

J. 1830

THE ROYAL BOOK OF DREAMS.



FROM AN
Ancient and Curious Manuscript,
WHICH WAS BURIED IN THE EARTH DURING SEVERAL CENTURIES.
CONTAINING
ONE THOUSAND & TWENTY-FOUR ORACLES,
OR,
Answers to Dreams :

BY A CURIOUS, YET PERFECTLY FACILE AND EASY METHOD, VOID OF ALL
ABSTURSE OR DIFFICULT CALCULATIONS; WHEREBY ANY PERSON
OF ORDINARY CAPACITY MAY DISCOVER THOSE SECRETS
OF FATE, WHICH THE UNIVERSAL FIAT OF ALL
NATIONS, IN EVERY AGE AND CLIME, HAS
ACKNOWLEDGED TO BE FORTENDED BY
DREAMS AND NOCTURNAL VISIONS.

"Now a thing was secretly brought to me, and mine ear received a little thereof.
In thoughts from the Visions of the Night, when deep sleep alleth on men, fear came
upon me, and trembling, which made all my bones to shake! Then a spirit passed
before my face,—the hair of my flesh stood up! It stood still, but I could not discern
the form thereof. An image was before mine eyes—there was silence, and I
heard a voice, saying, Shall mortal man be more just than his Maker! Behold! he put
no trust in his servants, and his angels he charged with folly."—Job iv. 13–21.

"Our revels now are ended : these our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air :
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,—
Yea, all which it inherit, shall dissolve,
And leave not a rack behind : We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep."—*Tempest*.

By Raphael :

Member of the Astronomical Society of London, Author of "The Astrologer of the
Nineteenth Century,"—The "Prophetic Messenger," &c.

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1830.

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TO
PHILIP JOHN MILES, Esq., M.P.

Lord of the Ancient Manor of Abbots Leigh,

AND
PROPRIETOR OF THE MANSION WHERE THE MANUSCRIPT HEREAFTER
TREATED OF WAS FIRST DISCOVERED,

THIS
SINGULAR BUT AUTHENTIC TRANSCRIPT,

FROM A CURIOUS RELIC OF THOSE ANCIENT SUPERSTITIONS
WHICH IN FORMER TIMES WERE SO ENTHUSIASTICALLY
PURSUED BY ALL CLASSES OF SOCIETY;

IS RESPECTFULLY DEDICATED,

BY

Raphael,

"THE ASTROLOGER OF THE NINETEENTH CENTURY,"

Whose Family formerly resided upon his ample domains.

London,
April, 1830.

"It is, I find, right and judicious, most *carefully* and *publicly* to *dissown* a belief in supernatural visitings; but it will be long before I become either so wise or so bold as to make any such unqualified declaration. I am not weak enough to imagine myself surrounded by *spirits* and *phantoms*, or jostling through a crowd of *spectres*, as I walk the streets; neither do I give credence to all the idle tales of ancient dames or frightened children touching such matters; but when I breathe the air, and see the grass grow under my feet, I cannot but feel that *He* who gives me power to *inhale* the *air*, or *stand erect* upon the *earth*, has also the power to use, for *special purposes*, such *means* and *agency* as *He* in his wisdom may see fit; and which, *in point of fact*, are not more incomprehensible to us than the very *simplest effects*, which we every day witness arising from unknown causes!

"*Philosophers* may pore, and in the might of their littleness, and the erudition of their ignorance, develop and disclose, argue and discuss; but, when the sage who sneers at the possibility of *ghosts* will explain to me the doctrine of attraction and gravitation, *why the wind blows*, *why the tides ebb and flow*, or *why the light shines* (effects perceptible by all men), then will I admit the justice of his incredulity—then will I join the ranks of the incredulous."

THEODORE HOOK.

THE ROYAL BOOK OF DREAMS.

A BRIEF ACCOUNT OF THE SINGULAR MANNER IN WHICH THE MANUSCRIPT WAS DISCOVERED.

It was towards the latter part of the summer of 182—, that I had occasion to traverse through the county of Somerset, upon a tour, partly of pleasure, and partly for scientific purposes. While sojourning for a few days in the vicinity of Bristol, I resolved to visit some of its most picturesque scenery; and, accordingly, I pursued my track along the western side of the river Avon, determined to trace once more the scenes of my youth, especially the extensive domains of the ancient manor hard by (denominated “the manor of Abbot’s Leigh”), which, independent of the recollections imprinted on my mind, as being the chief theatre of my youthful “enactions,” I well knew contained many rich objects of antiquarian research, well worthy the notice of the pedestrian who is attached to the memory and usages of the “olden time.” To me, I need scarcely add, the recollections the well-known scenery inspired, were fraught with the intensest interest.

I had spent the greater part of a fine summer’s day in rambling through the rich foliaged woods that skirt the river which flows through this ancient and wealthy city, admiring, with all that rapture which a lover of nature’s magnificence invariably possesses, the multiplicity of natural curiosities that every

where surrounded me : such as the terrific, jutting, and craggy "Rocks of St. Vincent," whose frowning precipices reared opposite to me their gigantic heads aloft in silent grandeur. The deep glens, almost impervious to the noon-day sun, rendered more solitary still by the hoarse dashings and murmurings of the stream, which, far beneath me, rushed rapidly up the river as the tide approached—no unapt emblem, as I mentally observed, of the noisy and boisterous train of parasites attendant upon mortals, when, perchance, the tide of fortune flows on briskly to the "flood" of wealth and honours. Moralizing thus, and tired of even the "goodly scenery" which surrounded me (so fickle, alas ! are our transitory enjoyments), I had mechanically seated myself in a solitary spot, through which my path lay, and which, I may venture to affirm, was as secluded from the busy haunts of man, and from the turmoil of all those popular objects inseparable from cities, as if I had been actually traversing a lonely desert in foreign parts, when I was forewarned by the unusual stillness of the atmosphere, and certain appearances in the clouds overhead, that a storm was approaching.

I am one of those "weather-wise" pedestrians who pique myself upon a knowledge of the element wherein we breathe, and which is the great alembic of those changes so frequently happening, but of which so few have forewarning. Having, year after year, pursued what I may be bold to term a rationally philosophical system of elementary philosophy, known but to few, and to those only who have the essence of patience in their researches, I have ever found this part of my worldly wisdom peculiarly useful; and so it proved to be in *this* instance, for it was not long ere I heard the low muttering of the distant thunder, the sure precursor of the elementary strife so usual at this period of the year. Gathering up therefore, my store of pedestrian "needfuls," I began to quicken my pace, being but poorly provided for the chance of a two-miles' walk through the pelting

rain, such being the distance of the village of Leigh, the nearest possible resort for shelter or refreshment. I had an additional allurements, however, to prefer this village beyond other places, even had they been more adjacent, as I knew I should spend an evening of (to me) more than usual interest, at the solitary inn of the "George," where I expected to hear various legends of "times long gone by" from "mine host" (a right merry and sociable epitome of ancient customs) and the villagers, which would, as I deemed, amply repay me for any little privations of comfort I might endure in the adventure. Nor were my expectations doomed to be disappointed, as the sequel will prove.

Behold me then, courteous reader, after having first satisfied the cravings of hunger, from the copious stores of "mine host's" well-stocked larder, which, on this occasion (perhaps owing to the increased keenness of my appetite, after a fast of several hours in duration) seemed to me to have been prepared with no slight knowledge of "gastronomic skill," seated in the old-fashioned, and in truth somewhat sombre, apartment of the "George," which, however, was the best the only inn in the village could furnish; before a cheerful fire of blazing logs, enjoying the gratefulness of warmth and rest after fatigue; for the evening, although it was summer, was more than usually humid, damp, and chilly. There I sat, listening to the rude pattering of the rain against the casements, the sighing and whistling of the wind amongst the creaking old elm-trees that surrounded the house, and other effects of the tempestuous elements; for my prognostications of a storm, which, as before hinted, are seldom fallacious, had, in this instance, been the forerunners of a perfect hurricane, accompanied by torrents, instead of summer showers, so that I felt more than usually gratified at my having obtained such a convenient shelter. Behold me then, gentle reader, "in thy mind's eye," chatting cheerfully over a bottle of *real* "venerable old Port," with "mine host" and sundry frequenters of his chary old mansion, in the following manner.

—“And so, maybe, axing your honour's pardon,” ejaculated an honest rustic, in the west-country dialect, “your honour may a time back, when you was in our part of the country, have seen the ould court-house, which stood down the lane yonder; and, if so, your honour will, I reckon on't, be mightily vexed to hear tell how our new lord of the 'state has had it pulled down to the ground, all but a few of the ould walls, a few harvests ago.—I have heard 'em say how that many wonderful and strange sights were once seen about the place, after dark; and I have myself hearde them tell a power of wild tales about it, frightful enow, but I 'spose the like of your honour does not put faythe in ghosts ?”—

Here, thought I, is the very place I am in search of, the identical thing I want. A haunted house, and, no doubt, some marvellous legend of “deep and awful interest,” worth the recording.

“Why, as yet,” replied I, to my rustic interrogator, “I have not been able, during my short stay in the west, to spare the requisite time sufficient for exploring the antiquities of the mansion you speak of. I remember, however, some years back, having wandered over its precincts, and having also minutely inspected its interior. But do I understand you rightly, when you tell me the manor house is *entirely* demolished ?”—

“No, sir,” replied he, “not *entirely* ;” and mine host, who was really an intelligent man, and had some partiality for antiquities, besides being the oracle of the village, replied, breaking in upon the conversation (to the no small displeasure of the rustic), “I am much at a loss to know the reason why the ‘squire’ has left the old weather-beaten gable, at the western end, still standing, roofless and exposed to the effects of the elements, which will, of course, in a few years, level it to the ground with the rest, even without our ‘squire’s’ permission. It is, if I recollect aright, standing as high as the second chamber, a curious monument of ancient ruins amidst modern finery, but ill suiting

(in my mind) with the fine plantations, fish-ponds, and all the other famous contrivances of its rich and splendid owner, that surround it on every side. But they tell me he is bound by an old charter to keep it as it is; and there is, moreover, a curious story going about of his reasons for so doing, but with what share of truth I am at a loss to guess. Perhaps you have not heard how, that while one of his labourers was digging under the foundations of the old Roman-Catholic Chapel, joining the court-house, it was his good luck to discover, at a great depth under the soil, a great curiosity."—

"Indeed!" replied L. "Some ancient crock, I suppose, filled to the brim with good old gold, or rare old coins!"—"No, Sir," he answered, "it was not exactly *that*, certainly, which the man hit on, in the nick of time (for it so happened, you must know, that the overseer of these poor men was away when it was found), but what, perhaps, a few persons, even in our unbelieving days, may count of value, namely, an old, worm-eaten, oaken coffer, containing, among sundry Popish relics, a battered silver crucifix, a leaden breastplate, with many uncouth crosses and signs upon it; and an old, soiled, discoloured, and partly-defaced parchment volume."—

At the mere mention of the *latter*, I at once saw the necessity of using some precaution, lest I should either lose sight of the precious relic, or be duped into paying perhaps quadruple its value, even to an antiquary, as I well knew the consciences of certain characters were not over scrupulous. However, after some further information, I adroitly turned the conversation to another subject; and, in the course of the evening, the treat of a few bottles of wine put me in possession of the name, residence, and character of the person who found the chest or coffer; and, on the following morning, the reader may rest assured, I lost no time in bartering sundry pieces of gold, with his most gracious majesty's impress upon them, for what, to *me*, was a treasure far more precious, but

to the rustic was but, as he afterwards confessed, "a parcel of ould worm-holed lumber, scarcely worth houseroom:" I mean, the coffer and its curious manuscript; as for the crucifix, he would not part with it on any terms, being himself of the Catholic persuasion, which accounted for his refusal of a coin, which persons in his station of life rarely turn their eyes from.

It was, if I remember distinctly (for I have no memorandum of the date), some eight or ten years previous (accounting from the year 182—), that I had in reality visited the mansion where the manuscript which forms the substance of the following pages was found. It was then a very ancient building, said to have been erected as early as the sixteenth century. This was evident, from the general outline of the mansion itself, its adherence to the monastic style of architecture, its pointed gables, perpendicular roofs, coated with lead of an immense thickness, its massy architraves, ponderous friezes, ornamented with a variety of sacred and grotesque emblems, strangely combined; its castellated wide embrasures, turreted clock-house, deep channeled windows, gothic oriels, and many other indications, external and internal, of those times of old, when the mitre and the crosier, the cross and the keys of St. Peter, bore ample sway. And within; its lofty halls, spacious apartments, rooms of state, tapestried chambers, fretted and vaulted roof, richly-worked ceilings, polished oak floors, and numerous heraldic feudal bearings, sculptured in freestone, or carved in oak and ebony, bore out the assumption. To these some later hand had (probably two centuries later) appended the royal arms of England and France; indeed it is still traditionally related, and in the village sacredly believed, that King Charles the Second, "the merry monarch," sojourned a night here, in rude disguise, in a secret closet, while retreating from one of his unfortunate battles with Cromwell. This closet was not only shown at that time as a cu-

riosity, but some few years afterwards, at a public sale in the village, a block of wood was sold in chips at a high price, and eagerly purchased ; upon which, it was affirmed, his sacred but unfortunate majesty that night rested from his fatiguing flight from his pursuers.

I remember well, when I was a youth, wandering over the mansion, exploring, with boyish eagerness, the wonders of its stately chambers, filled with ponderous cabinets, gilded and gorgeous to the sight, admiring, in silent ecstasy, the solemn and gloomy grandeur of its lofty rooms, the imposing and almost regal splendour of its gothic furniture, antique portraits, suits of armour, and other appendages of these baronial residences ; or perhaps viewing it of an evening, when I might have said, with my favourite poet,—

“ The moon on the east oriel shone
Through slender shafts of shapeless stone,
By foliated tracery combin'd !
Thou wouldst have thought some fairy's hand,
'Twixt poplars straight, the ozier wand
In many a freakish knot had twin'd,
Then fram'd a *spell* when the work was done,
And chang'd the willow-wreaths to stone !”

Even to my youthful mind, these spectacles never failed to throw an air of more than ordinary interest on the scene, bordering on enchantment ; which those of my readers, who have visited the antique mansions of former times, viewing them, as I have often done, at such peculiar seasons, can well describe. In addition to these, I may mention, that the mansion was surrounded by a noble park, thickly tenanted with game of every kind, from the timid fawn to the gay-plumaged pheasant ; that its grounds contained a huge pond, wherein sported at ease the natives of the aqueous element ; marble basons (fed by springs of great extent), containing “ a store of golden and

silver fishes," as the old deeds express it; capacious and roomy baths, old-fashioned and grotesque statues and ornaments; a noble carriage drive, over a smooth and verdant lawn; and gardens filled with rare horticultural curiosities!

I have been the more particular in these recitals, as it may recal to the memory of many of my readers, not only the resemblance of customs defunct, and days long since expired; but may perchance, to some of them, raise up as it were the vision or similitude of the dwelling described; particularly as nearly the same style of architecture existed in various parts of England, not many years back: and some few may perchance recollect having visited the identical spot before treated of, from whence the "lords of the manor" exercised their feudal sway, down to as late a period as the termination of the eighteenth century.

To return, however, to the contents of the coffer.—The leaden "breast-plate," as it was called by the rustics, proved to be a charm or amulet worn for some magical purpose, which of course I could not discover. The *manuscript* was the great object of my research: it was a huge and uncouth-looking parchment volume, rudely bound in wood, with leather thongs, and enormous clasps, of what was once, no doubt, highly polished steel; chased and ornamented with DEATH'S HEADS, SKULLS, CROSS BONES, SCYTHES, ARROWS, or DARTS, and sundry Monkish emblems of mortality. Time had, however, corroded these with its usual rust; and the volume itself was also so grievously discoloured, and the ink wherewith it was written so faded, that part thereof was absolutely illegible. It appeared, upon further observation relative to the formation of its penmanship, and the style of its orthography, to have been written in the fifteenth century. And, as it was discovered under the foundations of that part of the edifice denominated the Chapel, it was no doubt the labour of some secluded mystical monk or friar, who thus sought to be-

guile the asperity of his devotions. Its execution as a work of calligraphy was elaborate enough to authorize the belief that years were requisite for its completion.

The curiosity which this volume itself had, from the very first mention of it at the inn, excited in my mind, I found amply rewarded by a perusal of its *very* extraordinary contents, part whereof treated of "the arte magicke," of the "invocations and calls of demones," of "telesmes," "charmes," "enchantments," and "the arte negromancye." But these were nearly all illegible and imperfect, the greater part defaced entirely, as if time itself had waged especial war with the ungodly lore they taught. This, however, did not grieve me, for I have ever held such superstitions as unlawful, and *as far remote from the pure science of the stars as light is from darkness*; and my researches were soon gratified in a more pointed manner by my discovering that one part of the manuscript contained an entire treatise or part on a most interesting subject, and my joy was great when I found this part to be perfectly legible, decipherable, translatable, and, as bibliomanists term it, in "good preservation;" the perusal of which at a subsequent period determined me to submit its contents for public approbation at some future season. It was entitled, moreover, *par excellence*, I presume—

**"The Regal Boke of Dreemes ;
a merbellous and faythefull Expounder
of Nyghte Visiones."**

I have preserved the orthography of the title entire, as it is curious when compared with the elegant phraseology of the present day. From this manuscript, so singularly preserved for several centuries, it is that the following pages are compiled; and, making allowances for the expunging of obsolete words,

the alteration of similes now no longer to be understood, and such like unavoidable differences (for were the MS. to be printed in its original form, it would be useless to all but antiquarians), the transcript therefrom is as much like the original as it could possibly be, consistent with the enlightened literature of the nineteenth century. While, as an original work, I may without fear of contradiction affirm, that *nothing of the kind has ever yet appeared*; and, whether we regard its extreme simplicity (although the answers appear founded on the occult mysteries of figures); the quaint pointedness of its ORACLES; or the extraordinary variety of its signs, which are upwards of one thousand in number, I think I may be allowed to term it A CURIOSITY UNIQUE OF ITS KIND, consequently valuable, even to those who affect to deny the forewarnings or presages derived from dreams. I am aware there are many such as these, but there are few persons who have not had their incredulity *staggered at times* by the coincidences occurring between certain dreams and the events preceding. And, on the other hand, full two thirds of mankind, on a moderate computation, believe and "put faith" in nocturnal admonitions.—To such as the *latter*, I presume it will prove a valuable present, while to *all* classes it must prove highly interesting as a record of ancient superstitions in a tangible form, regarding the nocturnal wanderings, excitements, and imaginations of the soul.

A SHORT ESSAY ON DREAMING ;

WITH A SUCCINCT ACCOUNT OF SEVERAL FAMOUS
DREAMS OF THE ANCIENTS AND MODERNS.

THE phenomena of dreaming has exercised the ingenuity of mankind in all ages, and various have been the theories invented to account for it. EPICURUS fancied that "an infinite number of subtle images, some flowing *from* bodies, some formed of their own accord, and others made up of different things variously combined, were continually moving up and down in the air about us ; and that those images, being of extreme fineness, penetrate our bodies, and, striking upon the mind, give rise to that mode of perception which we call *Imagination*, and to which he refers the origin, both of our waking thoughts and of our dreams.

ARISTOTLE seems to think "that every object of *outward* sense makes, upon the human soul, or upon some other part of our frame, a certain impression, which remains for some time *after* the object that made it is gone ; and which, being afterwards recognised by the mind in sleep, gives rise to those visions that then present themselves."

LOCKE says, "The dreams of *sleeping* men are all made up of the *waking* man's ideas ;" but that this is *not the case* the experience of hundreds will prove, for there is scarcely a person now in existence, who, if appealed to whether they have not dreamed of places and persons they have *never* even thought of, and of events of which they have had no manner or kind of apprehension, but would answer in the affirmative. To say no-

thing of the vast multitude of *ominous* and prophetic dreams that the history of almost every family, and certainly of every generation, both in past and present times, will furnish.

Other persons adduce the phenomena of dreaming as a *proof* of the immortality of the soul, grounding their opinions upon the numerous instances recorded in "Holy Writ;" where prophetic inspirations and forewarnings were derived from these nocturnal visions. Mr. BAXTER, the celebrated divine, goes so far in this subject as to ascribe "all our dreams to separate spirits, having access to our minds and furnishing us with ideas while we sleep."

The celebrated Dr. YOUNG hath poetically summed up the cases of common dreams, in his usual sprightly, yet solemn manner, thus :

" 'Tis past conjecture ; all things rise in proof :
While o'er my limbs sleep's soft dominion spreads,
What though my soul fantastic measures trod
O'er fairy fields ; or mourn'd along the gloom
Of pathless woods ; or, down the craggy steep
Hurl'd headlong, swam with pain the mantled pool ;
Or scaled the cliff ; or danc'd on hollow winds
With antic shapes, wild natives of the brain ;
Her ceaseless flight, though devious, *speaks her nature*
Of subtler essence than the trodden clod ;
Active, ærial, tow'ring unconfin'd,
Unfetter'd with her gross companions' fall.
E'en silent night proclaims my soul immortal !
E'en silent night proclaims eternal day !
For human weal, Heaven husbands all events ;
Dull sleep instructs, *nor sport vain dreams in vain !*"

The accomplished ADDISON, in one of his Spectators, considers our common dreams as giving us some idea of the great excellency of a human soul, and some intimation of its *inde-*

pendencies on matter. The heads of what he observes upon them, are as follows :—First, “ our dreams are great instances of that activity which is natural to the human soul, and which it is not in the power of sleep to deaden or abate. Secondly, “ Dreams are an instance of that agility and perfection which are natural to the faculties of the mind, when they are disengaged from the body.” Thirdly, “ the passions affect the mind with greater strength when we are asleep, than when we are awake.” Fourthly, what gives us a very high idea of the nature of the soul, in regard to what passes in dreams, is that innumerable multitude and variety of ideas which then arise in her.” Fifthly, “ the next property of the soul is, that wonderful power of producing her own company on these occasions.” Sixthly, “ the last property of the soul I would mention, is **ITS POWER OF DIVINING IN DREAMS.**” See Spectator, 487, where all these heads are enlarged upon.

The excellent Bishop BULL delivers the following sentiments relative to dreams, in his discourse on the office of the holy angels. “ It is true, indeed,” says this pious man, “ the good angels do not now ordinarily appear in visible forms, or speak by audible voices to men, as in ancient times they did. After God had once spoken unto men by his own son, manifested in the flesh, and by him fully revealed his will to the world, and confirmed that revelation by a long succession of unquestionable miracles, there was no such need of angelic appearances, for the instruction, confirmation, and consolation of the faithful. The succeeding ages do indeed afford us very credible relations of some such apparitions now and then ; but ordinarily, I say, the government of angels over us is now administered in a secret and invisible manner. Hence too, too many have been inclined either flatly to deny, or at least to call in question, the truth of the doctrine we are now upon. But they have souls very much immersed in flesh, who can apprehend nothing but what touches and affects their senses ; and they that follow this gross and sen-

sual way of procedure, must at last necessarily fall into downright Epicurism, to deny all particular providence of God over the sons of men, and to ascribe all events to those causes that are next to them.

“ But, besides, although the ministry of angels be now for the most part invisible, yet to the observant it is not altogether indiscernible.

“ We may trace the footsteps of this secret providence over us in many instances, of which I shall note a few. How often may we have observed strong, lasting, and irresistible impulses upon our minds, to do certain things, we can scarce for the present tell why or wherefore ; the reason and good success of which we afterwards plainly see. So, on the contrary, there are oftentimes sudden and unexpected accidents, as we call them, cast in our way to divert us from certain enterprises we are just ready to engage in, the ill consequences whereof we do afterwards, but not till then, apprehend. Again, *quantum est in subitis casibus ingenium* ! How strange many times are our present thoughts and suggestions in sudden and surprising dangers ! We then, upon the spot, resolve and determine as well as if we had a long time deliberated, and taken the best advice and counsel ; and we ourselves afterwards wonder how such thoughts came into our minds. Hither, also, we may refer that lucky conspiracy of circumstances which we sometimes experience in our affairs and business, otherwise of great difficulty : when we light upon the nick of opportunity ; when the persons whose counsel or assistance we most need strangely occur, and all things things fall out according to our desire, but beyond our expectation. What strange ominous forebodings and fears do many times on a sudden seize upon men of certain approaching evils, whereof at present there is no visible appearance ! And have we not had some unquestionable instances of men not inclined to melancholy, strongly and unalterably persuaded of the near approach of their death, so as to be able punctually

to tell the very day of it, when they have been in good health, and neither themselves nor their friends could discern any present natural cause for such a persuasion, and yet the event hath proved that they were not mistaken. And, although I am no doter on dreams, yet, I verily believe, that some dreams are monitory above the power of fancy, and impressed on us by some superior influence; for of such dreams we have plain and undeniable instances in history, both sacred and profane, and in our own age and observation. Nor shall I so value the laughter of sceptics, and the scoffs of the epicureans, as to be ashamed to profess that I myself have had some convincing experiments of such impressions. Now, it is no enthusiasm, but the best account that can be given of them, to ascribe these things to the ministry of those invisible instruments of God's providence, that guide and govern our affairs and concerns,—namely, the angels of God."

I may here observe, that it has been the opinion of all ranks and denominations of men, in all ages and nations, among Heathens, Jews, Mahometans, and Christians, that the Divine Being doth make known his will upon some occasions in this manner. The holy scriptures always take it for granted, and indeed give us abundance of instances of such manifestations. Neither are other writings, whether ancient or modern, wanting in similar well-attested relations. The following are a few instances out of the Sacred Scriptures.

1. The first we meet with in the Bible, is in the fifteenth chapter of Genesis, where we are told God appeared unto Abraham, and acquainted him with the captivity and deliverance of his posterity.

2. In the twentieth chapter we are also informed, that Abimelech, king of Gerar, had a dream, wherein God made known unto him that Sarah was the wife of Abraham.

3. In the twenty-sixth chapter it is said, the Lord appeared unto Isaac by night, and blessed him.

4. In the twenty-eighth chapter is recorded a very remarkable mysterious dream that Jacob had of a ladder, and the angels of God ascending and descending upon it.

5. In the thirty-first chapter we find the angel of the Lord spake unto Jacob in a dream, and showed him the reason of Laban's cattle bearing ring-straked, speckled, and grisled young.

6. In the same chapter it is related, that God spake unto Laban by night in a dream.

7. In the thirty-seventh chapter, we have two other prophetic dreams of Joseph; the one about the sheaves making obeisance to his sheaf, and the other about the sun, moon, and eleven stars doing him honour.

8. In the fortieth chapter we have two other significant and prophetic dreams; the one by the chief butler, and the other by the chief baker of Pharaoh.

9. In the next chapter of the same book it is related that king Pharaoh himself had two expressive and prophetic dreams, both which, as well as the two former, Joseph truly interpreted.

10. There is another singular one recorded in the seventh chapter of the book of Judges, about a cake of barley bread which tumbled into the host of Midian, and which was interpreted to be the sword of Gideon. After this interpretation Gideon was encouraged to attack the enemy, and obtained a complete victory.

11. In the third chapter of the First Book of Kings, it is said, that the Lord appeared to Solomon in a dream, and held a conversation with him. It is a very instructive one, and therefore I will produce it at length:—In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. And Solomon said, thou hast showed unto thy servant David, my father, great mercy, according as he walked before thee in truth and righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness that thou hast given him a son to sit on his throne, as it is this

day. And now, O Lord, my God, thou hast made thy servant king instead of David my father, and I am but a little child ; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad : for who is able to judge this thy so great a people ? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern judgment ; behold, I have done according to thy words ; lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour ; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways to keep my statutes and my commandments, as thy father did walk, then I will lengthen thy days. And Solomon awoke, and behold, it was a dream ; and he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt-offerings, and peace-offerings, and made a feast to all his servants.

12. The dreams of Nebuchadnezzar, king of Babylon, are very remarkable, and involve the history of the world. Those of Daniel, too, are much of the same kind, and contain a figurative view of the state of mankind to the end of time, and the dissolution of all things.

Several other dreams and night-visions are recorded, both in the Old Testament and in the Apocryphal books, highly worthy the attention of the curious ; but as the volume in which they are contained is in every person's hand, and lest I should

appear too tedious in multiplying quotations, we will pass on to those in the New Testament.

13. When our Saviour was about to be born, there were several notices conveyed to the mind of Joseph, his reputed father, in the same supernatural manner. Yea, in the two first chapters of St. Matthew's gospel there are no less than five admonitory dreams recorded.

14. I do not know if our Saviour's temptation in the wilderness was not of the dream or vision kind; for, if we read it considerably, we shall see that there are some circumstances in it that cannot easily be accounted for on any other principle.

15. The dream of Pilate's wife appears evidently to have been supernatural and admonitory.

16. In the eighteenth chapter of Acts we have a relation of a vision that St. Paul had, saying, be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city.

17. And again, in the twenty-seventh chapter, there is one similar: there stood by me this night the angel of God, whose I am, and whom I serve, saying, "Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee."

These relations are also recorded in the holy scriptures. Several of them have been attended with the most important consequences in the history of mankind; and they are also so interwoven with the sacred story, that they cannot be rejected without shaking the credit of the whole book wherein they are found. *But the truth of holy scripture is established upon such an immoveable foundation, that it can never be subverted, but upon principles that would overturn the faith of all history.* Before we can commence infidels, therefore, with respect to these parts of the Bible which record the divine interpositions by dreams and night-visions, we must be prepared to reject the

whole system of revelation ; for the credit of the former stands or falls with that of the latter.

Among the ancients, we know that those famous philosophers, SOCRATES, PLATO, XENOPHON, ARISTOTLE, CICERO, and PLINY, and several more of the great men of antiquity, believed the doctrine of dreams and night visions, as also the ancient poets. HOMER, in particular, expressly tells us, in the beginning of his immortal Poem, the *Iliad*, that "*dreams descend from Jove.*" And he gives us a fine example of one, in the beginning of the second book, thus translated by POPE :

" Now, pleasing sleep had seal'd each mortal eye,
Stretch'd in the tents the Grecian leaders lie,—
Th' immortals slumber'd on their thrones above ;
All, but the ever watchful eyes of Jove.
To honour Thetis' son, he bent his care,
And plunge the Greeks in all the woes of war ;
Then bids an empty Phantom rise to sight,
And thus commands the visions of the night :
' Fly hence, deluding dream ! and, light as air,
To Agamemnon's ample tent repair.
Bid him in arms draw forth the embattled train,
Lead all his Grecians to the dusty plain.
Declare e'en now, 'tis given him to destroy
The lofty towers of wide-extended Troy !
For now no more the gods with fate contend,—
At Juno's suit the heavenly factions end.
Destruction hangs o'er yon devoted wall,
And nodding Ilion waits the impending fall.'
Swift as the word the vain illusion fled,
Descends, and hovers o'er Atrides' head !
Cloth'd in the figure of the Pylian sage,
Renown'd for wisdom, and rever'd for age,
Around his temples spreads his golden wing,

And thus the flattering dream deceives the king.
' Canst thou, with all a monarch's care oppress,
Oh, Atreus' son ! canst thou indulge thy rest ?
Ill fits a chief who mighty nations guides,
Directs in council, and in war presides—
To whom its safety a whole people owes,
To waste long nights in indolent repose.
Monarch, awake ! 'tis Jove's command I bear,—
Thou, and thy glory, claims his heavenly care.
In just array draw forth the embattled train,
Lead all thy Grecians to the dusky plain :
E'en now, O King ! 'tis given thee to destroy
The lofty towers of wide-extended Troy.
For now, no more the Gods with fate contend,—
At Juno's suit the heavenly factions end.
Destruction hangs o'er yon deserted wall,
And nodding Ilium waits the impending fall !
Awake, but waking this advice approve,
And trust the vision that descends from Jove.'
The Phantom said ; then, vanish'd from his sight,
Resolves to air, and mixes with the night."

HIPPOCRATES, the ancient renowned physician, has some curious observations relative to dreams. "To dream of fire," says he, "indicates a redundancy of yellow bile ; to dream of fogs, or snow, indicates a predominancy of black bile ; to dream of seeing a fall of rain, or snow, or a great quantity of ice, shows that there is a redundancy of phlegm in the body ; he who fancies himself among bad smells, may be assured that he harbours some putrid matter in his body ; to have red things represented before you in sleep, denotes a redundancy of blood. If the patient dreams of seeing the sun, moon, and stars, hurry on with prodigious swiftness, it indicates an approaching delirium ; to dream of seeing the earth overflowed with water, or of being immersed in a pond or river, indicates

whole system of revelation : for the credit of the former stands or falls with that of the latter.

Among the ancients, we know that these famous philosophers, SOCRATES, PLATO, XENOPHON, ARISTOTLE, CASSIUS, and PLINY, and several more of the great men of antiquity, believed the doctrine of dreams and night visions, as also the ancient poets. HOMER in particular, expressly tells us, in the beginning of his immortal POEM, the *Iliad*, that "dreams descend from Jove." And he gives us a fine example of one in the beginning of the second book, thus translated by Dryden.

"How passing sleep and sense each mortal eye,
Shew'd it as the gods the Grecian soldiers lay—
Th' immortal slumber'd on their thrones above;
All as the over-watchful eyes of Jove.
He saw Thetis' son, he saw his care,
And saw the Greeks in all the woes of war.
Then saw he every Phrygian that he sight,
And thus commands the vapours of the night
To stand, standing dream, and light as air,
In Agamemnon's camp that watch.
He sees in some sleep forth the destruction come,
And all his Grecians in the dusty plain.
He sees his son, he sees him in distress
In the arms of wall-encumber'd Troy.
He sees his sons the gods will have consumed—
And sees the new-born factions end.
He sees his camp & all the host on wall.
According him while the impending fall,
Tells him the word he now shall see.
He sees his sons & all his friends come
Till he be full of the joy that sleep
He sees his friends, and never is he left
And he sees his friends in the golden wing,

which was called *Academicæ*, where it so stretched out its neck, that it reached and pierced the heaven : the next day, while Socrates related his dream to his scholars, Plato's father presented his son to Socrates to be instructed, whereupon Socrates cries out,—Behold ! this is the swan that shall soar up to the celestial secrets, and discover hidden things.

There is an ancient tradition, that while Plato was an infant, sleeping in his cradle, a cluster or swarm of bees pitched themselves on his lips, and afterwards dispersed themselves in the air. The ancients prophesied, from thence, that the child would be a great philosopher, as it indeed proved.

It is related by historians, that *Nero's* mother, while pregnant with that afterwards inhuman monster, dreamed that she gave birth to "a cruel great dragon," which, rising up against the mother, tore her to pieces. This dream being related to the soothsayers, they prophesied that she should "bring forth a wicked man, one who would be the cause of her own death : " it happened accordingly.

Suetonius relates of *Calphurnia*, *Julius Cesar's* wife, that the night before the assassination she dreamed that the roof of the house fell, that her husband was stabbed, and that the chamber door of itself flew open. Julius himself also had a vision, that he flew above the clouds ; another time, that he shook hands with Jupiter ; and, another time, that he was cast down headlong, all which were ominous of his tragic end and disastrous exit.

The Emperor *DARIUS*, before the last battle with Alexander the Great, dreamed that he saw a burning army marching through Asia, coming even to Babylon, where he saw Alexander clad in a Persian robe, entering the temple, and presently vanishing. By which dream Darius was persuaded, that by the flames destruction was meant to the Macedonian army ; and that Alexander being clad in a Persian habit, signified he should be brought under the power of the Persians. But the

event made it appear, that by the flames was portended the swift and victorious progress of Alexander, like that of fire, devouring all things: by the Persian habit, the Persian empire was foreshadowed to Alexander.

CAMBYSES dreamed that his crown touched the heaven, and that he sat in his brother Smeidis's royal seat, which was an omen of his death.

The favourite of *Ptolomie Alexander*, being hurt with a poisoned dart, through the grievousness of the pain, was in bodily tortures. Alexander, it is said, sitting by him, fell asleep, and in his dream saw a dragon, which his mother Olympias kept, carrying a little root in his mouth, and showing the place where it grew, declared by signs it was of such virtue, that it would cure his friend. Alexander, upon awaking, told his dream, and sent to seek that root (for the place was not far off), which having found, it cured not only Ptolomie, but many of the soldiers that were hurt with those kinds of darts.—Such verifications, also, befell the ominous dream of PHILIP, the father of Alexander the Great, at the nativity of his son, of an eagle being on his palace; with numerous other instances that might be here adduced from the ancient historians.

WHEN Socrates was in prison, Crito went to pay him an early visit, and told him, he was informed by persons come from sea, that the ship from Delos would return that day; the consequence of which was, that Socrates should be put to death on the morrow. Be it so, said Socrates, if it please the gods; yet, I think, the ship will not be here to-day, but to-morrow. Why so, dear friend? said Crito. Because this night, replied Socrates, a woman of a beautiful form, clothed in a white robe, appeared to me in a dream, and, calling me by name, said, "*The third day shall land thee safe at fruitful Phtia.*" They are the words of Achilles in Homer, when he proposed to return to his home. Socrates took it for a prediction of his

death, because he judged that to die was to go home to his own country. And his dream was accomplished.

Before the martyrdom of POLYCARP, he had a vision: the pillow under his head seemed to him on fire, upon which he said prophetically, that he should be burned alive, which accordingly took place, three days afterwards.

The Emperor MARCUS ANTONINUS, in the first chapter of his Commentaries, professeth, "that he owed it to the gods that certain remedies were suggested to him in dreams, and among the rest, that against spitting of blood and giddiness of the head, as happened to him at Gaeta."

Soranus tells us, that HIPPOCRATES, the father of physic and prince of physicians, was divinely admonished in a dream to go and settle in Thessaly.

GALEN, after Hippocrates, prince of the physicians, chose physic for his profession from a dream which his father had a little before his death; and Pliny writes that "the cures of many diseases, unknown before, had been discovered in dreams."

When Cicero was forced into exile by an opposite faction, while he abode at a village in the fields of Atinas, in his sleep he thought, that while he wandered through desert places and unknown countries, he met with C. Marius, in all his consular ornaments, and that he asked him, wherefore his countenance was so sad, and whither he intended that uncertain journey of his? And when he had told him of his misfortune, he took him by the right hand, and gave him to the next Lictor, with command to lead him into his monument, insomuch as there was reserved for him a more happy fortune, and change of his condition. And it came to pass accordingly; for in the temple of Jupiter, erected by Marius, there it was that the senate passed the decree for the return of Cicero from his exile.

A rich vessel of gold being stolen out of the temple of Hercules, Sophocles was showed the resemblance and name of the

thief in his sleep, which, for the first and second time, he neglected; but, being troubled the third night, he went to the Areopagi, to whom he made known what had passed. They, upon no other evidence, summoned the party before them, who, after strict examination, confessed the fact, and made restitution of the vessel.

Croesus, king of Lydia, had two sons: one of which being dumb, was a perpetual subject of affliction to him; the other, named Atys, distinguished himself by all kinds of good qualities, and was his great consolation and delight. The father dreamed one night, which made a great impression upon his mind, that this beloved son of his was to perish by iron. Upon this, care was taken to remove out of the young prince's way every thing made of iron. No mention was made of armies, wars, or sieges, before him. But one day there was to be an extraordinary hunting-match, for the killing of a wild boar, which had committed great ravage in the neighbourhood. All the young lords of the court were to be at this hunting. Atys very earnestly importuned his father, that he would give him leave to be present, at least as a spectator. The king could not refuse him that request, but let him go, under the care of a discreet young prince, who had taken refuge in his court, and was named Adrastus. And this very Adrastus, as he was aiming to fling his javelin at the boar, unfortunately killed Atys. And so the dream of his father was accomplished, notwithstanding all his precaution.

The next is singularly remarkable, and as well authenticated as any thing of the kind is well capable of being. I will give it in the words of Rollin.

When Alexander laid siege to Tyre, the Samaritans sent him a considerable body of troops; whereas the Jews thought they could not submit themselves to him, so long as Darius, to whom they had taken an oath of allegiance, should be living.

Alexander, being little used to such an answer, particularly since he had obtained so many victories, and thinking that all things ought to bow to him, resolved, the instant he had conquered Tyre, to march against the Jews, and punish their disobedience as rigorously as he had done that of the Tyrians.

In this imminent danger, Jaddus, the high-priest, who governed under the Persians, seeing himself exposed, with all the inhabitants, to the wrath of the conqueror, had recourse to the protection of the Almighty, and gave orders for the offering up public prayers to implore his assistance, and made sacrifices. The night after, God appeared to him in a dream, and bade him to cause flowers to be scattered up and down the city; to set open all the gates, and go, clothed in his pontifical robes, with all the priests dressed also in their vestments, and all the rest clothed in white, and meet Alexander, and not fear any evil from the king, inasmuch as he would protect them. This command was punctually obeyed; and accordingly this august procession, the very day after, marched out of the city to an eminence called Shapha, whence there was a view of all the plain, as well as of the temple and city of Jerusalem. Here the whole procession waited the arrival of Alexander.

The Syrians and Phœnicians who were in his army, were persuaded that the wrath of this prince was so great, that he would certainly punish the high priest after an exemplary manner, and destroy that city in the same manner as he had done Tyre; and, flushed with joy upon that account, they waited in expectation of glutting their eyes with the calamities of a people to whom they bore a mortal hatred.

As soon as the Jews heard of the king's approach, they set out to meet him with all the pomp before described. Alexander was struck at the sight of the high-priest, in whose mitre and forehead a golden plate was fixed, on which the name of God was written. The moment the king perceived the high-

priest, he advanced towards him with an air of the most profound respect; bowed his body, adored the august name above mentioned, and saluted him who wore it with a religious veneration. Then the Jews, surrounding Alexander, raised their voices to wish him every kind of prosperity. All the spectators were seized with inexpressible surprise; they could scarce believe their eyes; and did not know how to account for a sight, so contrary to their expectation, and so vastly improbable.

Parmenio, who could not yet recover from his astonishment, asked the king how it came to pass that he, who was adored by every one, adored the high-priest. "I do not," replied Alexander, "adore the high-priest, but the God whose minister he is: whilst I was at Dios, in Macedonia (my mind wholly fixed on the great design of the Persian war,) as I was revolving the methods how to conquer Asia, this very man, dressed in the same robes, appeared to me in a dream; exhorted me to banish every fear; bade me cross the Hellespont boldly; and assured me, that God would march at the head of my army, and give me victory over that of the Persians."

Alexander added, that the instant he saw this priest; he knew him, by his habit, his stature, his air, and his face, to be the same person whom he had seen at Dios; that he was firmly persuaded, it was by the command, and under the immediate conduct of Heaven, that he had undertaken this war; that he was sure he should overcome Darius hereafter, and destroy the empire of the Persians; and that this was the reason why he adored this God in the person of his priest. Alexander, after having thus answered Parmenio, embraced the high-priest, and all his brethren; then walking in the midst of them, he arrived at Jerusalem, where he offered sacrifices to God, in the temple, after the manner prescribed to him by the high priest.

Amongst the Orientals, the presages made from dreams are held sacred; traditional historians relate many instances thereof.

It is said that the father of OSMAN I., who laid the foundation of the Ottoman empire, was instigated thereto by the denouncements of a dream. A few weeks before the birth of *Osman*, he saw, in a dream, a spring of water break forth from his own house, with such abundance and rapidity as to form immediately an immense torrent, which in its impetuous course almost entirely overflowed the globe. When he arose from his sleep he addressed with terror an aged Scheykh, an interpreter of dreams : " Take confidence," said the old man : " thy family has the blessing of God ; thou shalt soon have a son, whom thou shalt behold the founder of a monarchy which shall embrace all the countries of the world."

The same annals ascribe equally to a dream the civil and military virtues of this first of the Othoman monarchs : he was persuaded, they say, one night, that he heard a voice which *warned* him " to be faithful to the duties of the throne, and to all the laws of the prophet ;" hence, in 1304, immediately after the conquest of *Nice*, he shared the plunder with his soldiers, and distributed among them the territories of that city, under the title of timar, or military fiefs.

In 1365, a vision also caused the seat of the empire to be established at Adrianople, by Mourad I. This prince declared that he was commanded by a celestial spirit, who pointed out to him in a dream the place where he should erect his palace.

Some years afterwards, Mohammed II. carried on a war against Ouzounn Hassan, and marched himself into Persia, at the head of a powerful army. He dreamed that Ouzounn Hassan, in the habit of a wrestler, appeared on an immense plain, challenging all the heroes of his time to enter the lists with him ; that, inflamed with uncommon ardour, he had instantly thrown off his clothes and assumed those of a wrestler ; that he engaged his antagonist, and that the victory was disputed with the most furious intrepidity ; that fortune appeared at first to declare against him ; that, yielding to the first effort of his antagonist,

he had bent his knee to the earth ; but that, exerting his whole strength, he instantly recovered, and by a skilful and vigorous blow threw his rival on the ground ; that he then opened his side, and cast part of his entrails on the plain ; and that Ouzounn Hassan, covered with dust and infamy, and weltering in his blood, vanished from his sight, filling the air with cries and lamentations. When he awoke, Mohammed II. mentioned this vision to his courtiers, ministers, and principal officers : they considered it as prophetic of the most signal fortunes. The report was circulated through the camp, and had a powerful influence on the soldiers : they marched with confidence against the enemy, and every event of the war testified the favourable opinion which had been entertained of this mysterious dream.

In the second year of the reign of Osman II., a dream is said to have had a wonderful effect upon the destinies of the empire. He dreamed that he was clad in armour, seated on his throne and reading the Courann, when Mohammed appeared, and with an angry aspect dashed the book from his hand, despoiled him of his armour, smote him on the face, and threw him to the ground, from whence he was unable to rise, to embrace the knees of the prophet. To relieve his perplexity, Osman went *incognito* the same day to consult a celebrated Scheykh, who was respected as a saint, and considered as the most skilful of all interpreters of dreams. This sage told him in general terms that his vision was a celestial warning to repent of his prevarications, and to become, during his future life, attentive to the duties of the throne, and to the precepts and practice of religion. Osman now no longer hesitated to consider his vision as a heavenly oracle : he determined to depart, hastened the preparations for a pilgrimage, and rejected, with unshaken firmness, all the remonstrances of the divan. Mankind are acquainted with the melancholy fate of this young monarch, and with the destructive consequences of his death, which, during many years, distressed and desolated the empire.

Numerous *modern* instances of prophetic dreams might be here recited, and those too well testified by creditable witnesses. *Monsieur Calignan*, Chancellor of Navarre, was esteemed a man of singular virtue : being at Berne, one night as he lay asleep, he heard a voice which called him by his name, *Calignan!!* Awaking and hearing no more of it, he imagined it only a dream, and fell asleep again. A little afterwards he heard the same voice calling him in the same manner : this made a greater impression on him than the former, so that, being awakened, he called his wife, who was with him, and told her what had happened. They both lay waking for some time, expecting to hear it a third time ; at length, they went to sleep together, *when the voice awaked him again*, calling him by his name, and advising him to retire immediately out of the town, and to remove his family, for that the plague would rage horribly in that place in a few days. He followed the direction, and within a few days after the plague began in the town and destroyed a great number of people.

When the celebrated DR. HARVEY, being a young man, went to travel towards Padua, he went to Dover with several others, and showed his pass, as the others did, to the governor. The governor told him that "*he must not go*, but he must keep him prisoner." The doctor desired to know the reason, and what he had done amiss ; he said, " it was his will to have it so." The packet-boat hoisted sail in the evening, which was very clear, and the doctor's companions in it—a terrible storm ensued, and the packet-boat, with all the passengers, was cast away : the next day the melancholy news was brought to Dover. The governor was a total stranger to Dr. Harvey, but by name and by face : only the night before he had a perfect vision, in a dream, of Dr. Harvey, who came to pass over to Calais, and an order to stop him ! This the doctor was told by the governor the next day, and he told the story again to his friends in London.

THOMAS WOTTON, Esq., a little before his death, dreamed that the University of Oxford was robbed by five men. He wrote to his son, who was then in Oxford, and told him the particulars of his dream. The university was robbed accordingly, *the very night before the letter came to his son's hand!* As soon as morning arrived, there was a great noise concerning the robbery; whereupon the young man showed his letter to the persons concerned, and all the five men were taken up and found guilty.

WILLIAM NESSENUM, on a certain day at dinner, in a gentle sleep he had, dreamed that he was passing a river in a fisher's boat, as he frequently did for his diversion, and that the boat, striking on the trunk of a tree, was overturned, and he was drowned. This dream he told to Philip Melancthon, who then accidentally came to see him, at the same time deriding the vanity of dreams. But, however, *that very evening* his dream had its accomplishment.

JOHANNES MARIA MAUROSENUM, a senator of Venice, while he was prætor in Dalmatia, saw in his dream one of his brothers, whom he much loved, come to embrace him, and bid him farewell, because he was going to the other world. And having, as he thought, followed him a little way weeping, he awaked all in tears, and was in great fear for his brother at Venice. On the third day letters were brought him from home, acquainting him that his brother died on that night and about the hour he had dreamed of. This he frequently told with tears in his eyes.

In the year 1695, one JOHN STOCKDEN, of the parish of St. Giles's, Cripplegate, was robbed and murdered; soon after which the said Stockden appeared several times to one of his old neighbours, named Elizabeth Greenwood, in her dreams, and laid open to her the whole business, in consequence of which the murderers were taken, confessed the fact, and were executed. And again, after the murderers were taken, Mrs.

Greenwood dreamed that Stockden came to her in the street, and said, "Elizabeth, I thank thee; the God of heaven reward thee for what thou hast done." This affair made a great noise at the time, and is attested by the Bishop of Gloucester, the Dean of York, the Master of the Charter-House, and Dr. Allix, who had the particulars from Mrs. Greenwood.

DOCTOR PITCAIRNE is said never to have related the following story without some emotion of mind. His friend, Mr. Lindsey, upon reading with the doctor, when very young, the known story of the two Platonic philosophers, who promised to one another that whoever died first should return a visit to his surviving companion, entered into the same engagement with him. Some years after, the doctor, at his father's house in Fife, dreamed one morning that Lindsey, who was then at Paris, came to him and told him that he was not dead, as was commonly reported, but still alive, and lived in a very agreeable place, to which he could not as yet carry him. By the course of the post news came of Lindsey's death, which took place, exceeding suddenly, *the very morning of the dream*.

Some years ago the lady of COLONEL GALE, having lost her husband, was going to Kingston, in Jamaica, to administer to his effects. In her way she stopped all night at a friend's house, intending to proceed on her journey the next morning; she accordingly ordered her coachman to be ready to set out at the appointed hour. Mrs. Gale's waiting-woman, who accompanied her mistress, dreamed that night, that her master appeared to her, and inquired where her mistress was; the servant told him that her lady was going to Kingston, and was now on her journey; the colonel replied, she must not go,—she must return with him, for he was come to fetch her; this the servant told next morning to the family where they were. Soon afterwards she went into her lady's room to call her up, but was told by her that she found herself somewhat indisposed, and did not think she should be well enough to proceed on her

journey that day : she moreover desired the servant to forbid the carriage being got ready, according to the order given the coachman the night before. When the lady of the house perceived her friend very feverish and indisposed, the doctor was called in, but all to no purpose, for the fever increased upon her to such a degree that she survived little more than a week or ten days.

In the night of the 11th of May, 1812, Mr. Williams, of Scorrion House, near Redruth, in Cornwall, awoke his wife, and, exceedingly agitated, told her that he had dreamed that *he was in the lobby of the House of Commons, and saw a man shoot, with a pistol, a gentleman who had just entered the lobby, who was said to be the Chancellor* ; to which Mrs. Williams naturally replied, that it was only a dream, and recommended him to be composed and go to sleep as soon as he could.

He did so; but shortly after he again awoke her and said that he had, a second time, had the same dream ; whereupon she observed that he had been so much agitated with his former dream, that she supposed it had dwelt on his mind, and begged of him to compose himself and go to sleep, which he did.

A third time the same vision was repeated, on which, notwithstanding her intreaties that he would lie quiet and endeavour to forget it, he arose (then between one and two o'clock) and dressed himself. At breakfast the dreams were the sole subject of conversation, and in the forenoon Mr. Williams went to Falmouth, where he related the particulars of them to all his acquaintances that he met. On the following day, Mr. Tucker, of Trematon Castle, accompanied by his wife, a daughter of Mr. Williams, went to Scorrion House on a visit, and arrived about dusk. Immediately after the first salutations on their entering the parlour, where were Mr. Mrs. and Miss Williams, Mr. Williams began to relate to Mr. Tucker the circumstance of his dreams, and Mrs. W. observed to her daughter, Mrs. T., laughingly, that her father could not even suffer Mr. Tucker to

be seated before he told him of his nocturnal visitation; on the statement of which Mr. Tucker observed, that it would do very well for a dream to have the Chancellor in the lobby of the House of Commons, but that he would not be found there in reality. And Mr. Tucker then asked what sort of a man he appeared to be, when Mr. Williams described him minutely; to which Mr. Tucker replied, "Your description is not at all that of the Chancellor, but is certainly very exactly that of Mr. *Perceval*, the Chancellor of the Exchequer; and, although he has been to me the greatest enemy I have ever met with through life (for a supposed cause which had no foundation in truth), (or words to that effect), I should be exceedingly sorry indeed to hear of his being assassinated, or of any injury of the kind happening to him."

Mr. Tucker then inquired of Mr. Williams if he had ever seen Mr. *Perceval*, and was told that he had never seen him, nor had ever written to him, either on public or private business; in short, that he had never had anything to do with him, nor had he ever been in the House of Commons in his lifetime. At this moment Mr. Williams and Mr. Tucker, still standing, heard a horse gallop to the door of the house, and immediately after, Mr. Michael Williams, of Trevince (son of Mr. Williams of Scorrion), entered the room, and said that he had galloped out from Truro (from which Scorrion is seven miles distant), having seen a gentleman there who had come by that evening's mail from town, who said that he was in the lobby of the House of Commons on the evening of the 11th, when a man, called Bellingham, had *shot Mr. Perceval*; and that, as it might occasion some great ministerial changes, and might affect Mr. Tucker's political friends, he had come out as fast as he could to make him acquainted with it, having heard at Truro that he had passed through that place in the afternoon, on his way to Scorrion.

After the astonishment which this intelligence created had a

little subsided, Mr. Williams described most minutely the appearance and dress of the man that he saw in his dream fire the pistol at the Chancellor. About six weeks after, Mr. Williams, having business in town, went, accompanied by a friend, to the House of Commons, where, as has been already observed, he had never before been. Immediately that he came to the steps at the entrance of the lobby, he said, "This place is as distinctly within my recollection, in my dream, as any room in my house," and he made the same observation when he entered the lobby. He then pointed out *the exact spot* where Bellingham actually stood when he fired, and which Mr. Perceval had reached when he was struck by the ball, where he fell. The *dress* both of Mr. Perceval and Bellingham agreed with the description given by Mr. Williams, *even to the most minute particulars.*

The foregoing dream is the more marvellous and astonishing on account of the striking conformity of its details to those of a contemporaneous event, which was performed nearly three hundred miles from the person of the dreamer. Moreover, to silence all those doubts which those who fancy they can theorize upon dreams continually offer to the public, when anything of the kind becomes realized, it must be stated, that *the person who dreamed the dream is now alive; the witnesses to whom he made known the particulars of it at the time are also living;* and the whole comes therefore under the denomination of a special and undoubted type or warning of what afterwards happened. The great respectability of the parties who are ready (as they have assured the author) to make oath on the subject, sets aside every appearance of wishing to impose upon public credulity. It is here recorded as a matter of fact, which may cause the sceptic to pause ere he pronounces all dreams as the offspring of the imagination, or the effects of bodily infirmities.

To these I shall just add the following curious account, published by the "Author of Waverley," in one of his notes to the

new edition of the "Antiquary," and thus conclude this introduction.

"Mr. R——d, of Bowland, a gentleman of landed property in the Vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of tiend (tithe), for which he was said to be indebted to a noble family, the titulars (lay impropiators of the tithes).

Mr. R——d was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased those lands from the titular, and therefore that the present prosecution was groundless. But, after an industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be discovered to support his defence.

The period was now near at hand when he conceived the loss of his lawsuit inevitable, and he had formed his determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with this resolution, and, with all the circumstances of the case floating upon his mind, had a dream to the following purpose. His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind? —In dreams men are not surprised at such apparitions. Mr. R——d thought that he informed his father of the cause of his distress; adding, that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. "*You are right, my son,*" replied the paternal shade, "*I did acquire right to those teinds for payment of which you are now prosecuted.*" The papers relating to the transaction are now in the hands of Mr. ———, a writer (or attorney), who is now retired from

professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never on any other occasion transacted business on my account. It is very possible," pursued the vision, "that Mr. ——— may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and that we were forced to drink out the balance at a tavern."

Mr. R——d awaked in the morning with all the words of the vision imprinted on his mind, and thought it worth while to ride across the country to Inveresk, instead of going straight forward to Edinburgh. When he came there, he waited on the gentleman mentioned in the dream, a very old man: without saying anything of the vision, he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstances to his recollection, but, on mention of the Portugal piece of gold, the whole returned upon his memory; he made an immediate search for the papers, and recovered them; so that Mr. R——d carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing.

The author has often heard this story told by persons who had the best access to know the facts, who were not likely themselves to be deceived, and were certainly *incapable of deception*.

Milton tells us that—

"Millions of spiritual creatures walk the earth,
Unseen, both when we wake and when we sleep."

It is perfectly consistent with our fullest belief of a merciful providence, that some occasional evidences should be given of a state after death; nor does it at all lessen this probability, that

instances of such appearances are very rare, because, whenever they have happened, or do happen, it is to be supposed, *that reasons subsist for it which are at present unknown to us*. Witchcraft is perverting nature; but this is not the case with apparitions any more than dreams, and many other proofs that are given of the compound nature of man. It must be confessed, indeed, that this is a subject enveloped in considerable obscurity, and that it is the source of much weakness and imposture but all this will not warrant a peremptory conclusion against the hypothesis of the existence of spirits, because it is a subject of which we are not as yet competent to judge.

I shall conclude in the words of MONSIEUR BAYLE, the celebrated French scholar and philosopher, who was far from being overstocked with credulity, but could not withhold his assent from the doctrine of monitory dreams. "I think," says he, "we may say of dreams the same almost as of enchantments, that they are far *less* mysterious than people believe; and somewhat *more* than unbelievers fancy. THE HISTORIES OF ALL TIMES AND PLACES RELATE, BOTH WITH RESPECT TO DREAMS AND MAGIC, SO MANY SURPRISING THINGS, THAT THOSE WHO OBSTINATELY DENY THEM ALL, RENDER THEMSELVES SUSPECTED, EITHER OF WANT OF SINCERITY, OR JUDGMENT TO DISCERN THE FORCE OF THE PROOFS. A violent prejudice or a certain turn of mind blinds their understanding, when they compare the reasons *pro* and *con*."

THE
METHOD OF WORKING THE SIGNS
IN
The Book of Dreams,

IN ORDER TO OBTAIN A CORRECT AND ORACULAR
ANSWER AS TO THEIR PRESAGES: ACCORDING TO
THE PRECEPTS OF THE ANCIENT MANUSCRIPT
BEFORE SPOKEN OF.

“**Whosoever thou art**, into whose hands these researches in the art of divining by the visions of the night, shall fortune to fall, **Know well**, that they are neither light, vain, nor frivolous, but the wearisome labours and the midnight toils of full many a season of deep thought, subtle attention, and arduous endeavours into the hidden mysteries of nature. Albeit, thou mayst rest assured that in these tiresome researches and manifold watchings, there would spring up at times goodly refreshment by reason of those subtle truths that I ever and anon made manifest. Peradventure otherwise, these writings of mine had, forsooth, been plunged, ere now, into the dark gulf of oblivion, there to perish as unworthy thy especial notice. But, **certes**, they now appear before thee in fair and goodly array, clothed in the garb of truth. Yet, ere thou proceedest to unrol their mystic contents, **Remember thou well**, to **ESCHEW ALL EVIL, VAIN, AND FRIVOLOUS DOUBTINGS**;

clothe thyself with **FORTITUDE**; arm thyself with the goodly **HARNESS OF SINCERITY**; and learn, also, to **ADORE AND REVERENCE THY ALMIGHTY MAKER**! He it is who speaketh to man when deep sleep falleth on his eyes; from his inspiration alone canst thou hope to derive instruction. Nevertheless, by the curious art hereafter laid down, shalt thou be enabled to divine much of the future; and the visions of the night, the phantasms of thy deep slumber, shall so prove to the **MOST AMPLE AND INSTRUCTIVE FOREWARNINGS**!

“**Therefore**, when the dreamer would know the true interpretation of his vision, which troubles his thoughts and disquiets his soul, let him in the first place mark down, with any convenient instrument (as pen, pencil, or any thing capable of making the marks distinct), **TEN LINES OF CIPHERS**, as shown hereafter, without counting them, so as the number thereof may be (as far as the diviner knows) left to chance—albeit, chance herein has but little to do; but the number of his Ciphers must not be arithmetically counted or known at the time, while the diviner is marking them, but set down as it were at random, no matter how roughly they are made; for therein lays the little secret of this book—that *the occult principle of the soul shall so guide or counsel the dreamer (or diviner) and control his hand, that he shall mark down those signs alone which will convey a true answer*, in the matter of his cogitations. All men have knowledge what wonderful power these Ciphers have allotted them, in increasing and diminishing certain numbers in the art decimal and the art of arithmetic; and be assured, they have equal power when used as vehicles of presaging in Dreams and Visions.—From whence this art has been, by those of old, termed the art of **Sephyromancy**. Pursue, therefore, in full faith and credence, these aforesaid rules, and the foreknowledge of the dream shall be made known to thee.”

You can form the lines of Ciphers as if at random, in this manner:

Then, let the dreamer proceed to count the Ciphers in each line of the whole, separately, and mark down the number of each line, whether it be an *odd* or an *even* number therein.

The *odd* numbers are,

1. 3. 5. 7. 9. 11. 13. 15. 17. 19. 21.

The *even* numbers are,

2. 4. 6. 8. 10. 12. 14. 16. 18. 20. 22.

Going through each line separately, let him count the Ciphers, and if the number of Ciphers in the first line be *odd*, let him mark down ONE Cipher as the result; but, if *even*, TWO: thus proceeding through the first five lines, which will constitute the *First Sign*, marked in the Columns of Oracles as No. 1.

Then go through the other five lines, in the same manner, and proceed as before, counting the Ciphers in each line, and marking them down as odd or even. This will give the *Second Sign*, marked in the Columns of Oracles as No. 2.

Here follows an Example of the whole process:—

| Line. | | Sign 1. |
|-------|----------------------|-------------------------------------|
| 1. | ○○○○○○○○○○○○○○○○○○○○ | in all 14 ciphers, <i>even</i> , ○○ |
| 2. | ○○○○○○○○○○○○○○ - - | 10 ditto, <i>even</i> , ○○ |
| 3. | ○○○○○○○○○○○○○○○○ - - | 13 ditto, <i>odd</i> , ○ |
| 4. | ○○○○○○○○○○○○○○ - - | 11 ditto, <i>odd</i> , ○ |
| 5. | ○○○○○○○○ - - | 7 ditto, <i>odd</i> , ○ |

Those five lines of Ciphers make thus *one Sign*.

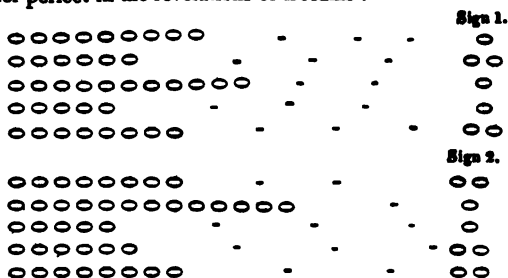
| Line. | | Sign 2. |
|-------|--------------------|------------------------------------|
| 6. | ○○○○○○○○ - - | in all 6 ciphers, <i>even</i> , ○○ |
| 7. | ○○○○○○○○○○ - - | 8 ditto, <i>even</i> , ○○ |
| 8. | ○○○○○○○○○○○○ - - | 11 ditto, <i>odd</i> , ○ |
| 9. | ○○○○○○○○○○○○○○ - - | 11 ditto, <i>odd</i> , ○ |
| 10. | ○○○○○○○○○○○○○○○○○○ | 13 ditto, <i>odd</i> , ○ |

And the second five lines of Ciphers make the *Second Sign*.

Sign 1. Sign 2.

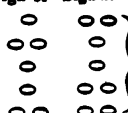

 "Many of thy griefs are no more, yet thy vision
still forewarns thee to beware!"

One more Example of these cases will suffice to render the reader perfect in the revelations of Dreams :—


 Sign 1. Sign 2.

At page 143 is the Oracular response thereto, namely :—

Sign 1. Sign 2.


 "Misfortunes approach—be warned: thy Dream
foretells a loss of money, or dearth of gold
and silver."

With sincerity on the part of the Querist, the foregoing simple instructions are all that are requisite in this curious inquiry, and it is presumed, the pleasure derived from such attention to the foregoing rules will more than recompense for the difficulty of learning them.



Note.

In order to render the method of predictions by Dreams still more easy, the following additional instructions are adjoined to the original plan of the manuscript.

Having formed the two Signs by Ciphers, as before shown, place them together side by side, as underneath, and out of the two figures make an *Index*, or third figure, by counting the points of each, whether odd or even. Example:—

| | Sign 1. | Sign 2. | |
|----------------------------------|---------|---------|---------------|
| | oo | oo | |
| | oo | oo | |
| | o | o | |
| | o | o | |
| | o | o | |
| In the 1st line are 4 Ciphers, | | | |
| which are even : therefore, mark | | | <i>Index.</i> |
| down two Ciphers | - | - | oo |
| In the 2nd line 4 | - | - | oo |
| In the 3rd line 4 | - | - | oo |
| In the 4th line 4 | - | - | oo |
| In the 5th line 4 | - | - | oo |

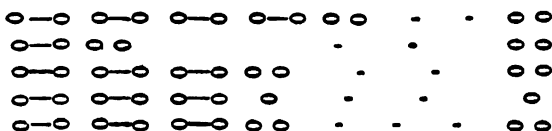
This makes the *Third Sign*, or **Index**, which having found, refer to the *Table of Indexes*, and see what word answers thereto: that word will be found at the top of the page which contains the Signs and their Answers. By this method, the interpretations will be easily found without further difficulty. Thus, the word

over the Index  is ARIES ; over the Index  is SOL,

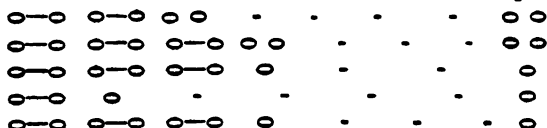
and so of the rest, in due order, as before. A little practice will render this familiar to the Reader.

Note also, that in order to obviate entirely any seeming difficulty in counting the Ciphers, the reader may join them together by two and two, as underneath shewn, in the following example :—

Sign 1.



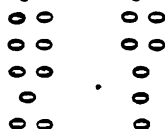
Sign 2.



Place these two signs together, thus, and draw out the index, as before shown:—

Sign 1.

Sign 2.



Index.



The index answers to the word or key DIANA, page 121; and the following is the interpretation of the dream:—“*The dream presages money and goods, in due season; the star of the dreamer's destiny shines kindly.*”

And moreover observe, that when one sign is found in the columns, the other is easily discovered, by its corresponding signature, in every case that can possibly occur.

The following are the tabular names of the Indexes, which are at the head of each page :

| | | | |
|--|------------------------------|--------------------------------|--------------------------------|
| Aries.
* * * * *
* * * * * | Sol.
* * * * * | Taurus.
* * * * * | Jode.
* * * * * |
| Gemini.
* * * * *
* * * * * | Luna.
* * * * * | Cancer.
* * * * * | Saturn.
* * * * * |
| Leo.
* * * * * | Mars.
* * * * * | Virgo.
* * * * * | Mercurius.
* * * * * |
| Libra.
* * * * * | Venus.
* * * * * | Scorpio.
* * * * * | Pallas.
* * * * * |
| Sagittary.
* * * * * | Juno.
* * * * * | Capricorn.
* * * * * | Ceres.
* * * * * |
| Aquarius.
* * * * * | Vesta.
* * * * * | Pisces.
* * * * * | Diana.
* * * * * |
| Medusa.
* * * * * | Phoebus.
* * * * * | Hecate.
* * * * * | Apollo.
* * * * * |
| Fortuna.
* * * * * | Neptune.
* * * * * | Orion.
* * * * * | Finis.
* * * * * |

By a study of the foregoing Table, the answers will easily be discovered ; although the index may be left out of the question,

and the dream interpreted without this latter process, if the Reader take the trouble to turn over the pages of the book, and seek out the Signs in the Columns of Oracles. The Index in all cases is made by counting the odd and even points, and care must be taken with its formation, so as not to mistake the Signs: a slight degree of practice will render this familiar.

And **Note well**, that *this is the first Book in the English language which contains the "Septhromantic Art," or Divination by Ciphers, being totally distinct from those works which use points or lines.* The number of ten lines of Ciphers is arbitrary, as it has reference to the ten numeral figures in Arithmetic.

Note also, that *the more earnest and intent the Reader may be upon discovering the interpretation of his Dream, in the same ratio may the truth of the Oracle be relied on;* for, although there is no kind of divination perfect, without the entire concurrence of the mind "to will and to do," void of all attention to surrounding objects, yet doubtless *much amusement*, and in some instances **GOOD INSTRUCTION**, may be derived from these proceedings. Of all kinds of prescience into futurity, the science of **Judicial Astrology** holds pre-eminence.—But, from a variety of difficulties, which naturally arise in the pursuit of that branch of knowledge, the art of interpreting dreams thereby is abstruse and intricate. These difficulties are obviated in the present work, which, although it cannot be said to lay claim to the unerring calculations derived from "the courses of the Stars," is, nevertheless, well worthy strict attention.

Lastly Observe, that it is by no means essential for the Reader to make the Ciphers or marks *perfect*: **ANY KIND OR METHOD OF MAKING THEM WILL ANSWER THE PURPOSE**, even if they are mere *blots instead of Ciphers*, if the Reader be perfectly sincere in his wishes to interpret the Dream.



THE ROYAL BOOK
OF
DREAMS :
THE
THIRTY-TWO
ROLLS OF ORACLES.



THE
Royal Book of Dreams.

THE FIRST ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.

* *
 * *
 * *
 * *
 * *

ARIES.

| Signs. | | |
|------------------------------|------------------------------|---|
| 1. | 2. | |
| 00
00
00
00 | 00
00
00
00 | The interpretation of thy dream is this, that thy fate is about to undergo a powerful change, and friends as well as a better fortune await thee. |
| 0
000
000
000 | 0
0000
0000
0000 | A full merry and right joyful dream : it tells of banquets and feasting. |
| 000
00
00
000 | 000
000
000
000 | A dream of disappointments. |
| 0000
0
0000
0000 | 0000
0000
0000
0000 | Thy dream presages a saturnine enemy. |
| 0000
0000
0000
0000 | 0000
0000
0000
0000 | A dream of waters, voyages, and flitting from place to place. |
| 0000
0000
0000
0000 | 0000
0000
0000
0000 | This vision has little or no meaning. |
| 0
000
000
000 | 0
0000
0000
0000 | A sign of anger, angry words, and contention. Be careful to eschew strife. |
| 00
00
00
00 | 00
00
00
00 | This is a dream connected with a multitude of business and great deeds. |

| Signs. | | ARIES. |
|-------------------|-------------------|---|
| 1. | 2. | |
| ooo
ooo
ooo | ooo
ooo
ooo | This presages travelling, with some mishap therein. |
| ooo
ooo
ooo | ooo
ooo
ooo | A goodly planet lordships: the dream is a right merry one; some joy is at hand. |
| ooo
ooo
ooo | ooo
ooo
ooo | This dream foretells hasty news. |
| ooo
ooo
ooo | ooo
ooo
ooo | A doleful dream the dreamer has dreamed, warning of sepulchres. |
| ooo
ooo
ooo | ooo
ooo
ooo | Beware! an enemy is endeavouring to injure thee. |
| ooo
ooo
ooo | ooo
ooo
ooo | An alarm or fright is hereby admonished. |
| ooo
ooo
ooo | ooo
ooo
ooo | To a male, this foretells marriage festivals. |
| ooo
ooo
ooo | ooo
ooo
ooo | To a female, this dream has good forebodings. |
| ooo
ooo
ooo | ooo
ooo
ooo | The sign is evil; the dream is sad and grievous. |
| ooo
ooo
ooo | ooo
ooo
ooo | This dream foretells coming misfortunes. |
| ooo
ooo
ooo | ooo
ooo
ooo | Unless on a Friday, this vision forebodes some happy and cheerful fortune. |
| ooo
ooo
ooo | ooo
ooo
ooo | It were a marvel indeed, did not the dreamer soon have some great good fortune. |

| Signs. | | A R I E S. |
|---|---|---|
| 1. | 2. | |
|  |  | Saturn opposes, with a tincture of Venus; it foretells a cross in the affections. |
|  |  | A dream of manifold and divers crosses. |
|  |  | This foretells journeys. |
|  |  | Cares, toils, and anxious forebodings are implied by this peculiar omen. |
|  |  | Let the dreamer be careful of his worldly stores. |
|  |  | This is a sign the dreamer will be deceived in something expected. |
|  |  | This is a sign of counting money and bartering goods. |
|  |  | Unless thou hast erred in thy points, a funeral is probable in thy family connexions. |
|  |  | The dreamer will ere long lose a friend. |
|  |  | This foretells the fellowship of the great. |
|  |  | A sign of mixed, fleeting, and fickle fortunes. |
|  |  | This dream prognosticates victory over one thou darest, shortly. |

THE
SECOND ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



S O L.

| Signs. | | |
|----------------------------------|----------------------------------|--|
| 1. | 2. | |
| oo
oo
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oo
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oo
oo
oo | Prepare for a journey within a short season. |
| oo
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oo | oo
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oo
oo | This dream foretells heaviness of mind. |
| oo
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oo | oo
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oo | A dream of uncomfortableness; many toils will ensnare the dreamer. |
| oo
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oo | oo
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oo
oo | Be on thy guard: a faithless friend is near thee. |
| oo
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oo | oo
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oo
oo
oo | This dream forebodes striving, contention, and perchance bloodshed. |
| oo
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oo | oo
oo
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oo
oo | Mars predominates, and his influence over thy vision is manifest; eschew prevarications. |
| oo
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oo | oo
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oo
oo
oo
oo | Thy dream proceeds from an ill composure of mind, and from bodily affections. |
| oo
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oo | oo
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oo
oo
oo | On the first day of the moon, this presages a legacy; at other times, friends. |

| Signs. | | SOL. |
|----------------------------|----------------------------|---|
| 1. | 2. | |
| 000000
000000
000000 | 000000
000000
000000 | Both a treachery and a gift is here prognosticated. |
| 000000
000000
000000 | 000000
000000
000000 | This dream on a Saturday is doleful. |
| 000000
000000
000000 | 000000
000000
000000 | Saturnine and Mercurial! avoid chance pursuits. |
| 000000
000000
000000 | 000000
000000
000000 | The harm portended is over, but be wary. |
| 000000
000000
000000 | 000000
000000
000000 | Heavy, grievous, and gloomy annoyances may be expected by the dreamer. |
| 000000
000000
000000 | 000000
000000
000000 | This portends sad news. |
| 000000
000000
000000 | 000000
000000
000000 | Let the dreamer clothe himself gayly—a bridal banquet is near. |
| 000000
000000
000000 | 000000
000000
000000 | To a male, the love of a fair woman is at hand.
To a female, an espousal. |
| 000000
000000
000000 | 000000
000000
000000 | This portends a thievish friend near thy dwelling. |
| 000000
000000
000000 | 000000
000000
000000 | Pleasures will end in sorrow, is the moral of this dream; the signs are not beneficial. |
| 000000
000000
000000 | 000000
000000
000000 | Preparations for the imprisonment of a friend are going on in another quarter. |
| 000000
000000
000000 | 000000
000000
000000 | Quit not thy dwelling the day after thy dream, lest thou abide sorrow. |

| Sign. | | SOL. |
|---|---|--|
| 1. | 2. | |
|  |  | Anger, contentions, and disappointments are indicated. |
|  |  | Make active preparations to receive an absent friend. |
|  |  | The voice of slander is loud against thee. |
|  |  | Even now the star of thy fortunes wanes. |
|  |  | On third and sixth days of the moon this dream is profitable; on other days, evil. |
|  |  | This portends a journey on the morrow, or within a short season. |
|  |  | Gold and silver are allotted thee. |
|  |  | A friend is announced—thou art fortunate, be also happy; thy dream is auspicious. |
|  |  | This dream, to a mariner, bids him beware of the treacherous ocean. |
|  |  | Something concealed or a hidden treasure will be discovered by the dreamer. |
|  |  | This dream foretells legacies within three years, to a great amount. |
|  |  | Three years' approach of happy fortune to the dreamer. |

THE THIRD ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



TAURUS.

| 1. | Sign. | 2. | |
|-------|-------|-------|---|
| 00000 | | 00000 | This is a dream of obscurity, proceeding from an ill composure of the mind. |
| 00000 | | 00000 | The dream forebodes the quickness of a passing trouble, but rather heavy for a season. |
| 00000 | | 00000 | Observe the day on which thou askest the question; if on any other day but Saturday, good is divined. |
| 00000 | | 00000 | The dreamer will shortly receive money. |
| 00000 | | 00000 | This signifies paying away and losing money. |
| 00000 | | 00000 | A trouble is approaching in money matters—be careful of thy coffers. |
| 00000 | | 00000 | The dreamer will shortly be introduced to a new friendship. |
| 00000 | | 00000 | Observe well thy actions: one opposes thee who may work something villanous. |

| Sign. | | TAURUS. |
|----------------------------|----------------------------|--|
| 1. | 2. | |
| 000000
000000
000000 | 0000
0000
0000 | These signs forebode deceit, guile, heaviness of mind, and malignancy of private foes. |
| 000000
000000
000000 | 000000
000000
000000 | A pleasant matter, on which the dreamer relies, will turn to reproach or cause weeping. |
| 000000
000000
000000 | 000000
000000
000000 | This foretells vexation concerning letters or papers. |
| 000000
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000000 | 000000
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000000 | This foretells rivals, albeit they may not overcome thee. |
| 000000
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000000 | 000000
000000
000000 | A star of lowering and unlucky fortune presides; beware of irritating thy enemies. |
| 000000
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000000 | 000000
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000000 | One of tall stature and saturnine visage is thy adversary; take caution. |
| 000000
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000000 | 000000
000000
000000 | A dream of joy, prognosticating good news. |
| 000000
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000000 | 000000
000000
000000 | Pleasant and right merry are the presages. |
| 000000
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000000 | 000000
000000
000000 | The dreamer is under the influences of travelling. |
| 000000
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000000 | 000000
000000
000000 | Expect journeys, agitation, and the sight of friends from afar off, within a short period. |
| 000000
000000
000000 | 000000
000000
000000 | The dream is unlucky, morose, and grievous. |
| 000000
000000
000000 | 000000
000000
000000 | This signifies a loss by neglect or want of using caution in business. |

| Sign. | | TAURUS. |
|---|---|---|
| 1. | 2. | |
|  |  | Be careful of thy signature or handwriting. |
|  |  | This is an unfortunate sign for most things. |
|  |  | The vision is denoted by such signs to foretell money. |
|  |  | This tells of letters containing evil reports. |
|  |  | Expect various rumours against thy credit: be sure, therefore, to take counsel in due season. |
|  |  | A sign of deceitful friends: let the dreamer take caution in whom he places trust. |
|  |  | This foretells sickness in thy dwelling. |
|  |  | Delay or trouble concerning papers is shewn here. |
|  |  | Letters and hasty news are approaching. |
|  |  | The signs are fortunate ; in a short space the fate of the dreamer will change. |
|  |  | Let the dreamer remember, that present pleasures frequently end in coming losses. |
|  |  | There is a train of remarkable influences approaching. |

THE FOURTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



JOVE.

| Signs. | | |
|--------|--------|---|
| 1. | 2. | |
| 000000 | 000000 | The signs evince some change at hand. |
| 000000 | 000000 | The dreamer may prepare for a journey, and may cross the deep waters. |
| 000000 | 000000 | If this dream be dreamed on the third day of the moon, expect a loss; on any other day it is unfortunate. |
| 000000 | 000000 | These are signs of an unexpected misfortune; have a care of thy dwelling. |
| 000000 | 000000 | Letters of thine are intercepted. |
| 000000 | 000000 | The omens are particularly fitful, and prone to sorrow or family troubles. |
| 000000 | 000000 | These are signs that the horoscope of the land wherein thou sojournest is exposed to perils. |
| 000000 | 000000 | Unless thou wert careless in divining thy omens, the interpretation threatens an alarm. |

| Signs. | | JOVE. |
|--------|------|---|
| 1. | 2. | |
| 0000 | 0000 | Prepare thy garb of funeral hue: one of thy relatives may ere long die. |
| 0000 | 0000 | Scandals, and the annoyances of divers worldly cares, are foretold hereby. |
| 0000 | 0000 | This portends a return of some grievance. |
| 0000 | 0000 | Anger, or angry words, is denoted by this vision. |
| 0000 | 0000 | Rejoice, dreamer! thy horoscope no longer threatens to overwhelm thee, as of late; fortune is more propitious. |
| 0000 | 0000 | Expect extraordinary tidings from friends.—
This is a sign of much action for the space of full three moons. |
| 0000 | 0000 | This is certainly a cross and ill-omened vision. |
| 0000 | 0000 | In thy dwelling there will be peril, grief, or the hand of secret affliction. |
| 0000 | 0000 | These are signs of riding on horseback, or careering with animals, but to thy loss. |
| 0000 | 0000 | Old grievances are likely to be suddenly renewed. |
| 0000 | 0000 | This portends marriage rites, or nuptial rejoicings. |
| 0000 | 0000 | The interpretation of this dream is more inclined to mirth than sorrows or cares. |

| Sign. | | JOVE. |
|--------------------------------------|--------------------------------------|--|
| 1. | 2. | |
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0 | This foretells invitations of a pleasant kind. |
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0
0 | Thou hast dreamed a dream of sorrows. |
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0 | The dreamer is subject to evil influences. |
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0 | The dream foretells a new and beneficial friendship within the short space of a month. |
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0 | This dream is very full of signs of loss; more especially if dreamed on the third day of the moon. |
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0 | Seek to avoid those disputes the dream portends. |
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0 | Three noted friends wilt thou meet with this year. |
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0 | The dream has various and divers significations; among the rest, it foretakens marriage, to one who is single. |
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0 | If thy dream was terrific, still fear no harm. |
| 0
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0 | Angry words are here denoted. |
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0 | The signs of the times were foreshadowed in thy nocturnal admonitions: they are hostile. |
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0 | Fear but little harm under these omens, whatever thy vision might consist of. |

THE
FIFTH ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



GEMINI.

| Sign. | | |
|----------------------------|----------------------------|--|
| 1. | 2. | |
| 000000
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000000 | The signs foreshow journeys, or crossing the far-distant waters. |
| 000000
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000000 | 000000
000000
000000 | This foretells abundance of business, and having to deal with books, papers, and writings. |
| 000000
000000
000000 | 000000
000000
000000 | The interpretation tells thee that an enemy to thy peace will die, ere long. |
| 000000
000000
000000 | 000000
000000
000000 | This denotes that something the dreamer has urgently wished for, has gone by. |
| 000000
000000
000000 | 000000
000000
000000 | Good fortune, winning, and a plenteous purse, are among these omens. |
| 000000
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000000 | 000000
000000
000000 | The dreamer will gain shortly by some bargain. |
| 000000
000000
000000 | 000000
000000
000000 | This dream gives victory over enemies. |
| 000000
000000
000000 | 000000
000000
000000 | The dreamer will shortly be invited to merry-making. |

| Sign. | | G E M I N I. |
|----------------------------|----------------------------|--|
| 1. | 2. | |
| 000000
000000
000000 | 000000
000000
000000 | Great falsehood among friends very near thee,
and sickness in the vicinity of thy sojournings. |
| 000000
000000
000000 | 000000
000000
000000 | Thy enemies are false, treacherous, and scorn-
ful, but thy dream foretells the victory. |
| 000000
000000
000000 | 000000
000000
000000 | Whatever thou hast in hand, on the morning
after thy dream, fear troubles. |
| 000000
000000
000000 | 000000
000000
000000 | Expect letters, and messages, and absent friends. |
| 000000
000000
000000 | 000000
000000
000000 | The dream is one of sadness. |
| 000000
000000
000000 | 000000
000000
000000 | A funeral bier is preparing for a near companion. |
| 000000
000000
000000 | 000000
000000
000000 | The dream has a prosperous—nay, verily, a
full jovial portent, and may prove also
fortunate. |
| 000000
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000000 | 000000
000000
000000 | This dream proceeds from regrets of joys nowpast. |
| 000000
000000
000000 | 000000
000000
000000 | This dream portends a loss by thieves. |
| 000000
000000
000000 | 000000
000000
000000 | Beware of those who would treacherously deal
with thee,—they are at hand. |
| 000000
000000
000000 | 000000
000000
000000 | To a female, this foretells marriage to one of
tall stature and fair, within the year. |
| 000000
000000
000000 | 000000
000000
000000 | Unless the signs be cast on the day of the new
moon, or when the moon is eclipsed, expect
some great pain. |

| Signs. | | G E M I N I. |
|---|---|---|
| 1. | 2. | |
|  |  | To a male, this foretells the love of a beautiful and comely damsel, and friendship to all. |
|  |  | These are signs of coming troubles. |
|  |  | Thy dream verges upon evil. |
|  |  | In general, these signs predict imprisonment and harassing of mind. |
|  |  | Alas! for the signs are evil: moreover, one of thy expectations will come to naught. |
|  |  | There is a trouble near thee, in thine own mansion. |
|  |  | The rays of many goodly stars unite to cause the amendment of thy fortunes. |
|  |  | On a Friday, this vision foretells deceit; on a Monday, a journey; on other days, a new friend. |
|  |  | Quarrelsome and vile are the signs. |
|  |  | This dream proceeds from ill health. |
|  |  | The dream is more joyful than otherwise. |
|  |  | The dream here sought to be interpreted, predicts a loss of goods, or discredit. |

THE
SIXTH ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.

* *
* *
* *
* *
* *

LUNA.

| Sign. | | |
|--------|--------|--|
| 1. | 2. | |
| 000000 | 000000 | Be warned! the orbs above indicate signs of guile and dissimulation. |
| 000000 | 000000 | Sorrows will now leave the dreamer; his fears are groundless, and void of harm. |
| 000000 | 000000 | Doubtless, thy horoscope is at this hour configured with some happy conjunction, promising wealth. |
| 000000 | 000000 | This dream, if rightly cast and duly interpreted, foretells seven long years of good fortune. |
| 000000 | 000000 | Saddle thy horse, and open thy portals,—a swift sign is here of journeys and changes. |
| 000000 | 000000 | This foretells a voyage or adventure with a pleasant and choice damsel. |
| 000000 | 000000 | This is a sign that absent friends are in trouble. |
| 000000 | 000000 | Losses will happen in thy family. |

| Sign. | | LUNA. |
|-------------------------|----------------------------|--|
| 1. | 2. | |
| 00 00
00 00
00 00 | 0 0
00 00
00 00 | This denotes something mercurial,—that the dreamer will be much busied with books or papers. |
| 0 0
00 00
00 00 | 00 00
00 00
00 00 | The interpretation of the dream foretells hasty news. |
| 0000
0 0
0 0 | 0 0
0 0
0 0 | This is a sign of a removal. |
| 0 0
0 0
0 0 | 0 000
0 000
0 000 | The dream is a sign of receiving money. |
| 0000
0000
0 0 | 00 0
00 0
00 0 | Thy dream predicts deaths amongst relations, or a funeral, wherein thou wilt grieve. |
| 0 0
0 0
0 0 | 0000
0000
0000 | The dream foretells sickness. |
| 0000
0000
0000 | 000 00
000 00
000 00 | This is a full fortunate dream, indicating a good store of gold and silver. |
| 0000
0000
0000 | 0000 0
0000 0
0000 0 | The dreamer will find out something secret. |
| 0000
0000
0000 | 00 00
00 00
00 00 | He who has dreamed such a dream, may well prepare for sickness and calamities. |
| 0000
0000
0000 | 0000 0
0000 0
0000 0 | This dream is truly malignant. |
| 0 0
0000
0 0 | 00 00
00 00
00 00 | The dream foreshows a removal. |
| 00 00
0000
0 0 | 0 000
0 000
0 000 | The vision speaks of confusion among papers, deeds, or writings, and verges greatly upon loss. |

| Sign. | | LUNA. |
|---|---|--|
| 1. | 2. | |
|  |  | Expect a month of quarrelling and losses, if these signs are cast aright. |
|  |  | When these signs appear, thou art under the hostile aspects of Mars and Venus. Look well to thy actions. |
|  |  | A dream, predicting a funeral within a twelve-month. |
|  |  | The fickleness of the world's enjoyments is here manifest.—It is a dream of trouble. |
|  |  | The dreamer's better fortune prevails. This foretells money, presents, and prosperity. |
|  |  | A golden influence prevails. Slight it not. |
|  |  | This dream is one of a universal description: it betokens troubles among divers mighty persons. |
|  |  | Let the dreamer take heed what he does the day after such a vision. |
|  |  | The dream thou hast dreamed was grievous or frightful, but its portents are the reverse. |
|  |  | Shortly expect a journey. |
|  |  | This foretells the sickness or death of a friend. |
|  |  | This dream proceeds from affliction, and portends grief. |

THE
SEVENTH ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



CANOE.

| 1. Sign. | 2. | |
|----------|--------|---|
| 00000 | 000000 | If this dream were of money, it tells of some deceit ; otherwise, it portends naught. |
| 000000 | 000000 | This dream portends a voyage, or news from voyagers. |
| 00000 | 00000 | This is a vision of melancholy and affliction. |
| 00000 | 00000 | This signifies loss of friends. |
| 00000 | 00000 | This vision foretells approaching aches and bodily ailments in a few days hence. |
| 00000 | 00000 | This foretells sickness. |
| 00000 | 00000 | The interpretation of this dream tells of victory over enemies. |
| 00000 | 00000 | This is a dream of consternation, or ill words. |

| Sign. | | CANCER. |
|----------------------------|----------------------------|---|
| 1. | 2. | |
| 00
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00
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00 | 00
00
00
00
00 | To a dark person, and saturnine, this is an infallible sign of many friends. |
| 00
00
00
00
00 | 00
00
00
00
00 | This is a dream of mirth and merry makings. |
| 00
00
00
00
00 | 00
00
00
00
00 | This is an ill dream,—some malignant star or constellation doubtless bears rule in thy nativity. |
| 00
00
00
00
00 | 00
00
00
00
00 | Suddenly, thou wilt meet with a foe, and conquer him. |
| 00
00
00
00
00 | 00
00
00
00
00 | Heaviness, sadness, and cares, this forebodes. |
| 00
00
00
00
00 | 00
00
00
00
00 | On the first day of the moon expect letters; on the fourth or sixth days, joy; on the thirteenth, a funeral; on any other day, sorrows. |
| 00
00
00
00
00 | 00
00
00
00
00 | Tidings of joy are approaching. |
| 00
00
00
00
00 | 00
00
00
00
00 | Beware of a secret and treacherous foe. |
| 00
00
00
00
00 | 00
00
00
00
00 | If the dreamer has prepared for a journey, this foretells a disappointment. |
| 00
00
00
00
00 | 00
00
00
00
00 | The ominous import of this dream is at hand. |
| 00
00
00
00
00 | 00
00
00
00
00 | Thy dream foreshows travelling. |
| 00
00
00
00
00 | 00
00
00
00
00 | This foreshows, first a journey, next a voyage, or dealings with mariners. |

















| Signs. | | C A N C E R. |
|---|---|---|
| 1. | 2. | |
|  |  | This may have been a pleasant dream, but the signs are full guileful and treacherous. |
|  |  | This vision speaks of treachery from a female. |
|  |  | This dream is amazingly fortunate. |
|  |  | This foretells money by messengers, or letters. |
|  |  | This foreshows variances amongst friends. |
|  |  | The dream prognosticates sickness. |
|  |  | Something the dreamer has begun will be frustrated. |
|  |  | This is a sign of eminent friends, rich and noble. |
|  |  | The sunshine of prosperity will ere long surround the dreamer, and many moons of good fortune will succeed. |
|  |  | Many of the dreamer's wishes will fail. |
|  |  | These are omens of loss. |
|  |  | This dream is an index of much diversity. |

THE
EIGHTH ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



SATURN.

| Sign. | | |
|---|---|---|
| 1. | 2. | |
|  |  | This dream is a sign of funerals. |
|  |  | The interpretation is, that some absent friend will soon depart this life for a better. |
|  |  | This dream is an omen of a thing remote, that the dreamer shall not obtain lightly. |
|  |  | This is a sign of sepulchres, biers, and funeral feasts. |
|  |  | This foretells potations of wine and strong drink, merry-making, dances, and wassails. |
|  |  | This dream is a sure pledge of friendship. |
|  |  | These are signs of anger. |
|  |  | Something which the dreamer expects, shall in no wise come to pass. |

| Sign. | | SATURN. |
|-------|------|---|
| 1. | 2. | |
| 0000 | 0000 | The signification of this vision foretells remarkable gain and joyfulness through letters or books. |
| 0000 | 0000 | This is a sign of legacies, and gain by the dead. |
| 0000 | 0000 | One whom the dreamer receives with great courtesy, will prove a base and vile deceiver. |
| 0000 | 0000 | These omens are marvellously fraught with dissimulation. |
| 0000 | 0000 | With speedy steps fortune will visit the dreamer. |
| 0000 | 0000 | Full sore and grievous are thy thoughts, but this sign speaks an aspect of joy. |
| 0000 | 0000 | Something the dreamer has lately sought after, shall be accomplished without labour. |
| 0000 | 0000 | Beware of signing wills, deeds, or bonds. |
| 0000 | 0000 | Marvel not, dreamer, if thy purse receive full speedily a goodly replenishment. |
| 0000 | 0000 | These are signs of friends, and the tide of fortune. |
| 0000 | 0000 | Fair and goodly damsels will woo the dreamer. |
| 0000 | 0000 | These imply letters treating of love and courtship. |

| Sign. | | S A T U R N. |
|---|---|---|
| 1. | 2. | |
|  |  | In the midst of difficulties the dreamer is safe. |
|  |  | This is a sign of riding on horseback, and travelling with speed. |
|  |  | The dream implies changes at hand. |
|  |  | This is an unlucky and doleful vision; various are the interpretations—but they cross thy desires. |
|  |  | The signification of this dream is under durable signs; and yet it foretells great store of riches. |
|  |  | Spread thy sails, dreamer, to the wind; a prosperous fortune illumines thy path: persevere! |
|  |  | This is a true sign of losses. |
|  |  | This implies thieves near thy dormitory. |
|  |  | Letters, news, and messengers, are prognosticated. |
|  |  | Except on a Sunday, this foretells money. |
|  |  | Thy dream foretells angry words. |
|  |  | Be careful of red-haired persons. |

























THE NINTH ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



LEO.

| Sign. | | |
|-------|----|---|
| 1. | 2. | |
| | | A dream of celestial influences, denoting the plentiful favours of fortune. |
| | | This denotes gain by merchandise, or money from one beyond seas. |
| | | Letters, news, and presents are indicated. |
| | | The dreamer will shortly meet with a kind friend. |
| | | To a man of merchandise (or business), this is a good and true sign of money; to a private person, it tells of friends. |
| | | This foretells marriage within a year. |
| | | Something the dreamer pursues will fail. |
| | | This tells of loss by writings or papers; and, if the dreamer be about to take a journey, he will be in peril. |

| Sign. | | L E O. |
|---|---|---|
| 1. | 2. | |
|  |  | The dream foretells losses by law-suits, and confusion amongst papers or deeds. |
|  |  | If this dream happens on the third day of the moon, expect a death amongst those allied to thee by blood. |
|  |  | This is a sign of secret enemies. |
|  |  | The dreamer has secret enemies, but he will obtain the mastery over them. |
|  |  | The signs forebode the return of some past grievance. |
|  |  | Take heed, or thou wilt have a loss. |
|  |  | This is a sign of deaths among those of kin. |
|  |  | A sign of funerals. |
|  |  | Be careful to what thou affixest thy signature. |
|  |  | Thou wilt suffer loss by thieves. |
|  |  | Avoid those quarrels which this sign foretells will shortly surround thee. |
|  |  | This signifies anger, concerning letters or papers. |

| Sign. | | L E O. |
|---|---|--|
| 1. | 2. | |
|  |  | The aspects of the stars to which this sign bears reference, foretell manifold changes. |
|  |  | This is a sign of dismay and dolorous news. |
|  |  | Aspects of deceit surround the dreamer; his dream forewarns of putting trust in the thoughtless. |
|  |  | A sign of anger, strife, and ill news. |
|  |  | The dreamer may expect the speedy arrival of some better fortune. |
|  |  | This foretells good tidings from friends. |
|  |  | A loss is likely to happen to the dreamer. |
|  |  | This forewarns of a secret enemy. |
|  |  | Even though the dreamer were immersed in the deep waters of tribulation, this sign foretells good fortune. |
|  |  | This forebodes crossing waters. |
|  |  | A sign of speedy news from the female sex, and of some friend in jeopardy of substance. |
|  |  | The dreamer will soon take a journey. |

THE TENTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



MARS.

| Signs. | | |
|-------------------------|-------------------------|---|
| 1. | 2. | |
| 000
000
000 | 00000
00000
00000 | The dream foretells weeping and sorrow. |
| 00000
00000
00000 | 00000
00000
00000 | One related to thee in a far-distant land will,
ere long, be committed to the silent tomb. |
| 00000
00000
00000 | 00000
00000
00000 | On a Monday or Wednesday only, this is a
dream of good fortune. |
| 00000
00000
00000 | 00000
00000
00000 | This foretells a journey. |
| 00000
00000
00000 | 00000
00000
00000 | The dream foreshows a plentiful supply of money. |
| 00000
00000
00000 | 00000
00000
00000 | This dream foretells presents or gifts. |
| 00000
00000
00000 | 00000
00000
00000 | The dreamer may expect a kind friend within
three weeks from the casting of this sign. |
| 00000
00000
00000 | 00000
00000
00000 | This is an omen of happiness. |

| Sign. | | M A R S. |
|----------------------|----------------------|---|
| 1. | 2. | |
| 00
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00
00 | 00
00
00
00 | These are signs of manifold business, letters, papers, charts, writings, and activity of mind. |
| 00
00
00
00 | 00
00
00
00 | This predicts vexation through a dark woman. |
| 00
00
00
00 | 00
00
00
00 | Nothing can be more deceitful and fraudulent than these omens: on thy peril, trust not a red-haired man. |
| 00
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00 | 00
00
00
00 | News will shortly reach thee that a friend is sick. |
| 00
00
00
00 | 00
00
00
00 | Although, of late, perils may have beset the dreamer, his destiny will mend shortly. |
| 00
00
00
00 | 00
00
00
00 | This is an omen of grief. |
| 00
00
00
00 | 00
00
00
00 | Thy dream foretells a full manifold mixture of joys and sorrows. |
| 00
00
00
00 | 00
00
00
00 | This foretells joy after weeping or vexation. |
| 00
00
00
00 | 00
00
00
00 | This a sign of marriage |
| 00
00
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00 | 00
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00
00 | On the seventh day of the moon, this dream foreshows a journey; if on any other day, pleasant companions. |
| 00
00
00
00 | 00
00
00
00 | This is a sign of disputes relating to writings. |
| 00
00
00
00 | 00
00
00
00 | Prepare the sepulchre: thy dream foretells the sudden death of a friend. |

| Sign. | | M A R S. |
|---|---|---|
| 1. | 2. | |
| 00000
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00000 | 00000
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00000
00000
00000 | The dreamer has had a vision of trouble. |
| 00000
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00000 | 00000
00000
00000
00000
00000 | A halo of troubles surrounds the dreamer,—let the utmost wariness be used. |
| 00000
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00000
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00000 | 00000
00000
00000
00000
00000 | The dream foretells disappointments concerning gold and silver. |
| 00000
00000
00000
00000
00000 | 00000
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00000
00000
00000 | This is a sign of delay in the expectations. |
| 00000
00000
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00000 | 00000
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00000 | After tarrying, thy dream brings good fortune. |
| 00000
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00000 | 00000
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00000 | To a female, the dream presages marriage ; to a male, deceit among friends. |
| 00000
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00000 | 00000
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00000
00000
00000 | The dreamer has dreamed a dream presaging many months of successive good fortune. |
| 00000
00000
00000
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00000 | 00000
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00000
00000
00000 | This presages angry words about money. |
| 00000
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00000 | 00000
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00000
00000
00000 | Some of these signs speak of the receipt of money. |
| 00000
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00000
00000 | 00000
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00000
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00000 | The dream foretells sudden news. |
| 00000
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00000 | 00000
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00000
00000 | This is a dream of little or no import. |
| 00000
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00000 | Let the dreamer prepare for a removal, unless this omen falls on a new moon. |

THE
ELEVENTH ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



VIRGO.

| Sign. | | |
|-------|----|--|
| 1. | 2. | |
| | | If the moon be not at the <i>full</i> , this foretells a long journey, and great activity. |
| | | This foretells voyages and journeys. |
| | | The dreamer will have some obstruction in business. |
| | | The chief import of this vision ends in vexations. |
| | | This dream foretells present pleasure, solace, and marriage, more especially on a Thursday. |
| | | On the ninth day of the moon, this dream pre-
sages a loss by robbers; on any other day,
deceit from a friend. |
| | | The dreamer will be introduced to rich and noble persons. |
| | | The signification of this dream bringeth about the dreamer's wishes and intents. |

| Sign. | | VIRGO. |
|----------------------------|----------------------------|---|
| 1. | 2. | |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | This denotes riches after poverty, abundance after scarcity, and the accomplishment of wishes. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | A sign that the dreamer is destined to bear lordship and rule over other persons, and to receive honours. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | This dream on a Friday is very unlucky. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | This foretells presents from rich persons. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | This is a sign of journeys, or flitting from place to place. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | The dream imports buying of houses or ponderous goods, and oftentimes to a female tells of marriage. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | This is a sign of delay in marriage. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | This is a dream denoting nuptials, or pleasant tidings, and profitable errands, or of things the heart is pleased with. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | The dream foretells divers and manifold combinations of hatred, joy, and sorrow. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | The dreamer has many secret enemies, and one particularly saturnine, of dark colour in visage. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | This is a good sign for a sick person ; and, on the increase of the moon, foretells the coming of money. |
| oo
oo
oo
oo
oo | oo
oo
oo
oo
oo | The dream signifies a reward for something done. |

| Sign. | | VIRGO. |
|---|---|---|
| 1. | 2. | |
|  |  | This betokens servitude to the rich, and profit to the poor. |
|  |  | This foreshows a cross in love. |
|  |  | This foretells danger, hurt, and death, to the sick ; but, to one captive or in grief, it tells of a release. |
|  |  | This is a sign of sickness through feasting. |
|  |  | The dream predicts merry-making, new garments, wassailing, and banqueting. |
|  |  | The dream is both profitable and pleasant. |
|  |  | Except on the day of the new moon, this denotes the dreamer to be a very fortunate and happy person. |
|  |  | This is a dream of stability, signifying long life. |
|  |  | Let the dreamer beware of deceitful friends. |
|  |  | This is a sign of quarrelling. |
|  |  | This is a bad hieroglyphic for the dreamer. |
|  |  | The dream foretells sickness. |

THE
TWELFTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



MERCURIUS.

| 1. | Sign. | 2. | |
|-------|-------|-------|--|
| 00000 | 00000 | 00000 | If this dream was dreamed on a Friday night, from sunset to the rising of the sun, it foretells marriage. |
| 00000 | 00000 | 00000 | This foretells a pleasant voyage. |
| 00000 | 00000 | 00000 | This presages manifold grief and heaviness. |
| 00000 | 00000 | 00000 | The dreamer has a secret and malignant enemy. |
| 00000 | 00000 | 00000 | This foretells manifold and great riches in the dreamer's old age. |
| 00000 | 00000 | 00000 | This vision is one of happy fortune, but, by reason of the signs, many years will pass ere it takes place. |
| 00000 | 00000 | 00000 | The dreamer shall get money and riches, albeit he may afterwards lose them all. |
| 00000 | 00000 | 00000 | Gold and silver are allotted to the dreamer. |

| Sign. | | MERCURIUS. |
|----------------------|----------------------|--|
| 1. | 2. | |
| 00
00
00 | 00
00
00 | This is a sure hieroglyphic of riches in the last half of the dreamer's life. |
| 00
00
00 | 00
00
00 | The dreamer, for a season, shall get neither money nor riches, by reason of his negligence. |
| 000
000
000 | 00
00
00 | This dream relates to the commonweal, and is a sign of troubles to divers in high places. |
| 00
00
00 | 0000
0000
0000 | The dream signifies discredit. |
| 0000
0000
0000 | 00
00
00 | Trouble and sadness, after merry-making, are here represented. |
| 00
00
00 | 0000
0000
0000 | This foretells the getting of a sure and certain friend. |
| 0000
0000
0000 | 00
00
00 | Beware, dreamer, of a loss by theft. |
| 00
00
00 | 0000
0000
0000 | Journeys, or riding on horseback, are predicted. |
| 00
00
00 | 0000
0000
0000 | Without any doubt, the dream presages removals or voyages; but vexatious. |
| 0000
0000
0000 | 00
00
00 | The dream foretells much evil on a Saturday. |
| 0000
0000
0000 | 00
00
00 | The dreamer will be in jeopardy by an evil-minded malicious foe, but will gain the advantage over him. |
| 0000
0000
0000 | 0000
0000
0000 | This dream is fortunate. |

| Sign. | | MERCURIUS. |
|--------------|----------------|--|
| 1. | 2. | |
| 0000
0000 | 00
00
00 | This bids the dreamer beware of private enemies. |
| 0000
0000 | 0000
0000 | On a Friday, or on the thirteenth day of the moon, the dream presages mortality amongst those of kin.—It is unlucky. |
| 0000
0000 | 0000
0000 | Merry, pleasant, and felicitous is the vision. |
| 0000
0000 | 0000
0000 | The starry orbs doubtlessly look favourably on the lord of the house of wealth, for this dream foretells great riches. |
| 0000
0000 | 0000
0000 | This is a good dream : it foretells profit and honour. |
| 0000
0000 | 0000
0000 | Let the dreamer beware of horned cattle, or four-footed beasts of the earth. |
| 0000
0000 | 0000
0000 | The signs predict letters, with news. |
| 0000
0000 | 0000
0000 | The omens tell of sickness, and that full near thee. |
| 0000
0000 | 0000
0000 | A sign of much walking, or journeys. |
| 0000
0000 | 0000
0000 | This foretells dealings with merchants, mariners, and ship-men, and hasty intelligence. |
| 0000
0000 | 0000
0000 | This foreshows that the person dreaming shall for a season change into a worse estate. |
| 0000
0000 | 0000
0000 | This forewarns the dreamer of haste in removing |

























THE
THIRTEENTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



LIBRA.

| Sign. | |
|---------------|---|
| <div>1.</div> | <div>2.</div> <p>Aspects of evil, signs of some approaching loss, or a robbery, are near the dreamer.</p> |
| | <p>The dream foretells gain by fair persons.</p> |
| | <p>One from a journey will soon visit thy house.</p> |
| | <p>Letters and packets will speedily bring the dreamer a store of money.</p> |
| | <p>The dream is fortunate ; durable and of great signification ; many months hence it will remain so.</p> |
| | <p>The dream signifies great gain in business.</p> |
| | <p>The dream foretells a spiteful enemy.</p> |
| | <p>Prepare for some sudden ill news.</p> |

| Sign. | | LIBRA |
|---|---|---|
| 1. | 2. | |
|  |  | This shows confusion among servants. |
|  |  | There has been of late some secret foe, working great mischief with the dreamer's name. |
|  |  | This is an hieroglyphic of deceit and false friends. |
|  |  | If the dreamer be a male, he will have some very troublesome adventure with a female. |
|  |  | Many of the dreamer's troubles are quickly passing. |
|  |  | This is a sign of money. |
|  |  | Expect a journey or removal within six months. |
|  |  | This forebodes some misfortune: be wary. |
|  |  | The dream foretells travelling or removals. |
|  |  | The signification of thy dream forewarns thee of a funeral in thy family. |
|  |  | This, to a man, is a sign of approaching nuptials; to a female, it shows a courtship. |
|  |  | On a Thursday, Tuesday, or Wednesday night, this dream forebodes great good-fortune. |

| Signs. | | LIBRA. |
|--------|-------|---|
| 1. | 2. | |
| 00000 | 00000 | This tells of a loss in thy purse. |
| 00000 | 00000 | The dream forebodes sickness. |
| 00000 | 00000 | The dreamer may, within six weeks from the hour of his vision, expect a stroke of good fortune. |
| 00000 | 00000 | This dream warns absent friends of trouble. |
| 00000 | 00000 | These are signs ominous of the death of enemies; while, to the dreamer, they are oracles of wealth. |
| 00000 | 00000 | This vision is a mixture of good and evil. |
| 00000 | 00000 | The interpretation of thy dream is fortunate, prosperous, and presaging a marriage among thy kindred. |
| 00000 | 00000 | Loss and sickness near thee will be prevented. |
| 00000 | 00000 | Signs like these forewarn of a troublesome month to succeed; but on a Sunday the omen is good. |
| 00000 | 00000 | Verily, these are visions fraught with influences unfortunate, inimical, and full grievous. |
| 00000 | 00000 | Thy dream proceeds from naught but ill health. |
| 00000 | 00000 | This foretells a friend. |

THE
FOURTEENTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



VENUS.

| Sign. | | |
|----------------------|----------------------|---|
| 1. | 2. | |
| 0000
0000
0000 | 0000
0000
0000 | The dream is sad: full many and divers are the signs of lamentation therein. |
| 0000
0000
0000 | 0000
0000
0000 | Absent friends are in calamities. |
| 0000
0000
0000 | 0000
0000
0000 | This dream foretells changes in thy habitation. |
| 0000
0000
0000 | 0000
0000
0000 | The omens of evil are manifold, albeit they may endure but for a little season. |
| 0000
0000
0000 | 0000
0000
0000 | The signs, and their interpretations, are fortunate. |
| 0000
0000
0000 | 0000
0000
0000 | The dreamer will first be disappointed, and then receive large quantities of money. |
| 0000
0000
0000 | 0000
0000
0000 | On the tenth day of the moon, and on the day of the sun, this foretells riches in the middle age. |
| 0000
0000
0000 | 0000
0000
0000 | One who strives with the dreamer will die. |

| Signs. | | VENUS. |
|------------------------------|------------------------------|---|
| 1. | 2. | |
| 00
00
00
00 | 00
00
00
00 | This tells of the coming of the absent. |
| 00
00
00
00 | 00
00
00
00 | Seven months of trouble are allotted the dreamer. |
| 00
00
00
00 | 00
00
00
00 | Anger, choler, ill words, and loss by treachery, are the interpretations of the omens. |
| 00
00
00
00 | 00
00
00
00 | A dark person is near thee; beware of him—unless it chance that the dream proceeds from ill health. |
| 0000
0000
0000
0000 | 00
00
00
00 | The dream is one of fortune's favours. |
| 0000
0000
0000
0000 | 0000
0000
0000
0000 | Thou wilt travel quickly. |
| 0000
0000
0000
0000 | 00
00
00
00 | This foretells rejoicings and marriage to a female. |
| 0000
0000
0000
0000 | 00
00
00
00 | Beware of a red-haired man, if thou art a female. |
| 0000
0000
0000
0000 | 0000
0000
0000
0000 | Be on thy guard against a false friend. |
| 0000
0000
0000
0000 | 0000
0000
0000
0000 | This forewarns thee of crossing thy enemy's threshold. |
| 0000
0000
0000
0000 | 0000
0000
0000
0000 | Full many and numerous are thy cares, but the signs promise many months of better fortune. |
| 0000
0000
0000
0000 | 0000
0000
0000
0000 | This is a sign of a death at a distance. |

| Sign. | | VENUS. |
|----------------------------|----------------------------|---|
| 1. | 2. | |
| 000000
000000
000000 | 000000
000000
000000 | Expect to receive money in a short season;
and papers of a joyful kind. |
| 000000
000000
000000 | 000000
000000
000000 | The dream is blended with signs of heavy cares,
and yet the oracles tell of victory over adver-
saries. |
| 000000
000000
000000 | 000000
000000
000000 | This foretells a disappointment concerning wri-
tings. |
| 000000
000000
000000 | 000000
000000
000000 | After three delays, the dreamer will escape
harm. |
| 000000
000000
000000 | 000000
000000
000000 | This dream foretells a prosperous year. |
| 000000
000000
000000 | 000000
000000
000000 | This vision is fortunate for one in the walks of
public life, and good for voyagers. |
| 000000
000000
000000 | 000000
000000
000000 | Full lightly shall the dreamer's troubles annoy
him. |
| 000000
000000
000000 | 000000
000000
000000 | This presages deceit amongst friends. |
| 000000
000000
000000 | 000000
000000
000000 | Travel not, nor cross the silent but treacherous
waters, for the space of one moon, after this
vision. |
| 000000
000000
000000 | 000000
000000
000000 | This foretells to the dreamer a sudden rise in
his fortunes. |
| 000000
000000
000000 | 000000
000000
000000 | Some of these ominous signs are of a sad and
funeral nature. |
| 000000
000000
000000 | 000000
000000
000000 | Let the dreamer look well to his own health. |

THE
FIFTEENTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



SCORPIO.

| Sign. | | |
|--------|--------|--|
| 1. | 2. | |
| 000000 | 000000 | The horoscope: the sign and the omen are prosperous for the dreamer's fortunes. |
| 000000 | 000000 | Expect money, friends, and great prosperity, and pleasure through divers events. |
| 000000 | 000000 | This foretells a joyful voyage. |
| 000000 | 000000 | This is doubtless a dream of little or small meaning. |
| 000000 | 000000 | Tarry awhile,—thy fortunes will amend. |
| 000000 | 000000 | One near the dreamer, a bosom friend, will prove even as a serpent in the grass. |
| 000000 | 000000 | An adversary will rise up against thee, but fear him not. |
| 000000 | 000000 | This is a sign of sickness. |

| Sign. | | SCORPIO. |
|--------|--------|---|
| 1. | 2. | |
| 000000 | 000000 | News from afar off or from one long supposed to be dead; is here presaged. |
| 000000 | 000000 | This foretells a plentiful store of gold and silver. |
| 000000 | 000000 | The dream bids the dreamer shun a law-suit. |
| 000000 | 000000 | A sign that the dreamer will have his wish. |
| 000000 | 000000 | A sign that the dreamer shall get a little riches, and full short while shall he keep them. |
| 000000 | 000000 | Sudden surprises are presaged. |
| 000000 | 000000 | Take caution relative to thy advisers. |
| 000000 | 000000 | This is a sign of approaching funeral ceremonies. |
| 000000 | 000000 | The dreamer will be invited to merry-makings, feasts, festivals, and bouts of rejoicing. |
| 000000 | 000000 | The dream foretells a courtship. |
| 000000 | 000000 | To a female, this presages wooers, courtiers, and a chance of wedlock. |
| 000000 | 000000 | This dream is unfortunate. |

| Sign. | | SCORPIO. |
|----------------------------|----------------------------|---|
| 1. | 2. | |
| 000000
000000
000000 | 000000
000000
000000 | This dream foretells victory over an adversary. |
| 000000
000000
000000 | 000000
000000
000000 | Let the dreamer beware of scandals. |
| 000000
000000
000000 | 000000
000000
000000 | Within three weeks the dreamer will be afflicted. |
| 000000
000000
000000 | 000000
000000
000000 | This foretells the death of a near relation. |
| 000000
000000
000000 | 000000
000000
000000 | This vision is futile and of little meaning. |
| 000000
000000
000000 | 000000
000000
000000 | In like manner, nothing is especially denoted. |
| 000000
000000
000000 | 000000
000000
000000 | The dreamer has had a vision which predicts a full tide of prosperity, travelling, and pleasures. |
| 000000
000000
000000 | 000000
000000
000000 | This is an omen of letters or news within a short season; some with money. |
| 000000
000000
000000 | 000000
000000
000000 | The dreamer is at present unfortunate. |
| 000000
000000
000000 | 000000
000000
000000 | On the fourth, fifth, or twentieth day of the moon, this dream foretells a funeral. |
| 000000
000000
000000 | 000000
000000
000000 | The chief import of this dream is anger. |
| 000000
000000
000000 | 000000
000000
000000 | The dreamer's best friend will shortly be involved in troubles requiring his assistance. |

THE
SIXTEENTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



P A L L A S.

| Sign. | | |
|----------------------|----------------------|---|
| 1. | 2. | |
| 0000
0000
0000 | 0000
0000
0000 | This is a saturnine dream, and bodes no good to the dreamer; moreover, on the new moon it is worse. |
| 0000
0000
0000 | 0000
0000
0000 | Take heed that thou cross not the watery element. |
| 0000
0000
0000 | 0000
0000
0000 | " <i>Fortuna favet fatuus</i> ," fools have fortune, says the proverb, but trust them not after such a dream. |
| 0000
0000
0000 | 0000
0000
0000 | This dream foretells much labour in vain to the dreamer in divers ways. |
| 0000
0000
0000 | 0000
0000
0000 | This is a sign of wealth and plenty. |
| 0000
0000
0000 | 0000
0000
0000 | The dream imports prosperity, joy, pleasure, health, and concord, among kindred. |
| 0000
0000
0000 | 0000
0000
0000 | The omen foretells the approach of thieves or enemies. |
| 0000
0000
0000 | 0000
0000
0000 | This dream gives fear of death to the sick, but to the hale and hearty, sadness. |

| Sign. | | PALLAS. |
|-------------------------|----------|--|
| 1. | 2. | |
| 000
0000
0000 | 00000000 | This is an evil dream for all men. |
| 0000
00000
00000 | 00000000 | Most commonly, this dream prognosticates affliction. |
| 0000
00000
00000 | 00000000 | This dream relates to the seasons: it foretells the approach of bad weather. |
| 000
0000
0000 | 00000000 | This is a dream of hope. |
| 000
0000
0000 | 00000000 | On the first day of the moon this predicts a journey; on the third day, a friend; on other days, deceit. |
| 000
0000
0000 | 00000000 | The dreamer is molested by jarring and sinister constellations; let him be watchful and fear not. |
| 000
0000
0000 | 00000000 | This is a sign of journeys. |
| 000
0000
0000 | 00000000 | The dream foretells alarming news. |
| 000
0000
0000 | 00000000 | Were the astronomer to cast the horoscope of the hour, it would presage a marriage festival. |
| 000
0000
0000 | 00000000 | This dream is good for man or woman, for it signifieth to go out of evil times and affairs. |
| 000
0000
0000 | 00000000 | These are true omens of secret enemies. |
| 00000
00000
00000 | 00000000 | Beware, dreamer, in whom thou trustest. |

| Sign. | | P A L L A S. |
|-----------------------|-----------------------|--|
| 1. | 2. | |
| 0
0
0
0
0 | 0
0
0
0
0 | This is a sign of expedition in business, much walking, cogitations, and difficult dealings. |
| 0
0
0
0
0 | 0
0
0
0
0 | This is an omen of good success in the magistracy or trade. |
| 0
0
0
0
0 | 0
0
0
0
0 | Voyages and the return of the absent are foretold. |
| 0
0
0
0
0 | 0
0
0
0
0 | This dream signifies future evils to the commonweal by war, pestilence, or famine. |
| 0
0
0
0
0 | 0
0
0
0
0 | Beware of deceitful advisers. |
| 0
0
0
0
0 | 0
0
0
0
0 | This is a dream of vexation. |
| 0
0
0
0
0 | 0
0
0
0
0 | This foretells a cross in the affections. |
| 0
0
0
0
0 | 0
0
0
0
0 | The omens are mischievous, threatening losses. |
| 0
0
0
0
0 | 0
0
0
0
0 | The fortune of the dreamer will change speedily, and he will receive money. |
| 0
0
0
0
0 | 0
0
0
0
0 | The signs of the dream are replete with falsehood, but within three days expect good news. |
| 0
0
0
0
0 | 0
0
0
0
0 | These are signs of letters and books. |
| 0
0
0
0
0 | 0
0
0
0
0 | Let the dreamer beware of the sea. |

THE
SEVENTEENTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



SAGITTARY.

| Sign. | | |
|--------|--------|--|
| 1. | 2. | |
| 000000 | 000000 | The signs presage some great good fortune. |
| 000000 | 000000 | On a Saturday, these signs being cast, forbode trouble of mind; otherwise, they foreshow money. |
| 000000 | 000000 | This foretells a journey. |
| 000000 | 000000 | Let the dreamer prepare for removals. |
| 000000 | 000000 | On the fifth, eighth, or twelfth days of the moon, these are ominous of funerals. |
| 000000 | 000000 | This foreshows fresh business. |
| 000000 | 000000 | Even as the deceitful calms of the treacherous ocean forebodes a tempest, so does this vision indicate some approaching grievance. |
| 000000 | 000000 | Sickness will happen in thy dwelling. |

| Sign. | | SAGITTARY. |
|-------|------|--|
| 1. | 2. | |
| 0000 | 0000 | The dream is one of jeopardy. |
| 0000 | 0000 | |
| 0000 | 0000 | This is a dream of losses, crosses, and affliction. |
| 0000 | 0000 | |
| 0000 | 0000 | Sadness and care are signified by the interpretations of this dream. |
| 0000 | 0000 | |
| 0000 | 0000 | This is a sign of riding in vehicles, on horseback, and much walking. |
| 0000 | 0000 | |
| 0000 | 0000 | Evil news may be expected shortly. |
| 0000 | 0000 | |
| 0000 | 0000 | Take heed of a false friend, but one thou hast trusted heretofore. |
| 0000 | 0000 | |
| 0000 | 0000 | The dream denotes the arrival of letters and news. |
| 0000 | 0000 | |
| 0000 | 0000 | A vexatious event will shortly befall thee. |
| 0000 | 0000 | |
| 0000 | 0000 | This dream is pleasant, fortunate, and governed by Venus; it moreover denotes a wedding amongst thy kindred. |
| 0000 | 0000 | |
| 0000 | 0000 | The dream foretells pleasure and felicity. |
| 0000 | 0000 | |
| 0000 | 0000 | This dream forebodes anger. |
| 0000 | 0000 | |
| 0000 | 0000 | A journey or removal will in a few weeks happen. |

| Signs. | | SAGITTARY. |
|-------------------------|-------------------------|--|
| 1. | 2. | |
| 00000
00000
00000 | 00000
00000
00000 | Beware of going where horned cattle frequent; it is a sign of some bodily hurt or injury. |
| 00000
00000
00000 | 00000
00000
00000 | A tall saturnine person is thy secret foe. |
| 00000
00000
00000 | 00000
00000
00000 | This is a dream of much good fortune; it foreshows a plentiful supply of money and goods. |
| 00000
00000
00000 | 00000
00000
00000 | Let the dreamer avoid an impending law-suit. |
| 00000
00000
00000 | 00000
00000
00000 | Some great delay will take place in the dreamer's expectations, and then he will succeed. |
| 00000
00000
00000 | 00000
00000
00000 | This is a sign of money by trade or merchandise. |
| 00000
00000
00000 | 00000
00000
00000 | Let the dreamer go not near the water during this present moon. |
| 00000
00000
00000 | 00000
00000
00000 | This is a dream of feasting and mirth. |
| 00000
00000
00000 | 00000
00000
00000 | This dream is one of rapid good fortune. |
| 00000
00000
00000 | 00000
00000
00000 | This dream imports trouble by law, or the hand of justice; let the dreamer guard moreover against theft. |
| 00000
00000
00000 | 00000
00000
00000 | This foretells some disgrace. |
| 00000
00000
00000 | 00000
00000
00000 | This foretells a happy life, and the goods of fortune. |

THE
EIGHTEENTH ROLLOF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



JUNO.

| Signs. | | |
|--------|----|--|
| 1. | 2. | |
| | | This is a dream that forebodes imprisonment, or some change for the worst. |
| | | Death of friends is shown by the dream. |
| | | Within three months after this dream expect the death of a friend. |
| | | This foretells unprofitable removals. |
| | | Many of the dreamer's present adventures will end doubtless in loss and vexation. |
| | | Ill health is more aptly portended by this vision; albeit some deceitful friend may also be near thee. |
| | | This signifies abundance of idle words, and is a sign of sickness to thyself. |
| | | This is a dream of loss and no profit. |

| Sign. | | JUNO. |
|----------------|--------------|---|
| 1. | 2. | |
| 00 00
00 00 | 0000
0000 | On the ninth day of the moon, this dream is ominous of a loss by theft or cheating. |
| 0000
0000 | 0000
0000 | Some extraordinary accident is nigh unto the dreamer. |
| 0000
0000 | 0000
0000 | To a female, this denotes an offer of marriage; to a male, it tells of angry words. |
| 0000
0000 | 0000
0000 | This denotes family crosses. |
| 0000
0000 | 0000
0000 | This is a sign of the friendship of aged persons. |
| 0000
0000 | 0000
0000 | The dreamer has many envious opposers. |
| 0000
0000 | 0000
0000 | This is a dream of affliction and unhappiness. |
| 0000
0000 | 0000
0000 | This dream which the dreamer has dreamed, has signification of poverty and misfortune; let him heed his doings. |
| 0000
0000 | 0000
0000 | This dream is unstable, and proceeds from gross humours. |
| 0000
0000 | 0000
0000 | This is a dream of deceit and slander, being under the vilest aspects of Mars and Jupiter. |
| 0000
0000 | 0000
0000 | This dream denotes an old age, and a happy end. |
| 0000
0000 | 0000
0000 | Both Venus and Mercury bear lordship in the dream; the fortune of the dreamer is under aspects of prosperity. |

| Sign. | | JUNO. |
|---|---|---|
| 1. | 2. | |
|  |  | This dream, by reason of its omens, speaks prosperity. |
|  |  | This is a sign of trouble through beautiful women. |
|  |  | This denotes back-biting, envy, and malice. |
|  |  | Let the dreamer adventure not on the watery element. |
|  |  | A great delay will take place in the wishes of the dreamer, and the dream is more evil on a Friday. |
|  |  | Let the dreamer, if a male, avaunt from lewd women; if a female, it denotes love-epistles. |
|  |  | This foretells pleasure after pain. |
|  |  | The death of a neighbour is represented. |
|  |  | This dream foretells ill health. |
|  |  | Sickness is near, or some harm by fire. |
|  |  | This is a dream of repining and mourning, and of ill words from those the dreamer deals with. |
|  |  | Full false and fleeting are many of thy hopes. |

























THE
NINETEENTH ROLLOF ORACLES.

HIEROGLYPHICAL EMBLEMS.



| Sigs. | | CAPRICORN. |
|--------|--------|--|
| 1. | 2. | |
| 000000 | 000000 | The dream speaks of the church, or religious friends. |
| 000000 | 000000 | This dream foreshows counting of money, bartering of riches, and exchange of fortune. |
| 000000 | 000000 | To the dreamer's astonishment, he will shortly obtain the fellowship of great persons. |
| 000000 | 000000 | The dreamer will hear from one long absent, and will shortly receive epistles. |
| 000000 | 000000 | This is a sign of lying reports. |
| 000000 | 000000 | This dream forebodes trouble. |
| 000000 | 000000 | The dreamer hath had a vision of gladness. |
| 000000 | 000000 | This is a sign of some good news shortly to arrive. |

| Sign. | | CAPRICORN. |
|----------------------|----------------------|--|
| 1. | 2. | |
| 0000
0000
0000 | 0000
0000
0000 | Beware of pleasures ; the dreamer will shortly be in peril from such. |
| 0000
0000
0000 | 0000
0000
0000 | Under the star of Venus, this foretells weddings, or assemblies of joy. |
| 0000
0000
0000 | 0000
0000
0000 | Signs under Mars, of strife and anger hold dominion. |
| 0000
0000
0000 | 0000
0000
0000 | The dream denotes some sudden fright. |
| 0000
0000
0000 | 0000
0000
0000 | This is a sign that something will be stolen from thee. |
| 0000
0000
0000 | 0000
0000
0000 | The dream foretells good news. |
| 0000
0000
0000 | 0000
0000
0000 | This is a sign that the dreamer will be subject to some kind of disgrace or humiliation. |
| 0000
0000
0000 | 0000
0000
0000 | The dream forebodes grief of mind. |
| 0000
0000
0000 | 0000
0000
0000 | This is a sign of solace and comfort. |
| 0000
0000
0000 | 0000
0000
0000 | The death of an enemy is foretold. |
| 0000
0000
0000 | 0000
0000
0000 | Expect good news. |
| 0000
0000
0000 | 0000
0000
0000 | This is a vain dream,—it borders on anger ; moreover, it proceeds from much agitation of mind. |

| Sign. | | CAPRICORN. |
|---|---|---|
| 1. | 2. | |
|  |  | The dream foretells the flight of an enemy—a strange guest—and a letter, or epistle. |
|  |  | This is a dream of poverty. |
|  |  | This, on a Friday, imports news; on a Sunday, money; on Monday, travelling: on Tuesday, a quarrel; on other days, strife. |
|  |  | On a Thursday or Sunday this presages money; and on the twelfth day of the moon foretells a legacy. |
|  |  | This dream portends advancement after toil. |
|  |  | The coming of a friend is prophesied. |
|  |  | This is an hieroglyphic of deceit and vain words. |
|  |  | The dreamer need be wary—a cross is near him; albeit, his fortune will afterwards amend. |
|  |  | One who gainsays thy fame, is near thee. |
|  |  | The dream predicts sickness. |
|  |  | This is a dream of bad news, and is most evil when the hieroglyphics are made on a Monday. |
|  |  | This is a sign of great labour and small lucre. |

THE TWENTIETH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



CERES.

| Sign. | | |
|-------|----|--|
| 1. | 2. | |
| | | The dreamer is born to good fortune; even now the stars shine brightly on his horoscope. |
| | | These are evident signs of money and riches. |
| | | This foretells an enemy, business, and a change. |
| | | The vision is vain, and of little import. |
| | | Adversity flies, and the star of the dreamer's fortunes receives the beams of prosperous satellites. |
| | | The arrival of a friend is denoted. |
| | | Make preparations for a banquet, the hieroglyphic foretells rejoicings. |
| | | On a Monday, this dream being dreamed, presages a marriage among friends; on other days, gladness. |

| Sign. | | C E R S. |
|----------------------------|----------------------------|---|
| 1. | 2. | |
| 000000
000000
000000 | 000000
000000
000000 | This is a dream foretelling news and letters. |
| 000000
000000
000000 | 000000
000000
000000 | This signifies travelling <i>thrice</i> in the ensuing twelve months. |
| 000000
000000
000000 | 000000
000000
000000 | Let the dreamer receive the vision as a warning to beware of false friends. |
| 000000
000000
000000 | 000000
000000
000000 | Within a month hence, a friend will die. |
| 000000
000000
000000 | 000000
000000
000000 | The interpretation of thy dream is this, that thou hast an enemy to thy peace. |
| 000000
000000
000000 | 000000
000000
000000 | The signs are evil,—they denote six months of tribulation. |
| 000000
000000
000000 | 000000
000000
000000 | Whenever these signs appear before thee, have due caution to thy purse—they are omens of loss. |
| 000000
000000
000000 | 000000
000000
000000 | This literally implies profit succeeding losses. |
| 000000
000000
000000 | 000000
000000
000000 | The interpretation of these signs foretells some great cause of discontent or dolor to disappear. |
| 000000
000000
000000 | 000000
000000
000000 | The evanishing of fears is here predicted. |
| 000000
000000
000000 | 000000
000000
000000 | This shows hurts by falls and bruises. |
| 000000
000000
000000 | 000000
000000
000000 | The death of a relation will take place within a twelvemonth of this dream. |

| Sign. | | C E R E S. |
|--------|--------|--|
| 1. | 2. | |
| 000000 | 000000 | This is a sign hieroglyphical of funerals. |
| 000000 | 000000 | These foretell the decease of friends abroad. |
| 000000 | 000000 | In these signs there are divers admixtures, but heed thou thy dwelling: thieves may be near thee. |
| 000000 | 000000 | On the second, fourth, or other <i>even</i> days of the moon, this dream foretells removing; on other days, crosses. |
| 000000 | 000000 | A spiteful enemy to thee and thine will die; nevertheless, the omens are those of trouble to thyself. |
| 000000 | 000000 | This dream, and those signs, represent weeping and tears. |
| 000000 | 000000 | If this dream be on a Thursday, it foretells a good and happy <i>year</i> to follow; otherwise, it betokens gain. |
| 000000 | 000000 | This is a dream of divers discontents. |
| 000000 | 000000 | This dream is one of heavy cares and animosities. |
| 000000 | 000000 | On a Saturday only is this dream good; on any other day it betokens misfortunes. |
| 000000 | 000000 | The dream foretells money. |
| 000000 | 000000 | This is a dream of much good fortune. |

THE
TWENTY-FIRST ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



| Sign. | | AQUARIUS. |
|--------|--------|--|
| 1. | 2. | |
| 000000 | 000000 | Thou hast been warned in thy night-visions of some great disappointment. |
| 000000 | 000000 | Go not on, or near, the water. |
| 000000 | 000000 | A dream of disappointments in money. |
| 000000 | 000000 | This dream is fortunate. |
| 000000 | 000000 | The dreamer is forewarned of those who would swear falsely against him. |
| 000000 | 000000 | The signs presage enemies of the kin, or of very near neighbours. |
| 000000 | 000000 | On the ninth or third days of the moon, this is a vision of deceit from counsellors; on other days, unlucky. |
| 000000 | 000000 | Be careful of false friends. |

| Sign. | | A Q U A R I U S. |
|----------------------|----------------------|---|
| 1. | 2. | |
| 0000
0000
0000 | 0000
0000
0000 | This is a dream of unusual bustle and business, and oftentimes implies voyages. |
| 0000
0000
0000 | 0000
0000
0000 | This is a dream of many cares. |
| 0000
0000
0000 | 0000
0000
0000 | The dream forebodes gloomy prospects. |
| 0000
0000
0000 | 0000
0000
0000 | News of the severe trouble of a friend ; and, if dreamt on a Thursday, foretells a funeral, also. |
| 0000
0000
0000 | 0000
0000
0000 | This vision is doubtless the forerunner of some good fortune, being under the signs of Venus. |
| 0000
0000
0000 | 0000
0000
0000 | Loss and damage by women are likely, but friendships will follow, after all. |
| 0000
0000
0000 | 0000
0000
0000 | Beware of one near thee, who is perfidious. |
| 0000
0000
0000 | 0000
0000
0000 | This indicates fear of sickness. |
| 0000
0000
0000 | 0000
0000
0000 | The dream foretells a faithful and trusty friend. |
| 0000
0000
0000 | 0000
0000
0000 | This is a sign of journeys. |
| 0000
0000
0000 | 0000
0000
0000 | News from absent friends, is the chief meaning of thy vision ; albeit, it also means epistles. |
| 0000
0000
0000 | 0000
0000
0000 | This denotes a powerful enemy. |

| Sign. | | AQUARIUS. |
|-------|-------|---|
| 1. | 2. | |
| 00000 | 00000 | The dreamer is under a horoscope of malignant stars: sickness is near him; and, moreover, divers foes obstruct his path. |
| 00000 | 00000 | Out of many of his troubles the dreamer will be rescued; but it may happen that he will receive annoyance first. |
| 00000 | 00000 | The dream foretells the receipt of money. |
| 00000 | 00000 | This dream is more pleasant than fortunate. |
| 00000 | 00000 | These signs are durable: they foretell, first, a loss by theft, then a present, and, lastly, a funeral. |
| 00000 | 00000 | Fortune crosses and vexes the dreamer in his purse, person, and property. |
| 00000 | 00000 | On a Monday, this is a sign of trouble; the like on a Wednesday; but on Tuesday, Thursday, Friday, Saturday, or Sunday, foreshows news. |
| 00000 | 00000 | This is a sign of news from absent friends. |
| 00000 | 00000 | The party dreaming this, will hardly escape a peril. |
| 00000 | 00000 | The dream presages hurts from four-footed beasts. |
| 00000 | 00000 | This vision is likely to portend scattering of thy goods. |
| 00000 | 00000 | This dream is stable and durable, foretelling poverty in youth and riches in age. |

























THE
TWENTY-SECOND ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



V E S T A.

| Sign. | | |
|-------|----|---|
| 1. | 2. | |
| | | The dreamer is fortunate,—friends and money are his lot, and thrice in seven years the sign will be repeated. |
| | | This denotes gain by the death of some one in a foreign or distant land, and is an omen of wealth in old age. |
| | | The vision is vain and of no import. |
| | | This dream portends travelling. |
| | | This dream signifies a future inheritance. |
| | | The stars of heaven are friendly; the dreamer will experience a run of good fortune. |
| | | This is a sign of nuptials, wine, and mirth. |
| | | Among thy kindred a wedding is at hand. |

| Sign. | | V E S T A. |
|---|---|--|
| 1. | 2. | |
|  |  | This denotes much news during the ensuing month : some part thereof will tell thee evil news of friends. |
|  |  | Letters and news are coming speedily : moreover, the sign warns thee of one in secret thy foe. |
|  |  | This dream foretells accidents in thy dwelling. |
|  |  | This vision is a sign of fraud from servants. |
|  |  | This dream is a prediction of many crosses. |
|  |  | This dream denotes riches to come hereafter in divers ways; unlooked for and unexpected—doubt it not. |
|  |  | Dissentient tongues secretly injure thee. |
|  |  | These signs are crossed and contrariwise : they denote good, but brought about by ill-fortune. |
|  |  | This is a sign of great troubles among friends, some whereof will be imprisoned, others die. |
|  |  | Anger is visible in these omens. |
|  |  | This to a male presages marriage ; to a married man, widowhood ; to a female, courtships and delectations. |
|  |  | This dream denotes that once in thy horoscope there are signs of danger by poisonous liquids. |

| Sign. | | V E S T A. |
|---|---|---|
| 1. | 2. | |
|  |  | This denotes crosses and losses in the dreamer's fortunes. |
|  |  | This dream is vain, proceeding from bodily distempers. |
|  |  | This is a sign of pride and ambition, but foretells the coming of advancement. |
|  |  | The vision foreshows good by ecclesiastical persons. |
|  |  | The dreamer will receive impediment in his wishes. |
|  |  | A vision like this foretells deaths and troubles. |
|  |  | The dreamer will be relieved ere long from some peril he is now prone to fall into. |
|  |  | Good to come, after evil received, is foretold by this vision. |
|  |  | This denotes that the dreamer is faithful, but has full many and divers unfaithful friends. |
|  |  | This signifies danger by the fall of heavy weights. |
|  |  | The dreamer shall prevail against his enemies. |
|  |  | This is a dream foretelling long life; albeit, great part thereof will be spent in sorrow. |

THE
TWENTY-THIRD ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



PISCES.

| Sign. | 1. | 2. | |
|-------|--------|--------|---|
| | 000000 | 000000 | The dream is one that forebodes misfortunes. |
| | 000000 | 000000 | This is a sign of disappointment. |
| | 000000 | 000000 | Travelling, or much walking, and changes, are the chief interpretations of the vision. |
| | 000000 | 000000 | A friend is coming to thy abode. |
| | 000000 | 000000 | This dream foretells the handling of gold and silver. |
| | 000000 | 000000 | The delay of money will bring the dreamer into scenes of trouble. |
| | 000000 | 000000 | Beware of those persons who, by fraudulent intents, seek to mar thy interests. |
| | 000000 | 000000 | The dream foretells loss in lending money. The dreamer will do well to look to his purse. |

| Sign. | | PISCES. |
|----------------------|----------------------|---|
| 1. | 2. | |
| 00
00
00
00 | 00
00
00
00 | This is a sign of epistles, or hasty news, within a short space of the dream. |
| 00
00
00
00 | 00
00
00
00 | The dreamer will soon be introduced to the company of many excellent friends. |
| 00
00
00
00 | 00
00
00
00 | The dream is vain and unprofitable. |
| 00
00
00
00 | 00
00
00
00 | The dream foretells danger by bruises or accidents. |
| 00
00
00
00 | 00
00
00
00 | Travel not for the space of a month after this dream: the signs and omens are warnings of some peril. |
| 00
00
00
00 | 00
00
00
00 | To a female, this gives signs of courtship; to a male, it shows, on the contrary, rivals. |
| 00
00
00
00 | 00
00
00
00 | On the eleventh day of the moon, this fore-shows vexatious trifles; on the other days, removals. |
| 00
00
00
00 | 00
00
00
00 | This brings letters or news to thy dwelling, some of which will vex thee. |
| 00
00
00
00 | 00
00
00
00 | This dream is a sign of merry-makings. |
| 00
00
00
00 | 00
00
00
00 | Expect a wedding among thy kindred. |
| 00
00
00
00 | 00
00
00
00 | The dreamer's fortunes are becoming changed; and the change is manifestly for the better. |
| 00
00
00
00 | 00
00
00
00 | This dream foretells taking of money. |

| Signs. | | PISCES. |
|---|---|---|
| 1. | 2. | |
|  |  | The interpretation of this dream denotes quarrelling, strife, and fear of bloodshed. |
|  |  | This dream is vain, deceitful, and importless. |
|  |  | A death within a twelvemonth among kindred, is foretold by this strange dream. |
|  |  | The dream forewarns of hazard or jeopardy by fire. |
|  |  | Letters and news are the interpretations. |
|  |  | Some great measure of discontent, at present vexing the dreamer, will ere long be no more. |
|  |  | Let the dreamer prepare for one absent. |
|  |  | The dream foretells riding on horseback, or travelling. |
|  |  | The dreamer must be aware of false friends. |
|  |  | This dream is fortunate. |
|  |  | On the third or seventh day of the moon these are omens of sickness ; on any other day, they foreshow grievances. |
|  |  | The dream is a sure sign of vexation. |

**THE
TWENTY-FOURTH ROLL OF ORACLES.**

























HIEROGLYPHICAL EMBLEMS.



D I A N A.

| Sigs. | | |
|-------------------------|-------------------------|--|
| 1. | 2. | |
| 00
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00 | 00000
00000
00000 | Were the horoscope of the dreamer to be cast,
it would prophesy some coming good fortune. |
| 00000
00000
00000 | 000
000
000 | The dream has reference to business, and the
signs are full fortunate as well as active. |
| 00000
00000
00000 | 000
000
000 | This dream denotes the revealing of secrets. |
| 000
000
000 | 00000
00000
00000 | This foretells hazard by water. |
| 000
000
000 | 00000
00000
00000 | The interpretation of the dream is happy—it
presages a run of approaching prosperity. |
| 00000
00000
00000 | 00000
00000
00000 | The dream presages money and goods in due
season; the star of the dreamer's destiny
shines kindly. |
| 00000
00000
00000 | 00000
00000
00000 | To the sick, this threatens inflammations; to
the hale and hearty, divers grievous events. |
| 00000
00000
00000 | 00000
00000
00000 | Many future evils are here foreboded, as well
to the dreamer as to the land of his nativity. |

| Sign. | | DIANA. |
|------------------------------|------------------------------|---|
| 1. | 2. | |
| 00
00
00
00 | 0000
0000
0000
0000 | This is a sign the dreamer will be near some disgrace upon a criminal account, or by a false friend. |
| 0000
0000
0000
0000 | 0000
0000
0000
0000 | The dream is an omen of sickness. |
| 00
00
00
00 | 0000
0000
0000
0000 | This signifies secret and treacherous enemies. |
| 00
00
00
00 | 0000
0000
0000
0000 | Be careful to what paper or chart thou affixest thy signature,—it forewarns some confusion. |
| 0000
0000
0000
0000 | 0000
0000
0000
0000 | This is a dream of pleasure and profit. |
| 00
00
00
00 | 0000
0000
0000
0000 | The dream predicts news. |
| 00
00
00
00 | 0000
0000
0000
0000 | This dream, in the moon's <i>increase</i> , tells of a disaster; in the <i>wane</i> of the moon, it foretells funerals. |
| 00
00
00
00 | 0000
0000
0000
0000 | This is a sign of evil news. |
| 00
00
00
00 | 0000
0000
0000
0000 | The dreamer will live long, and his old age will bring riches, honours, and various good fortune. |
| 00
00
00
00 | 0000
0000
0000
0000 | This dream is under constellations of felicity. |
| 00
00
00
00 | 0000
0000
0000
0000 | This is a sign of marriage to one in single life; to one married, it foretells an increase in the progeny. |
| 00
00
00
00 | 0000
0000
0000
0000 | This is a dream of tears. |

















| Sign. | | D I A N A. |
|---|---|--|
| 1. | 2. | |
|  |  | This is a sign of anger. |
|  |  | The signification of this dream is doubtful. |
|  |  | Chiefly from an afflicted state of body does this dream arise ; therefore, heed it not. |
|  |  | The vision is dark, obscure, and void of clear portents. |
|  |  | Amity, joy, and fellowship, are allotted the dreamer. |
|  |  | The dreamer will shortly receive money. |
|  |  | The dream is an omen of affliction. |
|  |  | On the first, fifth, or eleventh day of the moon, this dream is fortunate ; on other days it is a warning of evil. |
|  |  | This is a sign of evil times. |
|  |  | To a male, this foretells pleasure with the frail sex ; to a female, pregnancy if in wedlock ; otherwise, temptations. |
|  |  | A deceitful friend is nigh unto thee—remember! |
|  |  | This foretells anger about papers or books. |

THE
TWENTY-FIFTH ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



MEDUSA.

| Sign. | |
|---|---|
| <div>1.</div>  <div>2.</div>  | Beware of one of red hair, fair and comely. |
|   | This betokens, to the rich and happy, injury and mishap; but, to the poor and afflicted, aid and comfort. |
|   | This dream threatens shame or reproach. |
|   | The dream forebodes sickness. |
|   | If a poor man dream this, it is a sign he will hereafter become rich, but to the rich it betokens care. |
|   | To a single person, this is a sign of amorous friendships. |
|   | This foretells a loss by servants. |
|   | The dream is a warning to beware of thieves. |

| Sign. | | M E D U S A. |
|----------------------|----------------------|--|
| 1. | 2. | |
| 0000
0000
0000 | 0000
0000
0000 | On a Thursday, this dream is a sure omen of many years' happy fortune to come; on any other day, it is a good dream. |
| 0000
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0000 | 0000
0000
0000 | This vision presages hasty or strange news. |
| 0000
0000
0000 | 0000
0000
0000 | The dream is a sign of accidents by sharp weapons, or peril by four-footed beasts. |
| 0000
0000
0000 | 0000
0000
0000 | This is a dream of danger. |
| 0000
0000
0000 | 0000
0000
0000 | This shows the dreamer will weep, shortly. |
| 0000
0000
0000 | 0000
0000
0000 | The vision is an omen of being promoted in life. |
| 0000
0000
0000 | 0000
0000
0000 | This signifies trouble to the dreamer at first, but to end in the receipt of money. |
| 0000
0000
0000 | 0000
0000
0000 | Loss or damage to the property is presaged hereby |
| 0000
0000
0000 | 0000
0000
0000 | It is to be feared that the dreamer will have some evil mishap befall him within three months hence. |
| 0000
0000
0000 | 0000
0000
0000 | This is a dream of paying away huge sums of money, and is very evil on the seventh day of the moon. |
| 0000
0000
0000 | 0000
0000
0000 | The dreamer will be invited both to a funeral and a wedding festival within a twelve-month. |
| 0000
0000
0000 | 0000
0000
0000 | Many private enemies are prognosticated. |

| Sign. | | M E D U S A. |
|---|---|--|
| 1. | 2. | |
|  |  | This dream is a sign of deceitful pleasures. |
|  |  | Travel, and labour in vain, is signified by this dream. |
|  |  | This dream is a presage of victory over enemies; albeit, it may befall him that he may meet annoyance first. |
|  |  | On a Tuesday, this dream signifies money; on a Wednesday or Friday, gifts; on a Monday, a friend; on a Thursday, a ring; on a Saturday, a foe; on a Sunday, a journey. |
|  |  | The hieroglyphic foretells money. |
|  |  | This dream is one of durable fortune; it is a presage of an happy old age, great store of riches and goods of fortune. |
|  |  | This foretells a sudden cross in thy luck. |
|  |  | The dream denotes sore affliction. |
|  |  | This dream betokens but small good to the dreamer. |
|  |  | An hindrance in the dreamer's affairs is foretold. |
|  |  | Grief and heaviness are the interpretations. |
|  |  | This is a sign of sudden anger. |

THE
TWENTY-SIXTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



P H O E B U S.

| Sign. | | |
|----------------------|----------------------|---|
| 1. | 2. | |
| oo
oo
oo | oooo
oooo
oooo | The dreamer has divined a sign of sadness. |
| oooo
oooo
oooo | oo
oo
oo | This foretells danger by water. |
| oooo
oooo
oooo | oo
oo
oo | This dream is an omen of ill-luck and misfortune by theft, or some secret foe. |
| oo
oo
oo | oooo
oooo
oooo | This dream signifies news. |
| oo
oo
oo | oo
oo
oo | For the fair sex, this dream is fortunate; to virgins and widows, it signifies marriage; to others, purchases and riches. |
| oo
oo
oo | oo
oo
oo | To the sick person this dream is good: to others, unprofitable. |
| oooo
oooo
oooo | oo
oo
oo | This is a sign of profit and gain. |
| oooo
oooo
oooo | oooo
oooo
oooo | This dream foretells deliverance from trouble. |

| Sign. | | P H O B U S. |
|-------|------|--|
| 1. | 2. | |
| 0000 | 0000 | On a Wednesday this dream, to a single person, foretells marriage; on a Sunday, riches; on other days, good friends. |
| 0000 | 0000 | The dream properly signifies a reward. |
| 0000 | 0000 | This dream for the poor is good, and signifies present relief; to the wealthy it denotes secret envy. |
| 0000 | 0000 | Grief and danger are near the dreamer. |
| 0000 | 0000 | On the thirteenth day of the moon <i>only</i> , this foretells a death; on other days, it shows sickness at hand. |
| 0000 | 0000 | This is a sign of success in thy pursuits. |
| 0000 | 0000 | This is a sign of discovering hidden secrets. |
| 0000 | 0000 | The dream denotes ruin to an adversary. |
| 0000 | 0000 | These hieroglyphics are signs that the dreamer is fated to become rich, honoured, and respected. |
| 0000 | 0000 | The dream foretells invitations to merry-makings. |
| 0000 | 0000 | This signifies the death of an enemy. |
| 0000 | 0000 | Some joy will shortly befall the dreamer. |

| Sign. | | PHOBUS. |
|-------|-------|--|
| 1. | 2. | |
| 00000 | 00000 | This warns the dreamer of spiteful enemies. |
| 00000 | 00000 | A funeral among relations is approaching. |
| 00000 | 00000 | This denotes that the dreamer will become acquainted with some new friends. |
| 00000 | 00000 | This is a dream denoting money. |
| 00000 | 00000 | This foretells the deliverance from some loss or hurt, which impended over the dreamer. |
| 00000 | 00000 | The dream is fortunate. |
| 00000 | 00000 | Sadness, or sad news, is to be feared. |
| 00000 | 00000 | This signifies an obstruction in business. |
| 00000 | 00000 | On a Monday, this forebodes sickness; on Sunday, love; on Friday, friendship; on Wednesday, a gift; on other days, losses. |
| 00000 | 00000 | Be careful of thy handwriting. |
| 00000 | 00000 | Private enemies are near the dreamer; they cross his fortunes. |
| 00000 | 00000 | A fair tall man is a private adversary. |

THE
TWENTY-SEVENTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



INDICATE.

| Sign. | |
|---------------|---|
| <div>1.</div> | <div>2.</div> <p>In the horoscope of the dreamer arises even now a goodly star of pleasure and fortune.</p> |
| | <p>The dream tells of mirth and rejoicing, carols, songs, and invitations to feasts: it is right merry.</p> |
| | <p>For a season, reigns sorrow; anon, joy cometh.</p> |
| | <p>The dream forewarns of many spiteful enemies.</p> |
| | <p>A rich person will prove thy friend.</p> |
| | <p>This is a dream of delay and repiniags.</p> |
| | <p>This denotes the receipt of money.</p> |
| | <p>The dreamer has had a vision of great success and gain.</p> |

| Sign. | | HECATE. |
|----------------------------|----------------------------|---|
| 1. | 2. | |
| 000000
000000
000000 | 000000
000000
000000 | This is a sign of some evil news. |
| 000000
000000
000000 | 000000
000000
000000 | One near the dreamer slanders him. |
| 000000
000000
000000 | 000000
000000
000000 | This dream is truly unlucky on every other day but the third of the moon. |
| 000000
000000
000000 | 000000
000000
000000 | On a Tuesday, this shows an enemy; on a Monday, a friend, but deceitful; on all other days, it is vain. |
| 000000
000000
000000 | 000000
000000
000000 | This is a dream of pleasure. |
| 000000
000000
000000 | 000000
000000
000000 | Merry-makings are near at hand, but ending in sorrow. |
| 000000
000000
000000 | 000000
000000
000000 | This is a sign of weddings. |
| 000000
000000
000000 | 000000
000000
000000 | A friend of the dreamer will ere long depart this life. |
| 000000
000000
000000 | 000000
000000
000000 | The dreamer will be invited to feasting and mirth. |
| 000000
000000
000000 | 000000
000000
000000 | The dream is fortunate. |
| 000000
000000
000000 | 000000
000000
000000 | This dream is a sign of a removal. |
| 000000
000000
000000 | 000000
000000
000000 | Hasty and extraordinary or strange news is near at hand. |

| Sign. | | HECATE. |
|-------|-------|--|
| 1. | 2. | |
| 00000 | 00000 | The dream foretells gain in business. |
| 00000 | 00000 | This is a sure sign of a particular friend. |
| 00000 | 00000 | Both pleasant and profitable are these omens. |
| 00000 | 00000 | This is an omen of sickness. |
| 00000 | 00000 | On a Friday, this dream forewarns of some disaster; on other days, it shows weeping. |
| 00000 | 00000 | Let the dreamer, if a man, beware of pleasure; if a female, one near her seeks her disgrace. |
| 00000 | 00000 | The dream signifies delay in the expectations. |
| 00000 | 00000 | Letters and news are foretold. |
| 00000 | 00000 | The dreamer is envied by some spiteful person. |
| 00000 | 00000 | Among relations, this year will bring a funeral. |
| 00000 | 00000 | The dreamer will take a journey, or see one from afar off, before long. |
| 00000 | 00000 | Be discreet—there are many eyes upon thee. |

THE
TWENTY-EIGHTH ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



A P O L L O.

| 1. | Sign. | 2. | |
|----|-------|----|--|
| | | | This dream is a certain sign of future honour and dignity. |
| | | | This is a signification of receiving money. |
| | | | The dream is full unprofitable. |
| | | | The signification of this dream is diversified, and of divers origins: it forebodes trouble. |
| | | | This dream is to the dreamer a sign of joy and gladness. |
| | | | To the dreamer this foretells health, wealth, and friends. |
| | | | The dreamer will profit and increase in his goods. |
| | | | This dream is a presage of evil. |

| Sign. | | A P O L L O. |
|-------------------------|-------------------------|--|
| 1. | 2. | |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | This is a dream of strife and hatred from enemies. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | A scene of treachery, even as a deep pit, lays before the dreamer, but he will escape. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | This signifies some misfortune. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | On a Tuesday, this shows treachery ; on a Sunday, evil ; on a Monday, news ; on a Wednesday, letters ; on other days, anger. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | This dream is good and true ; it is, moreover, durable, and presages many years hereafter of rich and jovial fortune. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | In marriage, this foretells quarrels ; in love, rivals. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | One of the dreamer's family or friends will die. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | This dream signifies adversaries. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | This dream is felicitous ; many of the signs foretell a plentiful store of money and goods. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | This signifies anger concerning money. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | This is a sign of some preferment to the dreamer. |
| 00 00
00 00
00 00 | 00 00
00 00
00 00 | Evil news is at hand, but no harm will befall the dreamer. |

| Sign. | | A P O L L O. |
|---|---|--|
| 1. | 2. | |
|  |  | This dream is the forerunner of a funeral. |
|  |  | Frequently, these are signs of sickness. |
|  |  | On the third, fifth, seventh, or tenth days of the moon, this dream is a certain sign of a death within a twelvemonth. |
|  |  | Proceeding materially from an afflicted mind, this dream is vain, and not prophetic. |
|  |  | This is a dream of evil fortune. |
|  |  | The dreamer has many secret enemies. |
|  |  | On a Sunday, this signifies a present; on a Thursday, a loss by some bad debt due to the dreamer; on other days, it is vain. |
|  |  | There are many troubles before the dreamer. |
|  |  | This dream is a good presage of money. |
|  |  | This dream is pleasurable, albeit but of small profit. |
|  |  | This is a sign of friendship. |
|  |  | Many pleasant scenes are before the dreamer. |

THE
TWENTY-NINTH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



FORTUNA.

| 1. | Sign. | 2. | |
|----------------------------|-------|----------------------------|--|
| 000000
000000
000000 | | 000000
000000
000000 | The dream is a sure and certain omen of a funeral among relations within the year. |
| 000000
000000
000000 | | 000000
000000
000000 | This foretells sorrow and secret grief. |
| 000000
000000
000000 | | 000000
000000
000000 | The dream is unfortunate. |
| 000000
000000
000000 | | 000000
000000
000000 | On a Saturday, this dream shows an accident; on any other day, trouble. |
| 000000
000000
000000 | | 000000
000000
000000 | A happy and fortunate star is arising in the dreamer's horoscope. |
| 000000
000000
000000 | | 000000
000000
000000 | After divers largesses and expenditures, this denotes money. |
| 000000
000000
000000 | | 000000
000000
000000 | Be careful whom thou trustest. |
| 000000
000000
000000 | | 000000
000000
000000 | This is an omen of trouble through a woman. |

| Sign. | | FORTUNA. |
|-------------------|-------------------|--|
| 1. | 2. | |
| 000
000
000 | 000
000
000 | This dream foretells strange tidings and news. |
| 000
000
000 | 000
000
000 | Much business this dream presages. |
| 000
000
000 | 000
000
000 | A false and treacherous confidant, or one under the garb of a friend, is near the dreamer. |
| 000
000
000 | 000
000
000 | This dream foretells a loss by cheating. |
| 000
000
000 | 000
000
000 | Something auspicious and joyful approaches. |
| 000
000
000 | 000
000
000 | This dream is an omen of pleasure. |
| 000
000
000 | 000
000
000 | An absent friend is ill. |
| 000
000
000 | 000
000
000 | Be very wary of whom thou speakest against. |
| 000
000
000 | 000
000
000 | If the dreamer be not very careful, anger will overtake him. |
| 000
000
000 | 000
000
000 | This dream foretells a removal. |
| 000
000
000 | 000
000
000 | To the sick person this is a perilous dream; to one in health it denotes disappointment. |
| 000
000
000 | 000
000
000 | Many secret enemies are foretold thee. |

| Sign. | | F O R T U N A. |
|--------|--------|---|
| 1. | 2. | |
| 000000 | 000000 | Something unpleasant will shortly occur in thy dwelling or near thy person. |
| 000000 | 000000 | An enemy is at hand, but he is concealed. |
| 000000 | 000000 | On a Sunday, this shows a sudden piece of good news; on a Monday, a quarrel; on all other days, money coming. |
| 000000 | 000000 | This is a sign of great prosperity. |
| 000000 | 000000 | One who is thinking of thy welfare will soon see thee. |
| 000000 | 000000 | This, to one single, is a sign of wedlock. |
| 000000 | 000000 | The dream the dreamer inquireth after is fortunate. |
| 000000 | 000000 | This is a sign of money and friends. |
| 000000 | 000000 | There are delays about, but a month of prosperous fortune follows. |
| 000000 | 000000 | The dreamer is in danger of or by animals. |
| 000000 | 000000 | This shows delay in the wishes. |
| 000000 | 000000 | The dream is unfortunate, divers ways. |

THE
THIRTIETH ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



NEPTUNE.

| Sign. | | |
|--------|--------|--|
| 1. | 2. | |
| 000000 | 000000 | On the second day of the moon, this vision foretells gold and silver to the dreamer; on other days, travelling and news. |
| 000000 | 000000 | This is a sign of great increase in business. |
| 000000 | 000000 | This dream is rather unfortunate. |
| 000000 | 000000 | Some unhappiness is betokened to the dreamer. |
| 000000 | 000000 | This is a good and prosperous dream,—it promises some preferment. |
| 000000 | 000000 | The dreamer will attain to wealth and power. |
| 000000 | 000000 | This is a sign of prosperity to a man; and of marriage, within the year, to a woman. |
| 000000 | 000000 | This dream signifies to get the better of enemies. |

| Sign. | | NEPTUNE. |
|-------|------|--|
| 1. | 2. | |
| 0000 | 0000 | This dream is a sign of insults from enemies. |
| 0000 | 0000 | Let the dreamer be careful of being overthrown at law. |
| 0000 | 0000 | This dream is a sign of sickness. |
| 0000 | 0000 | In the dreamer's family, or among his relations, there will befall a funeral within a year. |
| 0000 | 0000 | This hieroglyphic foretells evil tidings. |
| 0000 | 0000 | Success and comfort in life are here foreshown. |
| 0000 | 0000 | To one sick this denotes recovery. |
| 0000 | 0000 | Let not the dreamer undertake any business of much importance the day succeeding this dream. |
| 0000 | 0000 | To a male this is an omen of a happy marriage. |
| 0000 | 0000 | This dream foretells feasting and rejoicing. |
| 0000 | 0000 | This dream is a sure and certain omen of trouble. |
| 0000 | 0000 | The dream hath signification of enemies, who would work divers harm and annoyance. |

| Sigs. | | NEPTUNE. |
|--------|--------|---|
| 1. | 2. | |
| 000000 | 000000 | On a Thursday, Friday, or Wednesday, this is a sign of acquiring riches ; on other days, it betokens friends. |
| 000000 | 000000 | This dream is full fortunate. |
| 000000 | 000000 | The dream presages prosperity in trade or merchandise. |
| 000000 | 000000 | This is a sign the estate of the dreamer will shortly amend. |
| 000000 | 000000 | This dream is a sign of pain, labour, and grief. |
| 000000 | 000000 | The dreamer is beset with evil aspects. |
| 000000 | 000000 | This is a fortunate dream, and presages money. |
| 000000 | 000000 | Absent friends are coming from afar. |
| 000000 | 000000 | This dream denotes trouble among relations. |
| 000000 | 000000 | To a single person this foretells marriage. |
| 000000 | 000000 | A friend will change to an enemy. |
| 000000 | 000000 | This dream presages evil news. |

THE
THIRTY-FIRST ROLL OF ORACLES.

























HIEROGLYPHICAL EMBLEMS.



ORION.

| Sign. | |
|---|--|
| <div> <div>1.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> <div> <div>2.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> | This dream foreshows that fortune will vex the dreamer. |
| <div> <div>1.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> <div> <div>2.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> | This dream or vision hath an evil interpretation. |
| <div> <div>1.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> <div> <div>2.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> | Many things in the dreamer's fate at this time go contrary to his wishes. |
| <div> <div>1.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> <div> <div>2.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> | This is a sign the dreamer will escape from some heavy trouble. |
| <div> <div>1.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> <div> <div>2.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> | The dreamer will receive benefit from many. |
| <div> <div>1.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> <div> <div>2.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> | This denotes a fall, or hurt from a four-footed beast. |
| <div> <div>1.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> <div> <div>2.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> | The dream denotes sickness. |
| <div> <div>1.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> <div> <div>2.</div> <div>0000</div> <div>0000</div> <div>0000</div> </div> | On a Sunday, Tuesday, or Thursday, this dream is a sign of honour and substance; on other days, friends. |

| Sign. | | ORION. |
|----------------------------------|----------------------------------|--|
| 1. | 2. | |
| 00
00
00
00 | 0000
0000 | This denotes persecution from ignoble and vile persons. |
| 0000
0000
0000 | 00
00
00
00 | This dream is an omen of affliction. |
| 00
00
00
00
00
00 | 00
00
00
00
00
00 | On the sixth, seventh, or ninth days of the moon, this dream has no interpretation; on other days, it tells of sickness. |
| 00
00
00
00 | 0000
0000
0000 | This denotes a loss of credit and friends. |
| 0000
0000
0000
0000 | 0000
0000
0000 | A malevolent dream this is, and the signs of the stars are averse to the dreamer's destiny. |
| 0000
0000
0000 | 0000
0000
0000 | Let the dreamer beware of over feasting and excess of mirth. |
| 0000
0000
0000 | 0000
0000 | This dream is ever the forerunner of good fortune. |
| 0000
0000 | 0000
0000
0000 | To one inquiring, this foretells anger. |
| 0000
0000
0000
0000 | 0000
0000
0000 | This dream is under a happy constellation: long life, and the plenteousness of fortune, is the dreamer's earthly lot. |
| 0000
0000
0000 | 0000
0000
0000 | The vision is predictive of money and riches, yet to come, but all in due season. |
| 0000
0000
0000 | 0000
0000
0000 | This literally forebodes a cross in thy fortunes. |
| 0000
0000
0000 | 0000
0000
0000 | Some particular legacy will be bequeathed the dreamer. |

















| Sign. | | ORION. |
|---|---|--|
| 1. | 2. | |
|  |  | The dream may have promised many things, but the interpretation speaks of performing nothing. |
|  |  | Many slippery friends surround the dreamer. |
|  |  | This denotes wandering hereafter into strange countries. |
|  |  | The dreamer, by his wit and contrivance, or skill, will amass money. |
|  |  | On a Saturday, this denotes a rich present; on a Sunday, a journey; on a Wednesday, labour in vain; on other days, profit. |
|  |  | In the increase of the moon, this forebodes wedlock. |
|  |  | This is a sign of news, reports, and rumours, of divers kinds. |
|  |  | Let the dreamer beware of dissemblers. |
|  |  | A dissentious tongue will slander or vex the dreamer. |
|  |  | This is a sign of strife and discord. |
|  |  | Misfortunes approach—be warned: thy dream foretells a loss of money or dearth of gold and silver. |
|  |  | Many of thy griefs are no more, yet thy vision still forewarns thee to beware. |

THE
THIRTY-SECOND ROLL OF ORACLES.

HIEROGLYPHICAL EMBLEMS.



FINIS.

| Sign. | |
|---|--|
| 1. 2. | |
|  |  <p>Let the dreamer beware,—a contentious person and a sower of discord is near him.</p> |
|  |  <p>This is a sign of anger and travail of mind.</p> |
|  |  <p>In a dream relating to business, the sign is good, as it foretells great activity.</p> |
|  |  <p>This is a sign of changes and removals.</p> |
|  |  <p>The dream foretells a delivery from ill fortune.</p> |
|  |  <p>This dream foretells the dreamer to thrive in the condition fortune has placed him.</p> |
|  |  <p>The dreamer is likely to be wronged by friends or neighbours.</p> |
|  |  <p>This denotes great traffic in business.</p> |

| Signs. | | FINIS. |
|----------------------|----------------------|---|
| 1. | 2. | |
| 0000
0000
0000 | 0000
0000
0000 | A cross in the dreamer's horoscope is at hand, let him take heed of fawning advisers. |
| 0000
0000
0000 | 0000
0000
0000 | This is a sign of strivings, labour, and sorrow. |
| 0000
0000
0000 | 0000
0000
0000 | The dream proceeds from a mind ill at ease, and is vain. |
| 0000
0000
0000 | 0000
0000
0000 | A magnanimous friend is allotted to the dreamer. |
| 0000
0000
0000 | 0000
0000
0000 | Let the dreamer beware of contracting a hasty marriage. |
| 0000
0000
0000 | 0000
0000
0000 | One who is vain-glorious envies the dreamer. |
| 0000
0000
0000 | 0000
0000
0000 | This is a full stable dream, and of a surety the dreamer will be rich in old age. |
| 0000
0000
0000 | 0000
0000
0000 | The dreamer shall prevail against his enemies. |
| 0000
0000
0000 | 0000
0000
0000 | This denotes back-biters and false friends. |
| 0000
0000
0000 | 0000
0000
0000 | The dreamer has enemies, subtle, malicious, and evil, but will prevail against them. |
| 0000
0000
0000 | 0000
0000
0000 | Let not the dreamer hazard himself on the water. |
| 0000
0000
0000 | 0000
0000
0000 | This forebodes the coming of a funeral-bier. |

| Sign. | | FINIS. |
|----------------|--------------|---|
| 1. | 2. | |
| 00
00
00 | 0000
0000 | An ungrateful friend will vex and cause thee annoyance. |
| 00
00
00 | 0000
0000 | This vision is one of changes. |
| 0000
0000 | 0000
0000 | It is manifest that the dreamer has secret enemies. |
| 0000
0000 | 0000
0000 | On a Tuesday, the day of Mars, this dream fore-shews victory over enemies, both public and private; else it is ill. |
| 0000
0000 | 0000
0000 | Manifestly, this is an omen of many and divers misfortunes to the dreamer. |
| 0000
0000 | 0000
0000 | Albeit they may not endure, yet perils are thy lot. |
| 0000
0000 | 0000
0000 | This dream foretells the goods of fortune. |
| 0000
0000 | 0000
0000 | The dreamer, if one in single life, will ere long have an offer of matrimony. |
| 0000
0000 | 0000
0000 | To a female, this ever forebodes some cross in love. |
| 0000
0000 | 0000
0000 | Turbulent are thy visions, but will not harm thee. |
| 0000
0000 | 0000
0000 | Trust not overmuch to friends. |
| 0000
0000 | 0000
0000 | On a Tuesday this signifies a quarrel; the same on a Saturday; on a Friday, a courtship; on other days, it is vain. |

Lord Byron in the World of Spirits.

A VISION.

.....
 With what astonishment did I behold, as the feeble rays of a small lamp fell in silence upon the broad gloomy pannels of my apartment, that I was once more in the hall of my ancestors. I could but dimly perceive the objects that surrounded me, in the misty light which might be rather said to hide than to display them; but still their very shadows were familiar to me. The bed on which I was reposing, the old carved elbow-chair by its side, the antique wardrobe, and the high narrow-framed glass, were my earliest acquaintances; and here they stood, as I had known them, and had left them, in the days of my childhood. I was, indeed, once more in the chamber of my birth. "Heavens!" said I, "what can this mystery mean?" By what enchantment have I been transported hither?" I attempted to rise, but felt I was too languid to do so—my pulse, too, was high and feverish, my lips parched, and my breathing thick and irregular. I was at a loss to account for the strangeness of my situation—I had no recollection but that I was in a distant land, but every thing around me convinced me that I was in the very chamber in which I first drew my existence.

There was something perplexingly marvellous in the affair, and I continued to muse upon it, till, overcome by increasing languor, I fell into a gentle sleep, from which I was at length awoken by the soft pressure of lips to mine. As my eyes opened, oh, Heaven, what did they behold? The angel features of my young and beautiful Ada, the beloved "daughter of my house and heart."—She whose infant image, in my wanderings, had been the one sole star that shed light and life across the

cheerless vacuity of my bosom—a star that I doubly loved, for its resemblance to the glories of a Sun, that, to me, was set for ever. It was, indeed, my sweet, sweet Ada,—she, of whom, when the wide ocean separated us, my spirit, between joy and hopelessness, had sung—

“ I see thee not—I hear thee not, but none
Can be so wrapt in thee ; thou art the friend
To whom the shadows of far years extend ;
Albeit, my brow thou never shouldst behold,
My voice shall with thy future visions blend,
And reach into thy heart, when mine is cold,—
A token and a tone, even from thy father’s mould.”

I had left her in the innocence and loveliness of infancy—the tender glance of her young blue eyes, and the eager kiss I gave her at our parting, were the sacred interchanges of our affection ; and now she seemed to have come in ripened beauty, to ratify that holy contract. But yet there was a wildness in her look—it was that frenzied gaze of tenderness, which tells the heart’s secrets, when the fixed tongue refuses utterance—her hot tears fell fast upon my brow, but still she spoke not.

• • • • •

Oh, it was a fearful shriek !—its reverberation shook the inmost recesses of my soul. I endeavoured to move, but, to my astonishment, my limbs refused their office—they were as cold and solid as marble. I attempted to look around me, but my eyes were closed and motionless—the pulses of my heart had ceased, a chilliness was creeping through its veins. Though lost to every other sensation, I distinctly heard the loud sobbings of persons near me—it seemed some heavy calamity must have befallen them. I heard, too, the half-stifled tones of one that called upon her father, and, oh, there was a voice, mingling with her’s, that once to me was music. In after years, there was, indeed, some jarring in its minstrelsy, but it came upon me now in all its early sweetness, and it said, “ My poor Harold, and art thou gone for ever ? ” Ye eternal destinies ! how did these words break upon my ear—the terrible truth burst at once upon my soul—~~I was a corpse.~~

A few moments passed, and all was still around me. I had now become a new being, or rather a new existence, for nothing of a tangible quality seemed to belong to me. I felt, however, a kind of stillness, or, if I may so say, flexidity, from which I conjectured, that my spirit was not yet freed from the barriers of that body which had been its tenement. It may be supposed, that in such a situation, my thoughts would have partaken of the horrible—that I should have had some longings after the past, or laboured under some dread of the future; but the past had been a past of bitterness—it was the source of joy to me that I had fled from it, and I loved the future for its very mysteries. It was a delightful reflection, that the external world and I had closed accounts for ever—the select few and the mingled million were, as if by a lightning-stroke, alike swept from my contemplation. 'Twas well:—

“ I had not loved the world, nor the world me,—
 I had not flattered its rank breath, nor bowed
 To its idolatries a patient knee.
 Nor coined my cheek to smiles, nor cried aloud,
 In worship of an echo—in the crowd
 They could not deem me one of such; I stood
 Among them, but not of them—in a shroud
 Of thoughts, which were not their thoughts——.”

And wherefore should the world be loved? What is it but a vast assemblage of treacheries? What are its brightest things? Even man, forsooth, a flower, the ocean, and the sky. But man has smiles that like the serpent's scales, shine brightest when the sting is deadliest; and the ocean has its smooth, dishonest face, to lure when its big heart is ripe for desolation; each rose has got its thorn; the sky its lightning.

True it is, that I had worshipped *one*, a seeming lovely one, and bowed my heart to her as fervidly as does the heathen to his idol; but the time had come when my soul was liberated from its gross affections. Deprived of those faculties which enable man to hold connexion with the breathing clods around him, my spirit seemed to have passed the *barriers* which kept it from mingling in that eternity of which it was a portion. It was now left to its own communing; that delicious solitude for which it had ever pined.

" For I could see
Nothing to loathe in nature, save to be
A link reluctant in a fleshy chain,
Classed among creatures."

I was about, indeed, to realize all that my heart had ever sighed for—to mingle with the elements—to become a part of the pervading spirit of nature. My soul, loathing the dark villainies of man, had even aspired to a higher and holier companionship. The hum of cities was a torture, but the deep yet secret voice of nature was to me—

" A tone,
The soul and source of music, which makes known
Eternal harmony."

What to me was the sickly glare of illuminated chambers, when the pure blue arch of heaven was hung with a million stars ? What the soft thrillings of the lute, or the vain swell of the proud organ, when the breeze melted the heart with its gentle sighings, or the storm poured forth its mighty melody. The tempest and the ocean, the mountain and the sky, the silent star and the still lake, were " deep in my soul with a pure passion," and it seemed to me as if the time was come when I should be permitted to penetrate their mysteries.

I know not how long I had continued in this reverie, but I was at length agitated by a slight motion, an appearance of sinking. After a few seconds, I became again stationary, and from the hollow reverberations around me, I found I had just been deposited within the dark barriers of the tomb !

Of all places in the creation, there is none so fit for sober thought as the grave ; and I was now in a situation to receive its full benefit. Its dews come with a delicious influence, " watering the heart whose early flowers have died." I had here full leisure to look back upon my past existence ; to sum up the good or evil I had done or suffered ; to strike a balance with the world, and determine who was the debtor ; but my mind entered upon no such employment ; probably from the consideration of the numbers left behind, who would be generous enough to do it for me. I might have dwelt upon the pure pleasures of my boyhood, or the more intense, yet destructive joys that succeeded them ; and I might, too, if my

soul had retained a portion of its former enthusiasm, have felt a pang at leaving the glorious cause for which its latest aspirations have been raised, and a bitterness that the funeral knell of its frail tenement had not been the victorious shout of emancipated millions. As it was, no such reflections occupied my thoughts. I was, indeed, quite unincumbered—

“ With airy images, and shapes which dwell,
Still unimpaired, though old, in the soul's haunted cell.”

I was in a very sedate state of existence—the quiet of the place was delicious to me—it was the very perfection of solitude. It was a solitude, however, of brief duration ; for I soon found I was in the neighbourhood of a noisy set of companions. Their voices were of a small, shrill, inhuman character, and seemed mingled in utter confusion. At length, something like order being restored among them, one of the crew, who, I found, were a set of Bacchanalians, began the following song—the others, in a kind of impish glee, joining in the chorus:—

“ Oho ! brother worms, oho !
Who is so happy as we ?
Who lives like the worm below,
In his halls of revelry ?
No sweeter pleasures we crave,—
No, no, brother-worms, no, no,
Than those which enliven the grave,—
Oho ! brother worms, oho !

Vile worms the rose may seek,
And rifle its rich perfumes :
We delight in beauty's cheek,
Though its rose no longer blows.
No feast so pure can we have,—
No, no, brother-worms, no, no,
As that we find in the grave,—
Oho ! brother worms, oho !

Though richly the grave is stored,
Its treasures for ay shall be ;
Each skull be a banquet board,
Each coffin a place of glee.
No sweeter joys can we have,—
No, no, brother-worms, no, no,
Than those which glow in the grave,—
Oho ! brother worms, oho !

The fairest of things decay,
 To the dust, from whence they came ;
 And the mightiest pass away,
 But the grave is still the same.
 No dearer home can we have,—
 No, no, brother-worms, no, no :
 Care never enters the grave,—
 Oho, brother worms, oho !”

The sounds died away, and once more I was left to my own musings. It is impossible to describe the nature of my reflections, if, indeed, it is right to designate with such a name, the workings of a spirit, unconscious of almost every thing, saving its own existence. It seemed rather remarkable, that I should have lost every other sensation, whilst that of hearing still remained to me; and the circumstance of my being deprived of motion was equally perplexing. I began, too, to feel a sort of shrinking within myself, and to have a less vivid perception of identity of being. For the first time, I felt a kind of dread—a fear of annihilation. I cannot picture the horror with which I contemplated the possibility of my spiritual dissolution. My soul seemed “as a flame unfed, which runs to waste with its own flickering.” And is this, thought I, the high purpose of my being? Is this the reward for years of life’s endurance? Is it for this that I have suffered its degraded thralldom? Is this the end of all my hopes, the pitiful close of all my glorious visions? Oh! for a voice to tell thee, Nature, how I loathe thy treachery!

“ Could I embody and imbosom now
 That which is most within me,—could I wreak
 My thoughts upon expression, and thus throw
 Soul, heart, mind, passion, feelings, strong or weak,
 All that I would have sought, and all I seek,
 Bear, know, feel, and yet breathe—into one word,
 And that one word were lightning, I would speak ;
 But as it is, I live and die unheard,
 With a most voiceless thought, sheathing it as a sword.”

I was not, however, allowed to remain long absorbed in this bitterness of spirit—a renewed glow pervaded my being, and, to my delight and astonishment, I heard the sound of distant

voices. As they approached, I could hear my name at times repeated, and I at length caught the following words, pronounced in a hollow sepulchral tone:—

“ Up, up, from thy diabolical shell,—
Thus we break Childe Harold's spell!
Art thou fond of mystery?
Come with us and thou shalt see
Things not made for mortal eyes.
The spell is broke—arise, arise!”

These words were no sooner pronounced than, to my utter amazement, the whole of my faculties were restored, and I stood forth, once more, an animated being. I was considerably astonished to find, that the companions which stood in my presence were all skeletons! A small dim lamp hung from the roof of the vault, and afforded sufficient light to show me their bony countenances; an involuntary shudder crept through my veins. But I was soon relieved by the voice of some invisible agent, which bade me follow the party, and, at the same time, as if to conduct me, I felt my hand pressed by fingers which, though unseen, were cold and deathly. We soon quitted the vault, and proceeded along a narrow dark passage. My invisible conductor explained to me, as we went on, that **I was in the territories of Death**; that the inhabitants were all such as those which accompanied us; and that we were approaching the palace of their Omnipotent Monarch.—We had not proceeded far, when a vivid light burst upon my view, at the extremity of the passage; on reaching which, we entered a splendid vestibule, every part of which seemed carved from the purest marble. At the extremity of this vestibule were a pair of large folding-doors, formed of silver, through which we passed into a hall of indescribable magnificence, brilliantly illuminated. At the upper end, upon an elevated throne, sat Death, waving his arrowy sceptre, as if to command order among the immense group of grisly subjects that surrounded him. There was evidently considerable insubordination among them, and the movements of their almost shadowless substances, and the waving in the air of their spiral arms, as they seemed to testify their approbation or displeasure at those who harangued them, had an appearance, the

terrific horrors of which I should want words to describe in the language of mortals.

From this scene of confusion we passed on through several other chambers, silent, brilliant, and beautiful. Not a sound disturbed the quiet of the place, save now and then the foot-fall of some solitary skeleton. At length, we reached a kind of outer hall, from which we again passed into a long dark avenue; here I was loosed from the icy grasp of my companion. The word "**Farewell**" broke upon my ear, and, in an instant, I was left in gloom and solitude. I attempted to return, but found my passage obstructed by a barrier of earth; in this dilemma I had no alternative but to wander on, and in a few minutes I reached the extremity of the passage, and found myself upon the sea-shore. The heavens were black, and the thunder raised its mighty voice, and the lightning broke upon the ocean's bare and desolated bosom.—How unlike was this to the soft music of the hour when last my eye dwelt with intensity of passion upon the mellowed glories of the parting day :—

"The sky is changed! and such a change! oh, night,
And storm, and darkness, ye are wondrous strong,
Yet lovely in your strength."

Overcome with the variety of conflicting feelings I had undergone, I reposed myself upon a rock, by the side of a flashing mass of falling waters. I continued in this situation, in almost a state of insensibility, till the tempest had subsided: the winds slumbered, and the sea-bird raised his note of joy as he hovered above the becalmed ocean. A gentle glow enlightened the horizon, from whose distant verge ascended "a magnificent array of clouds." They were of the most gorgeous description, and rose in one immense unbroken body. Instead of ascending the heavens, their glorious volumes floated across the rippling deep. As they approached me, they began to separate, and discovered to me a scene of overpowering splendour. In the centre there arose a temple, far surpassing any thing my mind had ever contemplated in the vastest stretch of its imaginings—its gorgeous and colossal columns and towering domes shone with an intensity of light—a sound as of many harps broke upon my ear—and from a splendid portico

of the temple there came forth a vast assemblage of persons, clad in the garbs of various ages. The countenances of many of them were familiar to me, and they were lit as if by the mind's purest illuminations. They were indeed spirits of the olden time—bards of every clime and age. They advanced to the very verge of the glorious canopy which floated like beautiful mystery around them :—in front, stood a lovely female, the goddess of the temple; in one hand she held a golden wreath, in the other a trumpet, and in accents the sweetest I had ever heard, thus she spoke—

“ Harold, thy dream is done,
The troubles of thy wanderings are o'er!
No more shall passion prey upon thy heart,
And, like a serpent coiled around its core,
Sting thee into madness. Life's dream is past,
With all its treacherous enchantments ;—past
Are the high aspirings of thy lofty soul,
The hope and glory of thy early visions ;—
Past, too, is life's heart-withering bitterness ;
We come to hail thee to our holy fane ;
A thousand kindred spirits welcome thee ;—
Bright souls of other days, whose glowing lay
Severed the mind's inglorious chains, and roused
The world to liberty. Long we have watched
Thy noble spirit, and the general voice
Hath long decreed to thee this glorious wreath,
Our temple's richest gift.”

As soon as she had thus spoken, she descended, with the grace and lightness of an angel, to place the ever-living leaves upon my brow ; and the assemblage, with one accord, exclaimed—“ **The wreath is Harold's.**” (*Book of Spirits.*)

THE
METHOD OF RESOLVING THE INTERPRETATIONS
IN THE
Book of Dreams,
BY
THE SCIENCE OF GEOMANCY.

As many of my readers may prefer this *more scientific* mode of ancient divination, I subjoin the process of casting the sephromantic signs by the geomantic art.

PROBLEM I.

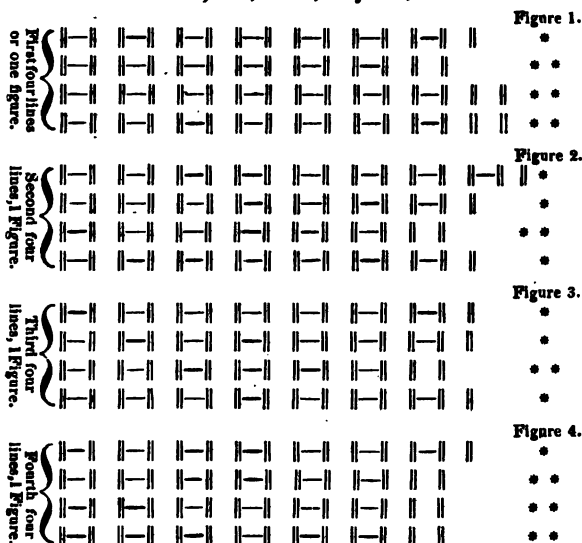
To Cast a Figure of Geomancy.

The method of casting a figure of Geomancy has been already shown and explained in the seventh edition of "*The Astrologer of the Nineteenth Century*;" but, as that work is now "out of print,"* (as the booksellers term it) and consequently difficult for many of my country correspondents to obtain, I shall go over the whole process as it were *de novo*, and then draw forth the signs therefrom.

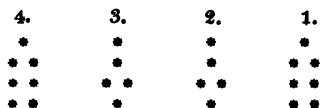
In the first place, make *sixteen* lines of points or straight strokes, thinking seriously on the affair in hand while forming them; taking care not to move the hand off the slate or paper whereon they are marked till the whole number of lines are

* An entirely *new series* of the aforesaid popular book is in a course of preparation by RAPHAEL; the publication of which will be announced in due season, as soon as the completion of such a curious work can be accomplished.

made, as in the following example; and join the points together as hereafter shown; and, if the last of the points be *even*, mark down two stars; but, if *odd*, only one, thus :—



Place these four figures of Geomancy in order, from right to left, placing No. 4 to the left hand, thus :—



Then take the four figures lengthways, and begin with the four lines of the figures, counting the points for odd or even, by which means you will draw out four other figures, numbers 5, 6, 7, and 8 :

Thus, in the *first line*, the point of the first figure (the top point) is *odd*,—therefore mark down one star - - - *

In the second figure the first point is also *odd* - - - * } Figure 5.

In the third figure the first point is also *odd* - - - * }

In the fourth figure the first point is also *odd* - - - * }

In the first figure (*second line*) are two points, which are *even* ; therefore mark down two stars - - - **

In the second figure (*second line*) is one point - - - * } Figure 6.

In the third figure ditto is one point - - - * }

In the fourth figure ditto are two points - - - ** }

In the first figure (*third line*) are two points - - - ** } Figure 7.

In the second figure ditto are two points - - - ** }

In the third figure ditto are two points - - - ** }

In the fourth figure ditto are two points - - - ** }

In the first figure (*fourth line*) are two points - - - ** } Figure 8.

In the second figure ditto is one point - - - * }

In the third figure ditto is one point - - - * }

In the fourth figure ditto are two points - - - ** }

Place these from right to left, thus :—

| | | | | | | | |
|----|----|----|----|----|----|----|----|
| 8. | 7. | 6. | 5. | 4. | 3. | 2. | 1. |
| ** | ** | ** | * | * | * | * | * |
| * | * | * | * | ** | * | * | * |
| * | ** | * | * | ** | ** | * | * |
| ** | ** | ** | * | ** | * | * | ** |

Then take the figures by *pairs* alternately, and out of two figures make one, by counting the points of each as odd or even, which will give figures 9, 10, 11, and 12.

Thus, for example, of figures—

| | |
|----|----|
| 2. | 1. |
| * | * |
| * | ** |
| ** | ** |
| * | ** |

In the first line are two points, which are even - - - ** } Figure 9.

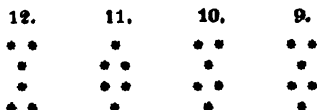
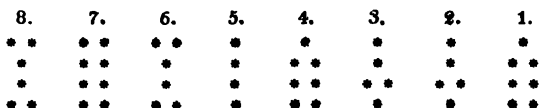
In the second line are three points, which are odd - - - * }

In the third line are four points - - - ** }

In the fourth line are three points - - - * }

In like manner, numbers 3 and 4 make figure 10; figures 5 and 6 make figure 11; and figures 7 and 8 make figure 12.

See the example at full, as here delineated:—



Left Witness.



Right Witness.



Judge.



The **Right Witness** is drawn out of figures 9 and 10; and the **Left Witness** out of figures 11 and 12. The **Judge** is also drawn out of the right and left witnesses, which completes what the seers of old were wont to call

“A Figure of Geomancie, or Divinations by the Earth.”

PROBLEM II.

To find the Sephromantic Signs.

Take the *right* witness and write it down, and divide the *judge* into half; then, if the number of points in the first half be *even*, mark down two ciphers, but, if *odd*, one, which will give an additional line of points, and forms Sign 1 in Sephromancy. Then take the left witness and the *lower half* of the judge, and, if the points be in number odd, write down one cipher thereto, but, if even, two; and that shall give Sign 2 in Sephromancy, which completes the process.

Example: the *right* witness is

This gives Sign 1.

In the first half of the judge are two points, which are even; therefore, mark down two ciphers - - -

The *left* witness is - - -

This gives Sign 2.


And in the lower half of the judge are two points, which are even - - -

They now stand thus:—

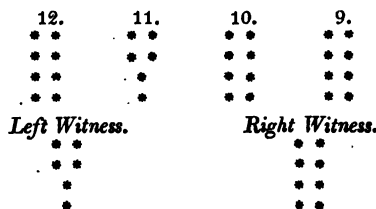
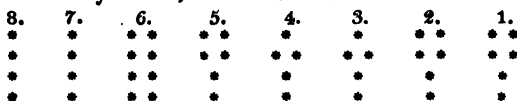
Sign 1.

Sign 2.

Index.

The Hieroglyphical Emblem of which is  and the interpretation at page 90, under these signs, is "*Absent friends are in calamities.*"

I will give one more example for practice, which will secure the skill of my readers, should the first seem doubtful:—



In conclusion, I may just observe that those of my readers who may choose to cast the figure of Geomancy will find more truth in the process than in the ancient method of ciphers alone; although the former method has much ingenuity in the process, and cannot fail to afford the *intelligent* seeker much amusement. Finally, be it remembered, in regard to either method, that if mere *triflers* try these matters, *they try only to be trifled with.*

THE END.

Note.—The Second and Remaining Part of the Curious Manuscript from whence the "Book of Dreams" was compiled, will be published under the Title of

THE
ANCIENT BOOK OF DESTINY,

"A Right Curious, Sage, and Entertaining Work;"

CONTAINING THE ORACLE OF PYTHAGORAS, "THE MOST
WISE PHILOSOPHER,"

*Founded on the Hidden Mysteries of Numbers, but rendered
Facile and Easy to the Meanest Capacity.*

**IT WILL CONTAIN 900 ANSWERS TO
THE FOLLOWING QUESTIONS.**

1. If the asker shall be fortunate or unfortunate in this world ?
2. What ages of the asker's life shall be best in fortune ?
3. If the asker shall attain to his heart's desire ?
4. To discover the initial letters of any person's name unknown ?
5. If a sick person shall amend or relapse ?
6. If the asker is born to long or short life ?
7. To one not knowing their horoscope, what is their sign, star, and planet; and their consequent destiny ?
8. If a promise made to the asker shall be kept ?
9. Whether the asker shall have gain in the place where he dwelleth, or if better to remove therefrom ?
10. If the asker's friend be trusty and true ?
11. If the asker's present ill fortune shall turn to good hereafter ?
12. What are the signs of the weather at any time ?
13. If any particular day shall prove fortunate ?
14. What day in the week or month shall prove of the greatest note to the asker ?
15. What shall be the asker's fortune in marriage, if a male ?
16. What shall be the result of things lost or stolen ?
17. If the asker shall gain or lose in a suit at law ?
18. What shall be the asker's fortune in marriage, if a female ?
19. If the asker shall be fortunate in his family ?
20. If a friend now absent is fortunate or in trouble ?
21. Whether the asker has most friends or enemies ?
22. If a wager or game at play shall be won ?
23. To what part of the world shall the asker bend his steps ?
24. Is there any change in the asker's horoscope this year ?
25. Is it good to travel or voyage ?
26. What has fortune in store for the asker in the next seven years ?
27. Shall the ship at sea be safe or lost ?
28. In what magistracy, business, or calling, shall the asker prosper ?
29. Is an intended adventure fortunate ?
30. Of two combatants or adversaries, which shall conquer ?

With a Curious and Singular Hieroglyphical Frontispiece, &c. &c. &c.







