.
	3 Good hap.	9 Ill save for war.
	4 Ill save in war and love.	10 Ill in love good, else mean.
	5 Meanly good.	11 Mean, good favour.
	6 Mean.	12 Very good in all.

Rubens.

<i>Rubeus.</i> * * * * * * * *	1 Break the figure when it is here.	7 Ill but for war
	2 Ill for all.	8 Ill. (and fire.
	3 Ill but to let blood.	9 Very ill.
	4 Ill but in fire-works	10 Dissolute, love and fire-works.
	5 Ill save to sowe.	11 Save to let blood.
	6 Ill save to let blood	12 Ill in all.

<i>Albus.</i> * * * * * * * *	1 Good for marriage } Mercurial peace.	7 Good save for
	2 Good in all.	8 Good. (war.
	3 Very good.	9 A Messenger
	4 Good but in war.	10 Excellent good
	5 Good.	11 Very good. (in all,
	6 Good in all.	12 Marvellous good.

<i>Conjunctio.</i> * * * * * * * *	1 Good with good, and ill with ill.	7 Mean.
	2 Commonly good.	8 Ill.
	3 Good hap.	9 Meanly good.
	4 Good save for health con. the eighth.	10 For love, good; for sick, ill.
	5 Meanly. (onely.	11 Good in all.
	6 Good for whores	12 Meanly good.

<i>Cap. Drac.</i> <i>Urfa Maj.</i> * * * * * * * *	1 Good in all.	7 Ill save for
	2 Good.	8 Good.
	3 Very good	9 Very good.
	4 Good save in war.	10 Good in all.
	5 Very good.	11 Good for the
	6 Good for whores onely	12 Very good.

Cauda

<i>Cauda Draconis.</i> * * * * *	1 Break the figure.	7 Ill, war and fire.
	2 Very ill.	8 No good.
	3 Ill in all.	9 Ill in all.
	4 Ill save in fire-works.	10 Ill save for fire-works.
	5 Very ill.	11 Ill save for favours
	6 Ill save for whores.	12 Very ill.

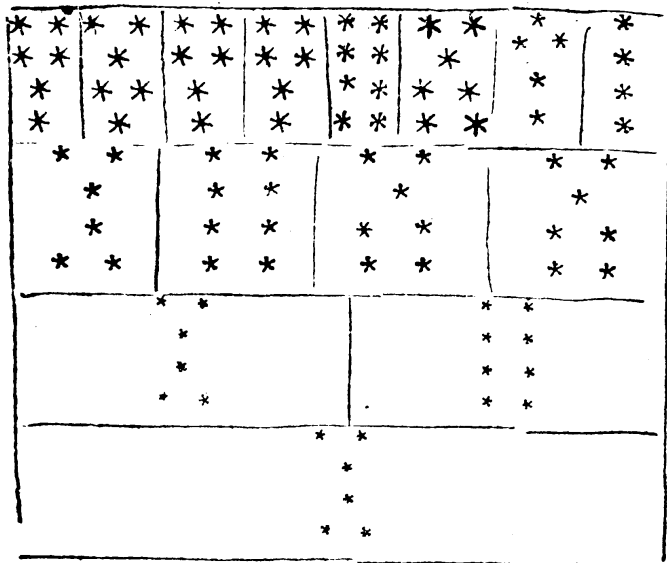
<i>Cancer.</i> * * * * * * *	1 Ill but to fortifie	7 Evil.
	2 Good in black, else	8 Very ill.
	3 Ill. (ill.	9 Ill in all.
	4 Good only for melancholy.	10 Ill, save for hid treasure.
	5 Receive a letter within 3 days, ill.	11 Much travail.
	6 Ill.	12 Mean.

<i>Via.</i> * * * * *	1 Ill but to prison.	7 Ill but for voy-ages.
	2 Indifferent.	8 Evil.
	3 Very good in all.	9 Indifferent.
	4 Good in all, save love.	10 Good.
	5 Voyages good.	11 Very Good.
	6 Ill.	12 Excellent good.

<i>Populus.</i> * * * * * * * *	1 Good for marriage.	7 In war good, else mean.
	2 Meanly good.	8 Indifferent.
	3 Rather good then bad.	9 Look for letters.
	4 Good in all, but love.	10 Meanly good.
	5 Good in most	11 Good in all.
	6 Good. (things.	12 Very ill.

The

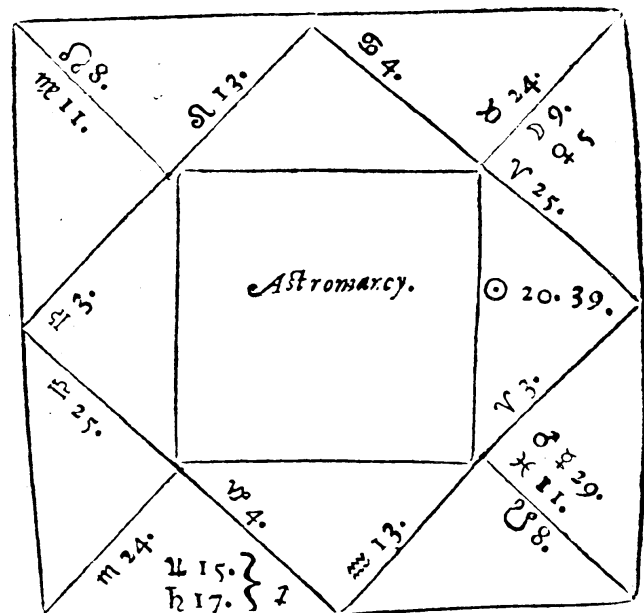
The Sun shines, and here arises the Honourable, Noble, Learned, Valiant and Loyal Sir John Hamner's Figure of Geomancy judged.



After some discontents and vexations, pretended Friends and private Enemies, this truly Loyal, Learned and Valiant Knight will be happy, and enjoy twice as much as he doth; for all men love and honour him. And yet I know he spends above 4000 l. per an. to oblige men to affect the King; besides the expence upon his own Troop. I would willingly loose my fortune, upon condition all men were so faithful.

Figure

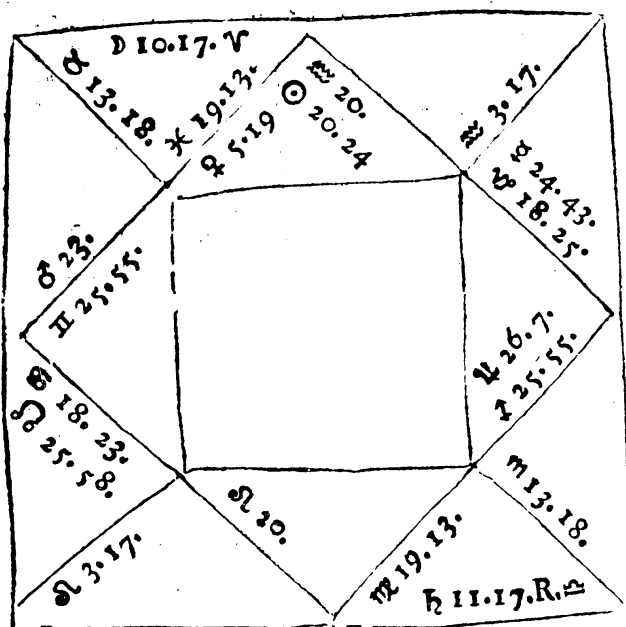
Figures for Sir Richard Temple.



Some time since Sir Richard Temple desired me to give him my judgement of his life, and I favoured him with this Figure, and gave my advice accordingly; and it came to pass exactly. By this Example we teach you to observe the Harmony of primary and secondary Causes.

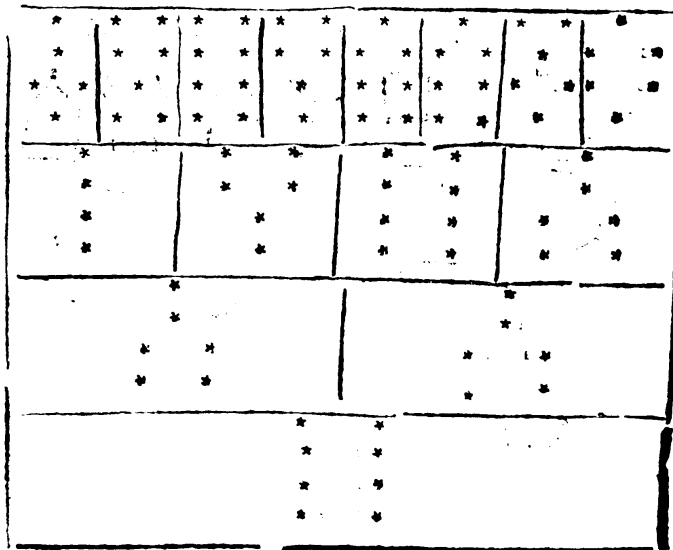
GEO-

ASTROMANCY.



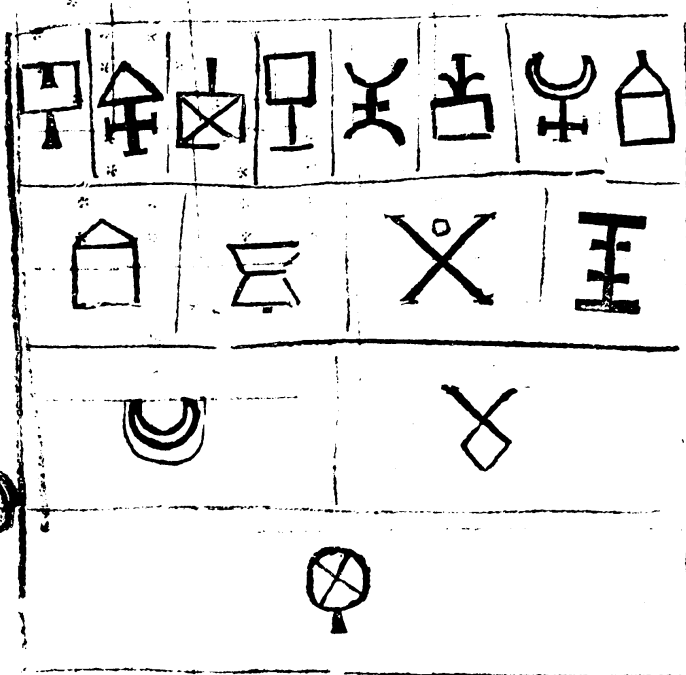
GEO-

GEOMANCY.



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A Figure of Geomancy for the Marquess De Fuentes,
a Peer of Italy.



And at his request I found this Figure, and a happy time it was to his desires, for he obtained his suit.

Amongst these experiments, the Dutchess Dowager hath a Divine Genius; that in Monitory Dreams doth predict strange things unto her as she told me, &c. And without doubt the glorious Angels court their likes, and delight in beauty, not after the manner of men, but in a spiritual way of delight, as Ladies

dies behold their features and perfections in a Glass. The Duke of Norfolk's sister hath a Divine Genius; the Lady Marchioness of Worcester curious in Divine Dreams; and I know of what spirits they are; the Lady Windsor, Malverry, and Aleson, are also Divine in particular Dreams. To try the spirits, I have taught you in our *Harmony of the World*, Book 2.

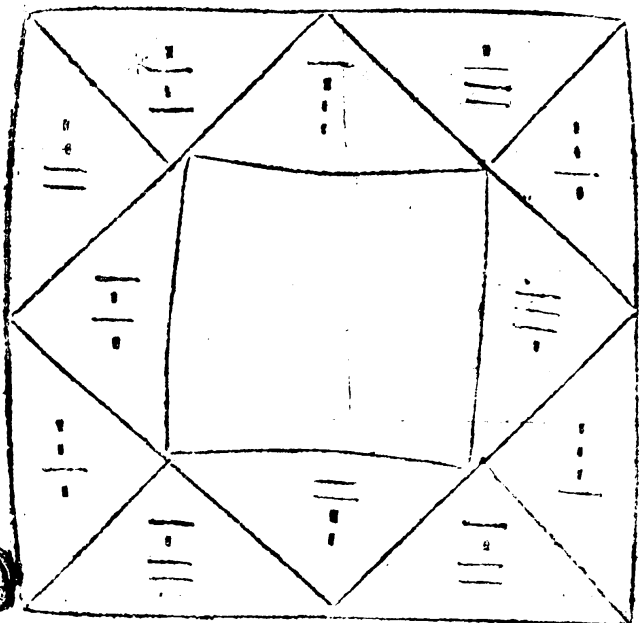
Sir Kenelm Digby, Knight and Baronet now living, our Friend; and Averroes in his Arabick Commentaries upon *Aristotle's* Morals translated into Latine, gives a Reputation to these Divine Genii: for superior Powers do harmoniously delight to communicate good, and give certain Precautions and Advertisements of things.

This Geomancy is an Art, whereby the Judgement may be rendred by Destiny to every Question of every thing whatsoever: but the Art thereof consisteth especially in certain points, whereof certain Figures are deducted according to the Reason or Rule of Equality or Inequality, likeness or unlikeness: which Figures are also reduced to, and harmoniously agree with the Celestial Figures, assuming their Natures and Properties according to the course of the Planets. Notwithstanding this, we are to consider, that this kinde of Art can declare or shew forth verity, when it is Radical in some sublime Vertue. And this is twofold; the one whereof consists in Religion, and Observations of times; and therefore they project upon the Earth; wherefore it is appropriated to the Earth, even as Genii to the Ethereal and Aereal Region; Astromancy to the Heavens.

We judge the hand of the Projector or Worker to be most powerfully moved and directed by the Genii, and therefore the Artist should use certain holy Incantations, Prayers, with other Rites, &c. provoking and alluring Angels of this nature hereunto.

Another

A Figure for Mr. John Sandford.



TO be very brief after great labour; this Gent. may expect crosses two years, but not many; however, the most part of his life will be prosperous.

Now let us teach you how to know the Angels and Genii in our Book following.

CHAP.

C A H P. XXXIV.

That those Intellectual or Cognoscitive operations we find in our selves, are not performed by the Evoeliacon, that the Arguments whereby we prove the Incorporiety of the Soul of man, do not so certainly prove the Incorporiety of any principle in Beasts, as we have taught in our Harmony of the World, and Holy Guide: For by these Examples, you see how Superiours and Inferiours Communicates.

YOU cannot say that either the *Animal Spirits* or the *Brain*, are the first principles of *Spontaneous motion* in us; but though the *Evoeliacon* or *Conarion* may be the *Organ* of sundry perceptions from *Corporeal objects*, and the *Palace* wherein the *Soul* is chiefly seated; yet saies the *Genius*, it is not that without an immaterial inhabitant; this *Arbitrarious motion*, which we are conscious to our selves of, can at all be performed in us or by us: for if we attend to the condition of our own *Natures*, we cannot but acknowledge that that which moves our body thus arbitrarily, does not only perceive *sensible objects*, but also *remembers* and hath a *power of free Imagination* and of *Reason*.

That perception of external objects seems incompatible to the *Conarion*, for it being of like *Nature* with the rest of the *Brain*, it is not only divisible, but in a sort divided one particle from another, else it could not be so soft as it is, though it be something harder then the rest of the *Brain*; Now I say the

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Images

Images of the sensible *objects*, they spreading to some space in the surface of the *Conarion* against which they hit, one part of the *Conarion* has the perception suppose of the *head* of a man, the other of a *leg*, the third of an *Arme*, the fourth of his Breast: and therefore though we should admit, that every particle of such a space of the *Conarion* may perceive such a part of a man, yet there is nothing to perceive to the whole man, unless you'll say, they communicate their perceptions one to another; but then all will be confused; but this communication seems also impossible, for if perception be by impression from the external objects, no particle of the *Conarion* shall perceive any part of the object, but what it receives an impress from; but if you will yet say that every part of the object, impressed upon every of the *Evoeliacon* or *Conarion*, wherein the Image is, it will be utterly impossible indeed, but that the whole Image will be a confused Lumpe, no distinct species of any thing; for if perception be by impression, then if every part impress upon every particle, the *Conarion* must of necessity receive every part in every part, and we shall discern the true forme of nothing.

Now for the faculty of *remembering* of things, that it cannot be in the *Conarion*, we prove thus: for that *memory* which is the standing seal or impression of external objects, is not there plaine: for if it were, it would spoile the representation of things present, or rather after objects would be sure to deface all former impressions whatsoever. But if you'll say that memory is in the *Brain*, but *Reminiscency* in the *Evoeliacon*, I mildly answer you, as School-masters do their Boyes, that the impresses is *signatures made* by outward objects in the *Brain*, and must also of necessity be obliterated by superadvenient impressions; For
whether

whether these Images or Impresses consist in a certaine posture of motion of the Plicatile Fibres, or subtile Threds, of which the *Braine* consists, it is evident that they cannot but be cancelled and obliterated by occasion of thousands of *Objects* that invade our senses dayly, which must needs displace them, or give them a new motion from what they had before, and this conceit looks like Poet *Hudibras*; but I hope all now made plaine.

But it seems *de-Spagnet*, doth say, and so did *Paracelsus*, that great master in his time, and objects against Sir *Charles Heydon's* Spirit of Bliss, which we have evidently proved, was doubted (*viz*) the impossibility of there being either sense, understanding or *Spontaneous* motion in matter, yet say's the two Philosophers the greater and lesser *Timodinus*, we are never the neerer: for the like difficulties they urge, which *Aristotle* urged against there being any sense or understanding in a spirit, and this *Aristotle* would have to be all can be said upon this matter, sith the spirit cannot but be extended, nor extended but divisible, nor divisible but incapable of sense or understanding, as I have largely argued in the *Harmony of the World*, and in my *Holy Guide*.

To this Sir *John Heydon* answers, if by extension be meant a *Juxta position* of parts, or placing of them one by any another, as it is in matter, and I utterly deny that a spirit is at all in this sense extended, but if they mean only a certain Amplitude of presence, that it be at every part of so much matter at once, I say it is extended, but that this kind of extension does not imply any divisibility in the substance thus extended; for *Juxta position* of parts *Impenetrability* and *Divisibility* go together, and

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therefore where the two formes are wanting, extension implies not a third.

But when I fpeake of indivifibility, that *Imagination* Create not new troubles to her felfe, I mean not fuch an indivifibility, as is fancied in a Mathematical point in *Thomas Streets humours*; but as we conceive in fphere of light made from one lucid point or Radiant Centre: For that the Sphere or Orbe of light, though it be in fome fenfe extended, yet it is truly indivifible fupofing the Centre fuch; For there is no means imaginable to difcert or feparate any one ray of this Orbe, and keep it a part by it felfe difjoyned from the Centre.

Now a little to invert the property of this *Luminous Orbe*, when we would apply it to a foul or fpirit; As there can be no alteration, in the *Radiant Center*, but therewith it is neceffarily in every part of the Orbe; or fuppofe it were redder, all would be redder, if dimmer all dimmer, &c. So there is alfo that unity and indivifibility of the exterior parts, if I may fo call them, of a *Spirit* or *Soul* with their inmoft Center, that if any of them be affected, the Center of life is alfo thereby neceffarily affected; and thefe exterior parts of the Soul being affected by the parts of the *Object*, with fuch Circumftances as they are innated, that it hath neceffarily then entire and uncoufused Images of things without, though they be contrived into fo fmall a Compafs as are in the very Center of this fpiritual fubftance.

This Symbolical representation I ufed before, not only in this book but in *Urania's Humane vertues*, and in thofe Books of *Phyſick* and *Aſtrologie* I gave Dr. Culpeper and his man *Thomas Harrington* to entitle themſelves the Authors, becauſe I cared not to have my name

name publick; let what good I can do, be attributed to another and not to me.

I intend to ſpeak ſomething at large in the ſubſequent Chapters of *Etherial Spirits*, this preſentation ſo often uſed before I cannot excogitate any thing that will better ſet of the Nature of a *Spirit*, wherein is implied a power of receiving Multitudes of particular figurations into one indiviſible of ſenſe, where all are exactly united into one ſubject, and yet diſtinctly repreſented, which cannot be performed by the *Conarion* it ſelfe, as I have demonſtrated, and therefore it remaines, that it muſt refer to a *Soul*, whoſe cheif ſeat may happily be there, as the Act of perception.

But if any ſhall abuſe our Courteſie of endeavouring to help his *Imagination* or at leaſt to gratifie it, in this Symbolical representation we have made, by conceiving of this Center of the *Soul*, but as ſome dull and diviſible point in Matter, and of no great efficacy; and of the *vital* or *Arbitrariouſ* extension of it, as groſſly as if it would neceſſarily argue as real a diviſibility and ſeparability, of the parts as in a body: to prevent all ſuch cavils we ſhall omit thoſe *Spinofities* of the extension or indiviſibility of a *Soul* or *Spirit*, and conclude thus.

That the Manifolds contradictions and repugnances we find in the Nature of Matter to be able to either think or *Spontaneouſly* to move it ſelfe, do well affure us that theſe operations not to it, but to ſome other ſubſtance: wherefore we finding theſe operations in us, it is manifeſt that we have in us an Immaterial being, really diſtinct from the Body, which we ordinarily call a *Soul*; The *Speculation* of whoſe bare eſſence though it may well puzzle us, yet thoſe properties that we find incompetent to a body, do

sufficiently inform us of the different Nature thereof, for it is plain she is a substance, as I shall tell you when I speak of the *Guardian Genius* and *Ethereal Spirits*, indued with the power of Cogitation, that is, of perceiving and thinking of *Objects*, as also of penetrating and *Spontaneously moving* of a body, which properties are as immediate to her as impenetrability and separability of parts to the matter; and we are not to demand the cause of one no more than of the other.

CHAP. XXXV.

The distribution of the faculties of the sensible Soul into Motion and into sense.

Distribution of the faculties of the sensible Soul into motion and into sense, and of the office and apt Fabrick of the Nerves and Muscles, and other parts requisite to this Motion, and which part of the Body rests, whilst another is moved, and that the Governour and Chariot driver, as it were of this Motion, is the *Imagination*, so as *dismissing* the Image to which the *Motion*, was carried, the motion it selfe is presently *intercepted* and *arrested* (as when we walk, if any other serious and fixed thought come into our mind, we presently stand still) and many other such subtilties not to be sleighted, have now long agoe been noted in the *Holy Guide*, and how compressions and dilations, and Agitations of the *Spirit*, which without question is the spring of Motion,

on, should excite and enforce the Corporeal and ponderous *Mass* of the parts, hath not yet by any man been spoken of, and no *Marvell*, seeing the sensible *Soul* it selfe hath been hitherto taken for an *Entelechy*, or selfe moving faculty, and some function rather than a *substance*; but now it is discovered to be *Corporal* and a *Material substance*.

As for the difference between *perception* and *sense*, we see that there is a manifest power of *perception*, even in all *bodies Natural*, and a kind of *Election* to Embrace that which is any way allied in *Nature*, and favourable to them; and to fly what is adverse and foraigne; neither do we mean, of more subtile perceptions only, as when the *Load-stone* drawes unto it *Iron*, *Flame* leaps to *Bituminous Mould*; one bubble of water near unto another bubble clefeth and in corporates with it, raise glance from a white object; the body of a living Creature, assimilates that which is good for it, excerneth what is unprofitable; a peece of Spunge even when it is raised above the surface of the water, sucks in *Water*, expels *Aire*, and the like, for to what end should we enumerate such instances, seeing no body placed near to another, changeth the other, or is changed of it, unless a reciprocal perception precede the operation; some have attributed sense to all *bodies*, that it is a most piacular crime to pul of a bow from a tree, least it should *groane* and *complaine*; now they should explore with diligence the difference of perception and sense, not only in comparing, of sensibles with insensibles, according to the entire body (as of *Plants* and *living Creatures*, but also to observe in the sensible body, what should be the cause that so many actions should be discharged, and that without any sense at all, why *Aliments* are *digested*, *Egested*,

sted, Humours and Succulent moisture, carried upwards and downwards; The heart and Pulse beat: the Guts as so many shops, where in every one should do his proper work, yet all these and many such like are performed without sense, not any I ever heard of, hath discovered of what Nature the action of sense is, and what kind of Body; what delay, what Conduplication of impression are required to this, that pain and pleasure should follow.

The Ignorance of Aristotle and Pythagoras the Samian, touching this matter, so far obscured, the light of Reason, as that they thought, there was without any difference a Soul infused into all bodies, nor did they conceive how motion, with a discerning instinct, could be made without sense, or sense exist without a Soul.

And for the form of light, the handling of light and the causes thereof in Physick, is commonly superstitious, as of a thing of a middle Nature betwixt things natural, and divine, insomuch as some of Platoes Scholers, have introduced light or a thing more ancient then matter it self; For when the Empty space was spread abroad, they affirmed, in a vain Imagination, that it was first filled with light, and afterwards with a body, whereas Holy write, sets down plainly the Mass of Heaven and Earth to be a dark Chaos, before the Creation of light, but what are handled Physically, and according to sense of this subject, presently descended to Radiations: Come to me, and I will tel you, what is common to all Lucid bodies, as of the forme of light: for what an immense difference of body is there (if they may be considered according to their dignity) bewixt the Sun and rotten Wood, or the putrid scales of Fish; no man as yet hath told me a Reason what should be
the

the cause why somethings we see take Fire, and once thoroughly heated, cast forth a light: others not; Iron, Metals, Stones, Glass, Wood, Oyle, Tallow by Fire, either cast forth a flame, or at least grow red: But Water and Aire heated with the fury of the hottest flames to the highest degree they are capable of, acquire no such light, nor cast forth any splendor, if any man think it thus comes to pass, because it is the property of fire to give light; but Water and Aire are utter enemies to Fire, sure he never travelled by Sea, or was rowed with Oares in a dark night upon Salt water, and in a hot season, especially in hot Countries, where he might have seen smal drops of water rebounding from the clothing of the Oares, to sparkle and cast forth a light, which I have by the Ship side, when all Sailes have been full of a fresh Gale of wind, Fome, and shine with great fervency, which they call the Sea longs.

What affinity with flame and fired matter have the Cicindula, the Luciola the Helena, and the Indian fly, which cast a light over a whole arched Rome; or the Eyes of certaine living Creatures in the dark, and the Glow-worme: Sugar as it is grated or broken, or the sweat of a Horse hard ridden, in a Soultry night, and many more; nay many understand so little of these matters, that they have thought the sparks from a flint to be attrited Aire.

But when the Aire is not fitted with heat, and apparently conceives Light; how comes it to passe, that Owls and Cats and many other creatures see in the night: So that it must needs be (seeing Vision cannot be conceived without light) that there is a Native and inbred light in Aire, although very feeble and weak; yet such as may be proportioned to the Optick Beams of such Creatures, and may suffice

fice them for *fight*. But the cause of this evil, is that men are careless and ignorant, and know not how to draw out the common forms of things, natural from particular instances: And thus much concerning the *Soul Rational*, and sensible with their faculties, but stay I will give you a Lesson to Learn against you come again; & I had an intent to handle but I have exceeded my bounds, I would have you tell me, why some things are and may be so numerous and large, others so few and little? As why may not there be as great store of *Gold*, as *Iron*, as great plenty of *Roses* as of *grasse*, as great variety of determined and specific natures, as of imperfects and non specificates; no man hath as yet discovered the cause, why betwixt divers species there should, as it were perpetually be interposed, Principles of nature, which are of a doubtful kind and reference; as *Mose* betwixt putrefaction and a *plant*, *Fishes* which adhere and move not, betwixt a *Plant* and a living Creature, *Rats* and *Mice* and other vermine between living creatures, generated of putrefaction and of seed: *Bats* between *Birds* and *Beasts*; *Flying Fishes*, between *Foule* and *Fish*: *Sea Calfs* between *Fishes* and four footed *Beasts*; If you know not, I will tell you, as my time shall admit, do you not know the reason, how it should come to passe, being like delights to unite to like, that *Iron draws not Iron* as the *Load-stone* doth, nor *Gold* allures, and attracts unto it *Gold*, as it doth *Quick-silver*. Concerning these and the like adjuncts of things, there is in the common disceptation about Transcendents a deep silence, for men have pursued niceties of termes as *Doctor Culpeper* and his man called *Harington*, but very impertinently and not subtleties of things inspired Christians abhor; I would have

have you study a solid and substantial disquisition of these transcendents, or adventitious conditions of Entities according to the Laws of Nature, as they were discovered in the *Harmony of the World*, and not according to the Laws of words of man, which is but the *Tabernacle of the Soul*.

CHAP. XXXVI.

A very true Narration of a Gentleman R. C. who hath the continual society of a Guardian Genius; What these Guardian Genii may be? What the reason Spirits so seldome appear; And whether they have any settled shape or no; That they assist men in their Devotion or Prophecy; And whether it be lawfull to pray to God for a good Angel or Genius or no.

Oblation of it self was such a sacrifice to God, that a good and holy man could offer no greater, as appears by the acceptance of a Gentleman by descent from the Lynes of the *Plantaginets*, who was in *Egypt*, *Italy* and *Arabia*, and there frequented the society of the inspired Christians with whom he was acquainted after this manner: in *England* being at a Tavern in *Cheap-side*, more to hear and better his judgment in the Company of the reputed wisest in *London*, there to drink Wine, their discourse being of the Nature and Dignity of *Angels*, which was interrupted

interrupted by a Gentleman, for so he appeared, that said to a Gentleman in the Company, (Sir you are not far from the Kingdome of God) at this many were silent, yet several thoughts arosed, some desired this strange Gentleman to stay, but he refused, and being pressed, he gave the Gentleman a paper of white and yellow powder, and bid him burn it at midnight, and read that Chapter lay open in the Bible in his Chamber, and sing such Psalms, and then the window flew open, and the Gentleman vanished.

He burnt the Poudre as he was bid, and there appeared a shining flye upon the Bible, which he had in his hands, this vanished whilest he slept, which was then about eight in the morning, Gemini being the Ascendant, and Mercury in Vergo, the Gentleman conceived that this spirit had been with him all his life time, as he gathered from certain Monitory Dreams and Visions, whereby he was forwarned as well of several dangers as vices: Mr. Waters and two Gentlemen more were at his house and desired him to go along with them to the Exchange and dine with them and some other Merchants, which he did, and going along, upon his breast one of them espied a ball of Gold, which did shine so gloriously that it dazled the eyes of them all and this continued all the rising of Mercury who was then in Vergo; this Spirit discovered himself to him after he had for a whole year together earnestly prayed to God, to send a good Angel to him, to be a guide of his life & action, also he prayed for a token that this was the will and pleasure of God, which was granted, for in a bright shining day, no Cloud appearing, there fell a drop of water upon his hat, which to this day is not dry, and I think never will be although it be worne in this hot weather.

He

He prays God to defend him and guide him in the true Religion, reading two or three hours in the holy Bible; after this amongst many other divine Dreams and Visions, he once in his sleep seemed to hear the voice of God, saying to him, I will save thy Soul, I am he that before appeared unto thee; since doth the Spirit every day knock at his Doore about three or four a Clock in the morning: he rising there appeared a Child of faire stature, very comely and gave him a book which he keepeth very well, yet letteth many see it that can prevaile with him, this book is full of Divine things, such I never red or heard of, another time his Candle did fall down upon the ground and went out, and there appeared before him something about the bignesse of a Nut, round and shining and made a noyse, he strived to take it up, but it turned like Quick-silver, so that he could not handle it.

Many Gentlemen have been in his Company when he hath been pulled by the coat as they have seen, but could not see who did it, sometimes his Gloves lying at one end of the Table have been brought and given him, but they see the Gloves as they thought come themselves.

Another time being with some Merchants at Dinner, that were strangers to this Spirit, and were abashed when they heard the noyse, and saw nothing, presently a Paper was given the Gentleman, he read it, and so did others, it was that he should serve God and fear nothing, for the enemies of his Father which hated him, should all surely die, and so should all that sought to do him hurt, and to be assured he named such a man, and said he shall die such a day, as he did; another should die such a day, and he died also; the Merchants were stricken with fear,

fear, but he bid them be of good Courage, there was no hurt towards them, and the better to assure them of it, told the truth of all the whole matter.

Ever since; this spirit hath been alwaies with him, and by some sensible signe did ever advertise him of things, as by striking his right Eare, if he did not well, if otherwise his left; if any danger, he was foretold of it.

When he began to praise God in *Psalms*, and to declare his Mervelous A&ts, that he was presently raised and strengthened with a spiritual and supernatural power.

That he daily begg'd of God; that he would teach him his *Will*, his *Law*, and his *Truth*, and that he set one day of the week a part, for reading the *Scripture* and *Meditation*, with singing of *Psalms*, all the day in his House; but that in his ordinary Conversation he is sufficiently merry, if he like his Company, and of a cheerful minde; if he talked of any vain thing or indiscreetly, would offer to discover any secret, is forbidden; or if he at any time would discover any inspired secret, he was forthwith admonished thereof in his Eare; And every morning called to prayer. Since he often goes to meet the holy company at certain times, and they make resolution of all their A&tions.

He gives Almes secretly, and the more Almes he bestowes, the more prosperous he is, he dares not commit any known fault, this Gentleman hath by the providence of God been directed through many Eminent dangers, even those that sought his Life died.

At another time when he was in very great danger, upon the ascendent comming to the body of the

the Sun, and the Conjunction of *Saturn*, and *Jupiter* opposing his Ascendent, and was newly gone to bed, he said that the spirit would not let him alone till he had raised him again, and told him he was falsely accused; wherefore he watched and Prayed all that night, the day after he escaped the hands of his persecutors in a wonderful manner: one died, and the other are very sick; then came a voice to him saying, sing, *Qui sedet in Latibulo Altissimi*, many other passages happen to this party daily, as a hundred will testifie, but it is an endless labour to recite them all, the man being now alive, and in good health and well known among all men to be a friend to all, and desires to do good. See the *Holy Guide*.

Now it is the condition of *spitits themselves*, who cannot appear visible without some violence done to their own *Nature*, it being as troublesome to them to keep in one steady visible consistency, in the *Aire*, as it is for men that dive, to hold their breath in the *Water*.

The *Guardion Genii* seem to me to be as the *Benigne Eye of God*, running too and fro in the world, with love and pittie, beholding the innocent endeavours of harmles and single hearted men, ever ready to do them good, and to help them, and these must be no *Euchites* that Prophecy by familiarity of evil spirits, for they deny goodness and honesty, and their principles, and are of a different nature from goodness.

It is lawful to pray to God for such a good *Genius* or Angel, and to purge the mind from *Pride* and *Hipocrisie*, which is one reason that all men are not capable of Consociation with these good *Genii*, for faith and desire, ought to be full saile, to make such *Voyages prosperous*, and our end and purpose pure and sincere,

sincere, but if *Pride and Conceit*, or affection of some peculiar privilege above other mortals, spur a man up to so bold an Enterprize, his devotions will no more move either God or the good Genii: then the whining voyce of the counterfeit will stir the affection of the discreetly charitable; Nay, this presumption may invite some real Fiend to deceive him, and be their destruction.

But the safest Wisdom is the sincere consecrating mans Soul to God, and the aspiring to nothing, but so profound a pitch of humility, as not to be Conscious to our selves, of being at all touched with the praise and applause of men: and to such a free and universal sense of *Charity*, as to be delighted with the well fare of another, as much as his own, they that solely have their Eye upon these, will find comming in what ever their heart can desire, but they that put forth their hand to catch at high things, as they fancy and neglect these, prove at last but a plague to themselves, and a laughing stock to the world; Let none doubt I am well assured of the existence of a Spirit.

CHAP.

CHAP. XXXVII.

Of God, of Angels, and of Spirits, of Gods Wisdom, Angels of Illuminations of Light, of Earth and Man, and his inventive faculties, a journey to the Earth through Heaven, and first Mover the Region of Angels, the fluid heaven, through the Etherial Region, the Region of Fire, through the Region of the Aire and Blew Sea, the nature of the Regions, and of the Spirits of Adam, of Cain, and Abel, of Ages before the flood, of Ages since, of Moses, of Job, of Salomon the King, of our Saviour Christ, of St. Paul, of the Roman Empire, of Charles Stuart, our Gracious and Glorious King.

NOW I am come to the knowledge concerning God, such as I had by the Light of Nature, and the contemplation of the Creature, which may be called *Divine* in the respect of the Object; and naturall in respect of the light; this *Etherial Voyage* was ascended to Adams first being in his first Moisture, cleerly discovered and set forth, to the confutation and conviction of Atheisme, and the information of the Law of Nature; but may not be drawn to the confirmation of Religion. Therefore there was never Miracle wrought by God to convert an Atheist, because the light of Nature might have led him to confess a God, but Miracles are designed to convert Idolaters, and the superstitious, who have acknowledged a Diety, but erred in his Adoration; because no light of Nature extends to declare the will and true Worship of God. For as works do

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shew forth the power and skill of the workman, but not his Image, so the works of God do shew the Omnipotency and Wisdom of the Maker, but no way express his Image. And in this *Aristotle*, *Plato*, *Pythagoras*, and *Appolinus* differ from me; for they, would have the world to be the Image of God, Man the Image of the world. But I cannot find in my heart, to afford the world that honour, as once to thinke it the Image of God, but only the work of his hands: I apprehend substitute Man, the immediate Image of God, wherefore that there is a God, that he raines and rules the world, that he is most Potent, Wise, and Provident: That he is a rewarder, a Revenger, that he is to be adored, (now saith) the *Genius* or *Angell*, you cannot comprehend further then I have told you, and when you are to speak of God, you are to beleve an ubiquity: but then how are you able to conceive that this ubiquity is, I speak to Reason not Faith, for I know this beleeverth what it sees not, your vessell is not able to comprehend the waies of the most High God.

Let us (saith) the *Ethereal Genius*, proceed from God to *Angells* whose Nature in Order of Dignity is next Gods. The first place or degree is given to the *Seraphim*, that is *Angells of Love*. The second to the *Cherubim*, that is, *Angells of Illumination*. The third and so following, places to *Thrones*, *Principalities*, and the Rest, which are *Angells of Power* and Ministry as your *Guardian Genius* knowes of us in the *Ethereal Region*, so you see as from this order and distribution, it appears that the *Angells of knowledge* and *Illumination* are placed before the *Angells of Office* and *Domination*.

Let us descend from Angels at the Throne of God, and in the *Solid Christalline Heaven*, and Pitch in the *Ethereal Region*, Among those *Angells* or *blessed Spirits*,

Spirits; and as concerning their Nature, they command; let no man deceive you, with Sublime discourse touching the worship of *Angels*, pressing into that he knows not: the *Ethereal Genii*, have affinity with mans Soul, yet notwithstanding, if you observe this precept, we forbid you Adoration of *Angels* or such as is due to God, and *Phantastical* opinions of them, *Intelligences* and *Guardian Genii*, either by extolling them, above the degree of a Creature; or to extoll a mans knowledg of them farther than he hath warrantable ground.

By the Sober and Illuminated knowledge of R.C. and by the Gradations of things *Corporeal*, you may ascend to the Nature of them, but you labor in vain, if you attempt to have the acquaintance of a *Guardian Genius*, or think to draw down Heavens mysteries to your Reason, and thereby to get admittance into the Mysteries of the inspired Christian; it rather becomes you to raise and advance your Reason, to the adored Throne of *Divine Truth*; The knowledge of R. C. is in your Soul, &c. To speak of *Revolted Spirits* of the second Revolution, we prohibit the conversing with them, much more any Veneration towards them; but the contemplation, of their Nature, their power, their Illusions: not only from places of holy Scripture, but from Reason or Experience, is a principal part of *Spiritual Wisdom*. And it is not more unlawful in *Natural Theologie*, to enquire the Nature of *Evil Spirits*, then to enquire the nature of *Poyson* in *Physicks*: To descend from the Angels. And the *Aireal spirits*, and evil, and revolted Spirits, and intellectual forms, to sensible and Material Forms: not to speak one thing twice, The first of Created Forms was Light; which hath a Relation and Correspondence in Nature and Corporal things

things, to knowledge in *Genii* and Incorporeal things, so in the distribution of dayes, we see the day wherein *God* did rest and contemplate his own works, was blest above all the dayes wherein the Fabrick of the universe was *Created* and disposed.

After the Creation was finisht, man was placed in this *Ethereal first Moisture*, and sent to view the *Garden* which he liked very well, and there he Contemplated, without trouble. And for delight and exercise, Now the knowledg which introduced the fall, it was not the *Ethereal* knowledg concerning the Creatures or Natural Imposition of Names, but the *Morrall* knowledg of *Good and Evil*, where the supposition was that *Gods* Commandements or Prohibitions were not the Originals of Good and Evil, but that they had other beginnings, which man aspired to know, to the end to make a total defecti- on from *God*, and to depend wholly upon him- selfe, and his free will, for his Soul perceived his light.

I would advise all in general, as I was advised, that they would take into serious consideration, the true and Genuin ends of inspired *Christians* or *Rosie Crucians*, that they strive not to be one of them, and to have the knowledg of the *Guardian Genius* or to converse with *Intelligences*, either for pleasure, or Contention, or Contempt of others, or for profit or fame or for honour, and promotion or such like, *Adulterate* or *inferiour ends*: but for the *Merit and Emolument* of life, and that they regulate and perfect the same in *Charity*, for the desire of *Power* was the fall of *Angels*, the desire of knowledg the *Fall of Man*, but in *Charity* there is no excess; neither *men* nor *Angels* ever incurred danger by it. The requests we make are these

these (to say nothing of our selfe touching the matter in hand, we request thus much, that men would not think of it as an *Opinion*, but as a work, and take it for *Truth*, that our Aime and end is not to lay the *Foundation* of a *Señ* or placed, but of *humane* profit and knowledge of the *Holy Guide*.

To descend to the first occurrence after the fall of *Man*, we see an Image of the two states, the contemplative and the *Active* figured in the persons of *Abell* and *Cain*, The one had the free view of Heaven a *lively Image* of a Contemplative life, the other of the *Earth*, and you may see the favour and *Election* of *God* to the Sheep-heard and not to the tiller of Ground.

To proceed from the Age before the *Flood*, where *Arts*, and new *Inventions* were greatly honoured as *Musique* and *Mettals*, To the Age after the *Flood*, where the great *Judgements* of *God*, upon the Ambition of *Man* was the Confusion of Tongues. Let us descend to *Moses* the *Law giver*, and *Gods* first *Notary*, it was he that was seen in all the Learning of the *Egyptians*, *Moses* seems to have been aforehand and prevented the subtillest inventions of *Socrates*, *Plato* and *Pythagoras*, it is generally acknowledged by some Gentlemen, that they had their *Philosophy* from *Mosues*, and he from *God*.

Job, A wise man, full and pregnant with the secrets of Natural Philosophy, & *Rosie Crucian* secrets, *Astromancy* and *Geomancy*, &c. And for *Pythagoras* it is a thing incredible that he should make such a deal of do, with the *Mystery* of Numbers, had he not been favoured with *Moses*, discourse of the *Worlds* *Creation* in six dayes, and *Job's* *Casmography* and *Rounding* of the *Earth*, the Pole of the North and the simileness of convexity of Heaven. To proceed to *Solomon*, we

see the endowments of *Wisdom* both in his *Petition* and *Gods* assent thereunto, preferred before all *Terrene* and *Temporal felicity*, by vertue of which *Donative* and *Grant*, *Solomon* being singularly furnished and enabled, not only write those *Parables* or *Aphorismes* concerning *Divine* and *Morall Philosophy* : But also compiled a *Natural History* of all *Verdure* or *Vigittables* from the *Cedar* upon the *Mountaine* to the *Moss* upon the *Wall*, which is but the rudement of a *Plant*, between *Putrefaction* and an *Herb*, and also of all things that breath or move.

To proceed on : The dispensation of *God* did not vary in the times after our *Saviour* came into the world, for our *Saviour* himself did first shew his power to subdue *Ignorance*, by his conference with the *Doctors* of the *Law* and the *Priests* in the *Temple*, before he shewed his power to subdue *Nature* by his great and so many *Miracles*, and the comming of the *Holy Ghost* was chiefly figured and exprest in the *Similitude* and gifts of *Tongues*, which are the *vehicula scientia*.

So in the Election of those Instruments, which it pleased *God* to use in the Plantation of the *Faith*, some unlearned, only inspired from the *Holy Ghost*, whereby more evidently he might declare his Immediate and *Divine* working, and might abase all humane *Wisdom* and *Misteries*, yet nevertheless that Counsel of his in this respect was no sooner performed, but in the next *Vicissitude* and succession of time he sent his *Divine truth* into the World waited one with other learning as with *Servants* and *Handmaids*, Therefore we see *St. Paul* pen (who was only learned amongst the *Apostles*) was chiefly employed by *God* in the scripture of the *New Testament*.

The *Roman Emperors* were excellently qualified

in all the Actions of *Moses Atticus* his *Pentateuch*, The *Emperour Julian's Edicts* were admitted into *Schools*, although vulgarly esteemed a more pernicious Engine and Marchination against the *Protestant faith*, The late *King Charles* hath excellently defended the *Faith* against the *Pope*, *Puritans*, *Anabaptists*, *Quakers*, and all the *Religious*, Crept into the Church by Corruption of teachers.

And of late *King Charles* in our Age, was troubled with *Jesuits* as his Predecessours were, who partly in themselves and partly by *Emulation* and *Provocation* of that *Kingly Philosopher*, and second *Solomon* have much quickned the *Protestant Doctrine* on our side, (we see I say) what *Notable services* they have done on their side, and what helps they have brought into the *Repairing* and *Establishing* of the *Roman Sea*.

Lastly, You may read in the same Book, that *Glorious example* of the late *King*. viz. In his *EIKON BASILAIKE*, of *Psalms*, *Proverbs*, and holy *Meditations* : I love *Vertue* in whom soever I find it : And I am willing and as sincerely wish, that others may go beyond him in this last Age, as he went beyond others in his time, treading the steps of *David* and his Son *Solomon*.

Thus have we given you a short view of our thoughts, and of *Mans Soul*, and *God* ; as *Christians* are inspired by their *Guardian Genii*, and *Etherial blessed Angels* ; nor I am not at all inconsistent with my selfe, for I am still of opinion, that the letter of the *Holy Scripture* teaches not any precept of *Philosophy*, concerning which there can be any Controversie amongst men or difference from this *holy Temple of Wisdom* : And when you venture beyond the *litteral sense*, you are not taught by the *Scripture*,

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but

but what you have learned some other way, you apply thereto. And they ought to be no *Trash*, no trivial Notions, nor *Confutable by Reason*, or more solid Principles of Philosophy, that a man should dare to cast upon so sacred a Text, but such a one, is well assured, will bear the strictest examination, and that lead to the more full knowledge of God, and do more clearly fit the *Phænomena of Nature*, and *External Providence*, to his most *Precious Attributes*, and tend to the furthering of the *holy life*, which I do again profess is the sole end of the *Scripture*, and of what is here discovered for your help and *Conduct*, and he that ventures beyond the letter, without that guid, will soon be lost in his own fancies, wherefore if this *Temple*, which I have built amongst those many other inspired Christians Advantagious secrets, I have recited, had not this also added unto it, the aime of Advancing the *Divine life*, in the world, I should look upon it, as both false and unprofitable, and should have rested satisfied with *The Harmony of the World*, for the Divine life of inspired Christians, is above all *Naturall and Metaphisical knowledg* whatsoever: And that Man is a perfect man that is truly Righteous and Prudent, whom I know I cannot but gratifie, with the *Holy Guide*, that is coming publick in Print.

But if any more zealous pretender to Prudence and Righteousness, wanting either Leasure or Ability to deface this *Temple* I have erected, and this progress I have made to search the Body, Soul, and Crystalline Heaven, to the bottome backwards, shall notwithstanding Condemne it or Admire it, he has unbecomingly and indiscreetly ventured out of his own Sphere, and I cannot acquit him of injustice or folly.

Nor

Nor did I study these Mysteries out of more affection to esteem them of true holiness, but have ranked my discoveries thus according to the Order of the inspired Christians: The holy and divine life of a good man described in the *Holy Guide*, is easily lost in man, if it be not produced, and Conserved by a Radical acknowledgment of those grand truths in the *Harmony of the World*. viz. the existence of the eternal God, and a certain expectation of more consummate happiness upon the *dissolution of this mortal Body*: For to pretend to vertue and holiness, without reverence to God, and a life to come, is but to fall into a more dull and flat kind of Stoicisme, or to be content to feed our Cattel one this side of *Jordan*, in a more discreet and Religious way of Epicurisme, or at least of degenerate Familisme.

These experienced Divine Truths, we have sown unto Posterity and the Immortal God, whose Divine Majesty we humbly implore through his Son and our Saviour, that he would vouchsafe Graciously to accept these and such like Sacrifices of Humane understanding seasoned with Religion and Seraphical Illumination, as with Salt and Incensed to his Glory,

After this you must follow the method of our Book
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Upon Sat. 4th of June 1693 30 P.M.