The Magus or Celestial Intelligencer

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The original Manuscript
of Barretts celebrated
Magus or Celestial Intelligencer
In the autograph of
The Author Francis Barrett -
With his signature and Initials
in several places — viz on Title,
see a Cancel Fr Barrett also page 26
also on Title to "True Secret of Philosophers Stone"
title in full — Initials "F.B." & date 3 leaves after
"London 1801" — Initials also at End of Part
of the Magus containing Talismanic S
very curious & valuable —



ACCESSION NUMBER
56979
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56979

~~1731~~

Talismans made from under The Influences of the fixed Stars.

Seeing that the influences of the Heavens are so powerful that every natural thing being rightly exposed to their influence in the proper & convenient seasons, receive from them a wonderful power & operation, we make Seals, Images & resemblances (under the fixed Stars) on plates of Metals, Rings, Stones, Skins &c. which are visible instruments to act upon sensitive & material bodies, by the potent faculty of occult & Invisible Agents, viz: Spirits Intelligences & Daemons, of which these are the signs of causes & effects, & of the powerful ministry of these Spirits governing all things under the ☽ by a wonderful sympathetic & regular economy.

We receive a tradition from Hermes as his opinion that very powerful are the operations of the Fixed Stars of which is

The Head of Algol in —

They made an image having the rising of this Star which bore the figure of the head of a Man with a bloody Neck; &c. is reported to give good success to Petitions, makes the bearer bold preserves the body against evil accidents & Witchcraft & reflects evil endeavours, & wicked contrivances back upon our Enemies, & this is of all others a most potent & useful Talisman.

The Pleiades in —

Under this constellation of Pleides the Image is a little Virgin or a Lamb this is used to encrease the light of the Eyes, to assemble Spirits. to raise Winds, & to reveal secrets, & hidden things. Aldeboran in

The Image of a flying Man it gives Riches Honour. & Dignity.

The Goat

A Man playing upon Bagpipes it renders the bearer honoured & exalted &

gives favours with great Men Kings & Princes. & cures the Torthache.

Syrius The Great Dog Star. in

The Image is a Hound and a little Virgin it bestows honour & good will & the favour of Men & Spirits of the Air, is potent to pacify the Ayer of Kings, Princes, & other Men.

The Lesser Dog Star. [Procyon]

The Image of a Cock, or else of three little Virgins, it promotes the favour of Spirits & Men, it prevents Witchcraft & preserves Health

The Heart of Leo—

The Image of a Lion or Cat, renders a Man temperate, appeases wrath & gives favour

Tail of Ursa Major.—

The Image of a Persian Man, or a Bull, or a Calf good for security of Travellers.

Wing of the Crow

The Image of a Raven or Snake, or a black Man in black this causes choler & courage, thoughtful & induces bad & frightful Dreams. it drives away Spirits & gathers them, it is powerful against the Malice of Men Devils & Winds.

Virgins Spike—

Image of a Bird, or a Man laden with Merchandize it prevents jarring scarcity contentious wils & mischief.—

Alchameth—

The Image of a Horse or Wolf, or the figure of one dancing it cures Fevers & B. Flux

Elpheta—

The Image of a Hen or a Man Crowned it bestows good will & Modesty

Scorpio's Heart—

The Image of an Armed Man, or a Scorpion; it gives understanding & Memory, a good colour & aids against Evil Spirits driving them away & binds them

The Vulture.

A Vulture, or Hen, or a Traveller makes one ~~bound~~ powerful over Beasts & Devils.

Tail of Capricorn

Image of a Hart, or a Goat, & doth angry Man bestows prosperity & increases Anger. These are the Talismans of some of the fixed Stars, which they made on the Stones

Here follows a description of Talismanic Images to be engraven in the Seals of Rings made of various Metals, under the particular influence of the 28 Mansions of ☽.

Seeing the ☽ measures the whole space of the Zodiac in 28 days the ancient Wise Men granted her 28 mansions, which being fixed in the 8th Sphere, they possess various names & virtues, from the various Signs & Stars which are contained in them through which as the ☽ wanders it obtains different virtues & properties And in these 28 Mansions do lie hid many wonderful & true ~~[illegible]~~ operations in Magic as well as many Secrets of the Wisdom of the Ancients, by which they wrought wonders on all things which are under the Concave of the ☽. Now there are attributed to every Mansion his Resemblances, Images & Seals, likewise their President, Intelligences, which they work'd by after various methods, some of the most curious examples we have set down, so that those who who will try either of those experiments must proceed in the manner which we have faithfully laid down, & in these if he would produce any wonderful effect he must neither doubt, fear, nor despair of bringing to pass what he desires but proceed with a constant & firm faith & strength of Mind which adds virtue to all operations & experiments.

☞ Note every one of these mansions according to the opinion of the learned Abraham the Jew contains 12 Degrees 51 Minutes & almost 26 Seconds whose names & also beginnings in the Zodiac of the 8th Sphere are these following.

The general rule to be observed in respect of these Talismans is that the Images or Figures must be engraved upon small plates of Metals, such as Seals & Rings &c; in the same hour that the Moon ascends or is otherwise posited in these Mansions, & in the expresp manner we have delivered. These Talismans may be worn about one, or, we may deliver the impression made in Wax at the same convenient Season from any of the Seals, to those whom we would cure of any Disease or for any other use.

☽ MANSIONS.

1 Horns of Aries

Alnath

Begins from head of ♈

The Angel ruling this Mansion is Gmiel

This begins the first quarter of ♈ Heavens

Causes. Discords and journeys. They make a Talisman in this mansion for the destruction of some one. In a Ring of Iron the Image of a black man in a Garment made of Hair, & a girdle round, casting a small lance with his right hand; They seal'd it in black wax Perfum'd it with black Storax or liquid Storax wishing evil to it.

Talis: man.

Seal

Corps.

Mansion. 2.

Allothaim or Albothan or The Belly of Aries

♈ 12°. 51'. 22" compleat

The Angel Ruling

Emediel

Finding of Treasures; & Retaining of Captives. The Talisman is made against the Anger of a Prince, & for reconciliation with him. The Image of a King Crowned & setting on a Throne. Which must be seald in White wax & mastic; & suffumigated ~~it~~ with Ligorum Aloes.

& For the finding of hid treasure make an Image (of a Man digging) in ring of Gold, which must be worn on the finger & seald occasionally upon Virgin Wax. perfume with Red Sanders.

Mansion. 3.

Showering or Pleiades.

Achaomazon or Athoray.

♈ 25. 42. 51' compleat

Amiriel

Good for Mariners, Sailing, Huntsmen, & Alchymists. The Talm. of this Mansion is to be made in a Silver ring, whose table is square the figure of a woman well clothed & sitting in a chair, her right hand lifted up on her head, seald & perfd. with Musk, ambergrise & Cala. Arom. this gives a fortunate ysore & every good things.

For Mariners they made likewise an Image of a Mermaid in Silver ring or in coral, & perfum'd it with Sea weed & pharmacetic; this cause safe & prosperous voyages, health to the Mariners & the like effects & Operations.

Mansion. 4.

Aldeboran or Aldelamen.

The Eye or Head of ♉

8 8°. | 34. 17 excluded

Azariel

Destruction of Buildings & the hindrance of Architecture, likewise destroys Fountains, Wells, Gold-Mines, the flight of creeping things & begets discord.

They made a Talisman for Revenge Separation Enmity Divorce & ill Will. Of a Man or Soldier sitting on a horse holding a Serpent in his right hand; & perfum'd it with red myrrh & Storax; in this Mansion. They likewise made the Image of a ~~viper~~ viper of copper perforated which they made in a copper ring & seal'd both the above in Red Wax.

☽ Mansion 5.
Alchataye
or
Albachaye,
♉ 21. 25. 40
Gabiel

Causes speedy return of a Messenger or from a Journey, helps the instruction of Scholars, confirms Edifices, & gives Health & Good Will. The Talisman is, for the above a winged youth with a Caduces engraven upon a Silver Seal or ring & Seald in White Virgin Wax. There is another for gaining the favour of Kings & Officers, & for good entertainment & hospitality wherever one goes, which is the Head of a Man, the perfume it with Sanders wood.
There is a third Talisman for confirming Buildings which is the figure of Atlas sustaining The Globe ingraven in Brass & seald in Red wax.

Mansion 6.
Alhamna
or
Alchaya. i.e
The little Star of
Great light.
♊ 4. 17. 9.
Dirachil

Conduces to Hunting, Besieging Towns, Revenge of Princes, destroys Harvests & Fruit & hinders the Physician.
The Talismans For hunting the figure of a Winged Horse done in Silver & seald in red wax & perfum'd with Musk For Besieging Towns. The figure of a Man with a torch engraven on Iron & perfum'd with Salphur & seald in Black Wax
For causing love between two. Engrave two Images imbracing each other & perfume them with Lignum Aloes & Musk Amber, sealing in pure Virgin Wax.

Mansion 7.
Aldimiach
or
Alarzach
i.e
Arm of Gemini
♊ 17. 8. 34"
to the end of
the Sign.

Gain, Friendship, Love, & Unity. But destroys flies, wasps &c. likewise Magistracies.
The Talisman for gaining love Friendship & every good thing is the Image of a Man well clothed holding up his hands to Heaven as it were in a supplicating posture likewise the Image of a naked virgin with a horn distributing fruits &c. & the perfume is Musk. Ambree Civet Spices & Thermacete. — Seal in x Stone.
☽ This Ends of the first quarter of the Heavens. ☽

Mansion 8th
Almaza
or
Amathachya.
Misty or Cloudy.
♋ 1. 0.
Scheliel

Causes Love, Friendship, & Society of Travellers — But it afflicts Captives & lengthens their Imprisonment, & also expells mice & other Vermin. In this Mansion they make an Image for victory in War, in a Seal of Tin, the Image of an Eagle with the face of a Man & perfume it Brimstone But to promote Love Friendship & Harmony make in a Seal of Silver the Image of two Children hand in hand, & perfume with Myrrh & Frankincense.

Mansion 9. Archaam or Arcaph. Eye of Leo ♄ 12. 51. 22. Amnadiel	Hinders Harvests & Travellers, & puts discord between Men. A Talisman made in this Mansion causes Infirmities & discords, they make it in a Leaden Seal the Image of a Man wanting his Privy Parts, with his hands over his Eyes, & the Perfume is Resin of the Pine, or Turpentine.
Mansion 10. Algedieche or Algebr. The Neck of Leo. ♀ 25. 42. 51. Barbiel	It strengthens Buildings, yields Love, Benevolence, & helps to prevail against Enemies. Make a Talisman under this Mansion, of the Image of the head of a Lyon upon a Seal of Gold perfume it with Amber. This facilitates Child Birth, & cures all diseases of the Sun.
Mansion 11th Azobra or Ardaff. The hair of the Lyons Head. ☌ 8 Degrees Ardefiel	Propitious for Voyages, Merchandizing, & Redemption of Captives. Talisman for this mansion is the Image of a Man riding on a Lyon holding the Ear in his left hand done upon Gold, in his right holding forth a Bracelet the perfume must be made of good Odours & Saffron. It causes fear, reverence & worship.
Mansion 12. Alzarpha or Azarpha. The Tail of Leo ☌ 21. 25. 10" Necid	This gives prosperity to Harvests & Plantations, is good for changing of Servants & Slaves, Captives & Company in this Separation but it hinders Mariners. - For the separation of Lovers, they made an Image of black Lead which was a Dragon fighting with a Man, & they perfumed it with the hairs of a Lyon & Asafetida.

Mansion 13. Alhaire Dog Stars. or the Wings of Virgo ♍ 4. 17. 9 Abdizuel	Is prevalent for Gain, Benevolence, Harvest, Voyages, & freedom of Captives. In this Mansion for the agreement of married couples, & for dissolving all charms against copulation they made on two Seals the Images of a Man & Woman. & seald the Man in Red Wax & the woman in white, & caused them to embrace one the other, perfuming them with Lignum Aloes & Amber.
Mansion. 14. Achalleth, or Arimet. or Azimeth, or Alhumech: Spica Virginis ♍ 17. 8. 34. Jazeriel Completes the 2d. Quarter.	It causes the love of Married couples, cureth the sick, fortuneth Sailors, but hinders journeys by Land: In this Mansion they made an Image in a Seal of red Copper of a Dog biting his tail & perfum'd it with the hairs of a Black Dog & a black Cat, & this causes divorce or separation of Men & women
Mansion. 15. Agrapha or Algarpha. The head of Libra Ergediel	Profitable for the extracting of Treasures, & digging of Pits, it forwards divorce, discord & the destruction of Houses & Enemies & hinders Travellers. They make the Talisman in this Mans. to obtain friendship & good will, (the figure is a Man inditing of Letters) in Silver & perfume with Frankincense & Nutmegs. — —
Mansion. 16. Azubene or Alhubene. i.e. {The Horns of} {Scorpio} 12. 51. 22 Alhiel	This Mansion hinders journeys & Wedlock, Harvests & Merchandize, it prevails to redeem Captives & Prisoners. The Talisman is a Seal of Silver with the Image of a Man sitting in a Chair with a Ballance in his hand, perfum'd with well smelling Spices. & this is to gain Suits by Merchandizing.

Mansion 17 Alchil or {The Crown of Scorpio} 25. 42. 51 ♏ Adriel	Good for bettering a bad fortune, makes Love durable, strengthens buildings, & helps Seamen; The Talisman of this Mans. is made against Thieves & Robbers, they engrave in an Iron Seal the Image of an Ape which they Seal'd in black Wax perfuming with the hair of an Ape.
Mansion 18 Alchas or Altab. or Antares Cor. Scorpio ♏ 8 Degrees. Egibiel	Causes discord, sedition, conspiracy against Princes & persons in power, & revenge from Enemies; but it helps to free Captives, & helps buildings. Against Feavers, & violent pains of the belly they made a Seal of Copper, being the Image of a Snake with the tail above his head, & perfume it with Harts-horn. This puts to flight Serpents, Snakes & all other venemous creatures from that place where it is buried.
Mansion 19 Allatha, or Achala. Kyeula, or Acala; or the Tail of Scorpio ♏ 21. 25. 40. Amutiel	Conduces to besieging & taking Cities & Towns, & driving Men from their places of abode, & the destruction of Mariners, & perdition of Captives. For facilitating Child birth & provoking Menstrues, the Talisman in this Mans: is a Seal of Copper, being the Image of a Woman, with her hands upon her face; & the perfume is liquid storax.
Mansion 20 Abnahaya a Beam. ♐ 4. 17. 9 Kyriel	This causes the taming of Wild Beasts; good for the strength of Prisons, & compells a Man to come to any place. For Hunting, the Seal is of Tin with the Image of Sagittarius, half a Man & half a horse, & perfume with the hair of the head of a Horse or a Woolf.

Mansion 21 Abedah or Abeldach. a Desert. ♃ 17. 6. 34 Bethnael	Good for Harvests, Gain, Buildings, Travellers, but causes divorce. They made a Talisman to cause destruction to some one, they made the Image of a Man with a double countenance, before & behind, which they perf.: with Jett & brimstone, & they put it in a brass box with the hair of him they pretended to hurt, & the with them brimstone & Jett. This compleats the third Quarter.
Mansion 22 Sadahacha Zodeboluch, or Zandelbena. a Pastour Head of Capricorn. ♀ Geliel	This promotes the flight of Servants & Captives, & forwards the curing of Diseases. For the security of Runaways they made an Image of Iron, in the Seal was engraven the figure of a Man with Wings on his feet, bearing on his head an Helmet, & the perfume is Quicksilver.
Mansion 23. Zabadola or Zobrach Swallowing ♀ 12. 51. 22 Requiel	It conduces to divorces, liberty of Captives & Health of y Sick. A Talisman may be made under this Mansion which infallibly causes destruction & wasting, as follows, the Image of a Cat with a Dogs head, & the perfume is the hairs of a Dogs head, & it is buried in the place where the hurt is to be done.
Mansion 24. Zadabad, or Chadezoad. The Star of Fortune ♀ 25. 42. 51 Abrinael	It prevails for the happiness of married Folks, for the Victory of Soldiers, but it hurts the executive government, & hinders the exercise of it. They made a Talisman for the encreasing of Herds, of Cattle, viz.: they seald burning in an Iron Seal in the Cattle they would encrease upon the horn, the Image of a Woman giving suck to her Son; & they hung it upon the Neck of the Leader of the flock or Herd.

Mansion. 25. Sadalabra, or Saldalachia. or a Butterfly. ♒ 8°	This Mansion helps Besieging & Revenge, it destroys Enemies, makes divorce, confirms Prisons, & Buildings hastens Messengers; conduces to Spells against Copulation. And so binds every member of Man that it can not perform its duty; The Talisman for the preservation of Trees & Harvests, they seald in the wood of a Fig:tree the figure of a Man planting, & perfume with the flowers of the Fig:tree, hanging it up on the Trees.
Mansion. 26. Alpharg or Phragal Mocad :en or The 1st Drawing ♒ 21. 25. 40	It promotes Union amongst Men, & conduces to the health of Captives; but destroys Prisons & Buildings. For love & favour they seald in White Wax & mastic, the Image of a Woman washing & combing her hair, & perfumd it with fine odours.
Mansion. 27. Alcharya or Alhalgalmoad. i.e. The 2d Drawing. ♓ 4. 17. 9	This encreases Harvests, Revenues, Gain, & heals infirmities: But hinders Buildings, prolongs imprisonment, causes danger to Seamen, & helps to infer mischiefs on whom you please to do it. To destroy Fountains, Pitts, & Medicinal Waters they made of Red Earth the Image of a Man winged, holding in his hand an empty vessel perforated & burnt, they perfume with Asafoetida & bury it where it should work.
Mansion. 28. Albotham or Alchaley. Pisces. ♓ 17. 8. 3½. 28 Mans. finishes here.	It encreases Harvests & Merchandizing, it is security for Travellers through dangerous places; it makes for the joy of married couples; but it strengthens Prisons, & causes loss of Treasures & Property. Talisman to attract fish they make a Talisman of the fishes in a Seal of copper being the Image of a Fish; perfume with the Skin of Sea Fish, & cast into the Water.

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or Celestial Intelligencer
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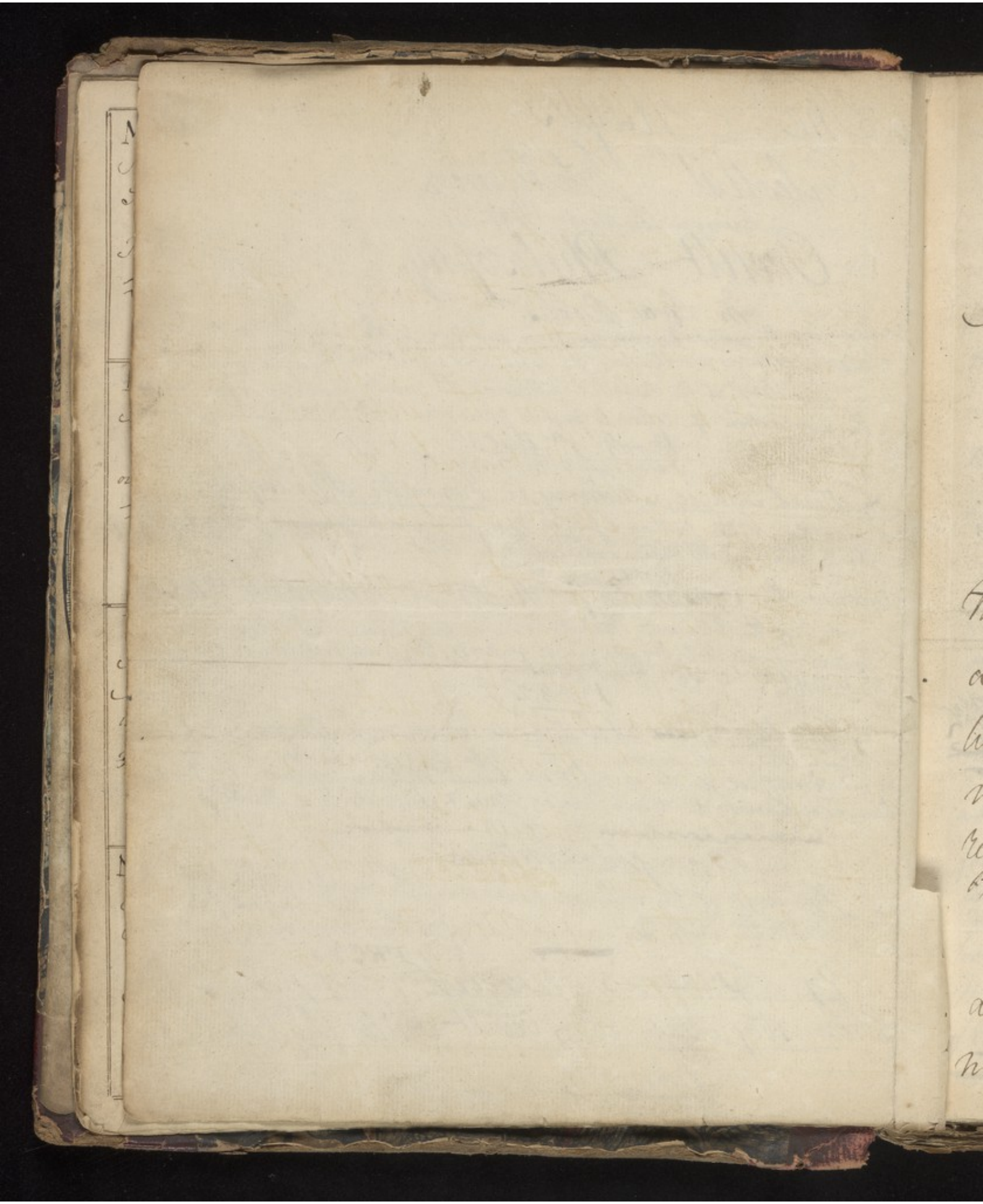
in which the secret mysteries of the Cabala are explained; Operations of good & evil Spirits, all kinds of Cabalistic figures, tables, Seals, & names, with their use &c. likewise shewing the times, bonds, offices & conjurations of Spirits.

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By Francis Barrett FRC & Professor of
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London 1801



Introduction to the Study of Natural Magick

Advertisement.

As an introduction to the study of Natural Magick we have thought fit to premise a short discourse on the influence of the stars, & on Natural Magick in general shewing how far the influences of the heavenly bodies are useful to our purposes, & likewise to what extent we may admit those influences; rejecting some speculations concerning the planetary inclination, as far as they appertain to Luesthonary abuses, that seeming to us idle & of no validity, or yet founded on any principles

& sound Philosophy or corresponding to the Word of God in the Scriptures. In which discourse we have fully set down our reasons for rejecting some parts of Astrology & admitting others which are founded on good principles & coincident with the Scriptures & Natural Philosophy. Our purpose being to clear the understanding of Errors & not to enforce any thing but what appears ~~true~~ to be substantiated by Nature truth & Experimen

~~J. Goode &c~~

Introduction to ye Study of Nat. Magk

Of the Influences of the Stars.

It has been a subject of ancient dispute whether or not the Stars, as second causes, do so rule & influence man as to ingraft in his nature certain passions Virtues propensities &c. And this to take root in him at the very critical moment of his being born into this vale of misery & wretchedness, likewise that by their site & configuration at this time do shew forth his future passions pursuits, & by their Revolutions Transits & Directed Aspects they point out the particular accidents of the Body, Marriage sickness preferments & such like, the which I have often revolv'd in my mind for many years past, having been at all times in all places a warm advocate for Stellary divination or Astrology Therefore in this place it is highly necessary that we examine how far this influence extends to Man, seeing that I fully admit that Man is endowed with a free Will from God, which the Stars can in no wise counteract. And as there is in Man

the power & apprehension of all Divination &
wonderful Things seeing that we have a
complete System in our selves therefore are
we called, the Microcosm or little World, for we
carry a heaven in ourselves from our
beginning, for God hath seald in us the
Image of himself & of all created beings we
are the Epitome, therefore we must be
careful lest we confound & mix one thing
with another; Nevertheless Man as a pattern
of the great World sympathizes with it
according to the Stars which according to
the holy Scriptures are sett for times & seasons
& not for the as causes of this or that evil, which
may pervade Kingdoms or private families
although they do in some measure foreshew
them yet they are in no sense the causes
Therefore I conceive in a wide different
sense to what is generally understood
that "Stars rule Men, but a wise Man

rules the Stars." To which I answer that the
Stars do not rule Men according to the vulgar
and received opinion; As if the Stars should
stir up Men to Murders, Seditions, Broils, Lusts,
Fornications, Adulteries, Drunkenness &c, which
the common Astrologers hold forth as sound
& true Doctrine because they say Mars
& Saturn being conjunct do this, & much more,
other configurations & afflictions of the two
great infortunes (as they are termed) when the
benevolent planets Jupiter Venus & Sol happen
to be detrimented or afflicted; Therefore then
they say Men influenced by them are most
surely excited to the commission of the Vices
before named- Yet a wise man may by
the liberty of his own free will make those
affections & inclinations void, & this they call
"To rule the Stars-" But let them know
according to the sense here understood, first
it is not in a wise man to resist

evil inclinations, but of the Grace of God, & we call none wise but such as is endued with Grace, for as we have said before all natural Wisdom from the hand of Man is foolishness in the sight of God, which was not before understood to be a Wise Man fenced with Grace, for why should he rule the stars, who has not any occasion to fear conquerd inclinations; therefore a natural wise Man is as subject to the slavery of Sin as others more ignorant than himself, yet the stars do not incline him to sin, God created the Heavens without spot & pronounced them good therefore it is the ligest absurdity to suppose the stars by a continual inclining of us to this or that misdeed should be our Scripters, which we eventually make them if we admit they cause inclinations; But know that it is not from without but within by sin that evil

inclinations do arise, according to the Scripture,
"Out of the Heart of Man proceeds evil cogitations
murmers, adulteries, thefts, murders &c."
Because as the Heavens & apprehension of all
celestial vertues are seald by God in the Soul & Spirit of Man so
when Man becomes depraved by Sin & the
indulgence of his grosse & carnal appetite
he then becomes the seat of the infernal
powers which may be justly deemed a
Hell, for then the bodily & fleshly sense
obscures the bright purity & thinness of
the Spirit, & he becomes the instrument
of our spiritual enemy in the exercise
of all infernal lusts and passions.

Therefore it is most necessary for us to know
how we are to beware of granting or believing
any effects from the influences of the stars
more than they have naturally, because
there are many whom I have lately convers'd
with & great Men too in this nation, who

readily affirm that the Stars are the causes of any kinds of Diseases, Inclinations & Fortunes, likewise that they blame the Stars for all their misconduct & misfortunes.

Nevertheless we do not by these discourses prohibit or deny all influence to the Stars, on the contrary we affirm there is a natural Sympathy & Antepathy amongst all things throughout the whole Universe & this we shall shew to be displayed through a variety of effects, & likewise that the Stars as Signs do foreshew great Mutations Revolutions, Deaths of great Men Governours of Provinces, Kings & Emperours likewise the Weather, Tempests, Earthquakes Deluges &c. And this according to the Law of Providence: The lots of all men do stand in the hands of the Lord, for he is the end and beginning of all things he can remove Crowns & Scepters, & displace the most cautious Arrangements & Councils of Man who

when he thinks himself most secure, tumbles headlong from the seat of power & lies grovelling in the Dust.

Therefore our Astrologers in most of their speculations seek without a light, for they conceive every thing may be known or read in the stars, If an old silver spoon is but lost the innocent Stars are oblig'd to give an account of it— If an old maiden loses a favourite puppy, away he goes to the Oracle of Divination for information of the whelp, O vile credulity to think that those Celestial bodies, take cognizance of & give in their configurations & aspects, continual informations of the lowest & vilest transactions of dotards, the most trivial & frivolous questions that are pretended to be resolved by an inspection into a figure of the heavens, well does our Legislature justly condemn as juggling impostors all those Idle

vagabonds who infest various parts of this metropolis & impose upon the simple & unsuspecting, by answering for a shilling or half crown fee, whatever thing or circumstance may be propos'd to them as if they were Gods Vicegerents on Earth & his deputed privy councellors.

They do not even scruple even to persuade poor mortals of the lower & class, that they shew images in glasses, as if they actually confederated with evil spirits, a notable instance I will here recite that happend very lately in this City. Two penurious frenchmen taking advantage of the credulity of the common people, who are continually gaping after such toys, had so contriv'd a Telescope or optic glass as that various letters and figures should be reflected in an obscure manner shewing the images of Men & women &c. So that when any one came to consult these jugglers, they according after paying the usual fee to the urgency of the Query produced answers by those figures or letters, the which

affrights the inspector into the Glass, so much that he or she ~~[illegible]~~ supposes they have got some devilish thing or other in hand by which they remain under the full conviction of having actually beheld the parties they wish to see, though perhaps they may at the same time be residing many hundreds of miles distance therefrom, they having received this impression from a preconceiv'd Bed of seeing the Image of their friend in this optical machine go away, & anon report with an addition of ten hundred lies, that they have been witness of a miracle – I say this kind of Deception is only to be acted with the vulgar, who rather than have their Imaginations baulked would swallow the most abominable lies & conceits – For instance who would suppose that any rational being could be persuaded that a fellow creature of proper size & Stature should be able by any means to ~~[illegible]~~ thrust his body into a quart bottle, the which thing was advertised to the ~~[illegible]~~ publick by a merry knave (not thinking there were such fools in existence) to be done

by him in a publick Theatre ~~when behold~~ upwards of 600 persons were assembled to behold the transaction, never doubting but the fellow meant to keep his word, when to the great mortification & Disgrace of this long headed Audience the Conjuror came forth amidst a general stir & buz of "Oye now! See! now! See! he is just going to jump in" Indeed says the Conjuror Ladies & Gentlemen I am not, for if you were such fools as to believe such an absurdity, I am not fool enough or wise enough to do it Therefore making his bow he disappeard to the great discomfort of these wise heads, who straitway withdrew in the best manner they could.

As for the Telescope Magicians they were taken into custody by the Gentlemen of the police Office in Bow Street nor would their familiar do them the kindness to attempt their rescue.

But to have done with these things that are unworthy our notice as philosophers, & to proceed to matters of a higher nature, it is to be noted that we have before said in respect of the influences of the stars, Ptolemy in his quadrapartite in speaking of generals comes pretty near our Ideas on the subject of planetary influence of which we do not at any time doubt but do not admit, (may it is not necessary seeing there is an astrology in nature) that each action of our life, our afflictions fortunes, accidents are deducible to the Influential effects of the planets, they proceed from ourselves; but I admit that our thoughts actions cogitations sympathize with the stars upon the principle of general sympathy, again there is a much stronger sympathy between persons of like constitution & temperament for each mortal creature possesses a ~~Sun~~ Sun & System within himself therefore according to universal sympathy, we are affected by the general influence or universal spirit of the world as the vital principle throughout the universe— Therefore we are not to look into

the configurations of the Stars for the cause or incitement of Mens bestial inclinations for ~~brutes~~ brutes have their specifical inclinations from the propogation of their principle by seed not by the Sign of the Horoscope, therefore as man is oftentimes capable of the actions & excesses of Brutes, they cannot happen to a man naturally from any other source than the seminal being, infused in his composition, for seeing likewise that the Soul is immortal & endued with free will, which acts upon the body- the Soul cannot be inclin'd by any configuration of ♃ Stars either to good or evil, but from its own immortal power of willing being seduc'd by Sin it prompts to evil, but enlightend by God it springs to good on either principle according to its tendency the Soul feeds while in this frail body, but what further concerns

the soul of Man in this & after this, we shall fully treat of in the Natural Magick of the Soul in which we have fully treated every point of enquiry that has been suggested to us by our own Imagination & by Scientific experiments have proved its Divine virtue originally seald therein by the Author of its being.

Sufficient it is to return to our subject relative to Astrology, especially what part of it is necessary for our use, of which we will select that which is pure & to our purpose, for the understanding & effecting of various experiments in the course of our works, leaving the tedious calculation of Nativities, the never-ceasing controversies & Caviliations of its professors, the dissentions which arise from the various modes of practise all which we leave to the figure casting plodder, telling him by the by that whatever he thinks he can

forshew by inspecting the Horroscope of a Nativity, by long tedious & Night wearied Studies & contemplations, I say whatever he can shew respecting Personal or National Mutations Changes Accidents &c, &c.

All this we can by an easier reader & more comprehensively clearly & intelligibly shew & point out to the very letter by our Cabal which we know to be true without Deviation, Jugling, fallacy, or collusion, or any kind of Deceit or imposture whatsoever which Cabal or Spiritual Astrology we draw from the fountain of Knowledge in all Simplicity Humility & Truth, & we boast not of ourselves but of him who teaches us through his Divine mercy by the light of whose favour we see into things Spiritual & Divine in the posession of which we are secure amidst the severest storms of Hatred

Malice, Pride, Envy, Hypocrisy, Levity,
Bonds, Poverty, Imprisonment, or any
other outward circumstance we should still
be rich, want nothing, be fed with delicious
meats & enjoy plentifully all good things
necessary for our support, all this we
do not vainly boast of as figuratively Ideal
or chimerical but real solid & everlasting
in the which we exult & delight, & praise
his name for ever & ever Amen.

All which we publickly declare to the World
for the honour of our God, being at all
times ready for to do every kindness we
can to our poor neighbour, & as far as in us
lies to comfort him sick or afflicted in
doing which we ask no reward, it is
sufficient to us that we can do it
& that we may be acceptable to him
who says "I am the light of the world"
to whom with the Father & Holy Spirit

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& that we may be acceptable to him
who says "I am the light of the world"
to whom with the Father & Holy Spirit

be ascribed all power, Might, Majesty
& Dominion Amen.

To the faithful & discreet
Student of Wisdom.

Greeting, take our Instructions, In all things ask counsel of God, & he will give it - Offer up the following prayer daily for the illumination of thy understanding Depend for all things on God the first cause with whom, by whom & in whom are all things, let thy first care be to know thyself & then in Humility direct thy prayer as follows —

A prayer [illegible]
or Invocation to God —

A prayer or Oration to God

Almighty & most merciful God, we thy Servants approach with fear & trembling before thee, & in all humility do most heartily beseech thee to pardon our Manifold & blind transgressions, by us committed at any time, & Grant oh most merciful Father for his sake who died upon the Cross, that our Minds may be enlightned with the Divine [illegible] radiance of thy Holy wisdom, for seeing oh Lord of Might, Power, Majesty & Dominion, that by reason of our gross & Material Bodies, we are scarce apt to receive those Spiritual instructions that we so earnestly & heartily desire, Open o' blessed Spirit the Spiritual eye of our Soul, that we may be releas'd from this darkness overspreading us by the delusions of the outward Senses, & may perceive & understand those things which are Spiritual — We pray thee o Lord above all to strengthen our Souls & Bodies against our Spiritual Enemies, by thee Blood & Righteous

= ness

Oration

of our blesed redeemer thy Son Jesus Christ,
and through him & in his name we beseech
thee to illuminate the faculties of our Soul
so that we may clearly and comprehensively
hear with our Ears, & understand with our
hearts, & remove far from us all Hypocrisy
Deceitful dealing, prophaness, Inconstancy, &
Levity so that we may in word and act
become thy faithful Servants & stand firm
and unshaken against all the attacks of
our Bodily Enemies, & likewise be proof
against all illusions of Evil Spirits, with whom
we desire no communication or Interest;
But that we may be instructed in the
knowledge of things natural & celestial
And is it pleased thee to bestow on Solomon
all wisdom both human & Divine, in the
desire of which knowledge he did so please

Oration

thy Divine Majesty, that in a dream of one night thou didst inspire him with all Wisdom & knowledge, which he did wisely prefer before the Riches of this life - So may our desire & prayer be graciously accepted by thee - So that by a firm dependance on thy word, we may not be led away by the vain & ridiculous pursuits of wordly pleasures & delights, they not being durable nor of any account to our Immortal Happiness - Grant us Lord power & strength of Intellect to carry on this work for the Honour & glory of thy Holy name & to the comfort of our Neighbour, & without design or of hurt or Detriment to any we may proceed in our Labours through Jesus Christ our Redeemer Amen.

Of Natural Magicks in general

Before we proceed to particulars it will not be amiss to speak in generals, therefore as an elucidation we shall briefly shew what sciences we comprehend under the title of Natural Magicks, therefore to hasten to the point we shall regularly proceed from theory to practise, therefore Natural Magicks undoubtedly comprehends a knowledge of all nature, which we by no means can arrive at but by searching deeply into her treasury which is inexhaustible., We therefore by long study labour & practise have found out many valuable secrets & experiments which are either unknown or are buried in the ignorant knowledge of the present age — The Wise ancients knew that in nature the greatest secrets lie hid, & wonderful active powers were dormant unless excited

by the vigorous faculty of the mind of
Man, but as in these later days
Men give themselves almost wholly up
to vice & luxury so their understandings
became more & more depravd, till being
swallowd up in the gross senses they became
totally unfit for divine contemplations
& deep speculations in nature, their
intellectual faculty being drown'd in
obscurity & dulness by reason of their
sloth, intemperance, or sensual appetites
the followers of Pythagoras enjoind silence
forbad the eating of the flesh of Animals
the first because they were cautious &
aware of the vanity of vain babling &
fruitless cavillations, they studied the power
of numbers to the highest extent, they
forbad the eating of flesh not so much
on the score of transmig=
-ration as

as to keep the body in a healthful and temperate state free from gross humours; by these means they qualified themselves for spiritual matters, & attaind unto great & excellent mysteries, & continued in the exercise of charitable acts, & the practise of all moral vertues, yet seeing they were Heathens, they attaind not unto the high & inspird lights of wisdom & knowledge that was bestowd on the Apostles & others after the coming of Christ, but seeing they mortified their Lusts lived temperately, chaste, honest & vertuous, which government is so contrary to the practise of modern christians that they live as if the blesed word had came upon the Earth to grant them priviledge to Sin. However we will leave Pythagoras & his followers to hasten to our own work, wherof we will first explain the foundation of Natural Magick in as clear & intelligible a manner as the same can be done

The first principles of Natural Magick

Book the first Chap. 1st

Natural Magick defind, of Man— his creation & Divine Image,— & of the Spiritual & magical Vertue of the Soul

Natural Magick is as we have said a comprehensive knowledge of all Nature by which we search out her secret & occult operations throughout her vast & spacious Elaboratory, whereby we come to knowledge of the component parts, qualities, vertues, & secrets of Metals, Stones, Plants, & Animals But seeing in the regular order of the Creation Man was the work of the 6th Day, every thing being prepard for his vicegerency here on Earth, & that it pleased the Omnipotent God after he had formed the great World or Macrocosm, & pronounc'd it Good, so he created Man the expres Image of himself, & in Man likewise an exact Model

The Succeeding page delivered to P. 50

of the great World, we shall describe the wonderful properties of Man in which we may trace in Miniature the exact resemblance or copy of the universe, by which means we shall come to the more ~~easier~~ easy understanding of whatever we may have to declare concerning the knowledge of the inferiour Nature such as ~~Animales~~ Animals, Plants, Metals, & Stones; occult Qualities & For by our first declaring the properties that are hid in the little world, it will serve as a Key to the opening of all the Treasures & Secrets of the Macrocosm or great world Therefore we shall hasten to speak of the Creation of Man & his Divine Image Likewise of his Fall in consequence of his disobedience, by which all the train of Evils, Plagues, Diseases & Miseries were

entails' upon his Posterity, through the Curse of our Creator, but deprecated by the Mediation of our blessed Lord Christ.

Nat. Magick

The Creation Disobedience & fall of Man.

According to the Word of God which we take in all things for our guide: In the 1st. Chapter of Genesis & the 26th. Verse it is said

"God said let us make Man in our image
"after our likeness: And let them have
"Dominion over the Fish of the Sea, and
"over the Fowl of the Air, & over the
"cattle, & over all the Earth, & over every
"creeping thing, that creepeth upon the
"Earth."

Here is the Origin & Beginning of our frail Human Nature, hence every Soul was created by the very Life itself, & Fountain of Life, after his own express Image, likewise

Immortal, in (Nat. Magick) a beautiful & well form'd body
endued with a most excellent Mind, & Dominion
or unlimited monarchy over all Nature
every thing being subjected to his rule or
command, One only creature being excepted
which was to remain untouch'd & consecrated
as it were to the Divine command "of every
Tree of the Garden thou mayest freely eat:
"But of the Tree of the Knowledge of good & evil, thou
"shalt not eat of it; for in the Day that thou
"eatest of it, thou shalt surely die". Gen. 2 Cap. 16
Therefore Adam was form'd by the finger of God
which is the holy Spirit: Whose figure or
outward form, was beautiful & proportionate
as an Angel, In whose voice; [redacted]
[redacted] (before he sinned) [redacted] every sound was
the sweetness of Harmony & Musick, had he
remain'd in the state of Innocency in
which he was form'd, the weakness of

(Nat. Magick)

~~[illegible]~~ mortal Man in his depraved state would not have been able to bear the Vertue & celestial thrillness of ~~the~~ his Voice. But when the Deceiver ~~had~~ found that ~~he~~ Man from the inspiration of God, had began to sing so thrilly, & to repeat the celestial harmony of the Heavenly Country, he counterfeited the Engines of craft; seeing his wrath against him was in vain, he was much tormented thereby: & began to think how he might entangle him into Disobedience, of the command of his Creator, whereby he might as it were laugh him to scorn, in derision of his new Creature Man.

Van Helmont in his Oriatrike Chap XCII Speaking of the Entrance of Death into Human Nature &c. finely touches the Subject of the Creation & Mans disobedience; indeed his Ideas so perfectly coincide with my own that I have thought fit here to transcribe his Philosophy

Nat: Malick

which is clearly explains the Text of Scripture with so much the light of truth on his side that it carries along with it the surest & most positive conviction.

"Man being essentially created after the Image of God, after that he rashly presumd, to generate the Image of God out of himself not indeed by a certain monster, but by something which was shadowly like himself with the Ravishments of Love, he indeed generated not the Image of God, like unto that which God would have inimitable (as being Divine) but in the vital air of the seed, he generated Dispositions careful at some time to receive a sensitive, discursive, & motive soul, from the father of Lights, yet mortal and to perish, yet nevertheless he ordinarily inspires of his own goodness, the substantial

substantial spirit of a Mind, shewing forth his own Image: And so that Man in this respect endeavoured to generate his own Image, not but after the manner of Brute-beasts, by the copulation of Seeds which at length should obtain by request a soulified light from the Creator, and the which they call a sensitive Soul."

For from thence hath proceeded another generation, conceiv'd after a beast-like manner mortal & uncapable of eternal Life, after the manner of Beasts & bringing forth with pains, & subject to diseases & death, & so much the more sorrowful & full of misery, by how much that very Propogation in our first Parents, dared to invert the intent of God."

"Therefore the unutterable Goodness forewarn'd them, that they should not taste of that Tree: And otherwise he foretold, That the same Day they should die the Death, & should feel

he was naked.

For that the knowledge of good & Evil signifies nothing but the concupiscence of the Flesh: The Apostle testifies calling it the Law & desire of sin.

For it pleased the Lord of Heaven & Earth to insert in the Apple an incentive to concupiscence, by which he was able safely to abstain by not eating of the Apple therefore dissuaded therefrom: For otherwise he had never at any time been tempted or stirred up by his genital members.

Therefore the Apple being eaten, Man from an Occult & natural property ingrafted in the fruit, conceived a lust & sin became [redacted] luxurious to him, & from thence was made an Animal Seed, which hastening into the previous, or

or foregoing dispositions of a Sensitive Soul & undergoing the Law of other causes, reflected itself into the vital Spirit of Adam; which like an Ignis fatuus presently receiving an Archeus or ruling Spirit, and Animal Idea it presently conceived a power of propogating an Animal and Mortal seed ending into Life.

C17

Furthermore the Sacred Text hath in many places compelld me unto a perfect Position in making Eve an Helper like unto Adam; not indeed that she should supply the name and room of a wife; even as she is call'd Straitway after Sin; for she was a Virgin in the intent of the Creator, & afterwards filled with misery: But not yet, as long as the state of Purity presided over innocency & the Will of Man overcome her. For the translation

translation of Man into Paradise did foreshew another condition of Living than that of a Beast. And therefore the Eating of the Apple doth by a most chaste name cover the concupiscence of the flesh, while it contains the "Knowledge of Good, & Evil in this name, & calls the ignorance thereof, the state of Innocence: For surely the attainment of that aforesaid Knowledge did nourish a most hurtful Death, and an irrevocable deprivation of Eternal Life: For if Man had not tasted the Apple he had lived void of Concupiscence, & Offsprings had appeard out of Eve (a Virgin) from the Holy Spirit.

But the Apple being eaten, presently their eyes were opened" & Adam began lustfully to covet copulation with the Naked Virgin, & defiled her, the which God had appointed for a naked help unto him. But Man

Man prevented the intention of God, by a strange generation in the flesh of Sin; whereupon there followed the corruption of the former Nature or the flesh of Sin accompanied Concupiscence. Neither doth the Text insinuate any other mark of "the knowledge of Good & Evil," than that they "knew themselves to be naked" or speaking properly of their Virginity being corrupted polluted with Bestial Lust & Defiled. Indeed their whole "knowledge of Good & Evil" is included in their Shame within their privy parts alone: And therefore in the 8.th of Leviticus & many places else in the holy Scriptures. The Privy parts themselves are called by no other Etymology than that of Shame. For from the copulation of the flesh their eyes were opend, because they then knew that the good being

being lost, had brought on them a degenerate nature, Shamefulness, an Intestine, and unevitable obligation of Death, sent also into their Posterity.

Alas! too late indeed they understood by the unwonted novelty & shamefulness of their concupiscence, why God had so lovingly forbad the eating of the Apple.

Indeed the truth being agreeable unto itself, doth attest the filthiness of impure Adamical generation: For the impurity which had received a contagion, from any natural issues whatsoever of Menstrues or Seed, & that by its touching alone is reckond equal to that which should by degrees creep on a person from a touching of Dead carcases, & to be expiated by the same ceremonious rite, that the

Text might

might agreeably denote, that Death began by the concupiscence of the Flesh, lying hid in the fruit forbidden; Therefore also the one only healing medicine, of so great an Impurity contracted by touching, consisted in washing; under the similitude or likeness whereof, Faith & Hope which in Baptism are poured on us, are strengthen'd.

For as soon as Adam knew, that by Fratricide the first born of Mortals whom he had begotten in the Concupiscence of the Flesh had kill'd his Brother guiltless & righteous as he was; & foreseeing the wicked errors of Mortals that would come from thence, he likewise perceiv'd his own Miseries in himself, certainly knowing that all these calamities had happen'd unto him from the Sin of Concupiscence drawn from the apple, which were unavoidably

unavoidably issuing on his Posterity, he thought within himself that the most discreet thing he could do, was hereafter wholly to abstain from his Wife which he had violated, & therefore he mourn'd in chastity & sorrow a full hundred Years; hoping that by the merit of that abstinence as by an opposition to the concupiscence of the flesh, he should not only appease the wrath of the incens'd Deity: But that he should again return into the former Splendour & Majesty of his primitive Innocence & Purity: But the Repentance of one Age being finish'd, it is most probable the Mystery of Christs incarnation was reveal'd unto him; neither that Man ever could hope to return to the brightness of

of his ancient purity, by his own strength, & much less that himself, could [redacted] reprieve his Posterity from Death: And that therefore Marriage was well pleasing, & was after the fall indulged unto him by God; because he had determined thus to satisfy his Justice at the fulness of time; which should to the glory of his own Name, & the confusion of Satan; Elevate Mankind to a more sublime & eminent state of Blessedness.

From that time Adam began to know his wife viz, after he was an hundred years old, & to fill the Earth by multiplying according to the Blessing once given him & the Law enjoind him. "Be fruitful & multiply!" Yet is nevertheless, that although Matrimony by reason of the great want of Propagation, and otherwise impossible

impossible coursary succession of the primitive Divine generation, be admitted as a Sacrament of the faithful.

If therefore both our first parents after the eating of the apple were ashamed, they therefore covered only their privy parts, therefore that shame doth presuppose, and accuse of something committed against Justice, against the Intent of the Creator and against their own proper Nature: By consequence therefore that Adamical generation was not of the primitive constitution of their nature, as neither of the Original intent of the Creator: Therefore when God foretels that the Earth shall bring forth Thistles & thorns & that Man shall gain his Bread by the Sweat of his brow they were not Execrations but admonitions, that those sort of things should be obvious in the Earth: and because that Beasts, should bring forth in pain, should plow in Sweat, should eat their food with ...

with ~~pains~~ labour & fear, that the Earth should likewise bring forth very many things besides the intention of the Husbandman, therefore also that they ought to be nourish'd like unto Brute Beasts, who had begun to generate after the manner of Brute Beasts.

It is likewise told Eve after her transgression that she should bring forth in pain.

Therefore what hath the pain of bringing forth common with the eating of the Apple, unless the apple had operated about the concupiscence of the Flesh & by consequence stirr'd up Copulation, & the Creator had intended to dissuade it by debarring from the eating of the Apple? For why are the genital members of women punish'd with pains at Child-Birth? if the eye in seeing the apple, the hands in cropping it, & the mouth in eating of it, have offended? For was it not sufficient to have chastis'd the Life with Death, & the Health with very many diseases? Moreover why is the Womb afflicted as in Brutes with the manner of

manner of bringing forth, if the conception granted to Beasts were not forbidden to Man?

After their fall thereupon their Eyes were opend, & they were ashamd, it denotes & signifies that from the filthiness of concupiscence, they knew that the copulation of the Flesh, was forbidden in the most pure innocent Chastity of Nature, & that they were overspread with shame, when their eyes being opend their understandings saw the committed filthiness most detestable.

But on the Serpent & Evil Spirit alone was the top & summit of the whole curse won as the privilage of the Woman, & the mysterious prerogative of the blessing upon the Earth, viz: That the Womans seed should at some bruise the head of the Serpent: So that it is not posible that to bring forth in pain should be a curse; for truly with the same voice of the Lord is pronounced the

the blessing of the Woman & victory over the infernal Spirit.

Therefore Adam was created in the possession of immortality; God intended not that Man should be an Animal or Sensitive Creature, nor should be born, conceiv'd or live as an Animal, for truth he was created unto a living Soul, & that after the true Image of god: Therefore he was far differed from the Nature of an Animal, as an Immortal being from a Mortal, & as a god like creature from a Beast.

I am sorry that our Schoolmen many of them with by their arguments of Noise & pride to draw Man into a total animal Nature (nothing more) drawing (by their Logick) the essence of a Man Essentially from an Animal Nature: Because although Man afterwards procured Death to himself & posterity, and therefore

may seem to be made nearer the Nature of Animal Creatures, yet it stood not in his power to be able to pervert the Species of the Divine Image; Even so as neither was the Evil Spirit of a Spirit, made an Animal although he became nearer unto the Nature of an Animal by hatred & brutal Vices. Therefore Man remained in his own Species wherein he was created; For as oft as Man is called an Animal or Sensitive living Creature, & is in earnest thought to be such, so many times the Text is falsified which says "But the Serpent was more crafty than all the living creatures of the Earth, which the Lord God had made" - because he speaks of the natural craft & subtilty of that living & creeping Animal. Again if the position be true, Man was not Created into the propogation of Seed or Flesh, neither did

he therefore aspire unto a Sensitive Soul;
And therefore the Sensible Soul of Adamical
Generation is not of a Brutal Species, because
it was raised up by a Seed which wanted
the original Ordination & limitation of any Species; &
so that as the Sensitive Soul in Man
arose besides the intent of the Creator &
nature; so it is of no Brutal Species
neither can it subsist, unless it be con=
=tinually tied to the Mind from whence
it is supported in its life.

Wherefore while Man is of no Brutal Species, he
cannot be an Animal in respect to his Mind,
& much less in respect to his Soul which is
of no Species.

Therefore know that neither Evil Spirit nor
whole Nature also, can by any means or
any way whatever, change the Essence
given unto Man from his Creator

and by his foreknowledge determin'd that he should remain continually such as he was created, although he in the mean time hath clothed himself with strange properties, as Natural unto him from the vice of his own Will: for as it is an absurdity to reckon Man glorified among Animals, because he is not without sense or feeling: So, to be sensitive does not shew the inseparable Essence of an Animal. ——

Seeing therefore our first Parents had both of them now felt the effect throughout their whole bodies, ~~as~~ of the eating of the Apple, or concupiscence of the Flesh in their Members in Paradise it shamed them, because their members which before they could, rule at their pleasure, were afterwards mov'd by a proper incentative to lust."

"Therefore on the same Day, not only Mortality entered through concupiscence &

concupiscence: But it presently after enter'd into a concieu'd generation; for which they were the same day, also driven out of Paradise, hence follow'd an Adulterous Lascivious Beast-like Devilish generation, & plainly uncapble of entering the Kingdom of God, Diametrically opposite to Gods ordination, by which means Death & corruption the ~~Threatn'd~~ threatned punishment became inseperable to Man & his Posterity."

Therfore Original Sin was effectively bred from the concupiscence of the Flesh, but occasionally only by the Apple being eaten, and the Admonition despis'd: But the Stimulative to ~~concupi~~ concupi-=scence was placed in the disuaded Tree, & that occult lustful property radically inserted & implanted in it. But when

Satan (besides his hope & the Deflowring of the Virgin nothing hindering of it) saw that Man was not taken out the way according to the forewarning (for he knew not, that the Son of God had constituted himself a Surety before the Father for Man) he indeed looking at the vile corrupted & degenerated Nature of Man, & saw that a power was withdrawn from him, of uniting himself to the God of infinite Majesty, he began greatly to rejoice, that joy was of short duration, for by & by he likewise knew that Marriage was ratified by Heaven; that the Divine goodness yet inclin'd to Man; & that Satan's own Fallacies & Deceits were thus deceiv'd: Hence conjecturing that the Son of God, was to restore every Defect of contagion, & therefore perhaps to be incarnated He then put himself to work how, or in what manner he should defile the stock that was to be raisd up by Matrimony

Matrimony with a mortal soul, so that he might render every conception of God in Vain: Therefore he stirred up not only his Heathenish, and notoriously wicked persons, that there might be Coil abounding at all times: But he procurd that Atheism might arise, & that together with Heathenism, it might daily increase, whereby indeed if he could not hinder the commixing of the Immortal mind with the sensitive soul, he might at least by destroying the Law of Nature, bring Man unto a level with himself under Infernal Punishment: But his special care & desire was to expunge totally the immortal Mind out of the stocks of Posterity.

Therefore he /the Devil/ stirrs up to this day detestable copulations in Atheistical Libertines: But he saw from thence, that nothing but Brutish or Savage Monsters proceeded, to be abhorred by the very Parents themselves: & that

the

The Copulation with Women was far more plausible to Men; & that by this method the Generation of Men should constantly continue for he endeavoured to prevent the hope of restoring a remnant; that is to hinder the incarnation of the Son of God: Therefore he attempted by an Application of active things to the Seed of Man (Frame) according to his own accursed desire, which when he had found vain & impossible for him to do, he tryed again whether an Imp or Witch might not be fructified by Sodomy: And when this did not fully answer his intention every way, and he saw that of an Ass & a Horse a Mule was bred, which was nearer a kin to his mother than father; Likewise that of a Coney & Dormouse being of father, a true Coney was bred, being destinct from his mother only having a tail like the Dormouse He declin'd these feats & betook himself to others worthy indeed only of the subtile crafts of the Prince of darkness.

Therefore Zatan instituted a connexion with the Seed of Man, with the

the seed & in Womb of a jurisour Witch, or Sorceress, that he might exclude the Disposition unto an immortal Mind, from such a new polished Conception; and afterwards came forth an Adulterous & Lascivious Lascivious Generation of Faunii, Satyrs, Gnomes, Nymphs, Sylphs, Dryades Hamadryades, Nereids, Myrmaids, Sycenes, Sphinxes, Monsters &c; using the Constellations & disposing the seed of Man for such like monstrous prodigious generations.

And seeing the Faunii & Nymphs of the Woods, were preferred before the others in Beauty, they afterwards generated their Offsprings amongst themselves, & at length began Wedlocks with men, feigning that by these copulations they should obtain an Immortal Soul for them & their Offspring, but this happend through the persuasions & delusions of Zatan, to admit these Monsters to carnal copulation, which the Ignorant were easily persuaded to; & therefore those Nymphs are called Succubii; Although Zatan afterwards committed worse afterwards frequently transchanging himself, by assuming the Persons of both Incubii & Succubii, in both Sexes: But they conceived not a true Young by the

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If any one shall with an entire new knife
cut asunder a Lemon, using words of
expressive of hatred, contumely or dislike
against any individual, the absent party
though at an unlimited distance, feels
a certain inexpressible & cutting anguish of the Heart
together with a cold shuddering & failure
throughout the Body — Likewise of living
Animals if a live pigeon be cut through
the heart, it causes the heart of the
party intended to affect, with a sudden
failure, likewise fear is induced by
suspending the Magical Image of a Man
by a single thread; Also Death & Destruction
by means similar to these, & all these
from a fatal & magical sympathy —

Likewise of the Virtues of simple Animals
as well as manual operations, of which he
shall speak more anon; The application of
Hare's fat pulls out a Thorn, likewise
any one may cure the Toothache with

the stone that is in the head of the Toad:
also if any one shall catch a living frog
before Sun rise & he or she spits in
mouth of the Frog will be cured of an
Asthmatic consumption — Likewise
the Right or Left eye of the same Animal
cures blindness, & the fat of a Viper, cures
a bite of the Same. Black Hellebore easeth
the headache being applied to the head, or the
powder snuffed up the nose in a Moderate
quantity. Coral is a well known preservative
against Witchcraft & Poisons which if worn
now, in this time as much round Childrens necks, as usual
would enable them to combat many
diseases which their tender years are
subjected to & to which, with fascination
they often fall a victim. I know how
to compose Coral Amulets or Talismans
which if suspended even by a thread
shall (God assisting) prevent all harms

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~~Of the Animal Powder prepared of Animals Vipers metals & Stones & their sympathetick & Occult~~

harms and ~~of the Toad &c.~~ accidents of Violence from fire or ~~Earth Water~~ or Witchcraft, & help them to withstand all their diseases.
Paracelsus & Helmont both agree that in the Toad although so irreverent to the sight of man & so noxious to the touch, & of such strong violent antipathy to the blood of Man, I say out of this hatred Divine Providence hath prepar'd us a remedy against manifold diseases most inimical to Man's Nature. The Toad hath a natural aversion to Man: & this sealed Image or Idea of hatred he carries in his head, eyes & most powerfully throughout his whole body. Now that the Toad may be highly prepar'd for a sympathetick remedy against the Plague & other Disorders, such as the Ague, falling, Sickneses & various others

And that the terror of us, and natural inbred
hatred may the more strongly be imprinted
& higher ascend in the Toad. We must
hang him up aloof in a Chimney
by the legs & sett under him a Dish of
yellow Wax to receive whatsoever may
come down or fall from his mouth, let him
hang in this position, in our sight for
3 or 4 days at least till he his dead; now
we must not omit frequently to be present
in sight of the Animal that so his fears
& inbred terror of us, with the Pangs of strong hatred
may encrease even unto Death.
So you have a most powerful Remedy in
this one Toad for the curing of 40 thousand
persons infected with the Pest or Plague
Van Helmont's Process for making a
preservative Amulet against the Plague
is as follows.
In the Month of July in the decrease
of the Moon, he took old Toads whose

Eyes abounded with white worms, hanging forth with black heads, so that both his eyes were totally form'd into worms, perhaps fifty in number thickly compacted together these heads hanging out as off as any one of these endeavourd to get out, the Toad with applying his forefoot forbad his utterance. These Toads being hung up & made to vomit in the manner aforementiond I reduc'd the insects & other matters ejected from the Toad, with the waxen dish, being added thereto, & the Died carcase of the Toad being reduced into powder I formed the whole into Troches, with Gum Dragon, which being born about the left Breast, drove speedily away all contagion, and being fast bound to the place affected, thoroughly drew out the poison: And these Troches were more potent after they had returnd into use divers times, that when new; I found them to be a most powerful Amulet against the plague

For if the Serpent eateth Dust all the days of his life, because he was the instrument of sinning, so the Toad eats Earth which he vomits up, all the days of his life; And according to the Sceptical philosophy, the Toad bears an hatred against Man, so that he infects some herbs that are useful with Man, with his Poison, in order for his death: But this difference note between the Toad & the Serpent. The Toad, at the sight of Man from a natural quality seald in him call'd Antipathy, conceives a great terror or Astonishment; which terror from Man, imprints on this Animal a natural efficacy against the Images of the affrighted Archeus in Man.

For truly the terror of the Toad, kills & annihilates the Ideas of the affrighted Archeus in in Man, because the terror in the Toad is natural therefore Radical.

For the poison of the Plague is not

subdued by the poison of the Toad, by an action primarily destructive, but by a secondary action, as the pestilent Idea of Hatred or terror, extinguishes the ferment, by whose mediation the Poison of the Plague subsists, & proceeds to infect: For seeing the poison of the plague is the product of the Image of the terrified Archeus established in a fermental, putrified, odour & mumial Air, this coupling ferment the appropriative mean, & immediate subject of the poison is taken away.

Therefore the apposition of the Amulet formed from the Body &c. of the Toad takes away & prevents the baneful & most horrible effects of the pestilential poison & ferment of the Plague.

Hence it is conjectured that he is an Animal ordained by God that the Idea of his terrour being poisonous indeed to himself, should be to us & to our Plague

Plague a poison in terror: since therefore the Toad is most fearful at the beholding of Man, which in himself notwithstanding forms the terror conceiv'd from Man, and also the Hatred against Man into an image & active real being, & not consisting only in a confused apprehension; hence it happens that a Poison ariseth in the Toad, which kills the pestilent poison of Terror in Man; to wit from whence the Archeus waxeth strong, he not only perceiving the Pestilent Idea, to be extinguish'd in himself; but moreover because he knoweth that something inferior to himself is terrified dismay'd and doth fly. Again so great is the fear of the Toad, that if he is placed directly before thee thou dost behold with an intentive furious look, (so that he cannot avoid) for a quarter of an hour he dies* being fascinated with

*Note. I have tried this experiment upon the Toad & other reptiles of his Nature & was satisfied of the truth of this affirmation.

Terror & astonishment.

Of the Serpent.

Hippocrates, by the use of some parts of this Animal attain'd to himself divine honours for therewith he cured Pestilence & contagious consumptions & very many other Diseases; For he cleansed the flesh of a Viper; the utmost part of the tail & head being cut off, he stript off the skin casting away the Bowels & gall, he reserv'd of the intestines only the heart & liver; he drew out all the blood, with the vein running down the back bone, he bruised the flesh & the aforesaid bowels with the bones, & dried them in a warm oven until they could be powderd, which powder he sprinkled on honey; being clarified & boild until he knew that the fleshes in boiling had cast aside their virtue as well in the Broth as in the vapours: And he added unto this Electuary the Spices of his country

his country for to cloak the secret. But this cure of escapes by the Serpent contains a great mystery, viz: that as Death crept in by the Serpent of old, itself ought to be mitigated by the Death of the Serpent; For Adam being skilful in the properties of all Beasts, was not ignorant also that the Serpent was more crafty than other living creatures; & that the aforesaid Balsam, the remedy of Death, lay hid in the Serpent. Wherefore the Spirit of darkness could not more safely deceive our first Parents than under the guileful Serpents form; For foolishly they imagin'd they should escape the Death so sorely threatn'd by God, by the Serpents aid.

Amber is an Amulet= a piece of red amber worn about one is a preservative against poisons & the Pestilence.

Likewise a Saffhire Stone is as effectual.

Or

Oil of Amber, or Amber dissolved in pure Spirit of Wine, comforts the womb being disordered if a suffumigation of it be made with the warts of the thank of a horse & cures many disorders of that Region.

The liver & gaul of an Eel likewise being gradually dried & reduced to powder & taken in the quantity of a filbert nut, in a glass of warm wine, causes a speedy & safe delivery to women in Labour. The liver of a Serpent likewise effect the same.

Rhubarb on account of its violent antipathy to [redacted] Choler wonderfully purges the same. Musick is a well known Specifick for curing the bite of Tasantula or any Venemous Spider Likewise Water cures the Hydrophobia.—

Warts are cured by paring off the same, or by buryeing as many pebbles secretly as the party has warts. The Kings Evil may be cured by the Heart of a Toad worn about the neck first being dried. Hippomanes excites Lust by the bare touch or being suspended on the

the party - If any one shall put in the hand with ~~by~~ which he struck or hurt another, so shall the wound be cured. Likewise if any one shall gnaw the halter wherewith a Malefactor was slain across the throat of one who hath the Quinsey it certainly cures him in 9 Days; Also the herb Cinque foil being gathered before Sun rise One leaf thereof cures the Ague of one Day - Three leaves cures the Tertian & four the Quartan Ague - Rape Seeds sown with Cursings & Imprecations grows the fairer & thriver but if with praises the reverse - The Juice of Deadly Nightshade distill'd & given in a proportionate quantity makes the party Imagine almost whatever you chuse - The herb Nip, being heated in the hand, & afterwards you hold in your hand the hand of any other party they shall never quit you so long as you retain that herb. The herbs Arsemart, Comfrey, Flaxweed, Dragon wort Adders-Tongue being steep'd in cold water and if for sometime being applied on a wound or ulcer, they grow warm & are buryed in a Muddy place; cureth the

Wound or Sore to which they were applied.
again if any one pluck the leaves of Asarabacca
drawing them upwards they will purge another
who is ignorant of the drawing by Vomit only;
But if they are wrested downward to the
Earth they purge by Stool. A Sapphire or a
Stone that is of a deep blue colour if it
be rubbed on a tumour wherein the Plague
discovers itself, (before the party is too far gone)
by & by it be remov'd from the sick, the
absent Jewel attracts all the poison or Contagion
therefrom; & thus much sufficeth to be said concerning
natural occult Vertues whereof we speak in a mixed
& miscellaneous manner coming to more distinct
heads anon.

Chap. 3.

Of Amulets Charms & Enchantments

The Instrument of Enchanters is a pure living
breathing Spirit of the Blood, whereby we
bind or attract those things which we desire
or delight in; So that by our earnest intention
of the Mind we take possession of the

faculties in a no less, & potent manner than strong Wines beguile the reason & senses of those who drink them, Therefore to Charm is either to bind with words in which there is great virtue as the Poet sings

"Words thrice the Snake which cause at will
"And appeas'd are troubled sweet sleep,
Waves
& roaring deep."

Indeed the virtue of Mans words are so great that when pronounced with a fervent constancy of the Mind, they are able to subvert Nature to cause Earthquakes, Storms, & Tempests: I have in the Country by only speaking a few words & used some other things caused terrible rains & claps of Thunder almost, all charms are impotent without words, because words are the speech of the Speaker & the Image of the thing signified

or spoken of, therefore whatever wonderful effect is intended let the same be performd with the addition of words significative of the Will or Desire of the Operator, for words are a kind of occult vehicle of the Image conceivd or begotten & sent out of the body by the soul – therefore all the forcible power of the Spirit ought to be breathd out with vehemency & an ardnous & intent desire, & I know how to speak & convey words together, so as they may be carried onward to the hearer at a vast distance no other Body intervening – Words are also often times delivered to us seemingly by others in our sleep whereby we seem to talk & converse, but then no vocal conversations are of any effect except they proceed from Spirit to Spiritual and occult causes – Such voices have often manifested singular things to me while in sleep

which thing I have done often

in sleep, the which in waking I have thought nought of, untill conviction of the Truth taught me credulity in such like matters. In the late change of administration I knew at least 5 days before it actually terminated that it would be as I described to a few of my friends, These things are not alike manifested to every one, only (I believe) to those who have long seriously attended to contemplations of this abstruse nature, but there are those who will say it is not so, merely because they themselves cannot comprehend such things —

However not to lose time we proceed There are various Enchantments which I have proved relative to common Occurrences of Life — viz.ⁿ a kind

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of Binding to that effect which we desire
as to Love or Hatred or to those things
we love, or against those we hate in all
which there is a Magical Sympathy above
the power of Reasoning, Therefore those
abstruse matters we feel, are convinc'd
of, & reflect upon & draw them into our
use. I will here sett down (while speaking)
on those things a very powerful Amulet
for the stopping immediately of a Bloody
Flux for the which (with a Faith) I dare
lay down my life for the Success & cure
entire—

An Amulet for a Flux of Blood.

"In the Blood of Adam arose Death; In the Blood
"of Christ Death is extinguish'd; In the same
"Blood of Christ, I command thee, O Blood
"that thou stop Fluxing."

Note: the party who pronounces
these words holds the others hand

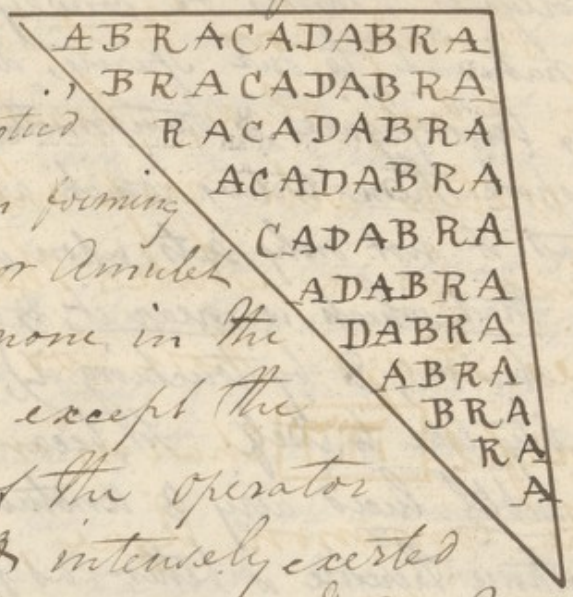
In this one Godly

Superstition, there will be found, a ready
cheap easy Remedy for that dreadful
disorder the Bloody Flux, whereby a poor
miserable wretch will reap more real
benefit than in a whole shop of
Apothecaries Drugs. Those two letters
are a powerful יהוה charm or Amulet
against the common Ague, likewise
let them be written upon a piece of
clean & new ~~Vellum~~ Vellum at any
time of the Day or Night, they will be
found a speedy & certain cure, & much
more efficacious than the word Abracadabra.
However as that ancient charm is still (amongst
some who pretend to cure Agues &) in some
repute I will here set down the form
& manner of its being written, likewise
it must be pronounced or spoke in
the same order as it is written with

the Intent or (Nat. Magick) Will of the Operator declar'd at the same time of ~~[illegible]~~ making it.

Note.

It is here to be particularly noted by us than in forming of a Charm or Amulet it will be of none in the least effect except the very soul of the Operator is strongly & intensely exerted & impress'd as it were, the Image of the Sec seald on the Charm or Amulet, for without this in vain will be all the observation of times, hours, & Constellations; therefore this I have thought fit to mention once for all that it may be almost always uppermost in the mind of the Operator for without this one thing being observ'd & noted many who form Seals &c. do fall short of the wish'd for Effect.



Chap. 4th 4

Chap. 4th 4

Of Unctions, Philtres, Potions &c. their Magical Virtue

Unguents, Collyries Philtres &c, conveying the vertues of things natural to our Spirits, do multiply, transform, transfigure, & transmute it accordingly, they also transpose those vertues which are in them into it, so that it not only acts upon its own body but also upon that which is near it, & affects that (by visible rays, charms, & by touching it), with some agreeable quality like to itself. For because our Spirit is the pure subtil lucid airy & unctuous vapour of the blood, nothing therefore is better adapted for Collyriums than the like vapour which are more suitable to our spirit in substance, for then by reason of their likeness they do more stir up attract & transform the Spirit. The same virtue have other ointments & confections. Hence by the touch often Plague, sickness Faintings, Poisoning & Love is induced; either by the hands or clothes being anointed: And often by kissing things being held in the mouth, love is likewise excited.

[Now the Sight, as it perceives more purely & clearer than the other Senses, ~~and~~ seals in us the marks of things more acutely, & does most of all & before all others agree with our phantastick spirit

as is apparent in dreams, when things seen do more often present themselves to us than things heard, or any thing coming under the other senses. Therefore when Collyriums transform the visual spirits, that spirit easily affects the imagination, which being affected with divers species, and forms transmits the same by the same Spirit unto the outward sense of sight, by which there is formd in it a perception of such species, and forms in that manner, as if it were moved by external objects, that there appear to be seen terrible Imges, spirits, & the like: There are some Collyriums which make us see the Images of Spirits in the air, or elsewhere as I know how to make, of the Gall of a Man & the Eyes of a black cat, & some other things. The same is made likewise of the bloods of a Lapwing, Bat, & a Goat. & if a smooth shining piece of Steel be smeared over with the juice of mugwort & be made to fume, it causes invocated spirits to appear. There are some Perfumes or Suffumigations & Unctions which make Men speak in their sleep to walk & do those things that are done by Men that are awake, & often what when awake they cannot, or dare not do; others again to make Men hear horrid or delightful sounds noises & the like.

And in some measure this is the cause why Mad & melancholy Men, believe they hear & see things equally false & improbable falling into most gross & pitiful delusions fearing where no fear is, & angry where there is none to contend. Such passions as these we can induce by Magical vapours, confections, Perfumes, Collyries, Unguents, potions, poisons, lamps lights &c.

likewise

likewise by Mirrors, Images, Inchantments, charms, Sounds, & Musicks. Also by divers rites, observations, ceremonies, religion &c.

Chap 5 ~~of Things~~ Of Magical Suspensions & Alligations

{ shewing how & by what power they receive vertue and are efficacious in Natural Magick }

When the Soul of the World, by its vertue doth make all things (that are naturally generated, or artificially made,) fruitful, by sealing & impressing on them celestial vertues for the working of some wonderful effect, then things themselves not only applied by Collyry, or Suffume, or Ointment, or any other such like way; but when they are conveniently bound to or wrapt up, or suspended about the neck, or any other way applied; although by ever so easy a contact, they do impress their vertue upon us: By these Alligations & therefore, the Accidents of the Body & Mind are chang'd into sickness, or health, valour, fear, sadness, or joy, & the like: - They render them that carry them, gracious, terrible, acceptable, rejected, honoured, beloved, or hateful & abominable.

Now these kinds of passions are conceived to be infus'd no otherwise than is manifest in the grafting of Trees, where the vital life & vertue is communicated from the Trunk to the twig engrafted into it by way of contact and alligation; So in the female Palm-tree, when she comes near to the Male, her boughs bend to the Male: which the Gardner seeing bind them together by ropes across, which again soon becomes strait, as if by the

the continuation of the rope she had received a propogating virtue from the Male. And it is said if a woman take a needle & beweay it with Dung, & put it up in earth, in which the Carcase of a Man has been buryed & carry it about her in a piece of cloth used at a funeral no man can defile her as long as she carries that.

Now by these examples we see, how by certain Aligations of certain things, also suspensions, or by the most simple contact or continuation of any thread, we may be able to receive some virtues thereby. But it is necessary to know the certain rule of Magical alligation & suspension, & the manner that the art requires is this viz: that they must be done under a certain & suitable constellation, & they must be done with wyer, or silken threads, or sinews of certain Animals. And those things that are to be wrapt up are to be done in the leaves of herbs, or skins of Animals, or membraneous parchments &c: For would you procure the Solary virtue of any thing, this is to be wrapped up in Bayleaves or the skin of a Lyon, hang round the neck with Gold silk or purple or yellow thread while the Sun reigns in the heavens: so shalt thou be endued with the virtue of that thing: So if a Saturnine quality or thing be desired, thou shalt in like manner take that

that thing while Saturn reigns, & wrap it up in the skin of an Ape, or in a cloth used at a Funeral especially if Melancholy or Sadness is to be induced, and with a sad, or ash, or leaden, or black silk or thread hang it about thy neck, & so in the same manner we must proceed with the rest.

Chap. 6th Of Antipathies.

It is necessary in this place to speak of Antipathie of Natural things seeing it is requisite as we go on to have a thorough knowledge of that obstinate contrariety of Nature, where any thing shuns its contrary, & drives it as it were out of its presence. Such (antipathy) as this, has the root Rhubarb against Choler, Treacle against poison, the Sapphire stone, against hot boils, & feverish heats, & diseases of the eyes, the Amethyst against Drunkenness, the Jasper against the Bloody flux, & offensive imaginations, the Emrald & Agnus Castus against Lust, Achates, or Agates, against Poison, Ivory against the falling sickness, Coral against the Abullition of black Choler, & pains of the Stomach. The Topaz against Spiritual heats, such as are covetousness, lust, & all manner of Love Excesses. The same antipathy is there also of Vermins against the heart Organ, & the wing of a Bat, & the heart of a Lapwing from the presence of which they fly — Also Organ is contrary to a

to a certain poisonous fly which cannot resist the Sun, & resists Salamander, and loathes Cabbage with such a deadly hatred that they cannot endure each other; so they say Cucumbers hate Oil. And the Gall of a Crow makes even Men fearful, & drives them from the place wherein it is placed. A Diamond disagrees with a Loadstone, that being present it suffers no Iron to be drawn to it; & Sheep avoid Frog parsley as a deadly thing: & what is more wonderful Nature hath depictured the sign of this Antipathy upon the livers of Sheep in which the very figure of frog parsley doth naturally appear. Again Goats hate Garden Basil, as if there was nothing more pernicious. And amongst Animals Mice & weasels disagree. So a Lizard is of a contrary nature to a Scorpion, & induces great terror to the Scorpion with its very sight, & they are therefore killed with the Oil of them, which Oil will likewise cure the wounds made by Scorpions. There is a great enmity between Scorpions & Mice; therefore if a Mouse be applied to the bite of a Scorpion he cures it. Nothing is so much an enemy to Snakes as Crabs, and if Some be hurt by them they are cured. The Sun also being in Cancer, Serpents are tormented. Also the Scorpion & Crocodile kill one the other; & if the Bird Ibis do but touch a crocodile with one of his feathers he makes him unmoveable. The Bird called a Mustard flies away at the sight of a horse, & a Hart at the sight of a Ram, or of a Viper. An Elephant trembles at the hearing of the grunting of a Hog, so doth a Lion at the crowing of a Cock; & a Panther will not touch them

them that are anointed with the fat of a Hen, especially if Garlick has been put into it. There is also an enmity between Foxes & Swans; Bulls & Jackdaws. & Some Birds are at a perpetual variance, as Daws & Owls, Kites & Crows; Turtle & Ring Tail, Egepis & Eagles Harts and Dragons. Also amongst Water animals, there is a great antipathy between Dolphins & Whirlpools, the Mullet & Pike, Lamprey & Conger, Pourcontrel & Lobster which latter but seeing the former is nearly struck dead with fear, But the Lobster tears the conger. The Civet Cat cannot resist the Panther, & if the skins of both be hung up against each other the skin or hairs of the Panther will fall off. Ours Apollo says in his Hyeroglipticks, if any one be girt about with the skin of a Civet Cat, he may pass safe through his Enemies. The Lamb flies from the Wolfe, & if the tail, skin, or head of Lupus be hung up in the Sheepscot they cannot eat their meat with any fear. And Pliny mentions the Bird called Marlin, that breaks the Eggs of the Crow; whose young are annoyed by the Fox, that she also will pinch the whelps of the Fox & the Fox likewise, which when the Crow sees they help the Fox against her as against a

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common Enemy. The Linnet lives & eats Thistles yet she hates the Ass because he eats the Thistles & flowers of them. There is so great an enmity between the little bird call'd Esalon & the Ass that their blood will not mix, & that at the simple braying of the Ass, both the Esalon's eggs & young perish together. There is also a total antipathy of the Olive-tree to the Harlot, that if she plant it it will neither thrive nor prosper but wither; A Lyon fears lighted torches, & is tamed by nothing sooner. The Wolf fears not Sword or Spear but a Stone, by the throwing of which a wound being made, worms breed in the wolf. A Horse fears a Camel so much that he cannot endure the picture of that Beast. An Elephant when he rages is quited by seeing of a Cock. A Snake is afraid of a naked Man, but pursues one clothed. A mad Bull is tam'd by being tyed to a Figtree Amber attracts all things to it but Garden-Cariel & things smeared with Oil, between which there is a natural antipathy.

Occult Chap. 7th

Of the Vertues of Things which are inherent in them only in their life time, & such as remain in them even after death.

It is expedient for us to know that there are some things which retain Vertue only while they are living, others even after Death. So in the Cholick if a live Duck be applied to the Belly, it takes away the pain & her-self dies. If you take the heart out of any Animal & while it is warm bind it to one that has a quartane fever it drives it away. So if any one shall swallow the heart of a Lapwing Swallow or Weasel, or a Mole while it is yet living & warm with natural heat, it improves his intellect, & helps him to remember, understand, & foretell things to come — Hence this general rule — That whatever things are taken for Magical uses from Animals, whether they are Stones, members, hair, excrements, nails or else, they must be taken from those Animals while they are yet alive, & if it is possible that they may live afterwards. If you take the tongue of a Frog, & you put the Frog into water again; & Democritus writes that if any one shall take out the Tongue of a Water Frog or other part of the animal sticking to it, & lay it upon the place where the heart beats of a woman she is compelled against her will to answer whatsoever you shall ask of her. Also take the

Eyes of a Frog be extracted before Sun rise, & bound to the Sick party, & the Frog be let go again blind into the water the party shall be cured of a tertian Ague, also the same will being bound with the flesh of a nightingale in the Skin of a Hart, keeps a person always wakefull without sleeping. Also the row of the Fork fish being bound to the Navel, is said to cause women an easy Child birth, if it be taken from it alive, & the fish put into the Sea again. So the right eye of a Serpent being applied to the Sounds of eyes cures the same if the Serpent be let go alive. So likewise the tooth of a Mole, being taken out alive & afterwards let go, cure the Toothach, & Dogs will never bark at those which have the Tail of a Weasel that is escap'd. And Democritus says that if the tongue of the Chameleon, taken alive conduces to good success in trials & likewise to women in labour, but it must be hung up in some part of the outside of the house, otherwise if brought into the house it might be most dangerous; There are very many properties that remain after Death: & These are things in which the Sea of the matter is less swallow'd up [according to Plato] in these even after Death that which is immortal in them, will works some wonderful things. As in the Skins we have mentiond of several Wild Beasts

Beasts which will corrode & eat one the other after death; also a drum made of the Rocket Fish, drives away all creeping things, at what distance soever the sound of it is heard: & the strings of an instrument made of the Guts of a Wolfe, it being strained upon a Harp or lute, with strings made of Sheep Guts will make no harmony.

Chapt. 8th.

Of the wonderful Vertues of precious Some kinds of Stones.

It is a common opinion of Magicians that Stones inherit great vertues, which they receive through the spheres & activity of the celestial influences, by the medium of the Soul or Spirit of the world. Authors very much disagree in respect of the probability of their actually having such vertues in potentia, some debating warmly against any occult or secret vertue lying hid in them, others as warmly shewing ye causes & effects of these sympathetick properties, however to leave those trifling arguments to those who love cavil & contentions better than I do, & who have neither leisure nor inclination to enter the lists with Sophists & Tongue Philosophers, I say that these occult vertues are disposed

throughout the Animal Vegetable & Mineral kingdom, Stat. motion
by seeds or ideas originally emanating from the Divine
Mind, & through Superæcelestial Spirits & Intelligences
always
operating according to their proper offices & Government
allotted them, which vertues are infused as we
before said through the Medium of the Universal
Spirit as by a general & manifest Sympathy &
Antipathy established in the Law of Natures, amongst
a variety of examples the Loadstone is one most
remarkable ~~proof~~ proof of the Sympathy & Antipathy
we speak of - However to the point in hand we
hasten. Amongst Stones those which resemble the
rays of the Sun, by their golden sparklings, as does the
glittering Stone Aetites, which prevents the falling
sickness, & poisons, if worn on the finger; so the Stone
which is called Oculus Solis, or eye of the Sun, being in
figure like to the Apple of the Eye, from which
shines forth a ray, it comforts the Brain & strengthens
sight; The Carbuncle which shines by night hath
a vertue against all airy, & vaprous poisons:
so the Crystalite stone of a light green colour, which
when held against the Sun, there shines in it a
ray like a Star of Gold, this is singularly good for the
of active [illegible]

the lungs, & cures Asthmatical complaints, & if it be bored through, & the hollow filld with the Mane of an Ass & bound to the left arm, it chases away all foolish & Idle imaginations & melancholy fears, & drives away folly. The Stone called Iris which is like Crystal in Colour being found with 6 corners when held in the Shade & the Sun suffered to shine through it represents a Natural Rainbow in the Air; The Stone Heliotropium green like a Jasper or Emrald beset with red specks makes the wearer Constant, Honour'd, & Famous, it conduces to long life: There is likewise another wonderful property in this stone & that is that it doth dazzles the eyes of men that it causes the Bearer to be invisible but then there must be applied to it the herb bearing the same name viz: Heliotropium or the Sun-flower; and these kind of Virtues Albertus Magnus & William of Paris mention in their Writings The Jacinth also possesses Virtue from the Sun, against Poisons & Pestilences, & pestiferous Vapours, likewise it renders the bearer pleasant, & acceptable, conduces also to gain monies, being amply held in the mouth it wonderfully cheers the heart & strengthens

strengthens the mind. Then there is the Pyrophilus, of a red mixture which Albertus Magnus ~~~~ reports. Aesculapius makes mention of in one of his Epistles to Octavius Caesar, saying "There is a certain poison so intensely cold, which preserves the heart of Man, being taken out from burning, so that if it be put into the fire for any time it is turnd into a Stone, which Stone is called Pyrophylus. It possesses a wonderful vertue against poison, and it infallibly renders the wearer thereof, Renownd & Dreadful to his Enemies. Apollonius is reported to have found a Stone call'd Pantaura (which will attract other Stones as the Loadstone does Iron,) most powerful against all poisons; it is spotted like the Panther, & therefore some Naturalists have given this Stone the name of Pantherus; Aaron calls it Evanthum, & some on account of its variety call it Pantochras.

Chap. 9th { Of the Mixtures of natural things one with another. & the producing of Monstrous Animals by the application of Natural Magick.

Magicians Students & observers, of the operations of Nature, know how by the application of active forms to a matter fitly disposd and

and made as it were a proper recipient to effect many wonderful & uncommon things that seem strange & above nature, by gathering this & that thing beneficial & conducive to that effect which we desire; however it is evident that all the powers and vertues of the inferiour bodies, are not found comprehended in any one single thing but are dispers'd amongst many of the compounds here amongst us: Wherefore it is necessary, if there be a hundred vertues of the Sun, dispers'd through so many animals, plants, metals, or stones, we should gather all these together & bring them all into one form, in which we shall see all the said vertues being united contain'd. Now there is a double vertue in Commixing, one viz: which was once planted in its parts, & is Celestial, the other is obtain'd by a certain artificial mixture of things, mixt amongst themselves, according to a due proportion, such as agree with the heavens under a certain constellation; And this vertue descends by a certain similitude or likeness, that is in things amongst themselves by which they are drawn or attracted towards their Superiours, & as much

much as the following do by degrees correspond with them that go before, where the patient is fitly applied to its Agent. So from a certain composition of Herbs, Vapours & such like made according to the rules of Nat: & Celest: Magick there results a certain common form: Of which we shall deliver the true & infallible rules & experiments in our 2. book where we have written expressly on the same.

We ought likewise to understand that by how much more noble & excellent the form of anything is, by so much the more it is prone & apt to receive & powerful to act. Then the virtue of things do indeed become wonderful viz: when they are applied to matters mixed & prepared in fit seasons to give them life, by procuring life ~~to~~ for them from the stars, our own spirit powerfully cooperating therewith. For there is so great a power in prepard matters, which we see do then receive life, when a perfect mixture of Qualities do break the former contrariety. For so much the more perfect life things receive, by as much the

the temper & composition is free from contrariety. Now the Heaven as a prevailing cause, does from the beginning of every thing (to be generated by the concoction and perfect digestion of the matter) together with life bestow Celestial influences and wonderful gifts, according to the capacity that is in that Life, & sensible soul to receive more noble & sublime virtues. For the Celestial virtue therewith lies asleep, as Sulphur kept from flame, but in living bodies it doth always burn, as kindled Sulphur; ~~that~~ which by its vapour fills all the places that are near There is a book call'd "A Book of the laws of Pluto, which speaks of monstrous generations which are not produced according to the Laws of Nature. Of these things which follow we know to be true viz.: of worms are generated Gnats, of a Horse Wasps. of a Calf & Ox, Bees; Take a living Crab, his legs being broken off, & he buried under the Earth. a Scorpion is produced; If a Duck be dried into powder & put into Water soon are Frogs generated But if he be baked in a Pye, & cut into pieces, & be put in a moist place underground Toads are generated: If the herb Garden Basill

Basil bruised & put between two stones, are generated Scorpions
of the hairs of a Menstruous Woman put under dung, are bred
Serpents; & the hair of a Horses-tail put into Water receives
life & is turn'd into a most pernicious worm. And there
is an Art wherewith as Hen sitting upon Eggs may be
generated the form of a Man, which I myself know how
to do, & which Magicians call the Mandrake & it hath
in it wonderful Vertues.

You must therefore know which and what
kind of matters are either of Art or Nature, begun or
perfected, or compounded of more things, and what Celestial
influences they are able to receive. For a congruity of
Natural things is sufficient for the receiving of influence
from Celestial; because nothing hindering the Celestials
send forth their lights upon Inferiours, they suffer no
matter to be destitute of their Vertue. Wherefore as
much matter as is perfect and pure is as we afore
said fitted to receive Celestial influences. For that is
the binding & continuing of the matter of the Soul
to the World, which doth daily flow in upon things
Natural, & all things which Nature hath prepar'd,
That it is impossible that a prepar'd matter, should
not receive life or a more noble form.

Note the latter part of this Chapter serves as a rule to be observ'd in the composition of all kinds of Magick experiments, & it is as appropriate to the materials collected for Talismans Seals &c as treated of in our Celestial Magic Book 2. H.B.

Nat. Magick.

Chap: 10th

Of the art of Fascination, Binding, Sorceries Magical Confections, Lights, Candles, Lamps &c, &c. Being the conclusion of the Natural Magick. *

We have so far spoken concerning the great vertues & wonderful efficacy of natural things; it remains now that we speak of a wonderful power & faculty of Fascination or more properly a Magical & Occult Binding of men into love or hatred, sickness or health. Also the binding of Thieves that they cannot steal in any place, or to bind them that they cannot remove, from whence they may be detected; the binding of Merchants that they cannot buy or sell, the binding of an Army that they cannot pass over any bounds; the binding of Ships so that no Wind though ever so strong shall be able to carry them out of that Harbour. The binding of a Will that it cannot by no means whatsoever be turned to work, the binding of a Cistern or Fountain, that the Water cannot be drawn up out of them: The binding of the ground so that nothing will bring forth fruit or flourish on it — also that nothing can be built upon it: the binding of Fire that though it be never so strong it shall burn no combustible thing that is put to it — Also the bindings of Lightnings and Tempests that they shall do no hurt. The binding of Dogs that they cannot bark, also the binding of Birds & Wild Beasts that they shall not be able to run or fly away

away. And things similar to these which are hardly credible yet known by experience. Now how it is, these kind of Bindings are made & brought to pass, we must know they are thus done, by Sorceries, Collyries, Unguents, Potions binding to, & hanging up of Talismans, by charms, Incantations, strong Imaginations, Affections, Passions, Images, Characters, Enchantments, Imprecations, Lights, & by Sounds Numbers, words, names, invocations, Swearings, Conjurations, Consecrations & the like.

Of Sorceries

The force of Sorceries are no doubt very powerful, indeed they are able to confound subvert consume & change all inferior things whatsoever there are Sorceries ~~that~~ by which we can suspend the faculties of Men & Beasts. Now as we have promised, we will shew what some of these kinds of Sorceries are, that by the example of these there may be a way opend for the whole subject of them. Of these the first is Menstruous Blood, which how much power it has in Sorcery, we will now consider—first if it comes over New Wine it will turn it sour, & if does but touch a Vine it will spoil it for ever, & by its very touch it renders all plants & trees barren, & those newly set to die; it burns up all the herbs in the garden, & makes fruit fall from Trees; it tarnishes the brightness of a looking glass, dulls the edges of knives & razors, dims the beauty of polished Ivory, & makes Iron

Iron rusty; it likewise makes brass rusty & to smell very strong; by the taste it makes Dogs run mad, & being thus mad if they once bite any one that wound is incurable: It destroys whole Hives of Bees, & drives them therefrom if it do but touch them; it makes linen black that is boiled with it; It makes Mares cast their foals by touching them with it; & Women miscarry: It makes Asses barren if they eat of the Corn touched by it: The ashes of Menstruous cloathes cast upon purple garments that are to be washed, change their colour, & likewise takes away the colour of flowers. It likewise drives away tertian & quartan Agues, if it be put into the wool of a black Ram & tyed up in a Silver bracelet, as also if the soles of the Patients feet be anointed therewith, & especially if it be done by the woman herself, the Patient not knowing what she uses; It likewise cures the falling sickness. But most especially it cures them that are afraid of Water, or drink after they are bitten by a mad dog, if only a Menstruous cloth be put under the cup; Likewise if a Menstruous woman shall walk naked before Sun-rise in a field of standing corn, all hurtful things perish, but if after Sun-rise the Corn withers. Also they are able to expell hail, rain, thunders, & lightnings more of which Pliny mentions: Know this that if they happen at the decrease of the Moon, they are a much greater poison than in the encrease, & yet much greater if they happen between the decrease and change: But if they happen in the Eclipse of the Sun or Moon they are a most miserable & violent

violent poison; But they are of the greatest force when they happen in the first years of the Virginity, for then if they but touch the door posts of a house no Medicine can take effect in it: And some say that the threads of any Garment touched therewith cannot be burnt, and if they are cast into a fire it will spread no farther. Also it is noted that if the root of Bony being given with Castor, & smeared over with a Menstruous cloth it certainly cureth the falling Sickness. Again let the stomach of a Hart, be roasted, & to it be put a perfume made with a menstruous cloth, it will make crossbows useless for the killing of any Game: The hairs of a Menstruous woman put under Dung breeds Serpents: & if they are burnt will drive away Serpents with the fume. So great & powerful a poison is in them that they are a poison to poisonous creatures.

We next come to speak of Hippomanes, which amongst Sorceries are not accounted the least, & this is a little venemous piece of flesh the size of a fig, & black which is in the forehead of a colt newly foaled, which unless the Mare herself doth presently eat she will hardly ever love her foles, or let them suck. And this is a most powerful Philtre to cause love, if it be powdered, & drank in a cup with the blood of him that is in Love, & such a potion was given by Medea to Jason.

There is another Sorcery which is called Hippomanes viz: a venomous liquor issuing out of the Mare at the times she lusts after the Horse. The Civet-Cat also abounds with Sorceries, for the Posts of a door being touched with her blood, the Arts of Jugglers & Sorcerers are so invalid, that Evil Spirits can by no means be called up or compell'd to talk with them this is Pliny's report. Also those that

that are anointed with the Oil of her left foot being boiled with the ashes of the Ancle bone of the same, & the blood of a Weasele shall become odious to all. The same also is to be done with the eye being decocted, If any one hath a little of the strait gut of this Animal about him, & it is bound to the left arm it is a charm that if he does but look upon a woman it will cause her to follow him at all opportunities.

& The Skin of this Animals forehead withstands Witchcraft.

We next come to speak of the Blood of a Basilisk which Magicians call the blood of Saturn, this procures (by its virtue) for him that carries it about him, good success of Petitions from great Men, likewise makes him amazing successful in the cure of Diseases, & the grant of any priveledge. They say also that a Syk if it be taken out of the left ear of a ~~Dog~~ Dog, & it be altogether black, if the Sick person shall answer him that brought it in, who standing at his feet shall ask him concerning his disease, there is certain hope of life, & that he shall die if he make him no answer. They say also, that a Stone bitten by a mad dog causes discord if it be put into Drinks; & if any one shall put the tongue of a dog dried into his shoe, or some of the powder, no Dog is able to bark at him who hath it, & more powerful this if herb houndstongue be put with it; And the ~~secundine~~ membrane of a Bitch does the same, likewise dogs will ~~bo~~ not bark at him who hath ~~a~~ the heart of one dog in his pocket.

The Red Toad, (Pliny says) living in Briers & Brambles

Nat: Magick [illegible]

Brambles is full of sorceries, & is capable of wonderful things. There is a little bone in his left side, this being cast into cold water; makes it presently hot, by which also the rage of Dogs are restrained, & their love procured if it be put in their drink making them faithful and serviceable. If it be bound to a woman it stirs up Lust. On the contrary the bone which is on the right side makes hot water cold and it binds it so that no heat can make it hot while it there remains. It is a certain cure for Quartans if it be bound to the sick in a scarlet skin, & likewise cures all fevers the St. Anthonies fire, & restrains love & lust. And the Spleen & heart are effectual antidotes against the poisons of the said Toad: Thus much Pliny writes.

Also it is said that the sword with which a man is slain, hath wonderful power, for if the Muzzle of the bridle or bit or Spurrs be made of it, with these a Horse ever so wild, is tamed and made gentle & obedient they say if we dip a sword with which any one was beheaded in Wine, that it cures the Quartane the sick being given to drink of it. There is a liquor made by which Men are made as raging & furious as a Bear imagining themselves in every respect to be changed into one, & this is done by dissolving or boiling the brain & heart of that Animal in new Wine & given any

any one to drink out of a Skull, & while the Force of the Draught operates he will fancy every living Creature to be a Bear like to himself neither can any thing divert or cure him 'tile the fumes & virtue of the liquor is entirely expended, no other distemper being perceivable in him.

The most certain cure of a violent headache is, to take any herb growing upon the top of the head of an Image, the same being bound, or hung about one with a red thread, it will soon allay the violent pain thereof.

Of Magical Lights, Candles, Lamps &c.

There are made artificially some kinds of Lamps, Torches Candles & the like of some certain & appropriate materials & liquors opportunely gather'd & collected for this purpose which when they are lighted & shine alone produce some wonderful effects, There is a poison from Mares after copulation, which being lighted in torches composed of their fat & marrow, doth represent on the walls a monstrous deformity of Horses heads which thing is both easy & pleasant to do, the like may be done of Asses & flies; And the skin of a Serpent, or Snake lighted in a Green Lamp make the Images of the same to appear - And grapes do give the same effect

effect, if when they are in their flowers, you shall take a phial and bind it to them filled with Oil, & shall let that remain so till they are ripe, & then the Oil be lighted in a lamp you shall see a prodigious quantity of Grapes to be seen, & same in other fruits. — If Century be mixed with Honey, & the blood of a Lapwing, & be put in a lamp, they that stand about will be of a Gigantick stature; & if it be lighted in a clear Evening the stars will seem scatter'd about.

— The Ink of the Cuttle fish being put into a Lamp makes Black moors appear. So also a candle made of some saturnine things, such as Mans fat & marrow the fat of a black cat, with the brains of a Crow or Raven; which being extinguish'd in the mouth of a Man lately dead, will afterwards as often as it shines alone bring great horrour & fear upon the Spectators about it.

— Of such like Torches Candles Lamps &c. (of which we shall speak further in our Book of Magnetism & Mummies) Hermes speaks largely & also Plato & Chyrannides, & of the latter Writers Albertus Magnus makes particular mention of the truth & efficacy of these, in a Treatise

on these particular things relative to Lights &c.

Of the Art of Fascination, or binding by the Look or Sight.

We call Fascination a binding because it is effected by a look glance or observation in which we take possesion of the Spirit & overpower the same of those we mean to Fascinate or Suspend; for it comes through the eyes, & the instrument by which we Fascinate or bind, is a certain pure lucid subtil Spirit, generated out of the ferment of the purer blood by the heat of the heart, & the form & determind & ardent will of the soul which directs it, to the object previously dispos'd to be fascinated. This doth always send forth by the eyes rays or beams carrying with them a pure subtil Spirit or vapour into the eye or blood of him or her that is opposite. So the eye being opend, & intent upon any one with a strong Imagination, doth dart its beams, which are the Vehicle of the Spirit into whatever we will affect, or bind, which Spirit striking the eye of them who are fascinated, being stirred up in the

the heart & soul of him that sends them forth, & hopeping the breast of them who are struck (wounds their hearts and infects their spirits & overpowers them. —— I know likewise that in Witches, those are most bewitch'd who with often looking, direct the edge of their sight to the edge of the sight of those who bewitch or fascinate them, whence arose the saying of "Evil eyes &c." For when their eyes are reciprocally bent one upon the other & are joind beams to beams, & lights to lights then the Spirit of the one is joind to the Spirits of the other, & then are strong ligations made & most violent love is stirr'd up, only with a certain sudden looking on, as it were with the darting a look, as piercing into the very inmost of the heart, whence the Spirit & amorous blood being thus wounded, are carried forth upon the lover & enchanter, no otherwise than the spirit & the blood of him that is murder'd, is upon the Murderer, who if standing near the body kill'd the blood flows afresh which thing has been tried by repeated experiments.

So great power is there in

in fascination that many uncommon & wonderful things are thereby effected, especially when the vapours of the eyes are subservient to the affection Therefore are used Collyries, Ointments, Allegations &c. to affect & corroborate the Spirit in this or that manner, to induce love they use Venerial Collyriums as Hippomanes, blood of Doves &c. To induce fear they use Martial Collyriums, as the Eyes of Wolves, bears fat & the Civet Cat. To procure misery or sickness they use Saturnine, & so on.

Thus much we have thought well to speak concerning Natural Magick, in which we have as it may be said only opened the first Chamber of Natures Storehouse; indeed many more things we should have inserted here, but as they fall more properly under the Heads of Magnetism & Mummy &c. to which we refer the reader. We shall here take our leave of the reader for the present, that we may give him time to breathe, likewise to digest what he has here feasted upon; While he

is preparing to enter the unlock'd Chambers, ~~to~~
of Magick & Nature – We will procure him
a rich service of most delicious Meats fish for
the hungry & thirsty Traveller ~~through~~ through the vast
~~Labyrinths~~ Labyrinths of Wisdom & True Science.

End of the Natural Magick.

☞ A note of the Authors

The Author having under the title of Natural Magick
collected & arrang'd every thing that was curious, scarce,
and valuable, as well ~~as~~ his own Experiments, as
those ~~Books~~ in which he has been indefatigable in gathering
from the Science & practise of Magical Authors, &
those the most ancient & abstruse, as may be seen in
the List at the end of the Book where he has put down the
names of those Authors from which he has translated
many things that were never yet publish'd in the
English language particularly Hermes Trismegistus
Paracelsus Bacon Dee Porta & Agrippa &c, &c, &c.
from which he has not been ashamed to borrow
what he thought & knew would be valuable &
gratifying to the Sons of Wisdom; in addition to
many other rare & uncommon Experiments relative
to this Art.

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The Author having frequently persons of respectability calling on him to converse upon the various occult subjects treated of in this book, begs leave most respectfully to request that they will condescend to communicate any subject of doubt or enquiry by letter, which will be attended to with the utmost punctuality, & every satisfaction given by letter. In return for the favor he is most at leisure from half past one o'Clock till 4 o'Clock in the afternoon, which space of time he will be exclusively able to devote, to personal conversation upon the matters, with any person who may please to honour him with their attention.

Frances Free
Cavendish Square
London

Epistle to Musaeus.

Epistle to Musæus

" Thou O Musæus whose mind is high
" observe my Words & read them with thine eye
" These Secrets in thy Sacred Breast repone
" And in thy journey think of God alone
" The Author of all things that cannot dye
" Of whom we now shall speak ——

I tell thee here Musæus, to observe our words & read them with thine eye, — that is the eye of thine understanding for know there are many that hear us speak, that read not the meaning of our words, wherefore shouldest thou contemplate these Mysteries with so much & constancy of mind? if thou dost not perceive in them some great good most desireable — listen then O Young Man & hear our words, we will shew thee the dangerous precipice of Vanity & headlong desire we will describe to thee the stubborn & fatal Will of our passions, even with tears of contrition & Heartfelt compassion for thy inexperience

we will lead thee as it were by the hand, through those labyrinths of Vice wherewith thou art daily surrounded, & however prejudiced thou mightest be against the receiving of our Doctrine, yet we have in our possession the magicall Vertue & power of binding thee to our principles, & making thee happy in spite of thyself, (here is a great secret) thou shalt say every Man wishes to be happy which I grant, but my answer is, most Men prevent their own happiness, they destroy it, by suffering themselves to be governd by the outward principle of the flesh thinking the greatest good to be in the satisfying of their carnal appetites, in the amassing together heaps of wealth, whereby they thrust down the meek & poor raising up the standards of Pride Envy & Oppression; these things every dayes experience conforms, nay there are some so

blind that in the possession of much wealth
they think there is nothing beyond it; inso-
much that they triumph in Lust Oppression
Revenge & Contumacy — But how is it, thou
wilt say That seeing Man is a reasonable
being he can possibly give up his government
so easily? I say when Man suffers the
unreasonable & bestial part to deprave him,
then he immediately becomes a Slave (& the
vilest of Slavery is that which deprives
man of his Social Virtues) for these (although such
in the possession of great worldly things,
as Houses Estates & all other temporal
gifts yet he becomes an
immediate instrument to the Prince of this World
& the powers of Darkness seeing that those riches
he inherits are meerly given him
in this life to bestow upon others those
necessaries & comfort, which he himself does
not feel the want of, & by which he

we will lead thee as it were by the hand, through those labyrinths of Vice wherewith thou art daily surrounded, & however prejudiced thou mightest be against the receiving of our Doctrine, yet we have in our possession the magicall Vertue & power of binding thee to our principles, & making thee happy in spite of thyself, (here is a great secret) thou shalt say every Man wishes to be happy which I grant, but to my answer is, most Men prevent their own happiness, they destroy it, by suffering themselves to be governd by the outward principle of the flesh thinking the greatest good to be in the satisfying of their carnal appetites, or in the amassing together heaps of wealth, whereby they thrust down the meek & poor raising up the Standards of Pride Envy & Oppression; these things every dayes experience conforms, nay there are some so

blind that in the possession of much wealth they think there is nothing beyond it; insomuch that they triumph in Lust Oppression Revenge & Contumacy — But how is it, thou wilt say That seeing Man is a reasonable being he can possibly give up his government so easily? I say when Man suffers the unreasonable & bestial part to deprave him, then he immediately becomes a Slave (& the vilest of Slavery is that which deprives man of his Social Virtues) for then (although in the possession of great worldly things, such as Houses Estates & all other temporal gifts ~~[illegible]~~ yet he becomes an immediate instrument to the Prince of this World & the powers of Darkness seeing that those riches he inherits are meerly given him in this life to bestow upon others those necessaries & comfort, which he himself does not feel the want of, & by which he

he might if not blinded by his passions & lusts secure himself an eternal & incorruptible treasure— But he who possesses treasures without Mercy, liberality, bounty charity &c— robs the Eternal Author of all good, of the honour due unto him & in short is working destruction to his own Soul, his Riches instead of benefitting himself & others eventually & finally terminates as a Curse.— While he lives here he is a Scourge to Society and after he leaves this, it is plain enough pointed out in the New Testament what will be his situation & condition— Therefore thou Young Man that hast but a few years to live, study how to attain the stone we teach of, it will protract the beauty of thy youth though thou should live for centuries, it will ever supply thee with the means of comforting the afflicted, insomuch that when thou

hast attained This truly desireable & most perfect Talisman, thy life will become soft & pleasant, no cares, nor corroding pangs, no self torment will ever invade thy mind, neither shalt thou want the means to be happy in respect of the possession of the goods of this life, but shalt have abundantly [illegible] — But how and from what source all this is to proceed, out of what thing or matter thou shalt attain thy wished for end, the studying of the ensuing Treatise will sufficiently shew.

Thy Friend

F.B.

London 1801.

To the Reader

Although we do not in any point of Science arrogate perfection to ourself, yet something we have attaind by dear experience, by diligent labour, & by study worthy of being communicated for the instruction of either the Licentious libertine or the Grave Student, the observer of Nature; & this our Work we concentrated into a ~~focus~~ focus, as it were, a Spiritual Essence drawn from a large ~~collection~~ quantity of matter, for we can say with propriety that this little treatise is truly Spiritual & essential to the happiness of Man; therefore to those who wish to be happy, with every good intention we commend this Work to their constant companion & study, in which if they persevere they shall not fail of their desires, in the attainment of the True Philosophers Stone

Part. 1st

Part. 1st. Of Alchymy, its divine Origin, &c,
difficulty of attaining a perfection in the Art
What an Adept is - of the Cabala -
the Rosie Crucians Adeptists, Possibility
of being an Adept likewise that the
Lapis Philosophorum exists in Nature
& that proved by sufficient Authority
& that they are not all impostors who
are Alchymists or pretend to it - the
Madness of the Schools proved, & the
foolishness of their Wisdom: the triumphs
of Chemical Philosophy or the Hermetic
Art preferrable [to] any other. (preferable)
It is not necessary here to enter into
a long detail of the merits of
Alchymical Authors & Philosophers
Suffice it to say that Alchymy
The Grand touchstone

of natural wisdom, is of a divine Origin
it was brought down from Heaven
by the Angel Uriel – Zoroaster
the first Philosopher by fire, made
pure Gold from all the 7 Metals
he brought the Sun ten times
Brighter from the Bed of Saturn
& fed it with the Moon who
thereby copulating begat a numerous
offspring of an Immortal nature
a pure living spiritual Sun
burning in the refulgency of
its own Divine light; a seed of
a Sublime fiery Nature a vigorous
progenitor. This Zoroaster was the
Father of Alchymy illumind divinely.

from above — He knew every thing
yet seem'd to know nothing his precepts
of Art were left in Hieroglyphicks, yet in
such sort that none but the favourites
of Heaven ever reap'd benefit thereby
he was the first who Engrav'd the
pure Cabala in most pure Gold, &
when he died gave it to his father
who lived eternally yet begot
him not — that father gives it to
his sons who follow the precepts of Wisdom
with vigilance Ingenuity & Industry
& with a pure chaste & free mind.

Hermes Trismegistus — Geber
Artephius, Bacon, Helmont, Lully
& Basil Valentine have wrote most
profoundly yet abstrusely

& all declare not the thing sought for, some say they were forbid, others that they declard it obviously & intelligibly yet some little few points they kept to (themselves. H 57)

However far off the main point they lead us of this be sure that something valuable is to be (drain'd as it were) out of each. Ieber is good

Artephius is better

But Flammel best of all

And better still than these is the Instructions we give for with them a Man (following our directions) shall never want Gold, Therefore to be an Adept is possible but first "Seek

the Kingdom of God & all these things shall be added unto you" this is truth incontrovertible & herein lyes a vast secret— "Seek & ye shall find"— But remember whatsoever ye ask that shall ye receive.

The Cabala ~~is~~ in its utmost purity is containd in the ~~book~~ many precepts given in this book— The Cabala enables us to understand, to bring our understanding into act, & by that means to attain knowledge, knowledge makes us the Children of God, God makes whom he pleases Adepts in Wisdom, To be an Adept according to Gods Will is no contemptible calling.

The Noble

and virtuous Brethren of the Rosy Cross,
hold this truth sacred that "Virtue flies
from no man" Therefore how desirable
a thing is Virtue, she teaches us first
Wisdom then Charity, Love, Mercy,
faith & constancy all these appertain
to Virtue; Therefore it is physically possible
for any well inclin'd Man to become an Adept
provided he lays aside his pride of
Reasoning, all obstinacy, blindness, hypocrisy
incredulity, Superstition, Deceit &c.

An Adept therefore is one who not
only studies to do Gods will upon Earth
in respect of his moral & religious Duties
but who studies, ardently prays to his
Benevolent Creator to bestow on him
Wisdom & knowledge from the fulness

of his Treasury, And he meditatates Day
& Night how he may attain the
true Aqua Vita, how he may be
fulld with the grace of God, which
when he is made so happy, his Spiritual
or internal Eye is open to a glorious
prospect of Mortal & Immortal
Riches; he wants not food raiment
Joy or any other thing, he is fillď
with the celestial Spiritual manna,
he enjoys the Marrow & fat things of
the Earth, he treads the Wine press
not of the Wrath, but of the Mercy
of God, He lives & dies according to
the words word saying, Holy holy
holy Lord of Sabaoth blessed is &
be thy Name now & for ever
more Amen

Therefore to be an Adept as we have before hinted is to know thyself fear god & love thy Neighbour as thyself & by this, thou shalt come to the fulfilment of thy desires O Man but by no other means under the scope of Heaven.

When thy soul shall be made drunk by the Divine Ambrosial Nectar, then shall thy understanding be more clear than the noontide Sun, then by thy strong & spiritualiz'd intellectual Eye shalt thou see into the great Treasury of Nature, & thou shalt praise God with thy whole heart.

Then wilt thou see the folly of the world & thou shalt unerringly accomplish thy desire, & shalt propose the true Philosopher's stone to the profit of thy Neighbour, I say thou shalt visibly & sensibly according to thy Corporal Faculties, not Imaginary, not delusively, but real.

Helmont de Satan

Helmont an Author of no mean repute avouches that he had actually seen the Stone which converts base metals into Gold; that he had seen it with his eyes & handled it with his fingers take from his own relation of the fact, (notwithstanding Kirchers Declamation against the possibility of obtaining it,) noting them all who profess'd Alchymy to be a sett of Impostors & Juglers giving no better an exposition of their proofs of transmutation than this "An Alchymista says Kircher procures, or desires a Crucible to be brought, wherein is put lead or any other base metal, which while in fusion he (the Alchymist) stirs about with an Iron Rod, & then he says — he drops in from between his fingers a bit of Gold, & after stirring up for some time & Essay being

made Gold is found." This is indeed a very lame method of Exploding Alchymy but however to leave Kircher as much in the dark as he was, we shall give you Van Helmonts Declaration a Philosopher of much greater Note, than this Pseudo Chymist Kircher; Van Helmont says — "I have divers "times handled that Stone with my hands, & "have seen a real Transmutation of saleable "Quicksilver, with mine eyes, which in proportion "did exceed the powder which made the Gold "in some thousand degrees.

"It was of the colour that is in Saffron, being weighty "in its powder & shining like bruised glass "when it should be the less exactly beaten.

"But there was once given unto me the "fourth part of one grain. I call also a "grain the 5th hundredth part of an Ounce. "This powder I involved in wax scraped off "of a certain Letter, least in casting it into

into the Crucible, it should be dispers'd through the smoak of the Coals; which pellet of wax I afterwards cast into the three cornered Vessel of a Crucible, upon a pound of Quicksilver hot and newly bought; & presently the whole Quicksilver with some little noise, stood still from flowing & resided like a Lump: But the heat of that Argent Vive, was as much as might forbid melted Lead from recoagulating: The fire being straitway after increased under the Bellows the metal was melted, the which, the Vessel of fusion being broken I found to weigh eight ounces of the most pure Gold.

Wherefore a computation being made, a grain of that powder doth convert nineteen thousand two hundred grains of impure & volatile metal which is obturable by the fire, into true Gold.

For that Powder, by uniting the aforesaid

aforesaid Quicksilver unto itself preserved the same at one instant, from an eternal rust, putrefaction, death, & torture of the fire howsoever most violent it was, & made it as an immortal thing, against any vigour or Industry of Art and Fire, & transchang'd it into the Virgin purity of Gold; at leastwise one only fire of coals is required herein."

By which we see that so learned and profound a Philosopher as Van Helmont could not so easily have been made believe that there existed a possibility of Transmutation of base Metals into pure Gold, without he had actually proved the same by Experiment.

Again, let the standing monument of Flammels, Liberal bounty to the poor, through

this means to be seen at Paris every day
stand as a testimony to the truth of the
existing possibility of transmutation —
Likewise Helmont mentions a stone that
he saw & had in his possession which cured all disorders,
the plague not excepted. I shall relate the
circumstance in his own words, which are
as follow.

There was a certain Irishman whose
name was Butler, being sometime great
with James King of England, he being
detain'd in the prison of the Castle of Vilvord; &
taking pity on one Baillius a certain Franciscan
Monk a most famous preacher of Gallo=
Britain, (who was also imprison'd) having an
Erisipelas in his arm; on a certain Evening
when the Monk did almost despair, he
swiftly ting'd a certain little stone, in a spoonful
of Almond milk & presently withdrew it
thence: So he says to the Keeper reach this

supping to that Monk, & how much soever he shall take thereupon, he shall be whole at least within a short hours Space, which thing even so came to pass to the great admiration of the Keeper, & the sick Man not knowing from whence so sudden health shone upon him, seeing that he was ignorant that he had taken any thing; For his left Arm being before hugely swollen, fell down as that it could scarcely be discern'd from the other: On the morning following I being intreated by some great Men came to Vilvord, as a Witness of his deeds: Therefore I contracted a friendship with Butler.

Soon Afterwards I saw a poor old woman a Laundress, who from the age of sixteen Years, had labour'd with an intolerable Megrim, cured in my presence. Indeed he by the way lightly dipt the same little Stone in a Spoonful of Oil of Olives, & presently clean'd the same Stone by licking it with his Tongue, & laid it up into his Snuff box

his smelly box; but that spoonful of oil, he poured into a small bottle of oil, whereof one only drop he commanded to be anointed over the head of the aforesaid old woman, who was thereby straitway cured, & remain'd whole; which I attest. I was amaz'd as if he was become another Midas; but he smiling said:

My most dear friend, unless thou come hitherto, so as to be able by one only remedy, to cure every disease, thou shalt remain in thy young beginnings however old thou shalt become. I easily assented to this, because I had learn'd that from the Secrets of Paracelsus: And being now more confirm'd by sight and hope: But I willingly confess, that, that new mode of curing, was unaccustom'd, & unknown to me; I therefore said that a Young Prince of our court Viscount of Gaunt, Brother to the Prince of Epifuoy, of a very great House, was so wholly prostrated by the Gout, that he thenceforth lay only on one side, being

being wretched & deformd with many knots; he therefore taking hold of my right hand said, will thou that I cure the young man? I will cure him for thy sake; But I replied, he is of that obstinacy, that he had rather die than drink one only Medicinal potion.

Be it so, said Butler, for neither do I require any other thing, than that he do every morning touch this little stone thou seest with the top of his Tongue: For after three weeks from thence let him wash the painful & unpainful knots with his own urine, & thou shalt soon afterwards see him cured & soundly walking: Go thy ways & tell him with joy what I have said.

I therefore being glad returnd to Bruffells & told him what Butler had said.

But the Potentate answerd, go tell Butler that if he shall restore me as thou hast said, I will give him as much as he shall require; demand the price, & I will willingly sequester

that which is deposited for his security. And when I declared that thing to Butler on the Day following he was very wrath & said; "that Prince is mad, & witless, & miserable, & therefore will I never help him: For neither do I stand in need of his money, neither do I yield, nor am I inferiour to him." Nor could I ever induce him afterwards to perform what before he had promis'd: Wherefore I began to doubt whether the things I had before seen were dreams.

It happen'd in the mean time that a friend overseer, & master of the Glass Furnace at Antwerp, being exceeding fat most earnestly requested of Butler that he might be freed from his fatness; unto whom Butler offer'd a small piece of that little stone, that he might once every morning lick or speedily touch it with the top of his tongue; & within three weeks I saw his breast made more strait or narrow by one Span, & him to have lived no less whole afterwards: Wherefore I began again to believe, that the aforesaid Gouty Prince, might have

have been cured according to the manner Butler had promis'd.

In the mean time I sent to Vilvord to Butler, for a remedy, in the case of poison given me by a Secret Enemy: For I miserably languish'd, all my joints were pained & my pulse, vehement, being at length become an intermitting one did accompany the faintings of my mind, & extinguishment of my strength.

Butler being still detain'd in Prison commanded my household servant whom I had sent, that forthwith he should bring unto him a small Bottle of Oil of Roses, & his little stone aforesaid being ting'd ~~with~~ therein as at other times, he sent that Oil unto me; & told the servant that with one only small drop of the Oil, I should anoint only one place of the ~~ll~~ pain or all places if I would: the which I did, & yet felt no help thereby. In the mean time my Enemy according to his Lot being about

to die, bad that pardon should be craved of me for his Sin
& so I knew that I had taken poison the which I
suspected: And therefore also I procur'd with all care
to estinguish the slow venom; which through the
grace of God favouring me I escaped.
Seeing that afterwards many others cures were
perform'd upon certain gentlewomen, I asked
Butler why so many women should be cured
but that I, while that I sharply conflicted with
Death itself, being also environ'd with pains of all
my joints and organs, should not feel any ease?
But he ask'd, with what disease I had labour'd?
And when he understood that poison had given a
beginning to the Disease. He said, that as the
cause had come from within to without, the Oil
ought to be taken into the body, or the stone to be
touch'd with the tongue: Because the grief being
cherish'd within it was not local or external,
I ~~said~~ also observ'd that the Oil did by degrees uncloath
itself with the efficacy of healing, because the
little stone being lightly ting'd in it, it had not

pithily charg'd the Oil throughout its whole Body, but had only ennobled it with a delible, or obliterable besprinkling of its odour: For truly that stone did present in the Eyes & Tongue, Sea Salt spread abroad, or varified; & it is sufficiently known that Salt is not to be very intimately mixed with Oil.

This same man also cured an Abbess, who for eighteen years had had her right arm swell'd with an entire deprivation of motion, and the fingers thereof stiff & unmoveable, only by the touching of her Tongue with this admirable stone.

But very many being present witnesses of these same wonders, did suspect some hidden sorcery, or diabolical craft: For the common people has it for an Ancient Custom, that whatsoever honest thing their ignorance has determin'd not to comprehend, they do for a privy shift of their ignorance, refer the same to be the Juggling of an Evil Spirit

But I could never decline so far, because the Remedy was supposed to be natural, for neither words, or ceremonies, nor any other suspected thing was required; for neither is it lawful according to Man's power of understanding, to refer the glory of God shewn forth in Nature unto the Devil: For none of those people had requir'd aid of Butler as from Necromancy any way suspected; yea the thing was at first made trial of, with smiling & without faith and confidence, yet this easy method of curing shall long remain suspected by many for the Wit of the vulgar being inconstant & idle, they do more readily consecrate so great a bounty of restitution unto Diabolical contrivance than to divine Goodness, the Framer, Lover, Saviour, Refresher of Human Nature & the Father of the Poor. And these vile prejudices are not only inherent in the common people, but also in those that

that are learned, who rashly search into the be-
-ginning of healing, being not yet instructed
or observing the common, & Stoickish rules:
Because they are always wise as Children, who
have never gone over their Mothers threshold
being afraid of every fable. For they who
have not hitherto known the whole
circuit of Diseases to be included within
the Spirit of Life, which maketh the
Assault; or if they hereafter reading my
studies by the way, shall imprint on
themselves, this moment or concernment
of healing; nevertheless because they have
been already before accustomed, from the
very beginnings of their studies to the precepts
of the Humourists, they will easily at
length depart from me & leap back
to the favourite bigotry & ancient opinions
of the Schools."

But now we will hasten to the manner of
preparation necessary to qualify a Man for
the attainment of these sublime Gifts.

~~with~~ with and influence in thee

Lesson 7th

Be not overcome with Drunkenness for
be assured ~~assured~~ that half the evils
that befall Mankind originate in Drunkenness
for two great a quantity of strong liquors
deprive Men of their reason, then ~~they~~
having lost the use of the faculty of their
judgement & they immediately become the recipients
of all evil influences & are justly compared
to Weathercocks that are driven hither &
thither by every Gust of Wind, so those who
~~are~~ drown the reasonable power, are
easily persuaded to the lightest & most frivolous
pursuits & from these to Vices, more gross
& reprobate; For the Ministers of darkness
have never so favourable an opportunity of
insinuating themselves into the minds &
hearts of Men, as when they are lost in
Intoxication - I pray you to avoid this

dreadful vice.

Lesson. 8th

Avoid gluttony & all excess, it is all pernicious & from the Devil, these are the things that constantly tempts man, & by which he falls a prey to his Spiritual adversary, for he is rendered incapable of receiving any good or divine gift, besides the Divine & angelick powers or Essences delights not to be conversant about a Man who is defild & stinking with debauchery & excess.

Lesson. 9th

Covet not much Gold, but learn to be satisfied with enough, for to desire more than enough is to offend the Deity.

Lesson 10th

Read often these 10 preparatory Lessons to fit thee for the great work & for the receiving of higher things, for the more pure thou art in Heart & Mind, by so much

the blacknes of these infernal fires.

quicken shall you perceive those high secrets we teach, & which are entirely hid from the Discernment of the vicious & depraved because it never can happen that such a source of treasure can be attain'd merely to satisfy our more gross, earthy & ~~vile~~ vain desires & inclination, because here nothing must be thought to be grasped or wrested out of this Book but to the fulfilling of a good end & purpose. When thou shalt have so far purified thy heart as we have spoken is indispensably necessary for the receiving of every good thing, thou shalt then see with other eyes than thou dost at present, thy Spiritual eye will be opend, & thou shalt read Man as plain as thou wilt our Books, but for all this depend not on the strength of thy own wisdom for even then when we think our hearts secure, if we do not watch them

that they sleep not. the Devil or his
ministers immediately take us at the
unguarded moment & tempts us into
the actual commission of some sin or
either he excites our appetite for lust
& concupiscence or any other deadly
evil, therefore using our blessed redeemers
words "What I say unto you I say
unto all Watch!"

Perhaps, (I do not doubt but) there
are some that will say when they
look at our works, this fellow is
a rant all preaching he tells us
what we knew before as well as himself
to such I say let them read our book
but twice, if they do not gather something
that will acknowledge precious, nay
be convinced (that it is precious, to their
satisfaction — I will burn these writings
& they shall be no more remembered by me

To conclude this chapter we say that the first matter (Prima Materia) Adam brought with him out of Paradise & left it as an Inheritance to us his successors, had he remaind in his original purity he would have been permitted to have used it himself but the eternal fiat was past that he was to earn his bread by the sweat of his brow — therefore he could not effect what was afterwards performd by some of his offspring.

Hermes Trismegistus that ancient Philosopher wrote touching the attainment of this stone which he pronounced to be of all benefits to Man, one of the greatest blessings he could possess, & although his writings contain much of the excellency of truth, being wrapt up in such symbolical figures, it renders them exceeding difficult to be understood yet if comprehended they no doubt contain some very great secrets by which Mortal Man may profit. —— Now it belongs

to our purpose to know what it is from which we must extract the first matter of this Stone to go on with our proces because we must have materials to work upon, for all philosophers agree that the first matter being found we may proceed without much difficulty.

For the first matter, I shall speak as plainly as possible, first the grand question in debate is, where is it to be found.—I say it is to be found in our selves, we all possess this first matter from the Beggar to the king every mothers Son carries it about him, & could our ingenious Chemists but find a proces for the extracting how well would all their labours past be repaid The next Question naturally comes this How are we to draw or attract the secret

matter of the Stone out of ourselves? not by
any common means ~~Expression~~, &
yet it is to be drawn into very action
& that by the most simple means, & in
a manner ~~that~~ the attaining of the
Philosophers Stone would very soon follow it.
I pray you my friend look into thyself
& endeavour to find out in what part
of thy composition ~~is~~ the ~~Prima Materia of the~~
Lapis Philosophorum
or out of what part of thy substance ~~is~~ can
the first matter of our Stone be drawn out. Thou
sayest it must either be in the Hair or
sweat or Excrement. I say in none of these
thou shalt ever be able to find it. &
yet thou shalt find it in thyself.
Many great Philosophers & Chymists
who I have the pleasure to know affirm
that admitting of the possibility of transmutation
they say it must be in the first matter

must be taken from the purest Gold
to this I say it must not, neither has it
any thing at all to do with extrinsecal
Gold— they will say then that the
pure ens of Gold may be drawn from
Gold itself true it may be, but then
I would ask if they could ever produce
more Gold than that out of which the
soul or essence was extracted if they
have they have indeed found out a
secret beyond the powers of our
comprehension because it is against
reason to suppose that if a pound of
Gold yields a drachm of the soul or essence
that that only, will tinge any more
than a pound of purified lead or ~~—~~ Q
Because we have tried various
experiments, & I have in some of my first essays,
lead & mercury into good gold but

no more than that out of which
the Soul was extracted— But however
not to lose our time in vain & ridiculous
disputation, know that whatever
prodigious things or experiments have
been tried with respect to the first matter
by external subjects either in the
mineral, Animal, or Vegetable kingdom,
as they are called I say in us is
the power of all wonderful things
which the supreme Creator has of
his infinite mercy implanted in
our souls, out of her is to be
extracted
The first matter, the true Argent Vive
" The ☿ of the Philosophers the true
ens of ☉ viz. a spiritual living Gold
or quintessence mercury, or first matter
which by being maturated is capable
of transmuting a thousand pts of impure
Metal into good & perfect Gold which

endure Fire Test & Cupel.

End of part 1st

PART II Part 2d

Of the manner of extracting the first matter of the Philosophers stone & the use it is put to in purifying the imperfect metals & transmuting them into good Gold

Lesson 19th

Take the foregoing instructions as thy principal instrument & know that our Soul has the power (when the Body is free as we before said of any pollution the heart. cord of Malice & Offence) I say the Soul is then a free Agent & has the power Spiritually & Magically to act upon any matter whatsoever

Therefore I said the first matter is in the Soul & the extracting of it, is to bring the dormant power of the pure living breathing Spirit & eternal soul into act: Note well that every Agent has its power of acting upon its patient Every essence that is distilld forth is receivd into a recipient, but that recipient must first be made clean, even so must the Soul & Heart of Man — The vile affections must be thrown away & trampled under foot, then shalt thou be able to proceed in thy work which do in the manner follow

Lesson 12th

The expense thou must be at will be but a trifle all the instruments necessary are but three viz a Crucible an Egg philosophical & a retort with its receiver

put your fine Gold in weight about 5 drops
file it up, put it into your philosophick
egg pour upon it twice of its
weight of the best hungarian ☿
close up the Egg with an
Hermetick Seal, put it for three
months in horse dung, take it
out at the end of that time &
see what kind of form thy Gold
& ☿ has assum'd take it out
pour on it its weight of
good Spirit of Sal ammon.k set
them in a pot full of sand over
the fire in the retort let them
distill into a pure essence add to
one ℔. of this & 2 ℔s of thy Water
of Life or prima Materia put them
into thy philosophick Egg, &

set them into Horse Dung for another
3 Months, then take them out &
see what thou hast, a pure Etherial
essence which is the living Gold, pour
this pure Spiritual liquor upon
a Drachm of molten fine Gold & you will
~~find~~ find that which will satisfy
thy hunger & thirsting after this
Secret for the increase of thy Gold
will seem to thee miraculous as
indeed it is - Take it to a Jewellers
or Goldsmiths let him try it in thy
presence & thou wilt have reason to
bless God for his mercy to thee; Do thy
Duty as he hath commanded thee
& use all the Benefit thou shalt
receive, in actions worthy of thy
Nature

Lesson 14th

When thy spiritual eye is opend
thou shalt begin to see to what
end thou wert created, thou shalt
want no necessary thing either
for thy comfort or support
only keep in the rules we
have prescribd in the beginning
of this little treatise — Fear God
& love thy Neighbour as thyself
be not hasty to reveal any
secrets thou mayest learn
for the good Spirits both day &
night will be thy instructors
& will continually reveal thee
many secrets, think not that

thou canst either profit or benefit
so much by the instruction of
those who profess great advantages
in Classical Education & high
schooling, be assurd they are in
Spiritual knowledge much in the
dark, for he who desires not spiritual
knowledge cannot attain it, by any means
but by first, coming to God; 2dly by
purifying his own heart. 3dly by submitting
himself to the Will of the Holy Spirit
to guide & direct him in all truth
to the attaining of all knowledge both
humane & divine, & by arrogating
nothing to our own power or strength but
by referring all to the Mercy &
goodness of God. Amen.

~~Finis~~

Natural Magick

Theory

&

Practice

Jewel of Alchemy & the Great Elixer

&c.

Compliat

In the first Part

K73

Talismanic Magic

Part. 2d

Chap. 1.

Of the four Elements & their Natural qualities

It is necessary that we should know & understand the nature & quality of the 4 Elements, in order to our being perfect in the principles & ground work of our studies in the Talismanick & Magical Art.

Therefore there are 4 Elements the original grounds of all corporeal things viz.: Fire, Earth, Water & Air; of which elements all inferiour bodies are compounded; not by way of being heaped up together, but by transmutation & union; & when they are destroyed they are resolved into Elements. But there are none of the sensible Elements that are pure, but they are more or less mixed & apt to be changed the one into the other: Even as Earth

4

becoming being moistend & desolvd becomes water
but the same being made thick & hard
becomes Earth again; & being evaporated
through heat ~~it~~ it passes into Air, &
that being kindled into Fire, & this being
extinguishd into Air again, but being cooled
after burning becomes Earth again, or else
stone, or Sulpher, & this is clearly demonstrated
by lightning. Now every one of these Elements
have two Specifical properties, the former
whereof it retains as proper to itself, in the
other as a mean, it agrees with that which
comes directly after it. For Fire is hot & dry,
Earth cold & ~~moist~~ dry. Water cold & moist, &
Air hot & moist. Thus is in this manner
the Elements, according to two contrary Qualities
are opposite one to the other, as Fire to Water
& Earth to Air; likewise the Elements are
contrary one to the other on another account,
~~two~~ are heavy as Earth & Water, & the
others are light as Fire & ~~Earth~~ Air. Therefore

the Stoicks called the former passives but the latter actives. And Plato distinguishes them after another manner, and assigns to each of them three qualities. viz.ᵗ to the Fire brightness thinness & motion, to the Earth darkness thickness & quietness, & according to these qualities the Elements of Fire & Earth are contrary. Now the other Elements borrow their qualities from these, so that the Air receives two qualities from the fire thinness & motion; & one the Earth viz.ᵗ darkness. In like manner water receives two qualities of the Earth darkness & thickness, & one of Fire viz.ᵗ motion. But Fire is twice as thin as Air, thrice more moveable, & four times brighter; the Air is twice more thin bright, thrice more thin, & four times more moveable. Therefore as Fire is to Air, so is Air to water, & water to the Earth; & again as the Earth is to the water, so is water to Air, & air to fire. And this is the root & foundation of all bodies, natures, & wonderful works; & he who can know & thoroughly understand these qualities of the Elements and their mixtures, shall bring to pass wonderful & astonish astonishing

properties of

things in Magick.

Now each of these Elements have a threefold consideration, so that the number of four may make up the number of twelve; & by passing by the number of seven into Ten there may be a progress to the supreme Unity, upon which all virtue & wonderful things do depend. Of the first order are the Pure Elements which are neither compounded, changd, or mixd, but are incorruptible, & not of which but through which, the vertues of all natural things are brought forth into act. No man is able fully to declare their vertues, because they can do all things upon all things. He who remains ignorant of these shall never be able to bring to pass any wonderful matter. Of the second order are Elements that are compounded changeable & impure, yet such as may by Art be reduced to their pure

simplicity, whose virtue when they are thus reduc'd doth above all things perfect all occult & common operations of nature: And these are the foundation of the whole of Natural Magick.

Of the third order are those Elements which originally & of themselves, are not Elements but are twice compounded, various & changeable one into another. These are the infallible Medium, & are called the middle nature or, Soul of the middle nature: very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers degrees & orders the perfection of every effect in what thing soever, whether Natural Celestial, or Supercelestial; they are full of wonders & mysteries & are operative as in Magic natural so divine: For from these through them, proceeds the bindings loosings & transmutation of all things, the knowledge & foretelling of things to come, also the expelling of evil, & the gaining of good spirits. Let no one therefore without these three properties of

8 sorts of Elements, and the true knowledge thereof be confident that he can work any thing in the occult Sciences of Magick and nature. But whosoever shall know how to reduce those of one Order into those of another, impure into pure, compounded into simple, & shall understand distinctly, the nature virtue & power of them in number degrees & order, without dividing the substance, he shall easily attain, to the knowledge & perfect operation of all natural things, & celestial secrets likewise: & this is the perfection of the Cabala which teaches all these aforementioned, & by a perfect knowledge thereof we perform many rare & wonderful experiments.

Chap. 2d

Of the ~~Natural~~ properties & wonderful Nature of Fire & Earth.

There are two (says Hermes) viz.t Fire & Earth which are sufficient for the Operation of

all

all wonderful things: The former is active & the latter passive. Fire in all things, & through all things, comes & goes away bright, it is in all things bright, & at the same time occult, & unknown; when it is by itself (no other matter coming to it, in which it should manifest its proper action) it is boundless, & invisible, of itself sufficient for every action that is proper to it, Itself is one & penetrates through all things, also spread abroad in the Heavens, & shining: But in the infernal place straightened, dark & tormenting, & in the midway it partakes of both. It is in Stones & is drawn out by the stroke of the Steel; it is in Earth & causes that after digging up to smoak; it is in Water & heats Springs & Wells, it is in the depth of the Sea & causes that being tost'd with the Winds to be hot; it is in the Air & makes that (as we often see) to burn. And all animals & all living things whatsoever, as also Vegetables are preserved by heat; & every thing that lives, lives by reason of the enclosed heat. The properties of

of the Fire that is above, are heat making all things fruitfull, & celestial lights giving life to all things. The properties of the infernal Fire are a parching heat, consuming all things, and darkness making all things barren. The Celestiall, and bright Fire drives away spirits of darkness; also this our Fire made with Wood drives away the same, in as much as it hath an Analogy with, and is the vehiculum of that Superior light; as also of him, who saith, I am the light of the World, which is true Fire, the Father of lights, from whom every good thing that is given, Comes; sending forth the light of his Fire, and communicating it first to the Sun, and the rest of the Celestiall bodies, and by these, as by mediating instruments conveying that light into our Fire. As therefore the spirits of darkness are stronger in the dark: so good spirits, which are Angels of Light, are augmented, not only by that light, which is Divine, of the Sun, and Celestiall, but also by the light of our common Fire. Hence it was that the first, and most wise institutors of Religions, and Ceremonies ordained, that Prayers, Singings, and all manner of Divine Worships whatsoever should not be performed without

lighted Candles, or Torches. (Hence also was that significant saying of Pythagoras. Do not speak of God without a Light) and they commanded that for the driving away of wicked spirits, Lights and Fires should be kindled by the Corpses of the dead, and that they should not be removed, untill the expiations were after a Holy manner performed, and the buried. And the great Jehovah himself in the old Law Commanded that all his Sacrifices should be offered with Fire, and that Fire should always be burning upon the Altar, which Custome the Priests of the Altar did always observe, and keep amongst the Romanes. Now the Basis, and foundation of all the Elements, is the Earth, for that is the object, subject, and receptacle of all Celestiall rayes, and influencies; in it are contained the seeds, and Semiralle vertues of all things; and therefore it is said to be Animal, Vegetable, & Mineral. It being made fruitfull by the other Elements and the Heavens, brings forth all things by it self; It receives the abundance of all things & is as it were, the first fountain from whence all things spring, it is the Center Foundation & mother of all things. Take as much of it as

you

you please ~~separated~~ separated, depurated & wash'd, subtiliz'd, if you let it lie in the open Air a little while, it will being full, & abounding with Heavenly virtues, of itself bring forth Plants, worms & other living things, also Stones & bright Sparks of Metals; In it are great Secrets, if at any time it shall be purified by the help of Fire,* & reduc'd into its ~~simplicity~~ Simple natyre by a convenient washing. It is the first matter of our Creation, & the truest Medicine that can restore & preserve us.

Note,* Agrippa here speaking of the Element of Earth being reduc'd to its utmost simplicity by being purified by fire & a convenient washing, means, that it is the first & principal ingredient necessary to the production of the Philosophers Stone either in Animals or Metals.

Chap. III.

Of the Water and Air

The other two Elements, viz. Water, and Air, are not less efficacious then the former, neither is nature wanting to Work wonderful things in them. There is so great a necessity of Water, that without it no living thing can live. no herb nor plant whatsoever, without the moistening of water can bring forth. In it is the seminary virtue of all things, especially of Animals, whose seed is manifestly Watery. — The seeds also of trees and plants, although they are earthy, must notwithstanding of necessity be rotted in Water, before they can be fruitful; whether they be imbibed with the moisture of the Earth, or with Dew or Rain, or any other Water that is on purpose put to them. — For Moses writes, that only Earth and Water, can bring forth a living soul. But he ascribes a twofold production of things to Water, Viz. of things swimming in the Waters, and of things flying in the Air above the Earth. — And that those productions that are

made

made in, and upon the Earth, are partly attributed to the very Water, the same Scripture testifies, where it saith that the Plants and the Herbs did not grow because God had not caused it to rain upon the Earth.— Such is the Efficacy of this Element of Water, that spiritual Regeneration cannot be done without it, as Christ himself testified to Nicodemus.— Very great also is the virtue of it in the religious Worship of God, in expiations and purifications; ~~true~~ indeed, the necessity of it is no less than that of fire.— Infinite are the benefits, and divers are the uses thereof, as being that by virtue of which all things subsist, are generated, nourished and encreased.— Hence it was that Thales of Miletus, and Hesiod concluded that Water was the beginning of all things, and said it was the first of all the Elements, and the most potent, and that because it hath the mastery over all the rest. For as Pliny saith, Waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the Clouds, challenge the Heaven for their own: the same falling

down

down, become the cause of all things that grow in the Earth. —
Very many are the wonders that are done by Waters, according
to the Writings of Pliny, Solinus, and many other Historians. —

Josephus also makes relation of the wonderful nature
of a certain River betwixt Arca and Raphanea, Cities
of Syria; which runs with a full Channel all the Sabbath
Day, and then on a sudden stops, as if the Springs were
stopped, and all the six days you may pass over it dry-shod:
but again on the Seventh day (no Man knowing the reason of
it) the Waters return again in abundance, as before. — Where-
fore the Inhabitants thereabout, called it the Sabbath-Day
River, because of the Seventh Day, which was holy to the Jews.
The Gospel also testifies of a Sheep-pool, into which whosoever
stepped first, after the Water was troubled by the Angel, was
made whole of whatsoever disease he had. — The same virtue
and efficacy we read, was in a Spring of the Ionian Nymphs,
which was in the territories belonging to the Town of Elis,
at a Village called Heraclea, near the River Citheron; —
which, whosoever stepped into, being diseased, came forth

whole,

whole, and cured of all his diseases. – Pausanias also reports, that in Lycæus, a Mountain of Arcadia, there was a Spring called Agria, to which, as often as the dryness of the Region, threatned the destruction of fruits. – Jupiters Priest of Lycæus went, and after the offering of Sacrifices, devoutly praying to the Waters of the Spring, holding a Bough of an Oak in his hand, put it down to the bottom of the hallowed Spring; Then the Waters being troubled, a Vapour ascending from thence into the Air was blown into Clouds, which being joined together, the whole Heaven was overspread; which being a little after dissolved into rain, watered all the Country most wholesomly. – Moreover Ruffus a Physician of Ephesus, besides many other Authors, wrote strange things concerning the wonders of Waters, which, for ought I know, are found in no other Author. –

It remains that I speak of the Air. – This is a vital Spirit, passing through all beings, giving life and subsistence to all things, ~~giving life~~ moving and filling all things. – Hence it is, that the Hebrew Doctors reckon it not amongst the Elements, but count it as a Medium, or

Glew

Glew, joining things together, and as the resounding Spirit of the World's Instrument. — It immediately receives into itself the influence of all celestial Bodies, and then communicates them to the other Elements, as also to all mixt Bodies: Also it receives into itself, as if it were a divine Looking-Glass, the Species of all things, as well natural, as artificiale, as also of all manner of speeches, and retains them; And carrying them with it, and entering into the Bodies of Men, and other Animals, thro' their pores, makes an impression upon them, as well when they sleep, as when they are awake, and affords matter for divers strange Dreams and Divinations. — Hence they say it is, that a Man passing by a place where a Man was slain, or the Carcase newly hid, is moved with fear and dread; because the air in that place, being full of the dreadful Species of Man-slaughter, doth, being breathed in, move, and trouble the Spirit of the Man, with the like Species, whence it is that he becomes ~~to~~ afraide. — For every thing that makes a sudden impression, astonishes ~~##~~ natures. — Whence it is, that many Philosophers were of opinion, that Air is the Cause of Dreams, and of many other impressions of the Mind, through the prolonging of Images, or Similitudes, or Species, (which ~~are fallen~~ proceed from things

and

and speeches, multiplied in the very air) until they come to the senses, and then to the phantasy, and soul of him that receives them; which being freed from Cares, and no way hindered, expecting to meet such kind of species, is informed by them. — For the species of things, although of their own proper nature, they are carried to the senses of Men, and other Animals in general, may notwithstanding get some impression from the Heaven, whilst they are in the Air, by reason of which, together with the aptness and disposition of him that receives them, they may be carried to the sense of one, rather than of another. — And hence it is possible, naturally, and far from all manner of superstition, no other spirit coming between, that a Man should be able in a very small time, to signify his Mind unto another Man, abiding at a very long, and unknown distance from him; although he cannot precisely give an Estimate of the time when it is, yet of necessity it must be within 24 hours; and I myself know how to do it, and have often done it. — The same also in time past did the Abbot Tritenius, both know and do. — Also when certain appearances, not only spiritual, but also natural, do flow forth from things, that is to say, by a certain kind of flowings forth

forth of Bodies from Bodies, and do gather strength in the Air, they ~~[illegible]~~ shew themselves to us as well through light as motion, as well to the sight as to other senses, and sometimes work wonderful things upon us, as Platonius proves and teacheth. — And we see how by the South wind the Air is condensed into thin Clouds, in which, as in a looking Glass, are reflected representations at a great distance, of Castles, Mountains, Horses and Men, and other things, which, when the Clouds are gone, presently vanish. — And Aristotle, in his Meteors shews, that a Rainbow is conceived in a Cloud of the Air, as in a looking Glass. — And Albertus ~~saith~~ says that the Effigies of Bodies may, by the strength of Nature, in a moist Air, be easily represented, in the same manner as the representations of things are in things. — And Aristotle tells of a Man, to whom it happened, by reason of the weakness of his sight, that the Air that was near to him, became as it were, a looking-Glass to him, and the optic Beam did reflect back upon himself, and could not penetrate the Air, so that whithersoever he went, he thought he saw his own Image, with his face towards him, go before him. — In like manner, by the

artificialness

artificialness of some certain Looking-Glasses, may be produced at a distance in the Air, besides the Looking-Glasses, what Images we please; which, when ignorant Men see, they think they see the appearances of Spirits or Souls: when indeed they are nothing else but semblances, like to themselves, and without life.— And it is well known, if in a dark place, where there is no light, but by the coming in of a beam of the Sun somewhere through a little hole, a white paper, or plain Looking-Glass be set up against the Light, that there may be seen upon them, whatsoever things are done without, being shined upon by the Sun.— And there is another slight or trick yet more wonderful.— If any one shall take Images artificially painted, or written Letters, and in a clear Night set them against the Beams of the full Moon, whose resemblances being multiplied in the Air, and caught upwards, and reflected back together with the Beams of the Moon, another Man that is privy to the thing, at a long distance sees, reads and knows them in the very Compass and Circle of the Moon:— which Art of declaring Secrets, is indeed, very profitable for Towns and Cities that are besieged, being a thing, which

Pythagoras

Pythagoras long since did, & which is not unknown to some in these days, I will not except myself and all these things & many more, & much greater than these are grounded in the very nature of the Air, and have their reasons & causes declar'd in Mathematicks & ~~Optiques~~ Optics. And as these resemblances are reflected back to the sight, so also sometimes to the hearing as is manifest in Echo. But there are many more secret Arts than these, & such whereby any one, may at a remarkable distance, hear & understand distinctly what another speaks or whispers.

Chap. 4th

Of Compound or mixt bodies, in what manner they relate to the Elements, & how the Elements relate to the Souls, Senses, & Dispositions of Men.

The next in order after the four simple Elements, are the four kinds of perfect

bodies compounded of them vizt. Metals, Stones, Plants, and Animals: & although in the generation of each of these, all the Elements combine together in the composition, yet every of them follows, & resembles one of the Elements which is most predominant, for all Stones being earthy are naturally heavy, & are so hardend with dryness that they cannot be melted. But Metals are watery & may be melted, which Naturalists & Chymists find to be true viz. that they are compos'd or generated of a viscous Water or Watery Argent Vive; Plants have such an affinity with the Air, that unlep they are out in it & receive its benefit they neither flourish or encrease. So also Animals, as the Poet finely expresses it

"Have in their Natures a most fiery Force
"And also spring from a Celestial Source"

And fire being so natural to them that that being extinguished they

soon die. Now amongst Stones, those that are dark and heavy are call'd Earthy, those which are transparent of the Watery Element, as Crystal Beryl, Pearls; & those which swim upon the Water, & are spongious, as the pumice Stone, Sponge, & Sophus are call'd airy: & those are attributed to the Element of Fire, out of which Fire is extracted or which are resolv'd into Fire; as Thunder-stones, Fire-stones, Asbestus; Also amongst metals, Lead & Silver are earthy; Quicksilver is Watery: Copper & Tin airy: Gold & Iron Fiery. In Plants also the roots resemble Earth, the leaves Water, Flowers the Air, & Seed the Fire; by reason of their multiply-ing Spirit: Besides some are hot, some cold, some moist, others dry, borrowing their names from the qualities of the Elements; amongst Animals also some are in comparison of others Earthy, because they live in the very bowels of the Earth, as Worms, Moles & many other reptiles; others Watery as Fishes; others which always abide in the Air, therefore Airy: Others again Fiery as Salamanders, Crickets, & such as are of a fiery heat as

Pigeons

Pigeons, Ostriches, Eagles, Lions, Panthers &c. &c.
Soe in Animality Bones resemble Earth,
Vital Spirits the Fire, Flesh the Air, & Humours
the Water. And these Humours also resemble
the Elements viz: Yellow choler the Fire, the
Blood the Air, Flegm the Water, & black choler
or Melancholy the Earth. And lastly in the
Soul itself, the understanding resembles the Fire;
reason the Air; imagination the Water; &
the Senses the Earth. And these Seasons again
are divided amongst themselves according to the
Elements, for the sight is fiery, because it
cannot perceive without the help of Fire &
Light; the hearing is Airy, for a sound is
made by the striking of the Air. The
smell & taste resemble water, the without
the moisture of which there is neither
smell nor taste; & lastly the feeling is wholly
earthly, because it takes gross bodies for
its object. The Actions also & operations of
Men are govern'd by the Elements. For
the Earth signifies a slow & grim motion; the

the Water fearefulness and sluggishness & remissness in working: Air signifies chearfulness & an Amiable disposition: But Fire a fierce, working, quick, susceptible disposition. The Elements are therefore the first & original matter of all Things, & all Things are of and according to Them, & They in & through all Things diffuse their vertues.

Chap 5th

That the Elements are in the Heavens, in the Stars, in Devils Angels Intelligences, & lastly in God himself.

In the Original & exemplary world, all things are all in all; so also in this corporeal world. And the Elements are not only in these inferiour Things, but are in the Heavens, in Stars, in Devils, in Angels, & likewise in God himself the maker & original example of all things.

Now it must be understood that in these inferiour bodies, the Elements are gross & corruptible but in the Heavens, they are with their natures & vertues after a celestial & more excellent manner than in Sublunary things. For the firmness of the Celestial Earth is there without

the grossness of water; & the agility of ~~fire~~ air without exceeding its bounds; the heat of Fire without burning, only a shining giving light & life to all things by its celestial heat. Now amongst the Stars or Planets some are fiery as Mars & the Sun. Airy as Jupiter & Venus: Watery as Saturn & Mercury & Earthly such as inhabit the eigth Orb & the Moon. (which by many is accounted watery) seeing that as if it were Earth it attracts to itself the Celestial waters with which being imbibed it does, on account of its proximity to us pour forth and communicate to our Globe.

There are likewise amongst the Signs some fiery some airy, some watery & some earthy: The Elements rule them also in the Heavens, distribu=ting to them these four threefold considerations of every Element according to their Triplicities viz. The Beginning Middle & End.

Likewise Devils are distinguish'd according to

to the Elements for some are call'd Earthy Devils
others fiery, some Airy & others Watery. Hence
also those four infernal Rivers, fiery Phlegethon
Airy Cocytus, Watery Styx, Earthy Acheron. Also
in the Gospel we read of comparisons of the
Elements as Hell fire, & Eternal Fire, into which
the cursed shall be commanded to go; & in
Revelations, of a Lake of Fire, & Isaiah speaking
of the Damn'd, says that the Lord will smite
them with corrupt Air; & in Job, they shall
skip from the Waters of the Snow to the
extremity of heat, & in the same we read that
the Earth is dark & cover'd with the darkness
of Death, & miserable darkness. And these
Elements are placed in the Angels of Heaven
& the blessed Intelligences; there is in them a
stability of their essence which is an Earthy
Virtue, in which is the stedfast seat of God.
By the Psalmist they are call'd Waters, where
he says "Who rulest the Waters that are higher
than the Heavens; also in them their subtil
breath is Air, & their love is burning Fire;

hence they are called in Scripture the Wings of the Wind: & in another place the Psalmist speaking of them — "Who makest Angels thy Spirits, & thy Ministers a flaming fire. Also according to the different orders of Spirits or Angels, some are fiery as Seraphim & authorities & powers; earthy as Cherubim; watery as Thrones & Archangels; airy as Dominions & Principalities. And do we not read of the original maker of all things, that the Earth shall be opend & bring forth a Saviour? likewise it is spoken of the same that he shall be a Fountain of living water cleansing & regenerating; & the same Spirit breathing the breath of Life; & the same according to Moses & Pauls testimony, A consuming fire.

The Elements are therefore to be found every where, & in all things after their manner no Man will dare to deny; first in these inferiour bodies, feculent & [illegible] & grosse, & in [illegible] celestials more pure & clear; but in supercelestials living & in all respects blessed. Elements therefore in the exemplary world are Ideas of things to be produced

produced: In Intelligences they are distributed powers; in the Heavens they are Virtues; & in inferiour bodies are grosse forms.

Chap. 6th

That the Wisdom of God, worketh by the Mediums of second causes, i.e. by the Intelligences, by the Heavens, Elements, & celestial Bodies, is proved beyond dispute in this Chapter.

It is to be noted that God in the first place is the end & beginning of all Vertues, he gives the Seal of ~~to~~ the Ideas to his servants the Intelligences; who as faithful officers sign all things entrusted to them with an Ideal Virtue, the Heavens & Stars as instruments disposing the matter in the mean while for the receiving of those ~~matters~~ forms which reside in Divine Majesty, and to be conveyed ~~to~~ by ~~the~~ Stars; And the Giver of forms distributes them by the Ministry of his Intelligences, which he has ordained as rulers & comptrollers over his works, to whom such a power is intrusted in things committed to them, that so all Vertue in Stones, Herbs, Metals, & all other things may come from the

the Intelligences the Governours. Therefore the Forms & Virtues of things comes forth from the Idea's, then from the ruling, & governing Intelli:=gences, then from the Aspects of the Heavens disposing, & lastly from the tempers of the Elements dispos'd, answering the influences of the Heavens, by which the Elements themselves are order'd, or dispos'd. These kinds of operations therefore are performed in these inferiour things by expresse forms, and in the Heavens by disposing Virtues, in the Intelligences by mediating rules, in the original Cause by Idea's & exemplary forms, all which must of necessity agree in the execution of the effect & virtue of every thing.

There is therefore a wonderful virtue & operation in every Herb & Stone but greater in a Star, beyond which even from the governing Intelligences, every thing receives & obtains many things for itself, especially from the Supreme

supreme Cause, with whom all things mutually & exactly correspond, agreeing, in an harmonious consent.

Therefore there is no other cause of the neapity of effects, than the connexion of all things with the first Cause, & their correspondency with those Divine patterns, & eternal Idea's whence every thing hath its determinate, & particular place in the exemplary world from whence it lives & receives its original being; & every vertue of Herbs, Stones, Metals, Animals, Words, & Speeches, & all things that are of God are placed there.

Now the first cause (which is God) although he doth by Intelligences, & the Heavens work upon these inferiour things does sometimes (these Mediums being laid aside, or their Officiating being Suspended) work those things immediately by Himself, which works are then call'd miracles: But whereas Secondary causes do by the command & appointment of the first Cause, necessarily act, & are necessitated to produce their effects, if God shall notwithstanding according to his pleasure so discharge & suspend them, that they shall wholly desist from the necessity of that command; then they are call'd the greatest miracles of God. For instance the Fire of the Chaldean Furnace

Furnace did not burn the Children; the Sun stood still at the comsinand of Joshua, & becasne retrograde one whole day; also at the prayer of Hezekiah it went back ten degrees: And when our Saviour Christ was crucified it became darkend though at full Moon. And the reasons of these operations can by no rational discourse no Magick, or Science Occult or profound soever it may be, can be found out or understood but are to be learnt by Divine Oracles only.

Note the foregoing Chapter if well considerd, wilo open the Intellect to a more easy comprehen:-sion of the Magical Science of Nature &c. And will facilitate in a wonderful degree our studies in these sublime Mysteries.

Chap. 4th

Of the Spirit of the World.

Now seeing that the Soul is the essential form Intelligible & incorruptible, & is the first

first mover of the body, & is moved of itself,
but that the body or matter is of itself unable
& unfit for motion, & does very much degenerate
from the Soul, it appears that there is need of
a more excellent Medium: Now such a medium
is conceiv'd to be the Spirit of the World, or that
which some call a quintessence; because it is not
from the four Elements, but a certain first thing
having its being above & beside them. There is
therefore such a kind of Medium requir'd to be,
by which Celestial Souls may be joind to gross
bodies, & bestow upon them wonderful gifts. This
Spirit is in the same manner in the body of the
World, as our Spirit is in our bodies; For as the
powers of our Soul are communicated to the
members of the body by the medium of the
Spirit, so also the virtue of the Soul of the World is
diffused throughout all things by the Medium of
the universal Spirit: For there is nothing to be
found in the whole world, that hath not a
spark of the virtue thereof. Now this Spirit is
received into things (more or less) by the rays of the Stars,
so far as things are disposed or made fit recipients
of it

it. By this Spirit therefore every occult property is convey'd into Herbs, Stones, Metals, & Animals, through the Sun, Moon, Planets, & through Stars higher than the planets. Now this Spirit may be more advantageous to us if we knew how to separate it from the Elements: or at least to use those things chiefly which are most abounding with this Spirit. For those things in which the Spirit is less ~~dwadiscp~~ drown'd in a body, & less check'd by matter, do much more powerfully & perfectly act, & also more readily generate their like: for in it are all generative & ~~seminary~~ seminal virtues. For which cause the Alchymist endeavours to separate this Spirit from Gold & Silver; ~~&c~~ which being rightly separated & extracted, if it shall be afterwards projected upon any Metal turns it into Gold or Silver; which is no way impossible or improbable when we consider ~~how~~ that by art, that may be done in a short time, what nature in the bowels of the Earth (as in a Matrix) perfects in a very long

space of time.

Chap. 8th

Of the Seals & characters impress'd by Celestials upon natural things.

All Stars have their peculiar natures, properties & condi-tions, the Seals & characters whereof they produce through their rays, even in these inferiour things, viz.t in Element, in Stones, in Plants, in Animals, and their members, whence every thing receives from an harmonious disposition and from its Star shining upon it, some particular Seal or character stampt upon it, which is the signifi-cator of that Star or Harmony, containing in it a peculiar virtue different from other virtues of the same matter both generically, specifically, & numerically. Every thing therefore hath its character impressed upon it by its Star for some peculiar effect, especially by that Star which doth principally govern it; & these characters contain in them the particular natures virtues & roots of their Stars, & produce the like operations upon other things upon which they are reflected, & stir up & help the influences of their Stars, whether they be Planets or fixed Stars & figures, or Celestial constellations, viz; as often as they shall be made in a fit ~~matter~~ matter & in their due & accustom'd times; which the ancient wise men considering,

such

as laboured much in finding out Occult properties of things, did set down in writing the images of the Stars, their figures, Seals, marks, characters, such as nature herself did describe by the rays of the Stars, in these inferiour bodies, some in stones, some in plants & some in joints & knots of Trees & their boughs, & others some in various members of Animals. For the Bay-tree Lote-tree & Mary-gold are solary Herbs, & their roots and knots being cut they shew the characters of the Sun, & in Stones, the characters & Images of Celestial things are often found. But there being so great a diversity of things, there is only a traditional knowledge of a few things which human understanding is able to reach; therefore very few of those things are known to us which the Ancient Philosophers and Chiromancers attaind to partly by reason & partly by Experience & there yet lie hid many things in the Treasury of Nature which the diligent student & wise searcher shall contemplate & discover.

MS

Chap. 9th

Treating of the virtue & efficacy of Perfumes or Suffumigations & Vapours, & to what Planets they are properly & rightly attributed.

It is necessary before we come to the operative

operative
or practical part of Talismanick Magick to
shew the compositions of Fumes & Vapours
that are proper to the Stars, & are of great force
for the opportunely receiving of Celestial gifts, under
the rays of the Stars, in as much as they strongly
work upon the Air & breath. For our breath
is very much chang'd by such kind of vapours,
if both vapours be of ~~another sort~~ the other like.
The air being also through the said vapours
easily moved or infected with the qualities of
inferiours, or Celestial, daily quickly penetrating
our breast & vitals, does wonderfully reduce us to the
like qualities. Let no man wonder how great
things Suffumigations can do in the Air, especially
when they shall with Porphyry consider that by
certain vapours exhal'd from proper suffumigations
Airy Spirits are rais'd, also Thunder & Lightening
& the like. As the liver of a Chamelion being burnt
on the house top, will raise Showers & lightenings,
the same effect has the head & throat, if they are
burnt with Oaken wood. There are some
suffumigations under the influences of the Stars
that cause images of spirits to appear in the
Air

Air or elsewhere; for if Coriander, Smallage, Henbane & Hemlock, be made to fume, by invocations Spirits will soon come together being attracted by the Vapours which are most congruous to their own nature, hence they are call'd the herbs of the Spirits. Also it is said that if a fume be made of the root of the reedy Herb Sagapen, with the juice of Hemlock & Henbane, & the Herb Sapons Barbatus, red Sanders & black Poppy, it will likewise make strange shapes appear, but if a Suffume be made of Smallage it chases them away & destroys their visions. Again if a perfume be made of Calamint, Rony, Mint & Palma Christi, it drives away all evil spirits and vain imaginations. Likewise by certain fumes Animals are gather'd together, & put to flight. Pliny mentions concerning the Stone Liparis, that with the fume thereof all beasts are attracted together; the bones in the upper part of the throat of a Hart, being burnt gather Serpents together, but the horn of the

Hart

being burnt, chases away the same; likewise a fume of Peacock's feathers, does the same; Also the lungs of an Ass being burnt puts all poisonous things to flight; & the fume of the burnt hoof of a horse ~~puts all poisonous things to flight~~ drives away mice, the same does the hoof of a Mule, & with the hoof of the left foot, flies are driven away. And if a house or any place be smoak'd with the gall of a Cuttle fish made into a confection with red Storax, Roses, & Lignum aloes, & then there be some Sea-Water or Blood cast into that place, the whole house will seem to be full of Water & or Blood. Now such kind of vapours as these we must conceive do infect a body, & infuses a virtue into it which continues long, even as the poisonous vapour, or pestilence being kept for two years in the walls of a house infect the inhabitants, & as the contagion of Pest or Leprosie lying hid in a Garments, will long after infect him that wears it. ——

—— Now there are certain suffumigations used to almost all our instruments of Magick (of which hereafter) such as Images, Rings, &c.

things &c. For some of the Magicians say, that if any one shall hide Gold, or Silver or any other such like precious thing, the Moon being ~~then~~ in conjunction with the Sun, & shall perfume the place with Coriander, Saffron, Henbane, Smallage & black Poppy, of each the same quantity & bruised together, & tempered with the juice of Hemlock, that thing which is so hid shall never be taken away therefrom, but that Spirits shall continually keep it; and if any one shall endeavour to take it away per force they shall be hurt ~~it~~ or struck with a frensy. And Hermes says, there is nothing like the fume of Spermaceti for the raising up of Spirits; therefore if a fume be made of that, Lignum Aloes, Pepper wort, Musk, Saffron, & red Storax tempered together, with the Blood of a Lapwing, it will quickly gather Airy Spirits to the place where it is used, and if it be used about the Graves of the Dead, it will attract Spirits and Ghosts thither.

Now the use of Suffumigations is this that whenever we sett about making any Talisman, Image or the like, under the rule or dominion of any Star or Planet

we

we
would by no means omit the ~~the~~ making of a Suffu-
-migation appropriate to that Planet or Constellation
under which we desire to work any effect or
wonderful operation as for instance; When we
direct any work to the Sun we must suffume
with Solary things, if to the Moon with Lunary things
& so of the rest. And we must be careful to observe
that as there is a contrariety or Antipathy ~~between~~
the natures of the Stars & Planets, & their Spirits,
so there is also in Suffumigations; For there is an
Antipathy betweeen Lignum Aloes & Sulpher Frankin
-cense & Quicksilver, & Spirits that are raised by the
fume of Lignum Aloes, are laid by the burning of
Sulpher. For the learned Rochus gives an example
of a Spirit that appeard in the form of a Lion
furious & raging, by setting a white Cock before
the Apparition it soon vanish'd away, because
there is so great a contrariety betweeen a Cock & a
Lyon; & let this suffice for a general observation
in these kind of things: We shall proceed with
shewing distinctly the composition of the Severall fumes appropriated
to the Severall Planets.

Chap. 12th Of the Composition

Composition of some Perfumes appropriated to the seven Planets

The Sun ☉

We make a suffumigation for the Sun in this manner

Take of Saffron, Ambergris, Musk, Lignum aloes, Lignum-balsam, the fruit of the Laurell, Cloves Myrrh, and Frankincense, of each a like quantity all which being bruised, & mixt together so as to make a sweet odour, must be incorpo=rated, with the brain of an Eagle, or the blood of a white Cock, after the manner of Pills or Troches.

The Moon ☽

For the Moon we make a suffume of the head of a Frog dried, the eyes of a Bull, the seed of white Poppies, Frankincense & Camphir, which must be incorporated with Menstruous blood, or the blood of a Goose.

Saturn ♄

For Saturn take the seed of black Poppy, Henbane Mandrake root, & loadstone & Myrrh, & mix up with the brain of a Cat & the blood of a Bat.

Jupiter ♃

Jupiter ♃

Take the seed of Ash, Lignum-aloes, Storax, the gum Benjamin, the Lapis Lazuli, the tops of Peacocks feathers, & incorporate with the blood of a Stork, or Swallow, or the brain of a Hart.

Mars ♂

Take Uphorbium, Bdellium, Gum Armoniack the roots of both Hellebores, the Loadstone & a little Sulpher, & incorporate them altogether with the brain of a Hart, the blood of a Man, & the blood of a black Cat.

Venus ♀

Take Musk, Ambergris, Lignum-Aloes, red Roses, & Red Corral, & make up with Sparrows-brains & Pigeons blood.

Mercury ☿

Take Mastick, Frankincense, Cloves, & the Herb Cinquefoil, & the Agate Stone, & incorporate them all with the brain of a Fox, or Weesel, & the Blood of a Pie.

☞ General fumes of the Planets.

To Saturn are appropriated for fumes odoriferous Roots as Pepper-Wort root &c. & the Frankincense Tree.

Tree, to Jupiter all odoriferous fruits, as Nutmegs cloves &c. To Mars all odoriferous woods as Saunders, Cyprus, Lignum Balsam, & Lignum aloes: To the Sun all Gums, as Frankincense Mastick, Benjamin, Storax, Laudanum, ambergris, & musk; To Venus Flowers, as Roses Violets, Saffron, & the like; To Mercury all the parings of wood or fruit, as Cinamon, Lignum Cassia, Mace, Citron peel, & Bayberries & whatever seeds are odoriferous; to the Moon the leaves of all Vegetables, as the leaf Indian, the leaf of the Myrtle & Bay-tree. Know also that according to the opinion of all Magicians, in every good matter as love, good will &c. there must be a good perfume odoriferous & precious; & in Evil matters as hatred, anger, misery, & the like, there must be made a stinking fume that is of no worth. The twelve Signs of the Zodiack also have their proper suffumigations; viz.t Aries Myrrh, Taurus Pepper-wort, Gemini Mastick. Cancer, Camphir; Leo, Frankincense; Virgo, Saunders; Libra, Galbanum; Scorpio, Oppoponax; Sagittarius, Lignum Aloes; Capricorn, Benjamin; Aquarius

Aquarius, ~~red Storax~~; Euphorbium. Pisces red Storax. But Hermes discribes the most powerful fume to be viz? that which is compounded of the seven Aromaticks, according to the powers of the seven planets, for it receives from Saturn Pepper-wort; from Jupiter, Nutmeg; from Mars Lignum-aloes, from the Sun Mastick, from Venus, Saffron; from Mercury, Cinnamon; and from the Moon, myrtle;

~~And~~ By a close observation of the above order of suffumigations, conjoind with other things of which we shall speak hereafter, (necessary to the full accomplishment of Talismanick Magick) many wonderful effects may be effected, especially if we keep in eye what was delivd in the first part of our Magick, viz? That the Soul of the Operator must go along with this, otherwise in vain is suffumigation, Seal, Ring, Image, Picture, Glass, or any other instrument of Magick, seeing that it is not merely the disposition but the act of the Disposition & firm & powerful intent or imagination that gives the Effect. We shall now hasten to speak

speak of the generally of the construction of Rings Magical & their wonderful & potent virtues & operations. Chap. 11th Of Magick Virtue

Of the Composition of Rings.

Rings when they are opportunely made, do Impress their virtues upon us, insomuch that they affect the Spirit of him that carries them with Gladness or Sadness, & render him Bold or Fearful, courteous or Terrible amiable or Hateful; inasmuch also as they fortify us against Sickness, poisons, Enemies, Evil Spirits, & all manner of hurtful things, & often where the Law, has no effect these little trifles greatly assist & corroborate the troubled Spirits of the wearer & help him (in a wonderful manner) to overcome his adversaries while they do wonder how it is that they cannot effect any hurtful undertaking against him; these things I say are great helps against wrathful vicious Worldly

minded men in as much as they do terrify hurt & damnify those, who would otherwise work our misery or destruction, all which we are neither afraid or asham'd to declare, well knowing that these things will be hid from the wicked & Profane, so as that they cannot draw the same into any abuse or privy mischief toward their Neighbour, we having reserv'd some few things in this art to ourselves, not willing to throw Pearls before Swine; And however simple & plain we may describe some certain experiments & operations, (so as that the great mouthed School philosophers may mutter or scoff thereat) yet there is nothing delivered in this Book but what may be (by an understanding thereof) brought into effect, & likewise out of which some

Good

good may be derivd; but to proceed;

The manner of making these Rings is thus; when any Star ascend in the Horoscope (fortunately) with a fortunate aspect or conjunction of the Moon, we proceed to take a Stone & Herb, that is under that Star, & likewise make a Ring of the Metal that is corresponding to the Star, & in the Ring under the Stone put the herb, or root, not forgetting to inscribe the effect, image, name & character as also the proper suffume but I shall speak more of these in another place where I speak of Images & Characters. Therefore in making of Rings Magical these things are unerringly to be observd as we have ordrd, if any one is willing to work any effect or experiment in Magick, he must by no means neglect the necessary circumstances which we have to be uniformly delivrd. I have read

in Philostratus Jarchus that a Prince of the Indians bestowed seven Rings
marked with the virtues and names of the seven Planets to Ap-
pollonius, of which he wore every day, distinguishing according
to the Names of the Days, by the Benefit of which, he lived above
one hundred and thirty years, as also always retained the beauty
of his youth. — In like manner, Moses, the Lawgiver, and
Ruler of the Hebrews, being skilled in the Egyptian Magick
is said by Josephus, to have made Rings of Love and oblivion. —
There was also, as saith Aristotle, amongst the Cirenaeans, a
Ring of Battus, which could procure love and honour. — We
read also, that Eudamus, a certain Philosopher made Rings
against the Bites of Serpents, bewitchings, and evil Spirits. —
The same doth Josephus relate of Solomon. — Also we read
in Plato, that Gyges King of Lydia, had a ring of wonderful
and strange Virtues, the seal of which, when he turned towards
the palm of his hand, no body could see him, but he could see all
things; by the opportunity of which Ring, he ravished the
Queen, and slew the King his Master, and killed whomsoever
he thought stood in his way; and in these Villainies no body

could

could see him; and at length, by the Benefit of this Ring, he became King of Lydia.—

Note

We have above shewn the power & virtue of Magical Rings, but the particular characters, Inscriptions & Images to be made in or upon them, we refer the Student to that Chapter entitled "The Composition of various Talismans" in which we have described exactly the expres method of compleating them.

~~Of the virtue of Places, and what places are fitable to many Things~~

~~There be wonderful virtues of places accompanying them, either from things there placed, or the influences of the Stars, or any other cause. How or Being ignorant of the Goodness in what place any one doth first hear him, if his right foot be marked about, and that place digged up, there will no fear be found in that place where it is buried. So that they, the dust of the tracts of the feet, being gathered up, and cast at or upon them, there return to their lives, so also that the dust, in which the~~

Chap. 12th

That the passions of the mind are assisted by Celestials, and that constancy of the mind is in every work necessary.

The passions of the mind are much helped, and are helpfull, and become most powerfull by vertue of the Heaven, as they agree with the Heaven, either by any natural, agreement, or voluntary election. For as Ptolomy says, he who chooseth that which is the better, seems to differ nothing from him who hath this of nature. It conduceth therefore very much for the receiving the benefit of the Heavens, in any work, if we shall by the Heaven make ourselves suitable to it in our thoughts, affections, imaginations, elections, deliberations, contemplations and the like. For such like passions vehemently stir up our spirit to their likeness, and suddenly expose us, and ours to the superior significators of such like passions; and also by reason of their dignity and nearness to the superiors, do more partake of the celestials, than any material things. For our

mind

mind can through imaginations, or reason by a kind
of imitation, be so conformed to any Star, as suddenly
to be filled with the virtues of that Star, as if it were
a proper receptacle of the influences thereof. Now the
contemplating mind, as it with-draws itself from all
sense, imagination, nature, and deliberation, and
calls itself back to things seperated, ~~[illegible]~~
~~[illegible]~~. ~~For our mind doth~~ effects divers things
by Faith, which is a firm adhesion, a fixt intention
and vehement application of the worker, or receiver
to him that co-operates in any thing, and gives power
to the work which we intend to do. So that there
is made as it were in us the image of the virtue
to be received, and the thing to be done in us, or
by us. We must therefore in every work, and
application of things, affect vehemently, imagine,
hope, and believe strongly, for that will be a great
help. And it is verified amongst ~~physicians~~ Physicians, that a
strong belief, and an undoubted hope, and love to-
-wards the physician, ~~of medicine~~, conduce much
to health, yea more sometimes than the medicine
itself. For the same that the efficacy, and virtue
of the medicine works, the same doth the strong
imagination of the physician worth, being able to change
in the

the qualities of the body of the sick, especially when the patient placeth, much confidence in the physician, by that means disposing himself for the receiving the virtue of the physician, and physic. Therefore he that works in Magick, must be of a constant belief, be credulous, and not at all doubt of the obtaining the effect. For as a firm, and strong belief doth work wonderfull things, altho' it be in false works; so distrust and doubting doth dissipate, and break the virtue of the mind of the worker, which is the medium betwixt both extremes, whence it happens, that he is frustrated of the desired influence of the superiors, which could not be enjoyed, and united to our labours without a firm and solid virtue of our mind.

Chap: 13.

How mans mind may be joined with the mind of Intelligencies & Celestials, and together with them impress certain wonderful virtues upon inferior things.

The Philosophers, especially the Arabians, say, that mans mind, when it is most intent upon any work, through its passion, and effects, is joyned with the mind of the stars, and Intelligencies, and being so joyned

joyned is the cause that some wonderfull virtue be infused into our works, and things; and this, as because there is in it an apprehension, and power of all things, so because all things have a natural obedience to it, and of necessity an efficacy, and mo to that which desires them with a strong desire. And according to this is verified the art of charact Images, Inchantments, and some Speeches, and ano other wonderful experiments to every thing which the mind affects. By this means whatsoever the mind of him that is in vehement love affects, hath an efficacy to cause love, and whatsoever the mind of him that strongly hates, dictates, hath an efficac to hurt, and destroy. The like is in other things, which the mind affects with a strong desire. For all those things which the mind acts, and dictates by Characters, Figures, words, speeches, gestures, and the like, helps the appetite of the soul, and acquire certain wonderfull virtues from the Soul of the operator, in that hour when such a like appetite doth invade it, so from the opportunit and celestial influence, moving the mind in the or that manner. For our mind, when it is carried upon the great excess of any passion, or virtue, oftentimes to takes of itself a strong, better and

and more convenient hour, or opportunity. Which Thomas Aquinas in his third book against the Gentiles, ~~confirmeth~~ alloyes. So, many wonderful virtues both cause, and follow certain admirable operations by great affections, in those things which the soul doth dictate in that hour to them. But know, that such kind of things confer nothing, or very little but to the author of them, and to him who is inclined to them, as if he were the author of them: and this is the manner by which their efficacy is found out. And it is a general rule in them, that every mind, that is more excellent in its desire, and affection, makes such like things more fit for itself, as also efficacious to that which it desires. Every one therefore that is willing to work in Magick must know the virtue, measure, order, and degree of his own soul, in the power of the universe.

Chap. 14

Shewing the Necessity of Mathematical knowledge, & of the great power & efficacy of Numbers in the construction of Talismans &c.

The doctoines of Mathematicks are so necessary to, and have such an affinity with Magick that the who profess it without them, are quite out of the way, and labour in vain, and shall in no wise obtain their desired effect. For whatsoever things are, and are done in these inferior natural virtues, are all done, and governed by number, weight, and measure, harmony, motion and light. And all things which we see in these inf have root, and foundation in them: yet nevertheless without natural vertues, of Mathematical doctr only worhs like to naturals can be produced, as Plato saith, a thing not partaking of truth or Divinity, but certain Images akin to them, as bo going, or speaking, which yet want the Anima faculty, such as were those which amongst the ancients were called Dedalus his images, and αυτοματα of which Aristotle makes mention viz the three footed images of Vulcan, and Dedalus, moveing themselves, which Homer saith came out of their own accord to the exercise, and which we read, moved themselves at the feast of Hiarba the Philosophical Exerciser. So there are made glasses, some concave, others of the form of

of a columne, making the representation of things in the air seem like shadows at a distance: of which sort Apollonius, and Vitellius in their books De prospectiva, and Speculis, taught the making, and the use. And we read that Magnus Pompeius brought a certain glass amongst the spoils from the East, to Rome, in which were seen Armies of armed men. And there are made certain trans-parent glasses, which being dyed in some certain juices of herbs, and irradiated with an artificial light, fill the whole air round about with Visions. And we know to make reciprocall glasses, in which the sun shining, all things which were illustrated by the rays thereof are apparently seen many miles off. Hence a Magician expert in natural philosophy, and Mathematicks, and knowing the middle sciences consisting of both these Ver. Arithmetick, Musick, Geometry, Opticks, Astronomy, and such sciences that are of weights, measures, proportions, articles and joints, knowing also Mechanical arts resulting from these, may without any wonder, if he excell other men in the art, and wit, do many wonderfull things, which ~~the wisest prudent, and wise~~ men may much

much admire. And there ~~are~~ some reliques now extant of the Ancients ~~extant~~, viz, Hercules, and Alexanders pillars, the gate of Caspia made of Brass, and shut with iron beams, that it could by no ~~other~~ art be broken? And the Pyramis of Julius Cæsar erected at Rome near the hill Vaticanes, and mountains built by art in the middle of the sea, and Towers, and heaps of Stones, such as I have seen in England put together by incredible art. But the Vulgar seeing any wonderful sight impute it to the Divel as his work, or things that are a miracle which indeed is a work of natural or mathematical Philosophy. But here it is convenient that you know that as by natural virtues we collect natural virtues so by abstracted, mathematical, and Celestial, we receive celestial virtues, as motion, sense, life, speech, southsayings, and divination, even in matter less disposed, as that which is not made by nature, but only by art. And so Images that speak, and fore tell things to come, are said to be made; as William of Paris relates of a brazen head made under the arising of Saturn, which they say spake with a mans voice. But he that will choose

choose a disposed matter, and most fit to receive, and a most powerfull agent, shall undoubtedly produce more powerfull effects. For it is a general opinion of the Pythagoreans, that as mathematical are more formal than natural, so also they are more effecacious: as they have less dependence in their being, so also in their operation. But amongst all mathematicall things, numbers, as they have more of form in them, so also are more effecacious, ~~to which not only the Philosophers, but also Hebrew, and Christian Divines do attribute virtue, and efficacy,~~ as well to effect what is good as what is bad. All things which were first made by the nature of things in its first age, seem to be formed by the proportion of numbers, for this was the principal patern in the mind of the Creator. Hence is borrowed the number of the Elements, Hence the courses of times, hence the motion of the stars, and the revolution of the heavens, and the state of all things subsist by the uniting ~~stay~~ together of numbers. Numbers therefore are endowed with great and sublime vertues.

For

For it is no wonder, seeing there are so many ~~to great~~ occult virtues in natural things, although of manifest operations, that there should be in numbers much greater, and more occult, and also more wonderful, and efficacious, for as much as they are more formal, more perfect, and naturally in the celestials, not mixt with seperated substances, and lastly, having the greater and most simple commixtion with the ideas in the mind of God, from which they receive their proper, and most efficacious virtues: wherefore they also are of most force, and conduce most to the obtaining of spiritual, and divine gifts as in natural things, elementary qualities are powerfull in the transmuting of any elementary thing. Again all things that are, and are made subsist by, and receive their vertue from numbers. For time consists of number, and all motion, and action, and all things which are subject to time and motion. Harmony also, and voices have their power by, and consist of numbers, and their proportions, and the proportion arising from numbers, do by lines and points make characters and figures: and these are proper to Magical oper

operations, the middle which is betwit both being 61
appropriated by declining to the extreams, as in the
use of letters. And lastly, all species of natural things,
and of those which are above nature, are joined
together by certain numbers: which Pythagoras
seeing, ~~saith~~ says, that number is that by which all
things subsist, and distributes each virtue to
each number. And Proclus ~~saith~~ says, number hath
always a being: yet there is one in voice,
another in proportion of them, another in
the soul, and reason, and another in divine
things. But Themistius, and Boetius, and Averrois
the Babilonian, together with Plato, do so extol
numbers, that they think no man can be a true
Philosopher without them. By it is there
a way made for the searching out and under-
-standing of all things knowable. By it the
next access to natural prophecying is had: and
the Abbot Joachim proceeded no other way
in his prophecies, but by formal numbers.

Chap. ~~th~~ 15th

The ~~How~~ great vertues of numbers ~~how~~ as well in
Natural things, as in supernatural.

That there lies wonderfull efficacy and vertue in numbers, as well to good as to bad, ~~not only~~ the most eminent philosophers ~~do~~ unanimously teach, ~~but also the Italic Doctors, and~~ especially Hierom, Austin, Origen, Ambrose, Gregory of Nazianzen, Athanasius, Basilius, Hilarius, Rubanus, Bede, and many more conform, Hence Hilarius in his commentary upon the Psalms, testifies that the seventy Elders, according to the efficacy of numbers, brought the Psalms into order. The natural number is not here considered, but the formal consideration that is in the number. And let that which we ~~spoken~~ spoke before, ~~be~~ always be kept in mind, viz. that these ~~numbers~~ powers are not in vocal, or numbers of merchants buying, and selling, but in rational, formal, and natural; These are distinct mysteries of God and nature. But he that knows how to join together the vocal numbers, and natural with divine, and order them in to the same harmony shall be able to work and know wonderfull things by numbers; in which, unless there ~~is~~ was a great mystery, John had not said in the Revelation, He that hath understanding, let him compute the number of the name of the beast,

which

which is the number of a man, and this is the most famous manner of computing amongst the Hebrews, and Cabalists, as we shall shew afterwards. But this you must know, that simple numbers, signify Divine things; numbers of ten; Celestial numbers of an hundred; terrestiall numbers of a thousand, those things that shall be in a future age. Besides, seeing the parts of the mind are according to an Arithmetical mediocrity, by reason of the identity, or equality of excess, coupled together. But the Body, whose parts differ in their greatness, is according to a Geometrical mediocrity, compounded: but an Animal consists of both, viz soul and Body, according to that mediocrity, which is suitable to harmony: Hence it is that numbers do work very much upon the soul, figures upon the body, and harmony upon the whole animal.

Chap: 16th

Of the Scale of unity.

Now let us treat particularly of numbers themselves: and because number is nothing else but a repetition of unity, let us first consider unity and

unity itself. For unity doth most simply go through every number, and is the common measure, fountain and original of all numbers, contains every number joined together in itself intirely, the beginner of every multitude, always the same, and unchangable whence also being multiplyed into itself, produceth nothing but itself: it is indivisible, void of all parts: ~~but if it seem at any time to be divided, it is not~~ ~~but indeed multiplied into unities: yet one of those~~ ~~ities is greater or lesser than the whole unity~~, as a part ~~is less than the whole, it is not therefore multiplied into~~ ~~parts but into itself~~. Nothing is before one, nothing is after one, and beyond it is nothing, and all things which are, desire that one, because all things proceed from one, and that all things may be the same, it is necessary that they partake of that one: and as all things proceeded of one into many things, so all things endeavour to return to that one, from which they proceeded; it is necessary that they should put off multitude. One therefore is referr'd to the high God, who seeing he is one, and innumerable, yet creates innumerable things of himself, and contains them within himself. There is therefore one God, one world

of

of the one God, one Sun of the one world, also one Phœnix in the world, one King amongst Bees, one leader amongst flocks of cattle, one ruler amongst herds of beast, and Cranes follow one, and many other animals honour unity; amongst the members of the body, there is one principal by which all the rest are guided, whether it be the head, or (as some will) the heart. There is one element overcoming, and penetrating all things, viz: Fire. There is one thing created of god, the subject of all wonderings, which is on Earth, or in Heaven, it is actually Animal, Vegetable, and Mineral, every where found, known by few, called by none by its proper name, but covered with figures, and Riddles, without which neither Alchymie, or natural Magick can attain to their complete end or perfection. From one man Adam, all men proceed, from that one all become mortal, from that one Jesus Christ they are regenerated: and as saith Paul, one Lord, one Faith, one Baptism one God and father of all, one mediator betwixt God and

66. and man, one most high Creator, who is over all, by all, and in us all. For there is one Father, God from whence all, and we in him: one Lord Jesus Christ, by whom all, and we by him: one God Holy Ghost, into whom all, and we into him.

The Scale of Unity

exemplatly In the ~~empty~~ world.	Jod	one Divine essence, the fountain of all vertues, and power, whose name is expresed with one most simple letter
In the Intellectual world	The soul of the world	one Supreme Intelligence, the first creature, the fountain of lives.
In the Celestial world	The Sun	One King of Stars, fountain of Life.
In the Elemental world	The Philosophers Stone	one subject, and instrument of all vertues, natural and Supernatural.
In the Leser world	The Heart	one first living and last Dying.
In the infernal World	Lucifer	one Prince of Rebellion, of angels and darkness.

Chap 17

Of the Number two, and Scale.

The first number is of two, because it is the first multitude, it can be measured by no number besides unity alone, the common measure of all numbers: It is not compounded of numbers, but of one unity only, neither is it called a number uncompounded, but more properly not compounded: The number three is called the first number uncompounded: But number two is the first branch of unity, and the first procreation; and it is called the number of Science, and memory, and of light, and the number of Man, who is called another and the Lesser World: It is also called the number of Charity, and of mutual Love, of marriage, and society, as it is said by the Lord, Two shall be one Flesh. And Solomon saith; it is better that two be together then one, for they have a benefit by their mutual society: If one shall fall, he shall be supported by the other. Woe to him that is alone, because when he falls he hath not another to help him: and if two sleeps together, they shall warm one another, how shall one be hot alone? And if any prevail against him,

Sig. O. fo. 125

two

two resist him. And it is called the number of wed-
-lock and set, for there are two sexes masculine and
Feminine: And two Doves bring forth two eggs, out
of the first of which is hatched the Male, out of the
second the female. It is also called the middle, that
is capable, that is good, and bad, partaking, and
the beginning of division, of multitude, and distin-
=ction. And signifies matter. This is also sometimes
the number of discord, of confusion, of misfortune
and uncleanness, whence Saint Hieron against Jovi-
=anus saith, that therefore it was not spoken in the
second day of the creation of the world, "and God said,
that is was good," - because the number of two is
evil. Hence also it was, that God commanded
that all unclean animals should go into the ark
by couples, because as I said the number of
two, is a number of uncleanness. Pythagorus, (as
Eusebius reports) said that unity was God, and a
good intellect but that duality was a Devil. Rank evil intellect
in which is a material multitude.
Wherefore the Pythagorians say, that two is not
a number, but a certain confusion of unities. And
Plutarch writes, that the Pythagorians called unity
Apollo and two, strife, and boldness, and three
Justice, which is the highest perfection, and is
not without many mysteries. Hence there were
two tables of the Law in Sinai, two Cherubins
looking to the propitiatory in Moses, two olives
dropping

dropping oil, in Zacharias; two natures in Christ Divine, and human; Hence Moses saw two appearances of God, viz: his face, and back-parts, also two Testaments, two commands of Love, two first dignities, two first people, two kinds of spirits, good, and bad, two intellectual creatures, an angel, and soul, two Great Lights, two Solstitia, two equinoctials, two poles, two elements, producing a living soul, viz. Earth and Water.

The Scale of the Number ~~four~~ two.

In the exemplary World	יה Jah אל El		The names of God expressed with two Letters.
In the Intellectuall World	An Angel	The Soul	Two Intelligible Substances.
In the Celestial World	The Sun	The Moon	Two great Lights
In the Elementary World	The Earth	The Water	Two Elements producing a living Soul
In the Lesser World	The Heart	The Brain	Two principal Seats of the Soul.
In the Infernal World	Beemoth, Weeping	Leviathan, gnashing of Teeth	Two Chief of the Dēvels. Two things ~~in~~ Christ threatens to the Damned.

Chap 10

Of the number three, and scale.

The number three, is an uncompounded number, a holy number, a number of perfection, a most powerfull number. For there are three persons in God, there are three Theological vertues in religion. Hence it is that this number conduceth to the ceremonies of god, and religion, that by the solemnity of which prayers, and sacrifices are thrice repeated. For corporeal and spiritual things consist of three things, viz. beginning middle and end. by three (as Tresmegistus saith) the world is perfected: Harmony necessity, and order (ies) concurrence of causes which many call fate, and the execution of them to the fruit, or increase, or a due distribution of the increase. The whole measure of time is concluded in three, viz: past, present, and to come, All magnitude is contained in three, line, superficies, and body, every body consists of three intervals, length breadth and thickness. Harmony contains three consents in time, Diapason, Hemiolion, Diatesseron. There are also three kinds of souls, Vegetative, Sensitive, and intellectual. And as saith the Prophet, god orders the world by number, weight and measure, and the number of three is denoted

deputed to the ideal forms thereof, as the number two is the procreating matter, and unity to God the maker of it. Magicians do constitute three princes of the world, Oromasis, Mitoris, Araminis (i.e.) God, the mind, and the spirit. By the three square or solid, the three numbers of nine of things produced are distributed, viz. of the supercelestial into nine orders of intelligences: of celestial into nine ~~orders~~ orbes: of inferiors into nine kinds of generable, and corruptible things. Lastly into this terral orb, viz. twenty seven, all musical proportions are included, as Plato and Proclus, do at large discourse. and the number three hath in a harmony of five, the grace of the first voice. Also in Intelligencies there are three Hierarchies of Angelical spirits. There are three power of intellectual creatures, memory, mind, and will. There are three orders of the Blessed, viz. Martyrs, Confessors, and Innocents. There are three quaternions of Celestial signs, viz. of fixt, moveable, and common, as also of houses, viz. centers, succeeding, and falling. There are also three faces, and heads in every sign, and three Lords of each triplicity. There are three fortunes amongst the Planets. ~~Three graces amongst the~~ in the ~~Heavens, three Ladies of destiny amongst the~~ Infernal crew. Three Judges, Three furies. Three hedded Cerberus. We read also of a thrice double Hecate:

the

72 Hecate. Three months of the Virgin Diana. Three persons in the Supersubstantial Divinity. Three times, of Nature, Law, and grace. Three Theological vertues, Faith, Hope, and Charity. Jonas was three days in the Whales belly, and so many was Christ in the grave.

The Scale of Number three.

In the original world.	The Father	Adai The Son	The Holy Ghost.	The name of God with three Letters.
In the Intellectual world	Supreme Innocents	Middle Martyres	Lowest of all Confessors.	Three Hierarchies of Angels. Three degrees of the Blessed
In the Celestial World	Moveable. Corners. Of the Day	Fixt. Succeeding. Nocturnal.	Common. Falling. Partaking.	Three quarterions of signs. Three quarternions of houses. Three Lords of the triplicites
In the elementary World	Simple.	Compounded	Thrice Compounded	Three degrees of Elements
In the Lesser World	The head in which the intellect grows answering to the intellectual World	The breast where is the heart, the seat of life, answering to the celestial world	The belly where the faculty of generation is and the genital members, answering the elemantal World	Three parts answering to the three fold World
In the Infernal World.	Hecto Minos Wicked	Megera Acacus Apostates	Ctesiphone Rhadamantus Infidels.	Three infernal furies. Three infernal Judges. Three degrees of the Damned

weights and measure, and the number of three was denoted

Chap: 19

Of the number Four, and scale.

The Pythagorians calle the number of four Tectractis, and perfer it before all the vertues of numbers, because it is the foundation, and root of all other numbers, whence also all foundations, as well in artificial things, as natural and divine, are four squaird, as we shall shew afterwards: and it signifies solidity, which also is demonstrated by a four square figure. For the number four is the first four square plain, which consists of two proportions, whereof the first is of one to two, the latter of two to four, and it proceeds by a double procession and proportion, viz, of one to one, and of two to two, beginning at a unity, and ending at a quaternity: which proportions differ in this, that according to Arithmetick, they are unequal to one another: but according to Geometry are equal. Therefore a four square is ascribed to God the Father, and also contains the mystery of the whole Trinity. for by its single proportion, viz. by the first of one to one, the unity of the paternal substance is signified, from which proceeds one son, Equal to him; by the nest procession also simple, viz. of two to two, is signified by the ~~next~~ second procession the

the Holy Ghost from both, that the Son be equal to the Father by the first procession; and the Holy Ghost be equal to both by the second procession. Hence that Superexcellent, and great name of the Divine Trinity in God is written with four Letters, viz. Jod, He, and Vau; He, where it is the aspiration He, signifies the proceeding of the spirit from both; for He being duplicated, terminates both syllables, and the whole name, but is pronounced Jova, as some will, whence that Jove of the heathen, which the Ancients did picture with four ears, whence the number four, is the fountain, and head of the whole divinity. And the Pythagorians call it the perpetual fountain of nature; for there are four degrees in the scale of nature, viz. to be, to live, to be sensible, to understand. There are four motions in nature, viz. ascendent, descendent, going forward, circular. There are four corners in Heaven, viz. rising, falling, the middle of the heaven, the bottom of it. There are four Elements under Heaven, viz. Fire, Air, Water, and Earth; according to these there are four triplicities in Heaven: There are four first qualities under Heaven: viz. Cold, Heat Driness, and moistness, from these are the four humours,

Blood
Reputed

blood, Flegm, choler, Melancholy. Also the year is divided into four parts, which are the Spring, Summer, Autumn, and Winter; also the Wind is divided into Eastern, Western, Northern, and Southern. There are also four rivers in Paradise, and so many Infernal. Also the number four makes up all knowledge: first it fills up every simple progress of numbers with four terms, viz. with one, two, three, and four constituting the number ten. It fills up every difference of numbers, the first even, and containing the first odd in it. It hath in Musick Diatessaron, the grace of the fourth voice. Also it contains the instrument of four Strings, and a Pythagorean Diagram, whereby are found out first of all musicall tunes, and all harmony of musick. For double, treble, four times double, one and a half, one and a third part, a concord of all, a double concord of all, of five, of four; and all consonancy is limited within the bounds of the number four. It doth also contain the whole of Mathematicks in four Terms, viz: Point, line, Superficies, and profundity. It comprehends all nature in four terms, viz. substance, quality, quantity and motion. Also all natural Philosophy, in which are the seminary vertues of nature, the natural springing, the growing form, and the

76 the compositum. Also ~~Methaphysicks~~ (Metaphysicks) is comprehended in four bounds, viz, being, essence, vertue and action. Moral Phylosophy is comprehended with four vertues, viz Prudence, Justice, Fortitude, Temperance. It hath also the power of Justice, hence a four-fold law, of providence from God, fatal, from the soul of the world: of nature, from Heaven: of prudence, from man. There are also four Judiciary powers in all things being, viz. the Intellect, Discipline, opinion, and sense. Also there are four rivers of Paradise; four Gospels, received from four Evangelists throughout the whole church. The Hebrews received the cheifest name of God written with four letters. Also the Egyptians, Arabians, Persians, Magicians, Mahametans, Grecians, Tuscans, Latins, write the name of God with four letters, viz. thus, Thet, Alla, Sire, Orsi, Abdi, Θεὸς, Esar, Deus. Hence the Lacedemonians were wont to paint Jupiter with four wings. Hence also in Orpheus his Divinity, it is said that Neptunes Chariots are drawn with four horses. There are also four kinds of Divine furies, proceeding from several Deities, viz from the Muses, Dionysius, Apollo, and Venus. Also the prophet Ezekiel saw four beast by the river Chobar

repeated

chobar, and four Cherubims in four wheels. also in Daniel, four great beasts did ascend from the sea, and four winds did fight. And in the Revel-ations four beasts were full of eyes, before and behind; standing round about the throne of God, and four Angels, to whom was given power to hurt the Earth, and the Sea, did stand upon the four corners of the Earth, holding the four winds, that they should not blow upon the Earth, nor upon the Sea, nor upon ~~the~~ ~~Sea~~ Tree.

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The Scall of the number four

The Scale

The Name of god with four letters	יהוה				In the original world, whence the law of Providence
Four triplicities or intelligible Hierarchies	Seraphim. Cherubim. Thrones.	Dominations. Powers. Vertues.	Principalities. archangels. Angels.	Innocents, Martyers. Confessors.	In the intellectual world, whence the fatal law.
Four angels ruling over the corners of the world	מיכאל Michael.	רפיאל Raphael.	גבריאל Gabriel.	אוריאל uriel.	
Four rulers of the Elements	שרף seraph	כרוב cherub	תרשיש Tharsis	אריאל Ariel	
Four consecrated animals	The Lion.	The Eggle.	Man.	A Calf.	
Four triplicities of the tribes of Israel.	Dan. Aser. Nephtalim.	Jehuda. Isachar. Zabulun.	Manasse. Benjamin. Ephraim.	Reuben. Simeon. Gad.	
Four triplicities of the apostles	Mathias. Peter Jacob the elder.	Simon. Bartholemew. Mathew.	John. Phillip. James the younger	Thaddeus. Andrew. Thomas.	
Four Evangelists	Marke.	John.	Mathew	Luke	
Four triplicities of signs	Aries Leo Sagittarius	Gemini Libra. aquarius.	Cancer. Scorpius. Pisces.	Taurus. Virgo. Capricornus.	In the celestial world, where is the law of nature
The Stars and planets related to the Elements.	Mars, and the Sun.	Jupiter, and Venus.	Saturn, and Mercury.	The fixt Stars, and the Moon.	
Four qualities of the celestial elements.	Light	Diaphanous-ness	Agility	Solidity.	
Four Elements	אש fire	רוח Aire	מים Water	עפר earth	In the Elementary, where the law of generation and corruption is.
Four qualities	Heat	Moisture	cold	Driness	
Four Seasons	Summer.	Spring	Winter	Autumn	
Four corners of the world	East.	West.	North.	south.	
Four perfect kind of mixt bodies.	Animals	Plants.	Metals.	Stones.	
Four kinds of Animals	Walking	Flying	Swimming	Creeping	

What answers the elements in plants	seeds.	Flowers.	Leaves.	Roots	
What in Metals	Gold and Iron	Copper and Tin	Quick silver	Lead and Silver	
What in Stones	bright and burning	Light and transparent	Clear and congealed.	Heavy and dark.	
Four Elements of man	The Mind.	Spirit.	Soul.	Body.	In the Leser world, viz. man, from whom is the law of providence.
Four powers of the soul	The Intellect.	Reason.	Phantasy.	sense	
Four Judiciary powers	Faith.	Science	opinion	Experience.	
Four Moral vertues	Justice.	Temperance.	Prudence.	Fortitude.	
The senses answering to the elements	sight.	Hearing.	Tast and smell.	Touch	
Four Elements of mans body	Spirit.	Flesh.	Humours.	Bones.	
A fourfold Spirit.	Animal.	Vital.	Generative.	Natural.	
Four humours	Choler.	Blood.	Flegm.	Melancholy.	
Four manners of complexion.	Violence	Humbleness.	Dulness.	Soreness.	
Four princes of Devils, offensive in the Elements.	סמיאל Samael.	עזאזל Azazel.	עזאל Azael.	מהזאל Mahazael.	In the infernal world where is the law of wrath and punishment.
Four infernal rivers	Phlegeton.	Cocytus.	Styx.	Acheron.	
Four princes of spirits, upon the four Angles of the world	Oriens	Paymon	Egyn	Amaymon.	

Chap: 20

Of the Number five, and its scale.

The number five is of no small force, for it consists of the first even, and the first odd, as of a Female, and Male; for an odd number is the Male, and the even the Female. Whence Arithmeticians call that the father, and this the mother. Therefore the number five is of no small perfection, or vertue, which proceedes from the mistion of these numbers. It is also the just middle of the universal number viz. Ten. For if you divide the number Ten there will be nine and one, ~~and~~ Eight and two, and seven and three, or six and four, and every collection makes the number Ten, and the exact middle is always the number five, and its equidistant; and therefore it is called by the Pythagorians the number of wedlock, as also of Justice, because it divides the number ten in an even scale. There are five senses in man, Sight Hearing, Smelling, Tasting and Feeling: five powers in the soul, Vegetative, sensitive, Concupiscible, Irascible, Rational, five fingers on the hand; five wandering Planets in the Heavens, according to which there are fivefold terms in every sign. In Elements there are five kinds of Mixt bodies, viz. Stones, Metals, Plants, Plant-Animals, Animals, and so many kinds of animals, as men, four-footed beast, Creeping, Swimming, flying. And there are five kinds by which all things are made of God, viz. Essence, the same, another

another, sense, motion. The Swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest, according to their age. For in this number the father Noah found favour with God, and was preserved in the flood of waters. In the vertue of this number Abraham, being an hundred years old, begat a son of Sarah, being ninty years old, and a barren woman, and past child bearing, and grew up to be a great people. Hence in time of grace the name of Divine Omnipotency is called upon in five letters. For in time of nature, the name of God was called upon with three letters שדי Sadai: in time of the law, the ineffable name of God was expressed with four letters יהוה instead of which the Hebrews express אדני Adonai: in time of grace the ineffable name of God was with five letters יהשוה Jhesu, which is called upon with no less mystery then that of three letters ישו

Scale of the Number five.

The names of God with five letters. The names of Christ with five letters.		אלין אלדים יהשת	Eloim Elohim Jhesu			In the Exemplary world.
Five Intelligible Substances.	Spirits of the first Hierarchy called Gods, or the Sons of God.	Spirits of the second Hierarchy called Intelligences	Spirits of the third Hierarchy called angels which are sent	Souls of celestial bodies	Heroes, or blessed Souls	In the Intellectual world
Five wandering Stars, Lords of the Years.	Saturn.	Jupiter.	Mars.	Venus.	Mercury	In the Celestial world
Five kinds of corruptible things	Water	Air	Fire	Earth	A mixt body	In the elementary world
Five kinds of mixt bodies	Animal	Plant	Metal	Stone	Plantanimal	
Five Senses	Tast.	Hearing	Seeing	Touching	Smeling	In the lesser world
Five Corporeal torments	Deadly bitterness	Horrible Howling.	Terrible Darkness.	unquenchable heat	A Piercing Stink	In the infernal World

Chap 21

of the Number Sit and scale.

Sit is a number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect, that in the collection of its parts it results the same, neither wanting, nor abounding. For if the parts thereof

thereof viz. the middle, the third, and sixth part, which are three, two one, be gathered together, they perfectly fill up the whole body of six, which perfection all the other numbers want. Hence by the Pythagorians, it is said to be altogether to be applied to generation, and marriage, and is called the scale of the world, for the world is made of the number six, neither doth it abound, or is defective. Hence that is, because the world was finished by God the sixth day. For the sixth day God saw all things which he had made, and they were very good. Therefore the Heaven, and the Earth, and all the Host thereof were finished. It is also called the number of man, because the sixth day man was created: and it is also the number of our redemption, for on the sixth day Christ suffered for our redemption: Whence there is a great affinity between the number six and the crop, labour, and servitude. Hence it is commanded in the law, that in six days the Manna is to be gathered, and work to be done. Six ~~days~~ years the ground was to be sown, and that the Hebrew servant should serve his master six years. Six days the glory of the Lord appeared upon mount Sinai, covering it with a cloud. The Cherubims had six wings, six circles in the firmament, Artick, Antartick, Two Tropicks, Equinoctial, and Ecliptical, six wandering planets, Saturn

Jupiter

Jupiter, Mars, Venus, Mercury, the Moon, running through the Latitude of the Zodiack, on both sides the Eclyptick. There are six ~~substantiall~~ Substantiall qualities in the Elements, viz. Sharpness, thinness, Motion, and the contrary to these Dulness, Thickness, Rest. There are six differences of position, upwards, downwards, before, behind, on the right side on the left side. There are six natural offices, without which nothing can be, viz Magnitude, Colour, Figure, Interval, standing Motion. Also a solid figure of any four square thing hath six superficies. There are six tones of all harmony, viz. five tones and two half Tones, which make one tone which is the sixth.

Scale of number Six

In the Exemplary world	אל גבור אלוהים						Names of six Letters
In the intelligible world	Seraphim	Cherubim	Thrones	Dominations	Powers	Vertues	Six orders of Angels, which are not sent to inferiors
In the Celestial world	Saturn	Jupiter	Mars,	Venus	Mercury	The Moon	Six Planets wandering through the Latitude of the Zodiack from the Eclyptick
In the Elemental World	Rest	Thinness	Sharpness	Dulness	Thickness	Motion	Six substantial qualities of the Elements
In the Leper World	The Intellect	Memory	Sense	Motion	Life	Essence	Six degrees of the mind
In the Infernal World	Asteus	Megalesius	Ormenus	Lycus	Nicon	Mimon	Six Divals, the authors of all Calamities

Chap 22

Of the Number Seven, and the Scale

The number seven is of various and manifold power, for it consists of one and six, or of two and five, or of three and four, and it hath a unity, as it were the coupling together of two threes: whence if we consider the several parts thereof, and the joining together of them, without doubt we shall confess, that it is as well by the joining together of the parts thereof, as by its fulness apart, most full of all Majesty. And the Pythagorians call it the vehiculum of mans life, which it doth not receive from its parts so, as it perfects by its proper right of its whole, for it contains body and soul: for the body consists of four Elements, and is endowed with four qualities. Also the number three respects the soul, by reason of its threefold power, viz. rational, irascible, and concupiscible. The number seven therefore, because it consists of three and four, joins the soul to the body, and the vertue of this number relates to the generation of men, and it causes man to be received, formed, brought forth, Nourished, Live, and indeed altogether to subsist. For when the genital seed is received in the womb of the woman, if it remains there seven hours, after the effusion of it, it is certain that it will abide there for good; Then the first seven days it is coagulated and is fit to receive the Shape of a man, then it

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lso in
nber seven.
n Diamet-
rically

it produces mature infants, which are called infants of the seventh month, i.e. because they are born the seventh month. After the birth the seventh hour tries whether it will live or no: for that which will bear the breath of the air after that hour, is conceived will live, after seven days it cast off the reliques of the Navel.

After twice seven days its sight begins to move after the light: in the third seventh it turns it eyes, and whole face freely. After seven months it breeds teeth: after the second seventh month is sits without fear of falling: after the third seventh month it begins to speak: after the fourth seventh month it stands strongly and walks: after the fifth seventh month, it begins to refrain sucking its Nurse: After seven years its first teeth fall, and new are bred fitter for harder meat, and its speech is perfected. After the second seventh year boys wax ripe, and then it is a beginning of generation, at the third seventh year at the 21st + years they cease to grow taller, in the fifth seventh year they attain to the perfection of their strength, the sixth seventh year they keep their strength, the seventh seventh year they attain to their utmost discretion, and wisdom, and the perfect age of men.

But when they come to the tenth seventh year where the number seven is taken for a complete number, then they come to the common term of life, the Prophet saying, our age is seventy years. The utmost height of a mans body is seven

In the Infernal World

+ 490 to be fully & become able &
they
there in stature, & begin to

seven feet. There are also seven degrees in the body, which complete the dimension of its altitude from the bottom to the top, viz. marrow, Bone, nerve, vein, artery, flesh, skin. There are seven, which by the greeks are called black numbers, The tongue, Heart, Lungs, liver, spleen, and the two kidnies, There are also seven principal parts of the body, the head, breast and hands, feet, and the privy members. It is manifest concerning breath, and meat, that without drawing of the breath, the life doth not remain above seven hours. And they that are starved with famine, live not above seven days. The veins also and arteries (as Physicians say) are moved by the seventh number. Also judgments in diseases are made with greater manifestation upon the seventh days (which Physicians call critical i.e. Judicial) Also of seven portions God creates the soul, ~~as divine Plato witnesseth in Timæus~~. The soul also receives the body by seven degrees. All difference of voices proceedes to the seventh degree, after which there is the same revolution. Again there are seven modulations of the voices, Ditones, Semiditones, Diatesparon, Diapente with a tone, Diapente with a half tone, and Diapason. There are also in celestials a most potent power of the number seven. For seeing there are four corners of the Heaven Diametrically

88 -rically looking one towards the other, which indeed is accounted a most full, and powerful aspect, and consists of the number seven. For it is made with the seventh sign, and makes a cross, the most powerful figure of all, of which we shall speak in its due place. But this you must not be ignorant of, that the number seven hath a great communion with the cross. By the same radiation and number the solstice is distant from winter, and the winter equinoctium from the Summer, all which are done by seven signs. There are also seven circles in the Heavens, according to the longitudes of the Axle tree, There are seven Stars about the Artick Pole, greater, and Lesser, called Charles Wain, also seven Stars called the Pleiades, and seven planets, according to those seven days, constituting a week. The Moon is the seventh of the planets and next to us observing this number more then the rest, this number dispensing the motion, and light thereof. For in twenty eight days it runs round the compass of the whole Zodiack, which number of days, the number seven with its seven terms viz. from one to seven, doth make and fill up as much as

as the several numbers, by adding to the antecedents,
and makes four times seven days, in which the Moon
runs through and about all the Longitude,
and Latitude of the Zodiack by measuring, and
measuring again: with the like seven of days it
dispenses its light, by changing it: for the first
seven days unto the middle as it were of the
divided world, it increases; the second seven
days it fills its whole orb with light, the third
by decreasing is again contracted into a divided
orb, but after the fourth seven days, it is renewed
with the last diminution of its light, and by
the same seven of days, it disposes the increase
and decrease of the sea. For in the first seven of
the increase of the Moon, it is by little & little lessened;
in the second by degrees increased: but the third
is like the first, and the ~~four~~ fourth does the same
as the second. It is also applied to Saturn, which
ascending from the lower, is the seventh Planet,
which betokens rest, to which the seventh day
is ascribed, which signifies the seven thousandth,
wherein (as St. John ~~writes~~ says) the Dragon, which is the

Devil

Divel, and Satan being bound, men shall be quiet, and lead a peacable life. And the Leprous person that was to be clensed, was sprinkled seven times with the blood of a sparrow; and Elisha the Prophet, as it is written in the second book of Kings, saith unto the Leprous person; go, and wash thyself seven times in ~~the~~ Jordan, and thy flesh shall be made whole, and thou shalt be cleansed. Also it is a number of Repentance and remission. And Christ with seven petitions finished his speech of our satisfaction: It is called the number of Liberty, because the seventh year the Hebrew ~~the~~ servant did challenge liberty for himself. It is also most suitable to divine praises, Whence the prophet saith, seven times a day do I praise thee, because of thy righteous Judgments. It is moreover called the number of revenge, as says the Scripture, and Cain shall be revenged sevenfold. And the Psalmist says, render unto ~~thy~~ our neighbours seven fold into their bosom, their reproach, Hence there are seven wickednesses, as saith Solomon and

and seven wicked spirits taken, are read of in the Gospel. It signifies also the time of the present circle, because it is finished in the ~~course~~ space of seven days. Also it is consecrated to the Holy Ghost, which the Prophet Isaiah describes to be sevenfold, according to his gifts, viz. the spirit of wisdom, and understanding, the spirit of counsel, and strength, the spirit of knowledge, and holiness, the spirit of fear of the Lord, which we read in Zachariah to be the seven eyes of God. Isa. 11. 2. Zech. 4. 10.

There are also seven angels, spirits standing in the presence of God, as is read in Tobias, and in the Revelation; seven Lamps did burn before the throne of God, and seven golden candlesticks, and in the middle thereof was one like unto the son of man, and he had in his right hand seven stars. Also there were seven spirits before the Throne of God, and seven angels stood before the throne, and there were given to them seven trumpets. And he saw a Lamb having seven horns, and seven eyes, and he saw the book sealed with seven seals, and when the seventh seal was opened, there was made silence in Heaven.

and Now I number

Now by all ~~what~~ that has been said, it is apparent that the number seven, amongst the other numbers may be deservedly said, to be most full of efficacy. Moreover the number seven hath great conformity with the number twelve; for as three and four make seven, so thrice four make ~~thrice four make~~ twelve, which are the Numbers of the celestial Planets, and signs, resulting from the same root, and by the number three partaking of the divinity, and by the number four of the nature of inferior things. There is in sacred writ a very great observance of this number, before all others, and many, and very great are the mysteries thereof, many we have decreed to reckon up here, repeating them out of Holy writ, by which it will easily appear, that the number seven doth signify a certain fullness of sacred mysteries. For we read in Genesis, that the seventh was the day of the rest of the Lord; and Enoch a pious, holy man, was the seventh from Adam, and that there are seven [illegible] as [illegible] was and

~~Of the three fold consideration of the Elements.~~

~~There are three kinds of said four Elements,~~
~~without the perfect knowledge whereof we can~~
~~effect nothing in Magick. Now each of these three~~
~~kinds, that is of the number of four may make up~~
~~the number of twelve; and by applying of the~~
~~number of twelve into the number of Ten, there~~
~~may be proceeds to the supream unity, upon~~
~~which all virtue and skill of Magick depends.~~
~~Of the first Order are the~~

was another seventh man from Adam, a wicked man, by name Lamech, that had two wives; and that the sin of Cain should be abolished the seventh generation: as it is written Cain shall be punished sevenfold: and that he shall slay Cain, and shall be revenged sevenfold, to which the master of the History collects, that there were seven sins of Cain. Also of all clean beasts seven, and seven were brought into the Ark, as also of Fowles; and after seven days the Lord rained upon the earth, and upon the seventh day the fountains of the deep were broken up, and the waters covered the earth. Also Abraham gave to Abimelech seven Ewe Lambs, and Jacob served seven years for Leah, and seven more for Rachel:

and

~~or trumpets~~

and seven days the people of Israel bewailed the death of Jacob. Moreover, we read in the same place, of seven kine, and seven years of corn, seven years of plenty, and seven years of scarcity. And in Exodus the Sabbath of Sabbaths, the holy rest to the Lord, is commanded to be on the seventh day. Also on the seventh day Moses ceased to pray. On the seventh day there shall be a solemnity of the Lord, the seventh year the servant shall go out free, seven days let the Calf and the Lamb be with its Dam; the seventh year let the ground that hath been sown six years, be at rest: the seventh day shall be a holy Sabbath, and a rest, the seventh day, because it is the Sabbath, shall be called holy. In Leviticus, the seventh day also shall be more observed, and be more holy: And the first day of the seventh month shall be a Sabbath of memorial. seven days shall the sacrifices be offered to the Lord, seven days shall the holy days of the Lord be celebrated, seven days in the year everlastingly in the generations. In the seventh month you shall celebrate feasts and shall dwell in tabernacles seven days: seven times he shall sprinkle himself before the Lord, that

are to hath

hath dipped his finger in blood, he that is cleansed from the Leprosy, shall dip seven times in the blood of a Sparrow: seven days shall she be washed with running water, that is menstruous: seven times he shall dip his finger in the blood of a bullock: seven times I will smite you for your sins. In Deuteronomy seven people possessed the Land of Promise. There is also read a seventh year of remission, and seven Candlesticks set up on the South side of the Candlesticks. And in Numbers it is read, that the Sons of Israel offered up seven Ewe Lambs without spot, and that seven days they did eat unleavened bread, and that sin was expiated with seven Lambs, and a Goat, and that the seventh day was celebrated, and holy, and the first day of the seventh month was observed, and kept holy, and the seventh month of the feast of Tabernacles, and seven Calves were offered on the seventh day, and Baalam erected seven Altars, seven days Mary the Sister of Aaron went forth Leprous out of the Camps, seven days he that touched a dead Carcass was unclean. And in Joshua, seven priests carried the Ark of the Covenant before the host, and seven days they went round the cities, and seven trumpets were carried by the seven priest, and on the seventh day the seven priest sounded the seven trumpets

trumpets. And in the book of Judges, Abessa reigned in Israel seven years, Sampson kept his nuptials seven days, and the seventh day he put forth a riddle to his wife, he was bound with seven green withs, seven locks of his head were shaved off, seven years were the children of Israel oppressed by the King of Maden. And in the books of the Kings, Elias prayed seven times, and at the seventh time, beheld a little cloud: seven days the children of Israel pitched over against the Syrians, and in the seventh day of the battell was joined: seven years famine was threatened to David for the peoples murmuring, and seven times the child sneezed, that was raised by Elisha, and seven men were crucified together in the days of the first harvest. Naaman was made clean with seven washings by Elisha, the seventh month Golias was slain. And in Hester we read, that the King of Persia had three Eunuchs, and in Tobias seven men were coupled with Sara the Daughter of Raguel: And in Daniel, Nebucadnezzars furnace was heated seven times hotter than it was used to be, and seven lions were in the Den, and the seventh

Day.

day came Nebucadnezzar. In the book of Job, there is mention of seven sons of Job, and seven days and night Jobs friends sate with him on the earth, and in the same place, In seven troubles no evil shall come near thee. In Ezra we read of Artaxerxes's seven counsellers: and the same place the trumpet sounded: the seventh month of the feast of tabernacles, were in Ezraes time, whilst the children of Israel were in the cities: and on the first day of the seventh month Esdras read the law to the people. And in the Psalms David praised the Lord seven times in the day: Silver is tried seven times, and he renders to his neighbours seven fold into their bosoms. And Solomon saith, that Wisdom hath hewn herself seven Pillars; seven men that can render a reason, seven abominations which the Lord abhors; seven abominations in the heart of an enemy, seven overseers, seven eyes beholding. Isaiah numbers up seven gifts of the holy Ghost, and seven women shall take hold on a man. And in Jeremiah, if she that hath born seven, languishes, she has given up the Ghost. In Ezekiel, the Prophet continued sad for seven

days

days. In Zachariah, seven lamps, and seven pipes to those seven lamps, and seven eyes running to and fro through the whole Earth, and seven eyes on one stone, and the fast of the seventh day is turned into joy. And in Micah, seven shepherds are raised against the Assyrians. Also in the Gospel we read of seven ~~blessednesses~~ blessings, and seven vertues, to which seven vices are opposed, seven petitions of the Lords prayer; seven words of Christ upon the Cross, seven words of the blessed Virgin Mary; seven loaves distributed by the Lord, seven baskets of fragments, seven brothers having one wife, seven disciples of the Lord who were fishers, seven water pots in Cana of Galilee, seven woes which the Lord threatens to hypocrites, seven devils cast out of the unclean woman, and seven wickeder devils taken in after that which was cast out. Also seven years Christ was fled into Egypt, and the seventh hour the fever left the governors son. And in the canonical Epistles, James describes seven degrees of wisdom, and Peter seven degrees of vertues.

And

And in the Acts we reckon seven Deacons, and seven Disciples chosen by the Apostles. Also in the Revelations there are many mysteries relating to this number, for there we read of seven candlesticks, seven Stars, seven crowns, seven churches, seven spirits before the throne, seven rivers of Egypt, seven seals, seven marks, seven horns, seven Eyes, seven spirits of God, seven Angels, with seven trumpets, seven horns of the Dragon, seven heads of the Dragon, which had seven Diadems, also seven plagues, and seven vials, which were given to one of the seven angels, seven heads of the scarlet beast, seven mountains, and seven Kings sitting upon them, and seven thunders uttered their voices. More over this number hath much power, as in natural, so in sacred, ceremonial, and also in other things: therefore the seven days are related hitherr, also the seven planets, the seven Stars called Pleiades, the seven ages of the world, the seven changes of man, the seven liberal arts, and as many Mechanic, and so many forbidden, seven colours, seven metals, seven holes in the head of a man, seven pair of nerves, seven mountains in the city of Rome, seven Roman kings, seven civil wars, seven wisemen in the time of Jeremiah, and seven wise men of Greece. Also Rome did burn seven days by Nero, by seven kings were slain ten thous and martyrs. There were seven sleepers, seven

 seven principal churches of Rome ~~and to many monasteries did Gregory build~~.

The Scale

In the original World	Arariita	אראריתא		
In the Intelligible World	צפקיאל Zaphiel	צדקיאל Zadkiel	כמאל Camael	רפאל Raphael
In the Celestial World	שבתאי Saturn	צדק Jupiter	מאדים Mars	שמש The Sun
In the Elementary World	The Lapwing The Cuttle-fish The Mole Lead The onyx	The Eagle The Dolphin The Hart Tin The Sapphire	The Vulture The Pike The Wolf Iron The Diamond	The Swan The Sea Calf The Lion Gold The Carbuncle
In the Lesser World	The right foot. The right ear.	The head. The left ear.	The right hand, The right nostril	The heart The right eye.
In the Infernal World	Hell ג'הכם	The Gates of Death רצוחות	The Shadow of Death ירעשתום	The pit of Destruction בארשהת

of the Number Seven

Aper Cheie אשר אהיה			The name of God with seven Letters
Haniel	Michael	Gabriel	seven angels which stand in the presence of God.
האניאל	מיכאל	נגריאל	
נוגה Venus	כוכב Mercury	לבנה The Moon	seven Planets
The Dove.	The Stork.	The owl	seven birds of the Planets
Thinnallus.	The Mullet.	The Sea Cat.	seven fish of the Planets
The Goat.	The Ape	Cat.	seven animals of the Planets.
Copper.	Quick Silver	Silver	seven Metals of the Planets.
The Emrald	The Achates	Crystal.	seven stones of the Planets
The privy members, the left nostril	The left hand. The mouth.	The left foot. The left eye.	seven Integral members distributed to the Planets. seven holes of the head distributed to the Planets.
The day of Death. טיטהיון	Perdition. אבדון	The Depth of the earth. שאול	Seven habitations of Infernals, which Rabbi Joseph of Castilia the Caba-list describes in the Garden of nuts.

Chap: 23

Of the Number eight and Scale

The Pythagorians call eight the number of Justice, and fullness: first, because it is first of all divided into numbers equally even, viz. into four, and that division is by the same reason made into twice two, viz. that is by twice two twice, and by reason of this equality of division, it took to itself the name of Justice, but the other received the name of fullness, by reason of the contexture of the corporeal solidity, since the first makes a solid body. Hence that custom of orpheus, swaring by the eight Deities, if at any time he would beseech divine justice, whose names are these, Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, the night. There are also only eight visible spheres of the Heavens: also by it the property of corporeal nature is signified, which Orpheus comprehends in eight of his sea songs; this is also called the covenant or circumcision, which was commanded to be done by the Jews

There were also in the old law eight ornaments of the Priest, viz. A breast plate, a coat, a girdle, a mitre, a robe, an Ephod, a girdle of the Ephod, a golden plate, hither belongs the number to eternity, and the end of the world, because it follows the number seven, which is the mystery of time, hence also the number of blessedness, as you may see in Mathew. It is also called the number of safety, and conservation, for there were so many souls of the sons of Jesse, from which David was, the eighth.

The Scale

Scale of the Eighth number

The name of God with Eight letters	Eloha Vadaath אלוה ודעה	Jehovah Vedaath יהוה והעה	In the original
Eight rewards of the Elect	Inheritance	Incorruption	Power	Victory	The vision of God	Grace	A kingdom	Joy	In the Intellectible world
Eight visible Heavens	The Starry Heaven	The Heaven of Saturn	The Heaven of Jupiter	The Heaven of Mars	The Heaven of the Sun	The Heaven of Venus	The Heaven of Mercury	The Heaven of the Moon	In the Celestial World
Eight particular qualities	The Dryness of the earth	The coldness of water	The moisture of air	The heat of Fire	The heat of Air	The moisture of water	The Dryness of Fire	The coldness of earth	In the Elementary World
Eight kinds of blessed men	The peace makers	They that hungar and thirst after righteousness	The meek	They which are persecuted for righteousness sake	Pure in Heart	Mercifull	Poor in Spirit	Mourners	In the Lesser World
Eight punishments of the damned	Prison	Death	Judgement	The wrath of God	Darkness	Indignation	Tribulation	Anguish	In the Infernal world.

Sig. R. fol. 129

Chap - 24

of the Number Nine and Scale

There are nine orders of blessed angels viz. Seraphim, Cherubim, Thrones, Dominations, Powers, Vertues, Principalities, Archangels, Angels, which Ezekiel figures out by nine stones, which are the Saphire, Emrald, Carbuncle, Beryll, onyx, Chrysolite, Jasper, Topaze, Sardis: This number hath also a great, and occult mystery of the Cross, For the ninth hour our Lord Jesus Christ breathed out his spirit. The Astrologers also take notice of the number nine in the ages of men, no otherwise then they do of seven which they call Climacterical years, which are eminent for some remarkable change, yet some times it signifies imperfectness, and incompleteness, because it does not attain to the perfection of the number ten, but is less by one, without which it is Deficient, as Austin interprets it of the ten Lepers: neither is the Longitude of nine

Cubits

106 cubits of Og King of Basan, who is a type of the Devil without a mystery.

The Scale of the number Nine

The names of God with nine letters	Jehovah Sabboath יהוה צבאות		Jehovah Zidkenu יהוה צדקנו	Elohim Gibor אלוהים גיבור					In the original World
Nine quires of Angels. Nine Angels ruling the Heavens	Seraphim ~~Metatron~~ Metatron	Cherubim Orphaniel	Thrones Zaphkiel	Dominations Zadkiel	Powers Camael	Vertues Raphael	Principalities Haniel	Archangels Michael	Angels Gabriel	In the intellizible world
Nine moveable Spheres	The Primum mobile	The Starry Heaven	The Sphere of Saturn	The Sphere of Jupiter	The Sphere of Mars	The Sphere of the Sun	The Sphere of Venus	The Sphere of Meraury	The Sphere of the Moon	In the Celestial World.
Nine Stone representing the nine quires of angels	Saphire	Emerald	Carbuncle	Beril	~~agate~~ agate	Chrysolite	Jaspar	Topaze	Sardis	In the Elementary World
Nine Senses inward, and outward together.	Memory	Cogitative	Imaginative	Common sense	Hearing	Seeing	Smelling	Tasting	Touching	In the Leper world
Nine orders of Devils	Fals Spirits	Spirits of Lying	Vessels of Iniquity	Avengers of wickedness.	Juglars	Fiery powers	Furies Sowing mischiefs	Sifters of tryers	Tempters or insnarers	In the Infernal world

Chap 25

of the Number Ten and the Scale

The number ten is called every member, of an universal number, complete, signifying the full course of life: for beyond that we cannot number, but by replication; and it either implies all numbers within itself, or explains them by itself, and its own, by multiplying them; wherefore it is accounted to be of manifold Religion, and power, and is applied to the purging of souls. Hence the Ancients called Ceremonies Denary, because they were to be expiated and to offer sacrifices, were to abstain from some certain things for ten days. ~~Hence amongst the Egyptians, it was the custom of him that would sacrifice to Jo, to fast ten days before; which Apuleius testifies of himself, saying, it was commanded that he should for the space of ten days refrain from all meat, and be fasting.~~ There are ten sanguine parts of Man, the Menstrues, the Sperm, the Plasmatick spirit, the Mass, the Humours, the Organical body, the vegetative part, the sensitive part, reason, and the mind. There are also ten simple integral parts constituting man, The bone, Cartilage, nerve, fibre, ligament, artery, vein, membrane, flesh, skin. There are also ten parts of which

which a man consists intrinsecally; The Spirit, the brain, the Lungs, the heart, the liver, the gall, the spleen, the kidnies, The testicles, the matrix. There are ten Curtains in the temple, ten strings in the Psaltry; ten musical instruments with which the Psalms were sang, the names whereof were, Nebla, on which their odes were sang, Nablium, the same as organs, Mizmor, on which the Psalms, Sir, on which the Canticles, Tehila, on which orations; Beracha, on which benedictions; Halel, on which praises, Hodaia, on which thanks; Asre, on which the felicity of any one, Hallelujah, on which the praises of God only, and contemplations. There were also ten singers of Psalms viz. Adam, Abraham, Melchisedech, Moses, Asaph, David Solomon and the three sons of Chora. There are also ten commandments. And the tenth day after the Ascension of Christ, the Holy Ghost came down. This lastly is the number, in which Jacob wrestling with the angel all night overcame, and at the rising of the sun was blessed, and called by the name of Israel. In this number Joshua overcame thirty one Kings, and David overcame Goliah and the Philistines, and Daniel escaped the Danger of the Lions. This number is also circular as unity, because being heaped together, returns into a unity,

from

from whence it had its beginning, and it is the end and perfection of all numbers, and the beginning of tens. As the number ten flows back into a unity, from whence it proceeded, so every thing that is flowing is returned back, to that from which it had ~~its~~ the beginning ~~of~~ of its Flux. So water returns to the sea, from whence it had its beginning. The body returns to the earth, from whence it was taken, time returns into Eternity, from whence it flowed, the spirit shall return to God that gave it; and lastly every creature returns to nothing, from whence it was created, neither is it supported but by the word of God, in whom all things are hid, and all things with the number ten, and by the number ten, make a round, as Proclus says, taking their beginning from God, and ending in him. God therefore that first unity, or one thing, before he communicated himself to inferiors, diffused himself first into the first of numbers, viz. The number three, then into the number ten, as into ten Ideas, and measures of making all numbers, and all things, which the Hebrews call ten attributes,

and

and account ten divine names, for which cause there cannot be a further number. Hence all tens have some Divine thing in them, and in the law, are required as his own, together with the first fruits, as the orignal of all things, and beginning of numbers, and every tenth is as the end given to him, who is the beginning, and end of all things.

Scale of the Number ten



Scale of the Numbers

In the original	יהוהיהוויהי The name of Jehova of ten letters collected			ואו הא The name of Jehovah of ~~ten letters~~ Ten Letters	
	אהיה Eheie כתר Kether	ויהוה God Jehovah הכמה Hochmah	יהוה אלהים Jehova Elohim בינה Binah	אל El. חסד Hesed.	אלהים גיבר Elohim Gibor גבורה Geburah
In the Intelligible world	Seraphim Hajoth hakados Merattron	Cherubim ophanim Jophiel	Thrones Aralim Zaphkiel	Dominations Hasmallim Zadkiel	Powers seraphim Camael
In the celestial World	Reschith hag-allalim. the primum mobile	Masloth The Sphere of the Zodiack	Sabbathi The Sphere of Saturn	Zedeck The Sphere of Jupiter	Madim The Sphere of Mars.
In the Element-ary World	A Dove	A Lizard	A Dragon	An Eagle	A Horse
In the Sefer World	Spirit	Brain	Spleen	Liver	Gall
In the Infernal world	False gods	Lying spirits	Vessels of Iniquity	Revengers of Wickedness	Jugglars

Ten

יוד הא	אלהים צבאות				The name of god with ten Letters
Extended	The name Elohim Sabaoth				
אליה Eloha תפארת Tiphereth	יהוה צבאות Jehovah Sabaoth. נצח Nezah.	אלהים צבאות Elohim Saboath הוד Hod	שדי Sadai יסוד Jesod	אדני Adonai melech מלכות Malchuth	Ten names of God Ten Sephiroth
Virtues Malachim Raphel	Principalities. Elohim Haniel	Archangels Ben Elohim Michael	Angels Cherubim Gabriel	Blessed souls Ishim The soul of Messiah	Ten orders of the blessed according to Dionysius Ten orders of the blessed according to the traditions of men. Ten angels ruling
Schemes the Sphere of the Sun	Hoga the Sphere of Venus	Cochab. The Sphere of Mercury	Levanah The Sphere of the Moon	Holom Jesodoth. the Sphere of the Elements	Ten Spheres of the World
Lion	Man	The Fox ~~genital~~	Bull	Lamb	Ten animals consecrated to the Gods
Heart	Kidnies	Lungs	Genitals	Matrix	Ten parts intrinsecal of man
Aery Powers	Furies the seminaries of evil	Sifters or Fryers	Tempters or ensnarers	Wicked Souls bearing rule	Ten orders of the damned

Chap - 26

of the Numbers, Eleven, and Twelve, with the Cabilistical ~~and Mystical~~ Scale

The number eleven as it exceeds number ten, which is the number of the commandements, so it fall short of number twelve, which is of grace and perfection, therefore it is called the number of sins, and the penetent. Now the number twelve is Divine, and that whereby the celestials are measured, it is also the number of signs in the Zodiack over which there are twelve angels as chief, supported by the irrigation of the great name of God. In twelve years also Jupiter perfects his course, and the moon daily runs through twelve ~~signs~~ degrees. There are also twelve chief Joints in the body of Man, viz, in hands elbows, shoulders, thighs, knees, and vertebra of the feet. There is also a great power of the number twelve in divine mysteries, God chose twelve families of Israel, and set over them twelve princes, so many stones were placed in the midst of Jordan, and God commanded that so many should be set

set on the breast of the priest, twelve lions did bear the brazen sea that was made by Solomon: there were so many fountains in Helim, and so many spies sent to the land of Promise, and so many Apostles of Christ set over the twelve tribes, and twelve thousand people were set apart and chosen.

The Scale

[Sig S. fol: 137]

Scale of the Number

The names of God with twelve letters			הוא Holy	כריו blessed	הקדש He	
The great name returned Back into twelve Banners	יהוה	יההו	יוהה	הוהי	הויה	ההיו
Twelve orders of blesse Spirits	Seraphim	Cherubim	Thrones	Dominat_ions	Powers	Vertues
Twelve Angels rulins over the twelve Signs	Malchi_dial	Asmodel	Amb_riel	Muriel	Verchiel	Hamaliel
Twelve Tribes	Dan	Ruben	Judah	Manaſs_eh	Asher	Simeon
Twelve Prophets	Malachi	Haggai	Zachary	Amos	Hosea	Micha
Twelve Apostles	Mathias	Thadeus	Simon	John	Peter	Andrew
Twelve signs of the Zodiack	Aries	Taurus	Gemini	Cancer	Leo	Virgo
Twelve Months	March	April	may	June	July	August
Twelve ~~t~~ Planets	Sang	upright Vervain	bending Vervain	Comfrey	Ladies seal	Calamint
Twelve Stones	Sardon_ius	A Emerald. Carnelion	Topaz	Calce_dony	Jasper	Emrald
Twelve principal members	Head	Neck	arms	breast	Heart	Belly
Twelve degrees of the damned and of Devils	False gods	Lying Spirits	vessels of Iniquity	revengers of wicked_nes	Jueglars	Airy powers.

Twelve

		אב בן ורוחהקדש Father, Son, Holy Ghost				In the original World
והרי	יוהה	יהיה	היהו	היוה	ההוי	
Principalities	Archangels	Angels	Innocents	Martyrs	Confessors	In the int-elligible world
Zuriel	Barbiel	Adnach-iel	Hanael	Gabriel	Barchiel	
Issachar	Benjamin	Nepthalim	Gad	Zabulon	Ephraim	
Jonas Jonah	Obadiah	Zephaniah	Nahum	Habakuk	Joel	
Bartholemew	Philip	James the elder	Thomas	Matthew	James the younger	
Libra	Scorpius	Sagittarius	Capricorn	Aquarius	Pisces	In the Celestial world
September	October	November	December	January	February	In the elemental world
Scorpion Grass	Mugwort	Pimpernel	Dock	Dragon wort	Aristolochy	
Beryll	Amethyst	Hyacinth	Chrysoprasus	Crystal	Saphire	
Kidnies	Genitals	Hams	Knees	Legs	Feet	In the elementary world
Furies the powers of evil	Sifters or Tryers	Tempters or ensnarers	Witches	Apostates	Infidels	In the infernal world

Chap 27

of the Notes of the Hebrews, and Chaldeans, and other notes of Magicians.

The Hebrew characters have markes of numbers attributed to them for more excellently then any other language, since the greate mysteries lie in the Hebrew letters, as is handled concerning these in that part of Cabala which we call Notariacon. Now the principal Hebrew letters are in number twenty two, whereof five have divers other certain figures in the end of a word, which therefore they call the five ending letters, which being added to them aforesaid make twenty seven, which being then divided into three degrees signify the unities, which are in the first degree; tens which are in the second, and hundreds which are in the third degree. Now every one of them if they are marked with a great character, signifies so many thousands, as here

3000 2000 1000

ג ב א

The classes of the Hebrew numbers are these which follow.

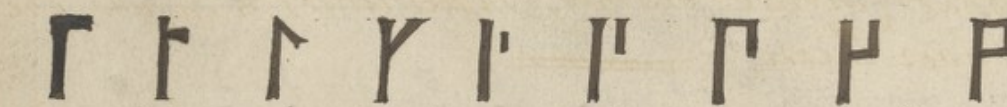
9	8	7	6	5	4	3	2	1
ט	ח	ז	ו	ה	ד	ג	ב	א
90	80	70	60	50	40	30	20	10
צ	פ	ע	ס	נ	מ	ל	כ	י
900	800	700	600	500	400	300	200	100
ץ	ף	ן	ם	ו	ת	ש	ר	ק

Sometimes the finial letters are not used but we write thus

1000	900	800	700	600	500
א	קה	תת	שת	רה	קח

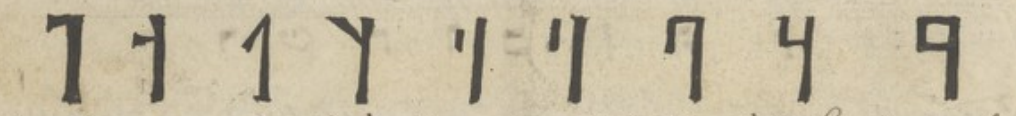
And by those simple figures, & by the joining them together they describe all other compound numbers, as eleven, twelve an hundred & ten, hundred & eleven, by adding to the number ten those which are unites; & in the like manner to the rest after their manner; yet we describe the fifteenth number not by ten & five, but by nine & six viz. טו & that out of honour to the Divine name יה which signifies fifteen, lest that sacred name should be abused to profane things. Likewise the Egyptians and Ethiopians, Chaldeans & Arabians, have their marks of numbers which serve for the making of Magical characters. but the Chaldeans mark their numbers with the letters of their Alphabet after the manner of the Hebrews. I found in a very ancient book of Magic, some very elegant characters which I have figur'd here in the following manner

1 2 3 4 5 6 7 8 9



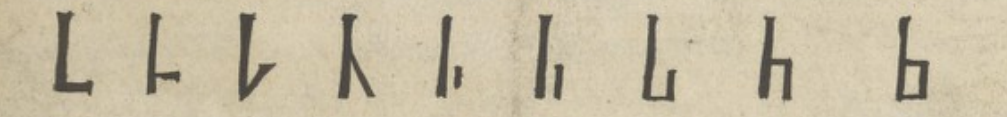
Now of these ~~six~~ characters turn'd towards the left hand are made tens.

10 20 30 40 50 60 70 80 90

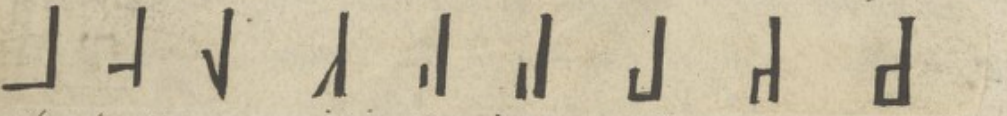


And those marks being downwards to the right hand make hundreds to the left thousands. viz.

100 200 300 400 500 600 700 800 900

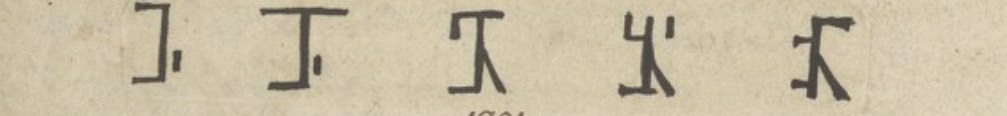


1000 2000 3000 4000 5000 6000 7000 8000 9000



And by the composition, & mixture of these character, ther compound numbers are most elegantly made as you may perceive by these few.

1510 1511 1471 1486 2421



1801



Chap. 28th

The Magic Tables of the Planets, their form virtue & what Divine Names, Intelligencies, & Spirits, are set over them.

There are certain Magic tables of numbers distributed to the seven planets, which they call the sacred tables of the Planets, because being rightly formd they are endued with many great virtues of the Heavens, in so much that they represent the divine order of the celestial numbers, impresd upon them by the Decas of the divine mind, by means of the Soul of the World & the sweet harmony of those celestial rays. signifying according to proportion, supercelestial Intelligences, which can no otherway be expresd then by the marks of numbers, letters & characters. For material numbers & figures, can do nothing in the Mysteries of hidden things, but representatively by formal numbers & figures, as they are governd & informd by Intelligences & divine numerations, which unite the ~~streams~~ extremes of the matter & Spirit to the will of the Elevated Soul, receiving (through great affection, by the celestial power of the operator) a virtue & power from God, applied through the Soul of the Universe, & the observation of Celestial constellations, to a matter fit for a form, the Mediums being disposed & by the Skill &

Skill and Industry of the Magician.

But now we will hasten to explain each particular Table;* The first table is assigned to the planet Saturn & consists of a Square of three, containing the particular numbers of nine, & in every line three every way, & through each diameter making fifteen; the whole sum of numbers forty-five; over this are set such divine names, as fill up the numbers with an Intelligency to what is good & a Spirit to bad, & out of the same numbers are drawn the Seal or character of Saturn, & of the Spirits thereof, such as is beneath ascribed to the table.

Now this table being with a fortunate Saturn, engraven on a plate of lead, helps child-birth, & to make any Man safe or powerful, & to cause success of Petitions with Princes & Powers: But if it be done Saturn being unfortunate, it hinders Buildings, planting & the like, & casts a Man from Honours & Dignities, causes discord, & quarelling & disperses an Army.

The second is the Table of Jupiter, which consists of a Square drawn into itself, it contains sixteen

* For the figure of the Tables Seals characters &c; of the seven planets see y Plates &c

sixteen
particular numbers, & in every line and Diameter
four, making thirty four; the sum of all is 136. There
are over it divine names, with an Intelligence to that
which is good, & a spirit to bad, & out of it is drawn the
character of Jupiter & the spirits thereof. If this is engraven
on a plate of Silver with Jupiter being powerful &
ruling in the heavens, it conduces to gain Riches &
favour; love, peace, & concord, & to appease Enemies
& confirm honours dignities, & counsels, & dissolves
enchantments if engraven on a Coral.— the third table
belongs to Mars which is made of a Square of ~~four~~ five
containing twenty five numbers, & of these in every side
and diameter five, which makes sixty five and the sum
of all is 325. And there are over it divine names with
an Intelligency to good, & a spirit to Evil, & out of it is
drawn the characters of Mars, & of his Spirits. These with
Mars being fortunate being engraven on an Iron plate,
or sword, makes a Man potent in War and Judgements
& petitions & terrible to his Enemies, & victorious over
them, & if engraven upon the Stone Correola, it stops
blood, & the menstrues; but if it be engraven with
Mars being unfortunate, on a plate of red Brass, it
prevents and hinders buildings, it casts down the
powerful from dignities, honours & riches, & causes

causes discord & hatred amongst Men & beasts, drives away Bees, Pigeons, & Fish, & hinders Mills working, i.e. binds them. It likewise renders hunters unfortunate, & fighters, & causes barrenness in Men & Women & strikes a terror into our Enemies & compels them to submit. is made of.

The fourth table is of the Sun, & ~~contains~~ a Square of six, & contains thirty six particular numbers, whereof six in every side & diameters produce 111, & the Sum of all is 666. There are over it divine names with an Intelligency to what is good & a Spirit to what is evil, & out of it is drawn the character of the Sun & of his Spirits. This being engraven on a plate of pure Gold, Sol being fortunate, renders him that wears it renowned amiable acceptable, potent in all his works & equals him to a King, elevating his fortunes & enabling him to do whatever he will: But with an unfortunate Sun, it makes one a Tyrant, proud, ambitious insatiable & finally to come to an ill ending.

The fifth table is of Venus consisting of a Square of ~~seven~~ seven, drawn into itself viz: of

of forty nine numbers, whereof seven on each side
and diameters make 175, & the sum of all is
1225, There are likewise over it divine names,
with an Intelligence to good & a Spirit to evil,
and there is drawn out of it the character
of Venus & her Spirits, this being engraven on
a plate of silver, Venus being fortunate, promotes
concord ends strife, procures the love of Women
helps conception, is good against barrenness, gives
ability for generation, dissolves enchantments, causes
peace between man & woman, & makes all kinds
of Animals fruitful, & likewise Cattle, & being put
into a Dove or Pigeon house causes an increase
it likewise drives away Melancholy distempers, &
causes joyfulness, & this being carried about Travellers
makes them fortunate. But if it be formd upon
Brass ~~with an~~ Venus being unfortunate, it acts
contrary to all that had been said.
The sixth table is of Mercury resulting from a Iquare
of eight drawn into itself, containing sixty four
numbers, whereof eight on every side & by both
diameters make 260. & the sum of all 2080.
& over it are set divine names with an Intelligency
to Good

good, with a Spirit to bad, and from it is drawn a charac:
:ter of Mercury & the Spirits thereof; & if with Mercury
being fortunate, you engrave it upon Silver, Tin, or
yellow Brass, or write it upon Virgin Parchment, it
renders the bearer thereof grateful, acceptable, & fortunate to
do what he pleases, it brings gain, & prevents poverty,
helps the memory, understanding & divination; & to the
understanding of occult things by dreams: but with an
unfortunate Mercury does every thing contrary to this.

The seventh and last table is of the Moon, it
consists of a square of nine, having eighty one numbers
in every side & diameter nine, producing 369; & the
sum of all is 3321. There are over it divine names
with an Intelligency to what is good, & a Spirit to
evil. And from it are drawn the characters of
the moon & the Spirits thereof. This, (the Moon
being fortunate) engraven on Silver, makes the
bearer, amiable pleasant, chearful, & honour'd, removing
all malice & ill-will, it causes security in a journey
increase of riches & health of body, drives away Enemies
& other evil things from what place soever thou shalt
wish them to be expell'd; but if the moon be
unfortunate, & it be engrav'd on a plate of Lead
wherever it shall be buried it makes that place

place unfortunate, & the Inhabitants thereabouts, as
also Ships, Rivers, Fountains & Mills; & it makes
every man unfortunate against which it shall
be directly done, making him fly his place of abode,
(aye & his country too) where it shall be buried, & it
hinders Physicians & Orators, & all Men whatsoever
in their office against whom it shall be made.
Now how the Seals & Characters of the Planets are
drawn from these tables, the wise searcher, & he
who shall understand the verifying of these tables
shall easily find out.

Here follow the Divine names corresponding to the numbers
of the planets, with the names of the Intelligences & Daemon
or Spirits subject to those names.

It is to be understood that the Intelligences are the presiding
good angels that are set over the planets: but that
the Spirits or Daemons with their names Seals
or characters, are never inscribed upon any Talisin
except to execute any evil effect, & that they are again
subject to the Intelligences or good Spirits; &, when
the Spirits & their characters are used it will be
more ~~proper~~ conducive to the effect, to add some divine name

name appropriate to that effect which we desire.

Numbers.	Divine names	Divine names answering to the numbers of Saturn.	Divine Names in Hebrew.
		♄	
3	Ab		אב
9	Hod		הד
15	Jah		יה
15	Hod		הוד או
45	Jehovah extended		יודהאוהא
45	Agiel	The Intelligence of Saturn	אגיאל
45	Zazel	The Spirit of Saturn	זאזל

Divine names according to the numbers of Jupiter.

4	Aba		אבא
16		♃	הוה
16			אהי
34	El Ab		אלאב
136	Sophiel	The Intelligence of Jupiter	יהפיאל
136	Hismael	The Spirit of Jupiter	הסמאל

Divine names answering to the numbers of Mars.

5	He, the letter of the holy name		ה
25		♂	יהי
65	Adonai		אדני
325	Graphiel	The Intelligence of Mars	גראפיאל
325	Barzabel	The Spirit of Mars.	ברצאבאל

Divine Names answering to the numbers of the Sun

6	Vau the letter of the holy name	☉	ו
6	He extended the letter of the holy name		הא
36	Eloh		אלה
or 111	Nachiel	The Intelligence of the Sun	נכיאל
666	Sorath	The Spirit of the Sun	סורה

Names answering the numbers of Venus

7		♀	
49	Hagiel	The Intelligence of Venus	האגיאל
175	Hedemel	The Spirit of Venus	קדמאל
1225	Ene Seraphim,	The Intelligences of Venus	עני שרפים

☿

Names answering to the numbers of Mercury — Divine Names

8 Asboga, eight extended. — אזבגה
64 Din — דין
64 Doni — דני
260 Tiriel — The Intelligence of Mercury — טיריאל
2080 Taphtharthartharath. — The Spirit of Mercury. — תפתרתרת

☽

Names answering to the Numbers of the Moon.

9 Hod — הד
81 Elim — אלים
369 Hasmodai — The Spirit of the Moon — השמודאי
3321 Schetharschemoth Schartathan } — שרכרשה מעח שרתתן
the Spirits of the Spirits of the Moon }

The Intelligence of the Intelligences of the Moon

3321 Malcha betharsisim hed beruah schehalim.

Chap. 29th

of the Observation of the celestials, necessary in every Magical work.

Every natural vertue doorhs things far more wonderfull when it is not only compounded of a natural proportion, but also is informed by a choice observation of the celestials opportune to this (viz. when the celestial power is most strong to that effect which we desire, and also ~~helpt~~ helped by many celestials) by subjecting inferiors to the Celestials, as proper females, to be made fruitfull by their males. Also in every work there are to be observed, the situation, motion, and Aspect, of Stars, and Planets, in signs, and Degrees, and how all these stand in reference to the height, and latitude of the climate, for by this are varied the qualities of the angles, which the rays of the celestial bodies upon the figure of the thing describe, according to which celestial vertues are infused. So when thou art working any thing which belongs to any Planet, thou must place it in its dignities, fortunate, and powerfull, and ruling in the day hour

hour and in the figure of the heaven. Neither shalt thou expect the signification of the work to be pow-erful, but you must observe the moon opportunely directed to this, for you shall do nothing with the apistance of the moon: And if you have more patterns of your work, observe them all being most powerful, and looking upon one another with a friendly aspect; and if you cannot have aspects, it will be convenient at least that you take them Angular. But you shall take the Moon, either when she looks upon both, or is joined to one, and looks upon the other, or when she passes from the conjunction, or aspect of one to the conjunction or aspect of the other: for that I conceive must in no wise be omitted. Also if you shall in every work observe ~~Mer-~~ Mercury, for he is a Messenger between the higher Gods, and the Infernal gods, when he goes to the good, he increases their goodness, when to the bad, hath influence on their wicked-ness. We call it an unfortunate sign or Planet, when it is by the aspect of Saturn

or

or Mars, especially opposite, or quadrant, for these are aspects of enmity, but a conjunction, a trine, a sextile aspect are of friendship; between these there is a greater conjunction, but yet if you do already behold it through a trine, and the Planet be received, it is accounted as already conjoined. Now all Planet are afraid of the conjunction of the Sun, rejoicing in the trine, and sextile aspect thereof.

Chap. 30.th

When the Planets are of most powerful Influence

Now we shall have the Planets powerful when they are ruling in a house, or in Exaltation, or triplicity, or term, or face without combustion of what is direct in the figure of the Heavens, viz. when they are in Angles, especially of the rising, or Tenth, or in houses presently succeeding, or in their delights. But we must take heed that they be not in the bounds or under the dominion of Saturn or Mars, least they be in dark degrees, in pits, or vacuities. You shall observe that the angles of the ascendent, and

tenth

tenth and seventh be fortunate, as also the Lord of the ascendent, and place of the Sun, and Moon, and the place of part of the fortune, and the Lord thereof, the Lord of the foregoing conjunction and prevention But that they of the malignant ~~Sphere~~ Planet fall unfortunate, unlesse happily they be significators of thy work, or can be of any advantage to thee, or in thy revolution or birth, they had the predominance; for then they are not at all to be depressed. Now we shall have the moon powerful if she be in her house, or exaltation, or triplicity, or face, or in degree convenient for the desired work, and if it hath a mansion of these twenty eight suitable to itself and the work, let her not be in the way burnt up, nor slow in course; let her not be in the Eclipse, or burnt by the sun, unlesse she be in unity with the sun; let her not descend in the southern latitude, when she goeth out of the burning, neither let her be opposite to the Sun, nor deprived of light, let her not be hindred by Mars, or Saturn. ——— ✓

Chap 31.

Observations on the fixed stars and their Names & Natures.

There is the like consideration to be had in all things concerning the fixt stars. Know this that all the fixt stars are of the signification and nature of the seven Planets; but some are of the nature of one Planet, and some of two: Hence as often as any planet is joined with any of the fixt stars of its own nature, the signification of that star is made more powerfull, and the nature of the planet augmented: but if it be a star of two natures; the nature of that which shall be the stronger with it shall overcome in signification; as for example, if it be of the nature of Mars, and Venus; if Mars shall be the stronger with it, the nature of Mars shall overcome, but if Venus, the nature of Venus shall overcome. Now the natures of fixt stars are discovered by their colours, as they agree with certain Planets, and are ascribed to them. Now the colours of the Planets are these: of Saturn, Blue, and leaden, and shining with this: of Jupiter, Citrine near to a paleness, and clear with this; of Mars, red and fiery, of the Sun, yellow, and when it rises red, afterwards glittering; of Venus, White and shining, white in the morning and reddish in the evening; of Mercury glittering, of the Moon, fair. Know also that of the fixt

Stars

Stars by how much the greater, and brighter, and apparent they are, so much the greater and stronger is the signification; such are these stars called by Astrologers of the first and second magnitude. I will tell the some of these which are more potent to this faculty, as are, viz. the Navel of Andromeda in the twenty second degree of Aries; of the nature of Venus and Mercury, some call it jovial and saturnine. The head of Algol in the eighteenth degree of Taurus, of the nature of Saturn and Jupiter. The Pleiades are also in the twenty second degree, a lunary star by nature and complexion Martial. Also Aldeboram in the third degree of Gemini, is of the nature of Mars, and complexion of Venus: but Hermes places this in the twenty fift degree of Aries. The Goat star in the thirteenth degree of Gemini, is of the nature of Jupiter, and Saturn. The great dog star is in the seventh degree of Cancer, and Venereal. The Little Dog star, is in the seventeenth degree of the same, and is of the nature of Mercury, and complexion of Mars. The Kings star, which is called the heart of the Lion, is in the twenty first degree of Leo, and of the nature of Jupiter and Mars. The tail of the

Great

Bear, is in the nineteenth degree of Virgo, and is venereal and Lunary. The star which is called the right wing of the Crow, is in the seventh degree of Libra, and in the thirteenth degree of the same is the left wing of the same, and both of the nature of Saturn and Mars. The star called Spica, is in the sixteenth degree of the same, and is venereal and Mercurial. In the seventeenth degree of the same is Alcameth, of the nature of Mars and Jupiter, but of this when the Suns aspect is full towards it, of that when on the contrary. Elepheia in the fourth degree of Scorpio of the nature of Venus and Mars: The heart of the Scorpion is in the third degree of Sagittarius, of the Nature of Mars and Jupiter. The falling Vulture is in the seventh degree of Capricorn, Temperate, Mercurial, and Venereal: The tail of Capricorn is in the sixteenth degree of Aquarius, of the Nature of Saturn and Mercury. The star called the Shoulder of the Horse, is in the third degree of Pisces, of the nature of Jupiter and Mars. And it shall be a general rule for you to expect the proper gifts of the stars, whilst they rule, to be prevented of them, they being unfortunate, as is, above shewed,

For

For celestial bodies, inasmuch as they are affected fortunately, or unfortunately, so much do they affect us, our works, and those things which we use, fortunately or unhappily. And although many effects proceed from the fixt stars, yet they are attributed to the Planets, as because being more near to us, and more distinct and known, so because they execute whatever the superior stars communicate to them:

Chap: 32.

Of the Sun and Moon and their Magical considerations.

The Sun and Moon have obtained the administration of ruling the heavens, and all bodies under the Heavens. The Sun is the Lord of all Elementary vertues, and the Moon by vertue of the Sun is Mistress of generation, increase or decrease. Albumsar says, that by the Sun and Moon life is infused into all things; which Orpheus calls the enlivening eyes of heaven. The Sun giveth light to all things of itself, and gives it plentifully; not only to all things in Heaven, Air, but Earth and Deep. Whatever good we have, Jamblicus says, we we have it from the Sun alone, or from it through

through other things. Heraclitus calls the Sun, the fountain of Celestial light, and many of the Platonist placed the soul of the world chiefly in the Sun, as that which filling the whole Globe of the Sun, doth send forth its rays on all sides, as it were a spirit through all things, distributing life, sense, and motion to the universe. Hence the ancient Naturalist called the Sun the very heart of Heaven, and the Caldeans put it as the middle of Planets. The Egyptians also placed it in the middle of the world, viz. between the two fives of the world, i.e. above the Sun they place five Planets, and under him the Moon and four Elements. For it is amongst the other Stars the image and statue of the great prince of both worlds, viz. Terrestial and Celestial; the true Light, and the most exact image of God himself, whose essence resembles the Father, Light the Son, Heat the Holy Ghost. So that the Platonist have nothing to hold forth the Divine essence more Manifastly by, than this. The Sun disposes even the very spirit and mind of man, which Homer says, and is approved by Aristotle, that there are in the mind such like motions as the Sun the prince and moderater of the Planets brings to us every day; but the Moon, the nearest to the Earth, the receptacle of all the Heavenly influences, by

the

the swiftness of her course is joined to the Sun,
and the other Planets and Stars, every month, being
~~being made as it were the wife of all the Stars, is~~
~~the most fruitfull of the Stars~~ and receiving the
beams and influences of all the other planets and
Stars, as a conception, bringing them forth to the
inferior world, as being next to itself, for all the
Stars have influence on it being the last receiver,
which afterwards communicates the influence
of all the Superiors, to these inferiors, and pours
them forth on the earth, and it more manifestly
disposes these inferiors then others. Therefore
her motion is to be observed before the others, as
the parent of all conceptions, which it diversely
issues forth in these inferiors, according to the
diverse complexion, motion, situation, and differ-
-ent aspects to the Planets and other Stars, and
though it receives powers from all the Stars,
yet especially from the Sun, as oft as it is in
conjunction with the same, it is replenished with
vivifying virtue, and according to the aspect
thereof, it borrows its complexion; from it
the heavenly bodies begins that series of things
which Plato calls the Golden chain, by which
every thing and cause being linked one to another,

Ty. 2. 64. 153.

do depend on the superior, even untill it may be brought unto the supreme cause of all, from which all things depend, hence it is, that without the Moon intermediating, we cannot at any time attract the power of the superiors. Therefor for to take the vertue of any star ~~to~~ take the stone and herb of that planet, when the ~~Moon~~ fortunately comes ☽ under or has a good aspect on that star.

Chap: 33.

of the Twenty Eight mansions of the Moon, and their Vertues.

Wherefore the Moon seeing the Moon measures the whole Zodiack, in the ~~space~~ time of twenty eight days, hence it is, that the wise men of the Indians and most ancient Astrologers ~~&c~~ have granted twenty Eight mansions to the Moon, which being fixt in the eight sphere, do enjoy (as Alpharus says) diverse names and properties from the various signs and stars which are contained in them, through which while the Moon wanders, it obtains many other powers and vertues, but every one of these mansions according to the opinion of Abraham, contains twelve degrees, and fifty one minutes, and almost twenty six seconds

seconds, whose names and also their beginnings in the Zodiack, of the eight sphere, are these. The first is called Alrath that is the horns of Aries; his beginning is from the head of Aries of the eight sphere; it causes discord and journies. The second is called Allothaim or Albochan, that is the belly of Aries, and his beginning is from the twelvth degree of the same sign fifty one minutes, twenty two seconds compleat: it conduces to the finding of treasures and to the retaining captives. The third is called Achaomazon or Athoray, that is Showering or Pleiades, his beginning is from the twenty fifth degree of Aries compleat forty two minutes, and fifty one seconds, it is profitable to Sailors, Huntsmen and Alchymists, The fourth mansion is called Aldebaram or Aldelamen that is the eye or head of Taurus, his beginning is from the eighth degree of Taurus, thirty four minutes, and seventeen seconds of the same Taurus being excluded; it causes the destruction and hindrances of buildings, fountains wells, Gold-mines, the flight of Creeping things, and begetts discord. The fifth is called Alchataj or Albachay, the beginning of it is after the twenty first degree of Taurus, twenty five minutes, forty seconds, it helps to the return from a journey, to the instruction

-ruction of scholars, it confirms edifices, it gives
health and good will. The sixth is called Atharva or
Alchaya, that is the little star of great light, his
begining is after the fourth degree of Gemini, seventeen
minutes, and nine seconds, it conduces to hunting
and besieging towns, and revenge of Princes,
it destroys harvests, and prints and hinders
the opperation of the Physician. The seventh
is called, Aldimiach or Alarzach, that is,
the Arm of Gemini, and begines from the
seventeenth degree of Gemini, eight minutes,
and thirty four secends, and lasts even to the
end of the sign, it confirms gain and friendships,
its Profitable to Lovers, ~~it scares flies~~, destroys
Magistracies. And so is one quarter of the Heaven
compleated in these seven Mansions, and in the
like order and number of degrees, minutes and
seconds. The remaining mansions in every
Quarter have their several beginnings, namely
so, that in the first sign of this quarter three
Mansions take their beginnings, in the other two
signs, two mansions in each, therefore the
seven following mansions begin with Cancer,
Whose names are Alniaza Anatrachya that is
misty

misty or cloudy, viz. the eighth mansion, causes love, friendship, and society of fellow travelars, it drives away mice and afflicts captives, confirming their imprisonment, after this is the ninth called Archaam or Arcaph, that is the eye of the lion, it hinders Harvest and travelers, and puts discord between men. The tenth is called Algli-che or Albgebh that is the neck or forehead of Leo, it strengthens buildings, ~~yeilds~~ promotes love, benevolence and help against enimies; The eleventh is called Azobra or Ardaf, that is the hair of the Lions head, it is good for voyages, and gain by merchandize, and for redemption of Captives; The twelfth is called Alzarpha or Azarpha, that is the tail of Leo, it gives prosperity to harvest, and Plantations, but hinders seamen, and is good for the bettering of servants, captives and companions. The Thirteenth is named Athaire that is Dogstars, or the wings of Virgo; it is prevalent for benevolence, gain, voyages, harvests, and freedom of captives; The fourteenth is called Achureth or Arimet by others Azimeth or Athumech or Alcheymech that is the spike of Virgo, or flying spike, it causes the Love of married folks it

it cures the sick, is profitable to sailors, but hinders
journies by land, and in these the second quarter of the
Heaven is compleated. The other seven follow, the
first of which begins in the head of Libra, viz. the
fifteenth Mansion, and its name is Agrapha or
Algrapha, that is covered or covered flying, its
profitable for extracting treasures, for digging of pits,
it assists divorce, discord and destruction of houses
and enemies, and hinders travellers. The sixteenth
is called Azubene or Alubene, that is, the horns of
Scorpio, it hinders journeys and wedlock, Harvest and
merchandise; it prevails for redemption of captives.
The seventeenth is called Alchil, that is the crown of
Scorpio, it betters a bad fortune, makes love durable,
strengthen buildings, and helps seamen, The eighteenth
is called Alchas or Altob, that is the heart of
Scorpio, it causes discord, sedition, conspiracy
against princes and mighty ones, and revenge
from enemies, but it frees captives, and helps
edifices. The nineteenth is called Allatha or Achala
by others Hycula or Axala, that is the tail of Scorpio, it
helps in besieging cities and taking of Towns, and in
the driving of men from their places, and for the
destruction of seamen, and perdition of captives. The
twentieth is called Alnahaya, that is a beam, it helps
for

19th for the taming of wild beasts, for strengthening of prisons, it destroys the wealth of societies, it compells a man to come to a certain place. The twenty first is called Abeda or Albeldach which is a desert, it is good for harvest, gain, buildings and travellers, and causes divorce, and in this is the third quarter of Heaven compleated. There remains the seven last mansions, completing the last quarter of Heaven, The first of which being in order to the twenty second, beginning from the head of Capricorn, called Sadahacha or Zodebolach or Zandeldena, that is a pastour. it promotes the flight of servants and Captives, that they may escape, and helps the curing of Diseases. The twenty third is called Zabadola or Zobrach that is swallowing, it is for Devorce, liberty of captives, and health to the sick. The twenty fourth is called, Sadabath or Chadezoad, that is the star of fortune, it is prevalent for the benevolence of married people, for the victory of Soldiers, it hurts the execution of government, and prevents its being exercised. The twenty fifth is called, Sadalabra or Sadalachia, that is a Butter-fly, or a spreading forth, it favours besieging and revenge, it destroys enemies and causes divorce, confirms prisons and buildings, hastens messengers,

it

it conduces to spells against copulation, and so binds every member of man, that it cannot perform its duty. The twenty sixth is called Alpharg, or Phragal Mocaden, that is the first drawing, it causes union, health of Captives, destroys buildings, prisons. The 27th is called it encreases harvest, revenues, gain it heals infirmities, but hinders buildings, prolongs prisons, causes danger to seamen, and helps to infer mischiefs on whom you shall please. The twenty eighth and last is called Albotham or Alchaley, that is Pisces, it encreases harvest and merchandise, it secures travellers through dangerous places, it makes for the joy of married people, but it strengthens prisons and causes loss of treasures. And in these twenty eight Mansions, lye hid many secrets of the wisdom of the ancients, by which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every Mansion his resemblances, Images, and seals, and his president intelligences, and worked by vertue of them after different manners.

Acharya Phalgal reads, or the second hairing

Chap. 34.

How some artificial things, as Images, seals, and such like, may obtain some vertue from the Celestial bodies.

So great is the extent, power, and efficacy of the celestial bodies, that not only natural things, but also artificial when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderful life. The Magicians affirm, that not only by the mixture and application of natural things, but also, in Images, Seals, Rings, Glasses, and some other instruments, being opportunely framed under a certain constallation, some celestial Illustration may be taken, and some wonderful thing may be received; for the beams of the celestial bodies being animated, living, sensuall, and bringing along with them admirable gifts, and a most violent power, do even in a moment and at the first touch, imprint wonderfull powers in the Images, though their matter be less capable. Yet they bestow more powerfull vertues on the Images, if they be framed not of any, but of a certain matter, namely whose natural, and also specifical vertue is agreeable with the worke, and the figure of the Image is like to the Celestial; for such an Image, both in regard to the matter naturally congruous to the operation and celestial influence, and also for its figure being like to the Heavenly one is

best prepared to receive the opperations and powers
of the celestial bodies and figures, and instantly receives
the heavenly gift into itself, the it constantly worketh
on another thing, and other things yield obedence
to it.

Chap. 35.

Of the Images of the Zodiack, what vertues they being ingraven, receive from the Stars.

But the Celestial Images according to whose likeness, Images of this kind are framed, are ~~very~~ many ~~much~~ in the Heavens: some visible and conspicious, others only Imaginable, conceived and set down by the Egyptians, Indians and Chaldeans; and their parts are so ordered, that even the figures of some of them are even distinguished from others: for this reason they place in the circle of the Zodiack ~~in the~~ twelve general Images, according to the number of Signs, of these they constituting Aries, Leo, and Sagittary, for the fiery and oriental triplicity, & report, that its profitable against fevers, Palsie, Dropsy, Gout, and all cold and Phlegmatick infirmities, and that it makes him who carries it to be acceptable, eloquent, ingenious and honorable, because they

they are the houses of Mars, Sol and Jupiter. They made also the image of a Lion, against melancholy phantasies, Dropsy, Plague and fevers, and to expel diseases, at the hour of the Sun, the first degree of the sign Leo ascending, which is the face and Decanate of Jupiter, but against the Stone, and Diseases of the Reins, and against hurts of beasts, they made the same Image when Sol in the heart of the Lion, obtained the midst of heaven: and again, because Gemini, Libra and Aquarius do constitute the Aerial and occidental Triplicity, and are the houses of Mercury Venus, and Saturn, they are said to put to flight diseases, to conduce to friendship and concord, to prevail against melancholy, and to cause health, and they report that Aquarius especially frees from the Quartane: Also that Cancer, Scorpio, and Pisces, because they constitute the watery, and northern Triplicity, do prevail against hot and dry fevers, also against the Hectick and all cholerick passions, but Scorpio because among the members, it respects the privy parts, doth provoke to lust, but these did frame it for this purpose, his third face face ascending,

which

man crowned, haveing both his hands joined together and lifted up, as it were deprecating something, sitting in a four footed chair, which is carried by four winged boys, and they affirm that this image encreases felicity, riches, honour, and confers benevolence and prosperity, and frees from enemies; They made also another image of Jupiter, for a religious and glorious life, and advancement of fortune, whose figure was a man having the head of a lion, or a Ram, and Eagles feet, & cloather in saffron colowred cloathes. ~~and he was called the son of Jupiter~~

Chap. 38.

Of the Image of Mars.

From the operations of mars, they made an Image in the house of Mars. Mars ascending in the second face of stories, in a Martial Stone, especially in a Diamond; the form of which was a man armed riding upon a Lion, having in his right hand a naked sword erected, carrying in his left hand the head of a man, they

they report, that an image of this kind renders a man powerful in good and evil, so that he shall be feared by all, and whoever carries it they give him the power of enchantment, so that he shall terrify men by his looks when he is angry, and stupefy them. They made another image of Mars, for obtaining boldness, Courage, and good fortune in Wars, and contentions, the form of which was a Soldier armed and crowned, girt with a Sword, carrying in his right hand a long Lance, and they made this at the hour of Mars, the first face of Scorpio ascending with it.

Chap. 39th

of the Images of the Sun

From the operations of the Sun, they made an Image at the hour of the Sun, the first face of Leo ascending with the Sun, the form of which was a King crowned, sitting in a chair, having a raven in his bosom, and under his feet a Globe; he is clothed in saffron colour'd cloaths, they say that this image renders

men invincible, and honourable, and helpes to bring
their business to a good end, and to drive away
vain dreams, also to be prevalent against fevers,
and the Plagues, and they made it in a Balanite
stone, or a Rubie, at the hour of the sun, when
he
~~it~~ in his exaltation fortunately ascends. They
made another image of the ~~Sun~~ Sun in a Diamond,
at the hour of the Sun, ascending in his exaltat-
-ion; the figure of which was a woman Crowned
with the gesture of one dancing and laughing
standing in a Chariot drawn with four horses,
having in her right hand a looking glass, or
buckler, in the left a staff, leaning on her breast,
carrying a flame of fire on her head. They say
that this image renders a man fortunate and
rich, and beloved of all, and they made this image
on a Cornelion stone at the hour of the Sun
ascending in the first face of Leo, against
Lunatick passions, which proceed from
the combustion of the Moon ——

Chap. 40th

of the Images of Venus

From the operations of Venus, they made an image, which was available for favour and benevolence, at the very hour it ascended into Pisces, the form of which was the image of a woman having the head of a bird, the feet of an Eagle holding a dart in her hand, they made another image of venus to obtain the Love of Women, in Lapis Lazuli, at the hour of Venus, Venus ascending in Taurus, the figure of which was a naked maid, with her hair spread abroad, having a looking glass in her hand, and a chain tied about her neck, and near her a handsome young man, holding her with his left hand by the chain, and with his right doing up her hair, and they both looking lovingly on one another, and about them is a little winged boy, holding a sword or dart. They made another image of venus, the first face of Taurus Libra or Pisces ascending with Venus the

figure

figure of which was a little maid with her hair spread abroad, cloathed in long and white garments, holding a Laurel apple, or flowers in her right hand, in her left a comb, it is said to make men pleasant, Jocund, Strong, Chearfull and to give beauty

Chap-46.

of the Images of Mercury

From the operations of Mercury, the made an image of Mercury, Mercury ascending in Gemini, the form of which was a handsome young man, shearded, having in his left hand a rod, round which a serpent was entwined, in the right he carried a dart having its feet winged, they say that this image confers knowledg, eloquence, diligence in merchandise, and gain, moreover to obtain peace and concord, and cure fevers. They made another image of mercury ascending in Virgo, for good will, wit and memory: the form of which was a man siting upon a chair, or riding on a Peacock, having Eagles feet and

and on his head a crest, and in his left hand holding a cock of fire. ——

Chap. 42.

Of the Images of the Moon.

From the operations of the Moon, they made an Image for travellers against weariness, at the hour of the Moon, the Moon ascending in its exaltation, the figure of which was a man leaning on a staff, having a bird on his head, and a flourishing tree before him, they made another image of the moon for the increase of the fruits of the earth, and against poisons, and infirmities of Children, at the hour of the moon, it ascending in the first face of Cancer the figure of which was a woman Cornuted, riding on a Bull or a Dragon with seven heads, or a Crab, and she hath in her right hand a dart, in her left a looking Glass, clothed with white or green, and having on her head two serpents, with horns twined together, and to each arm a serpent twined about, and to each foot one in like manner, And thus much spoken concerning the figures of the Planets, may suffice. ——

Chap. 43?

of the Images of the head and tail of the Dragon of the Moon.

(For the Talismans see Plate 3?)

They made also the Image of the head and tail of the Dragon of the Moon, namely between an aeriel and fiery circle, the likeness of a serpent with the head of a hawk, tyed about them after the manner of the Great letter Theta, they made it when Jupiter with the head obtained the mid heaven, which image they affirm to avail much for the success of Petitions, and would signify by this image a good and fortunate Genius, which they would represent by this image of the serpent, for the Egyptians and Phinicians do extol this creature above all others, and say it is a divine creature, and hath a divine nature, for in this is a more accute spirit, and a greater fire than in any other, which thing is manifest both by his swift motion without feet, hands or any other instruments, and also that it often renewes its age with his shin, and becomes young again; but they made the Image of the tail, like as when the Moon was eclipsed

ecclipsed, in the tail, or ill affected by Saturn or Mars, and the made it to introduce, anguish, Infirmity and misfortune; we call it an evil Genius ——

Chap — 44th

of the Images of the Mansions of the Moon

They made also Images for every Mansion of the Moon:

In the first, for the Destruction of some one, they made in an iron ring the image of a black man in a garment of hair, and girdled round, casting a small lance with his right hand, they sealed this in black wax, and parfumed it with Liquid Storax, and wished some evil to come. —

In the second, against the wrath of the Prince and for reconciliation with him, they sealed in white wax and mastich, the Image of a King crowned, and parfumed it with Lignum Aloes. —

In the third, the made an image in a Silver ring, whose table was square, the figure of which was a woman well clothed, sitting in a chair, her right hand being lifted up on her head, they sealed

sealed it and perfumed it with musk, Camphire, and Calamus
Aromaticus. They affirmed that this gives happy fortune, and
every good thing.

In the fourth, for revenge, seperation, enmity and ill
will; they sealed in red wax the image of a Soldier sitting on
a horse, holding a serpent in his right hand, they perfumed it
with red Myrrh and Storax.

In the fifth, for the favour of Kings and Officers,
and good entertainment, they sealed in silver the head
of a man, and perfumed it with Sanders.

In the Sixth, to procure love between two,
they sealed in White wax two Images embracing one another,
and perfumed them with Lignum Aloes and Amber.

In the Seventh, to obtain every good thing, they
sealed in Silver, the image of a man well clothed, holding
up his hands to heaven as it were praying and sup-
-plicating, and perfumed it with good odours

In the Eighth, for Victory in War, they made a seal in
Tin, being an Image of an Eagle, having the face of a man,
and perfumed it with Brimstone.

In the Ninth, to cause infirmities, they made a
seal of lead, being the image of a man wanting his privy
parts

-Parts, shutting his eyes with his hands, and they perfumed it with Rosin of the Pine.

In the Tenth, to facilitate child bearing, and to cure the sick, the made a seal of Gold, being the Head of a Lion, and perfumed it with Amber.

In the Eleventh, for fear, reverence and worship, they made a seal of a plate of gold, being the Image of a Man riding on a Lion, holding the ear thereof in his left hand, and in his right holding forth a bracelet of Gold, and they perfumed it with good odors and saffron.

In the Twelvth, for the Separation of Lovers, they made a seal of black lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lion, and ~~a[illegible]~~ asafetida.

In the Thirteenth, for the agreement of married people, and for dissolving of charms against copulation, they made a seal of the images of both, of the man in red wax, and the woman in White, and caused them to embrace one another, perfuming it with Lignum Aloes and Amber.

In the Fourteenth, for divorce and seperat-ion of the man from the woman, they made a seal of red copper, being the image of a Dog biting his tail, and they perfumed it with the hair of

of a black dog, and a Black Cat.

In the Fifteenth, to obtain friendship and Good will, they made the Image of a man sitting, and inditing letters, and perfumed it with frankincense and Nutmegs.

In the Sixteenth, for gaining much Marchandising, they made a seal of Silver, being the image of a man sitting on a chair, holding a ballance in his hand and they perfumed it with well smelling spices.

In the Seventeenth, against Theives and robbers, they sealed with an iron Seal the image of an Ape, and perfumed it with the hair of an Ape ——

In the Eighteenth, against fevers and pains of the belly, they made a seal of copper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and said this same seal put to flight serpents, and all venemous creatures, from the place where it is buried. ——

In the Nineteenth, for facilitating birth, and provoking the Menstrues, they made a seal of copper, being the image of a woman, holding her hands upon her face, and they perfumed it with Liquid Storax.

In the twentieth for hunting, they made a seal of tin, being the Image of Sagittary, half a man and half

half a horse, and they perfumed it with the head of a Wolf. ——

In the ~~twenty~~ first, for the destruction of some body, they made the image of a man with a double countenence before and behind, and the perfum it with Brimstone and ~~jet~~ Jet. and put it in a box of ~~brass~~ and with it Brimstone and ~~jet~~ Jet, and the hair of him whom they would hurt.

In the Twenty second, for the security of of Runaways, the made a seal of Iron, being the image of a man with wings on his feet, bearing a helmet on his head, and the perfumed it with Argent vive

In the Twenty Third, for Destruction and wasting, they made a seal of iron, being the image of a Cat, having a dogs head, and they perfumed it with Dogs hair taken from the head, and buried it in the place where they intended the hurt. ——

In the Twenty Fourth, for multiplying heards of Cattle, they took the horn of a Ram, Bull, or Goat, or of that sort of Cattle they would encrease and sealed it in burning, with an iron seal, the image of a woman giving suck to her son, and they hanged it on the neck of that cattle, who was

was the leader of the flock, or they sealed it in his horn.

In the Twenty Fifth, for the preservation of trees and Harvest, they sealed in the wood of a Fig tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and hung it on the tree.

In the Twenty Sixth, for Love and Favour, they sealed in white wax, and Mastich the figure of a woman washing and combing her hair, and they perfumed it with good odors.

In the Twenty seventh, to Destroy fountains, Pits, Medicinal waters and Baths, they made of red earth the image of a man winged, holding in his hand an empty vessel, and perforated, and the image being burnt, they put in the vessel asafoetida and liquid storax, and they buried it in the Pond or fountain which they would destroy.

In the Twenty Eighth, for getting Fish together they made a seal of Copper, being the image of a fish, and they perfumed it with the Skin of a sea fish, and cast it into the water, where they would have the fish gathered.

Moreover together with the aforesaid images, they wrote downe also the names of the Spirits, and their Characters, and invocate and prayed for those things which they pretended to obtain.

Chap 45.

That humane imprecations naturally impress their powers upon eternal things; and how mans mind through degree of dependencies ascends into the Intelligible world, and becomes like to the more sublime spirits, and Intelligencies.

The Celestial souls send forth their vertues to the celestial bodies, which transmits them to this sensible world. For the vertues of the terrene doe proceed from no other cause then celestial. Hence the Magician that will worke by them, uses a cunning invocation of the superiors, with Mysterious words, and a certain kind of ingenious speech, drawing the one to the the other, yet by a natural force through a certain mutuall agreement between them, whereby things follow of their own accord, or sometimes are drawen unwillingly. Hence says Aristotle in the sixth book of his Mystical Philosophy, that when any one by binding or bewitching calls upon the Sun or other stars, praying them to assist the worke desired, the Sun and other stars do not hear his words, but are moved after a certain manner by a certain conjunction, and mutual vertues, whereby the parts

parts of the world are mutually subordinate the one to the other, and have a mutual consent by reason of their great union, as in a mans body one member is moved by perceiving the motion of another, and in a harp one string is moved by the motion of another. So when any one moves any part of the world, other parts are moved by the perceiving of that motion. The knowledge therefore of the dependency of things follow one the other, is the foundation of all wonderfull operation, which is necessarilly required to the exercising the power of attracting superior vertues. Now the words of men are certain natural things, and because the parts of the world mutually draw one the other, therefore a Magician invocating by words, works by powers fitted to Nature, by leading some by the love of one to the other, or drawing others by reason of the one following after the other, or by repeling by reason of the enmity of one to the other from the contrariety, and difference of things, and multitude of vertues; which although they are contrary, and different, yet perfect one part: sometimes also he compels things by way of authority, by the Celestial vertue, because he is not a stranger to heavens. A man therefore if he receives the impression of a ligation, or fascination, doth not receive it according to the rational soul, but sensual, and if he suffers in any part, suffers according to the animal part. For they cannot draw a knowing and intelligent man by reason, but by receiving that

that impression and force by sense, in as much as the animal spirit of man is by the influence of the celestials, and cooperate of the things of the world, affected beyond his former and natural disposition. As the son moves the father to labor, although unwilling, for to keep and maintain him, Although he be wearied, and the desire to rule is moved to anger and other labors, for to get the dominion. And the indigency of nature, and fear of Poverty, moves a man to desire riches. And the ornaments and beauty of women is an incitement to concupiscence. And the harmony of a wise musician moves his hearers with various passions, whereof some do voluntary follow the consonancy of art, others conform themselves by gesture, although unwilling, because their sense is captivated, their reason not being intent to these things. ~~But these kind of fascinations and ligations the vulgar do neither admire, nor detect, by reason of their usualness; but they admire other natural things, because they are ignorant of them, and are not accustomed to the~~. Hence they fall into errors, thinking those things to be above nature, or contrary to nature, which indeed are by nature, and according to nature. We must know therefore that every superior moves its next inferior, in its degree, and order, not only

only in bodies, but also in spirits. So the universal soul moves the particular soul; the rational acts upon the sensual, and that upon the vegetable, and every part of the world acts upon another, and every part ~~of the world acts upon~~ apt to be moved by another; and every part of this inferior world suffers from the heavens according to their nature, and aptitude, as one part of the animal body suffers for another, And the superior intellectual world moves all things below itself, and after a manner contains all the same ~~things~~ beings, from the first to the last, which are in the inferior world. Celestial bodies therefore move the bodies of the Elementary world, compounded, generable, sensible, from the circumference to the center, by superior, perpetual, and spiritual essences, depending on the primary intellect, which is the acting intellect, but upon the vertue put in by the word of God, which word the wise Chaldeans of Babylon call the cause of causes, because from it are produced all beings, the acting intellect which is the second from it depends, and that by reason of the union of this word with the first author, from whom all things being, are truely produced; the word therefore is the image of God, the acting intellect the image of the word, the soul is the image of this intellect; and our word

word is the image of the soul, by which it acts upon natural things naturally, because nature is the work thereof. And every of those perfects his subsequent, as a father his son, and none of the latter exists without the former. For they are depending among themselves by a kind of ordinate dependency, so that when the latter is corrupted, it is returned into that which was next before it, untill it come to the heavens, then unto the universal soul, and lastly unto the acting intellect by which all others Creatures exist, and itself exists in the principal author, which is the creating word of God, to which at lenght all things are returned, Our soul therefore, if it will work any wonderfull thing in these inferiors, must have respect to their beginning, that it may be strengthened, and illustrated by that, and receive power of acting through each degree from the very first Author. Therefore we must be more diligent in contemplating the souls of the Stars, then their bodies, and the supercelestial, and intellectual world, then the Celestial, corporeal, because that is more noble, although also this be excellent, and the way to that, and without which medium the influence of the superior cannot be attained to: As for example the Sun is the King of Stars most full

of

of light, but receives it from the intelligible world above
all other stars, because the soul thereof is more capable
of intelligible splendor. Wherefore he that desires to attract
the influence of the Sun, must contemplate upon the
Sun, not only by the speculation of the exterior light, but
also of the interior. And as no man can do unless he
return to the soul of the Sun, and become like to it, and
comprehend the intelligible light thereof with an intell-
-ectual sight, as the sensible light with the corporeal eye. For
this man shall be filled with the light thereof, and the
Light whereof which is and under type impressed
by the supernal orb, it receives into itself, with the illust-
-ration whereof his intellect being endowed, and truly
like to it, and being assisted by it shall at length
attain to that supreme brightness, and to all forms
that partake thereof. And when he hath received
the light of the supreme degree, then his soul shall
come to perfection, and be made like to Spirits
of the Sun, and shall attain to the vertues, and
Illustrations of the supernatural vertue, and shall
enjoy the power of them, if he has obtained faith in
the first author. In the first place therefore we
must implore assistance from the first author
and praying not only with mouth, but a religious
gesture

and ~~Applicant~~ (supplicant) soul, also abundantly, unceasantly and sincerely, that he would enlighten our mind and remove darkness growing upon our souls by reason of our bodies. ——————

Chap 46th

The conclusion of the constellatory practise or Talismanick Magic, in which is included the key of all that has been written upon this subject, shewing the Practise of Images &c by way of Example, & likewise the necessary observations of the Celestials, towards the perfection of Talismanical operations

We will now shew thee the observation of celestial bodies which are requir'd for the practise of these things, which is briefly as follows.

To make any one fortunate we make an Image at that time in which the significator of life, the giver of life or Kylech, the signs & planets are fortunate; let the Ascendant & Mid-heaven, & the Lords thereof be fortunate; & also the place of the Sun & Moon; part of Fortune & Lord of conjunction or prevention made before their Nativity, by depressing the Malignant planets i.e. taking the times when they are depress'd. But if we will make an Image to procure misery we must do contrary to this, & those which we before placed fortunate, we must now make unfortunate, by taking the Malignant stars when they rule. And the same means we must take to make any place Region ~~&~~ city or House unfortunate. But if you would make any one unfortunate who hath injured

inward you; Let there be an Image made under the
ascension of that Man whom thou wouldst ~~destroy~~
or make unfortunate, & thou shalt take when
unfortunate the lord of the house of life, the lord of
the ascendant and the moon, the lord of the house of the
moon, & the lord of the house of the lord ascending, & the
tenth house & the lord thereof. Now for the building
success or fitting of any place, place fortunes in the ascendant
thereof; & in the first & tenth, & second & eighth house, thou
shalt make the lord of the ascendant, & the lord of the house
of the moon fortunate. But to chase away certain Animals,
(from any place) ~~&~~ that are noxious to thee, that they
may not generate or abide there, make an Image
under the ascension of that animal, which thou wouldst
chase away & destroy, & after the likeness thereof; for
instance now, suppose thou would with to chase away
Scorpions from any place, let an Image of a Scorpion
be made, the sign Scorpio ascending with the Moon,
then thou shalt make unfortunate the ascendant,
and the lord thereof, & the lord of the house of Mars; &
thou shalt make unfortunate the Lord of the Ascendant
in the ~~twelfth~~ eighth house, & let them be joined with an
aspect Malignant, as opposite or square, & write upon the
Image the name of the Ascendant, & of the lord thereof
and the Moon, the lord of the day & hour; & let there

be a pit made in the middle of the place from which thou wouldst drive them; & put into it some earth taken out of the four corners of the same place then bury the Image there with the head downwards saying "This is the burying of the Scorpions that they may be forced to leave & come no more into this place". & so do by the rest. Now for Gain, make an Image under the ascendant of that Man to whom thou wouldest appoint the Gain, & thou shalt make the Lord of the second house which is the house of substance, to be joind with the Lord of the ascendant in a trine or sextile aspect, & let there be a reception amongst them; thou shalt make fortunate the eleventh & the lord thereof & the eighth; & if thou canst, put part of fortune in the ascendant or second; & let the Image be buried in that place or from that place to which thou wouldest appoint the gain or fortune. Likewise for agreement or Love, let be made an Image in the day of Jupiter, under the ascendant of the nativity of him, whom ~~the~~ you would wish to be beloved, make fortunate the ascendant & the tenth, & hide the Evil from the ascendant; & you must have the lords of the tenth & eleventh planets fortunate, joined to the Lord of the ascendant

ascendant, from the trine or sextile with reception: then
proceed to make another Image for him whom thou
wouldest stir up to love; whether it be a friend
or female, or brother, relation, or companion of him
whom thou wouldst have favourd or belov'd;
if so, make an Image under the ascension of the
eleventh house from the ascendant of the first
Image; but if the party be a Wife or a husband,
let it be made under the ascension of the seventh
if a brother, Sister, or Cousin under the ascension
of the third house, if a mother, of the tenth & so on:
Now let the significator of the Ascendant of the
second Image, be joind to the significator of the
ascendant of the first; & let there be between
them a reception; & let the rest be fortunate, as in
the first Image, afterwards join both the Images
together in a mutual embrace, or put the face of
the second to the back of the first, & let them be
wrapt up in silk & cast away or spoild.
Also for the success of petitions, & obtaining of a thing
denied, or taken, or possess'd by another, make
an Image under the ascendant of him who
petitions

petitions for the thing; & calle the Lord of the second house to be joind with the Lord of the ascendant, from a trine or sextile aspect, & let there be a reception betwixt them, & if it can be so, let the Lord of the second be in the obeying signs & the Lord of ascendant in the ruling, make fortunate the ascendant & the Lord thereof, & beware that the Lord of the ascendant be not retrograde or combust, or cadent or in the house of opposition, i.e. in the seventh from his own house; let him not be hinderd by the malignant Planets, but let him be strong & in an Angle; thou shalt make fortunate the ascendant & the Lord of the second & the moon; & make another Image for him that is petitiond to, & begin it under the ascendant belonging to him, as if he is a King or Prince &c, begin it under the ascendant of the tenth house, from the ascendant of the first Image; if a Father under the fourth, if a Son under the fifth &c of the like then put the ~~ascendant~~ significator of the second Image, joind with the Lord of the ascendant of the first Image from a trine or sextile, & let him receive it, & put them both strong & fortunate without any

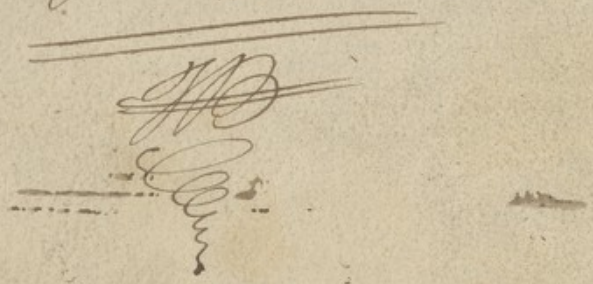
any hindrance; make all evil fall from them; thou
shalt make fortunate the tenth & the fourth of thou
canst, or any of them; & when the second Image
shall be perfect, join it with the first face to face
& wrap them in clean linen, & bury them in the
middle of his house who is the petitioner under
a fortunate significator, the fortune being strong
& let the face of the first Image be towards the North
or rather towards that place, where the thing petioned
for doth remain; or if it happens that the petitioner
petitioner goes forward to obtain the thing desired or
petitioned for, let him carry the said Images with
him. Thus we have given in a few examples the
Key of all Talismanical operations whatsoever
by which wonderful effects may be wrought
either by Images, by Rings, by Glasses, by Seals,
by Tables, or any other Magical Instruments
whatsoever, but as these have their chief ground
in the true knowledge of the effects of the Planets
& the rising of the constellations, we recommend
an earnest attention to that part of Astrology
which teaches of the power influences & effects
of the celestial bodies amongst themselves
generally

generally; likewise we would recommend the Artist to be expert in the Aspects, motions, declinations risings &c &c. of the seven planets & perfectly to understand their natures either mixt or simple, also to be ready, in the erecting of a figure at any time, to shew the true position of the heavens; there being so ~~strong~~ great a Sympathy between the celestials & ourselves; & to observe all the other rules which we have plentifully recited; and without doubt the industrious student shall receive the satisfaction of bringing his operations & experiments to effect that which he ardently desires, with which wishing all success to the contemplator of the creature & the Creator, we will here close up this second part of our work, & the conclusion of our Book of Talismanical Magic.

The end of the 2d part

of the

Magus containing Talismanic Magic.



The Magus.

Book 2 Part 1. B. 1

Containing

Magnetism, &
Cabalistical Magick.

To which is added a Treatise on Prophecy
Prophetic Dreams & Inspiration.

Magnetism

~~Introduction~~

In our following Treatise of Magnetism we have collected (& arranged in order some valuable & secret things) out of the writings of that most Learned Chymist & Philosopher Paracelsus, who was the Ornament of Germany & the Age he liv'd in.
Likewise we have extracted the very Marrow of the Science of Magnetism out of the copious & elaborate Works of that most celebrated Philosopher (by Fire) Van Helmont who together with Paracelsus industriously promulgated all kinds of Magnetic and Sympathetick Cures, which through the

heavyness

2 Unbelief
Ignorance & obstenacy of the present & condemning age, have
been so much & so totally neglected, yet
however impudent in their assertions & bigotted
to their own false opinions, some of our
modern Philosophers may be, yet we have
seen two or three Individuals, who by dint
of perseverance have prov'd the truth &
possibility of Magnetism by repeated & publick
experiments, indeed the ingenious Inventor of
the Magnetic Tractors proves at once that
Science should never be impeded by Publick
Slander or misrepresentation of fact, that
have been proved to be of general utility.
Thus we do not doubt but that we shall be able
to shew by ~~experiment~~ the Theory & Practise delivered
in the Sequel that many excellent cures, may
be performed by a due consideration & attentive
observance of the principles upon which Sympathy
and Antipathy Magnetic Attraction &c, is founded;
& which will be ~~fundamental~~ fully illustrated
in the following compendium.
We shall hasten to explain the first principles
of Magnetism by ~~demonstrating the~~ examining
~~Phenomena~~ the Magnetic or attractive power. We

Chap. 5th (Magnetism)
The Magnetick or Attractive Power or Faculty.

As concerning an Action locally at a distance, Wines do suggest a demonstration unto us: For every kind of Wine, although it be bred out of co-bordering Provinces, and likewise made timely blossoming elsewhere; yet it is troubled while our Country Vine floweth, neither doth such a disturbance cease, as long as the Flower shall not fall off from our Vine; which thing surely happens, either from a common motive Cause of the Vine and Wine; or from a particular disposition of the Vine, the which indeed troubles the Wine, and doth shake it up and down with a confused Tempest: Or likewise because the Wine itself, doth [redacted] thus trouble itself of its own free accord, by reason of the Flowers of the Vine: Of both the which latter, if there be a fore-touched conformity, consent, congrieving, or congratulation: At least that cannot but be done by an action at a distance: To wit, if the Wine be troubled in a Cellar underground, wherein no Vine perhaps is near for some miles, neither is there any discourse of the air under the Earth, with the Flower of the absent Vine; but if they will accuse a common Cause for such an Effect, they must either run back to the Stars, which cannot be controlled by our pleasures, and liberties of boldness; or, I say, we return to a confession of an Action at a distance: To wit, that some one and the same, and, as yet, unknown Spirit, the Mover, doth govern the absent Wine, and the Vine which is at a far distance, and makes them to talk, and suffer together. But as to what concerns the Power of the Stars, I am unwilling, as neither dare I according to my own liberty, to extend the Forces, Powers, or Bounds of the Stars, beyond or besides the authority of the sacred Text, which saith it being pronounced from a divine Testimony; That the

Stars shall be unto us for Signs, Seasons, Days, and Years: which rule, a Power is never attributed to the Stars, that bred in a forreign Soile, and brought unto us from far, disturb, move, or renders it self confused: For the Vine at some time received a Power of increasing and mut- it self, before the Stars were born: And Vegetables w- before the Stars, and the imagined influx of these: B- fore also, they cannot be things conjoyned in Essence, whereof could consist without the other. For the V- in some places, flowereth more timely; and in s- or the more cold Years, our Vine flowreth more, o- whose Flower and Stages of flourishing, the Wine d- notwithstanding imitate; and so neither doth it- the Stars, that it should disturb it self at thier b-

In the next place, neither doth the Wine hearke- unto the flourishing or blossoming of any kind of Capers, of the Vine alone: And therefore we must not flee unto an- versal Cause, the general or universal ruling air of worl- successive change; to wit, we may rather run back u- impossibilities and absurdities, than unto the most near- -mences of Resemblance and Unity, although hitherto unp- by the Schooles.

Moreover, that thing doth as yet far more manifestly in Ales or Beers: When in times past, our Ancestors ha- that of Barley, after whatsoever manner it was boyled, no- but an empty Ptisana or Barley-broth, or also a Pulse wa- -ked; then meditated, that the Barley first ought to b- (which then they call Malt) and next, they nakedly boy- thiere Ales, imitating Wines: Wherein first of all,

(Magnetism)

remarkable things do meet in one. To wit, there is stir-
-ed up in Barley a vegetable Bud, the which when the
Barley is drawed, doth afterwards die, and loseth the hope
of growing, and so much the more by its changing into
Meal, and afterwards by an after boyling, it despairs of
a growing virtue; yet these things nothing hindring, it
retains the winey and intoxicating Spirit of Aquavitæ, the
which notwithstanding it doth not yet actually possess:
But at length, in number of dayes, it attaineth it by vertue
of a Ferment: To wit, in the one only bosome of one Grain,
one only Spirit is made famous with diverse Powers, and
one Power is gelded, another being left: Which thing
indeed, doth as yet more wonderfully shine forth; When
as the Ale or Beer of Malt, disturbs it self while the
Barley flowreth, no otherwise than as Vine is elsewhere
wont to do: And so a Power at a far absent distance,
is from hence plain to be seen: For truly there
are Cities, from whom pleasant Meadows do expel the
growing of Barley for many Miles; and by so much
the more powerfully, do Ales prove thier agreement
with the absent flowring Barley; in as much as
thier gelding of thier Power, hath withdrawn the hope
of budding and increasing: And at length the Aqua vitæ
being detained and shut up within the Ale, Wogo-head,
and prison of the Cellar, cannot with the safety
of the Ale or Beere wandring for some leagues,

unto the flowring eare of Barley, that thereby as a stormy returner, it may trouble the remaining Ale with much confusion. Certainly there is a far more quiet passage, for a magnetical or attractive agreement among some agents at a far distance from each other, than there is to dream an Aqua vitae wandring out of the Ale of a Cellar, unto the flowring Barley, and from thence to return unto the former receptacles of its Pen-cade, and Ale: But the sign imprinted by the Appetite of a Woman great with Child, or her Young, doth fitly, and alike clearely confirm a magnetisme, or attractive facultie its operation at a distance: To wit, let there be a Woman great with Child, which desires another Cherry, let her but touch her Forehead or any other with her finger; without doubt, the Young is signed in its Forehead with the Image of the Cherry, which afterwards doth every yeat wax green, white, yellow, & at length looks red, according to the Tenor of the Tree: And it much more wonderfully expresseth the same succesive alteration of Maturities, in Spain

than in Germany: And so hereby an action at a distance is not only confirmed, But also a conformity or agreement of the Essences of the Cherry Tree, in its wooden & fleshly Trunk; a consanguinity, or near affinity of a Being, impressed upon the part by an instantaneous imagination, & by a successive course of the years of its Kernel, surely the more learned ought not to reject those things unto evil spirits, which, through their own weakness, they are ignorant of; for these things do on alc sides occur in nature, the which, through our blindness, we are not able to unfold. For, to refer whatsoever gifts of God, are in nature (because our dull capacity does not comprehend the same rightly) to the Devil, shews both ignorace & rashness; Especially when, as all Demonstration of causes from a former thing or Cause is banish'd from us; & especially from Aristotle, who was ignorant of

all Nature; & deprived of the good gifts which descend from the Father of Lights; unto whom be all honour & Glory.

Note. We may, by the aforesaid chapters, see the wonderful working power of the universal or attractive Spirit, which can by no other means be so clearly demonstrated as by the sympathies in natural things, which are inherent throughout all nature; & upon this principle of Sympathy & Antipathy, we say is founded that spiritual power which tends to things & objects remote one from the other, i.e. a Magnetick attraction, which does actually exist, as we shall clearly prove by experiment, where we fully shew the action & passion that is between natural Spirits, by which means wonderful effects are produced, which have ignorantly been attributed to divers superstitions as Sorcery, Inchantment, Nigromancy, or the Black Art, &c. Chap. 2. Of Sympathetick Medicines

In the year 1639 a little book come forth, whose title was the sympathetical powder of Ericius Mohyns of Ebnea, whereby wounds are cured without application of the Medicine, unto the part affected and without superstition; it being sifted by the sieve of the reasons of Galen & Aristotle; wherein it is Aristoteticall, sufficiently proved whatsoever the title of it promises: but it hath neglected the directive faculty or virtue, which may bring the virtues of the Sympathetical powder received in the bloody towel or napkin unto the distant wound.

Truly from a Wound, the venal blood or corrupt Pus, or Sanies from an Ulcer, being received in the towel, do receive indeed a balsam from a sanative or healing being, I say from the power of the Vitriol, a Medicinal power conveyed and limited in the aforesaid means: But the virtues of the balsam receiv'd are directed unto the wounded object, not indeed by an influential virtue of the stars, & much less do they fly forth of their own accord, unto the object:

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at a distance: Therefore the Ideas of him * that applieth the Sympathetical remedy, are connexed in the mean, & are made directrices of the Balsam unto the object of his desire: Even as we have above also minded by injections concerning Ideas of the desire. Mohyns supposed that the power of Sympathy depends upon the stars, because it is an imitator of influences: But I draw it out of a much nearer ~~object~~ subject: To wit, out of Directing Ideas, begotten by their mother Charity, or a desire of good will: For from hence does that Sympathetic powder operate more successfully, being applied by the hand of one than another: Therefore I have always observ'd the best process, where the remedy is instituted by a desire of Charity but that it doth succeed with small success if the Operator be a careless or drunken person: And from hence I have more esteem'd the stars of the Mind, in Sympathetical remedies than the Stars of Heaven.

But that Images being conceiv'd, are brought
unto an Object at a distance; a pregnant
woman is an example of; because she is the;
who presently transfers all the Ideas of her
conception on her Young, which dependeth
no otherwise on the Mother, than from a
communion of universal nourishment—;
truly seeing such a Direction of desire is
plainly natural, it is no wonder that the
evil Spirit doth require the Ideas of the desires
of his Imps to be annex'd unto a mean
offer'd by him; indeed the Ideas of the desire
are after the manner of the influences of
Heaven, cast into a proper object how
locally remote soever; That is they are
directed by the desire especially pointing
out an object for itself—; even as the sight
of the Basilisk or touch of the Torpedo is
reflected on their willed object: For I have
already shewn in its place, that the
Devil doth not attribute so much as any

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anything in the Directions of things injected:
but that he hath need of a free directing
and operative power or faculty. But
I will not disgrace Sympatheticall remedies
because the Devil operates something about
things injected into the body: For what
have Sympatheticall remedies in common
although Satan doth ~~so~~ co-operate in
injections by wicked natural means
requir'd from his Bond-Slaves: For every
thing shall be judged guilty ~~—~~ or good
from its ends & intents: And it is sufficient
that Sympatheticall Remedies do agree with
things injected in natural means ~~Means~~
or medicins.

Chap. 3d ~~Section~~ Chap 3

Of the Magnetick or Sympathetick Unguent,
the Powder of Sympathy, Armary Unguent,
Curing of Wounds, Ecstasies, Witchcraft,
Mummies &c, &c.

We shall now shew some remarkable operations that are effected by Magnetism, & founded upon natural Sympathy & Antipathy, likewise how by these means some extraordinary cures may be performed.

The goodness of the Creator every where extended, created every thing for the use of ungrateful man; neither did he admit any of the Theologists or how many Divines as assistants in Council, or how great Vertues he should infuse into things natural, but there are those who venture to measure the wonderful works of God, by their own sharpen'd & refin'd wit, whereby they deny God to have given such vertue to things; as though Man (a worm) were able by his narrow & limited capacity to comprehend Omniscience: He therefore measures the minds of all Men by his own who thinks that cannot be done, which he

he cannot understand; They therefore can only
develope the Mysteries of nature, who
being versed in the Art of Cabala, fire
& Magick, examine the properties of things,
& drive from darkness into light, the lurking powers
of Man, Animals, Vegetables Minerals &
Stones, & separating the Crudities, Dregs,
Poisons Heterogenities, that are the thorns
implanted in Virgin Nature from the
Curse; For an observer of Nature sees
daily she doth Distill, Sublime, Calcine,
Ferment, Dissolve, Coagulate Fix &c. Therefore
we who are the Ministers of Nature
do separate &c. finding out the causes &
effects of every Phænomena she produces.

Now, as Magnetism is ordaind for the
use of Man, & for the curing of various
disorders incident to Human Nature, we
shall first touch upon the grand Subject

of Magnetism known to posses wonderful properties, & which are not only evident to every eye, but shew us sufficient grounds, for our admitting the Possibilty & Reality of Magnetism in general.

The Loadstone posesses an eminent Medicinal faculty against many violent & implacable disorders - Helmont says that the back of the Loadstone as it repulses Iron, so also it removes Gout, Swellings Rheum &c - that is of the nature or quality of Iron; The Iron attracting faculty if it be joined to the mummy of a woman; & the back be put within her Thigh, & the belly of the Loadstone on her Loins, it safely prevents a miscarriage already threatened; but the belly of the Loadston applied within the Thigh & the Back to her Loins it doth wonderfully facilitate her delivery.

Likewise the wearing the Loadstone eases & prevents

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prevents the Cramps & such like Disorders & Pains.

Ulstericus Valk a Dominican Friar published a book at Frankfort in the year 1611, concerning the Lamps of Life; in which we shall find (taken from Paracelsus) the true Magnetical cure of many diseases; vizt. the Dropsy, Gout, Jaundice &c. For if thou shalt ~~Enclose~~ enclose the warm blood of the Sick, in the shell & white of an Egg, which is exposed to a nourishing warmth; & this blood being mixed with a piece of Flesh, thou shalt give to a hungry Dog, the Disorder departs from thee into the Dog, no otherwise than as the Leprosy of Naaman past over into Gehazi, through the Execration of the Prophet.

If women weaning their Infants shall milk out their Milk upon hot burning coals the breast soon dries.

If any one happens

happens to commit Nuisance at thy door & thou wilt prevent that beastly trick in future; take the poker red hot, & put it into the Excrement, & by Magnetism, his Posteriors, shall become much scorch'd & inflam'd.

Make a small table of the lightest, whitest, and basest kind of Lead, & at one end put a piece of Amber, & three spans from it lay a piece of green Vitriol; this Vitriol will soon lose its colour & acid: Both which effects are found in the preparation of Amber.

The root of the Caroline Thistle, being pluck'd up when full of juice & virtue, & temper'd with the Mummy of a Man, it will exhaust the Powers & natural strength out of a Man on whose shadow thou shalt ~~tread~~ stand, into thyself.

[Chap. 4th (of the Armary Unguent, or Weapon Salve, &c.)

The principal ingredient in the confection, ~~we are going to treat upon~~, is the Moss of a Dead Man's Skull, which Van Helmont calls the excrescence, or superfluities, of the Stars. Now the Moss

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Moss growing on the Skull of a Dead Man, seeing it has received its seed from the Heavens, but its increase from the Mumial marrows of the Skull of Man, or Tower of the Microcosm, has obtaind excellent Astral & magnetick powers beyond the common condition of Vegetables, although Herbs, as they are Herbs, want not their own Magnetism.

Now the Magnetism of this Unguent, draws out that strange disposition from the wound (which otherwise, by a disunion of the parts that held together, & by which I say, strange disposition & foreign quality is produced) from whence its lips, not being overburthened, or oppress'd by any accident, suddenly grow together, & this is effected by the Armary Unguent, or Weapon Salve, & from this it appears that the Unguent, or Weapon Salve, its property is to heal suddenly & perfectly without pain, costs, peril, or loss of strength; hence it is manifest that the Magnetical Virtue is from God.

~~How to make the Armary Unguent~~

It is now reasonable to discover the immediate cause of Magnetism in the Unguent.

First of all, by the consent of Mystical Divines, we divide Man into the external, and internal Man, assigning to both the powers of a certain Mind, or Intelligence: For so there doth a Will belong to flesh and blood, which may not be either the Will of Man nor the Will of God; and the heavenly Father also reveales some things unto the more inward Man; and some things flesh and blood reveals, that is, the outward and sensitive or animal Man. For, how could the service of Idols, Envy, &c. be rightly numbred among the works of the flesh (seeing they consist only in the Imagination, if the flesh had not also its own imagination and elective Will?

Furthermore, that there are miraculous Ecstasies belonging to the more inward man, is beyond dispute. That there are also Ecstasies in the Animal man, by reason of an intense or heightend imagination is without doubt: Martin del Rio an Elder of the Society of Jesus, in his Magical disquisitions, or enquiries, tho his mention of a certain young Man in the City Insulis, that was transported with so violent a desire of seeing his Mother, that

that through the same intense desire, as if being rapt up by an ecstasy, he said her perfectly, although many miles absent from thence; & returning again to himself, being mindful of all that he had seen, gave many true signs of his true presence with his Mother.

Now that desire arose from the more outward Man, viz. from Blood & Sense, or Flesh, is certain: For, otherwise, the Soul being once dislodged, or loosed from the Bonds of the body, cannot, except by Miracle, be reunited to it. There is therefore in the blood a certain extatical, or transporting power, which, if at any time shall be excited or stirred up by an ardent desire, and most strong imagination, it is able to conduct the Spirit of the more outward Man even to some absent & far distant object, but then that power lies hid in the more outward Man as it were in Potentia, or by way of possibility; neither is it brought into Act, unless it be roused up by the imagination, inflam'd & agitated by a most fervent & violent desire. (Chap. 5.th) Moreover

Moreover, when as the Blood is after some sort corrupted, then indeed all the powers thereof, which, without a foregoing excitation of the Imagination, were before in possibility, are of their own accord drawn forth into action, for, through corruption of the grain, the seminal virtue, otherwise drowsy and barren, breaks forth into act: Because that seeing the essencies of things, and their vital Spirits, know not how to putrifie by the dissolution of the inferiour harmony, they spring up as surviving afresh. For from thence it is, that every scurf properly, the compact of their bodies being by fore-going digestion, (which we call putrifactions) now dissolved, comes forth free to hand, dispatched, and manifest for action.

Therefore when a Wound, through the entrance of air, hath admitted of an adverse quality, from whence the blood forthwith swells with heat or rage in its lips, and otherwise becomes mattery; it happens, that the blood in the wound ~~justly~~ just made, by reason of the said foreign quality doth now enter into the beginnings of some kind of corruption (which blood being also then received on the Weapon or Splinter thereof, is besmeared with the Magnetick Unguent) the which entrance of corruption, mediating, the essential power, lurking potentially in the blood, is brought forth into action; which power, because it is an exiled returner unto its own body, ~~Then indeed the Magnet or attractive~~ by reason of the hidden essay; hence that blood bears an individual respect unto the blood of its whole body. Then indeed the Magnet, or attractive faculty, is buried in operating in the Unguent, and

through the mediation of the extatical power (for so I call it for want of an etymology) sucks out the hurtful quality from the lips of the wound, and at length, through the Mumial, Balsimical, and attractive virtue, attained in the Unguent, the Magnetism is perfected.

So, thou hast now the positive reason of the Natural Magnetism in the Unguent drawn from Natural Magick, wherewith the light of truth assents: saying, 'where the Treasure is there is the Heart also'.

For if the Treasure be in Heaven, then the Heart, that is, the Spirit of the internal Man is in God, who is the Paradise, who alone is eternal Life.

But if the treasure be fixed or laid up in frail or mortal things, then also, the Heart and Spirit of the External man is in fading things: Neither is there any cause of bringing in a Mystical sense, by taking not the Spirit, but the Cogitation and natural desire, for the Heart; for that would contain a frivolous thing, that wheresoever a Man should place his Treasure in his Thought or Cogitation, there his Cogitation would be.

Also Truth itself doth not interpret the present Text Mystically, and also by an example adjoyned, shews a Local and real presence of the Eagles with the dead Carcase: So also that the Spirit of the Inward Man is locally in the kingdom of God in us, which is God himself; and that the Heart or

Spirit of the animal or outward sensitive man is locally about its Treasure.

What wonder is it, that the astral Spirits of carnal or animal men, should as yet, after their funerals, shew themselves as in a bravery, wandering about their buried Treasure, whereunto the whole Necromancy (or art of Divination by the calling of Spirits of the Antients hath enslaved itself?

I say, therefore, that the external man is an animal or living creature, making use of the reason and will of blood: But, in the mean time not barely an Animal, but moreover the Image of God.

Logicians therefore may see how deficiently they define a Man from the power of rational discourse. But of these things more elsewhere.

I will therefore adjoin the Magnetism of Eggles to carcases; for neither are flying Fowls endowed with such an acute smelling, that they can, with a mutual consent, go from Italy into Africa unto Carcases.

For neither is an odour so largely and widely spread, for the ample latitude of the interposed Sea hinders it, and also a certain Elementary property of consuming it. Nor is there any ground, that they should think these Birds do perceive the dead Carcases at so far a distance with their sight, especially if those Birds shall lye Southwards behind a Mountain.

But what need is there to enforce the Magnetism of Fowls by many Arguments, since God himself, who is the beginning and end of Philosophy, doth expressly determine the same Process to be of the Heart and Treasure, with those Birds and the Carcase

and so interchangeably between these and them?

For if the Eagles were lead to their food the Carcases, with the same appetite wherby Cow-footed Beasts are brought on to their pastures; certainly he had said in one word, That living creatures flock to their food, even as the Heart of Man to his Treasure; which would contain a falshood: For neither doth the heart of Man proceed unto its Treasure, that he may be filled therewith, as living creatures do to their Meat: And therefore the comparison of the Heart of Man, and of the Eagle lies not in the end, for which they tend or incline to a desire, but in the manner of tendency; namely that they are allured and carried on by Magnetism, really and locally.

Therefore the Spirit and will of the Blood sucked out of the Wound having intruded itself into the Ointment by the Weapons being anointed therewith, do tend towards their Treasure, that is, the rest of the Blood as yet enjoying the Life of the more inward Man: But he saith by a peculiar Testimony, that the Eagle is drawn to the Carcase; Because she is called thereunto by an implanted and Mumial Spirit of the Carcase, but not by the odour of the putrefying Body: For indeed that Animal, in Assimilating, appropriates to himself only this Mumial Spirit: For ~~Hence~~ from thence it is said of

the Eagle in a peculiar manner: Thy youth shall be renewed as the Eagles.

For truly the renewing of her Youth proceeds from an essential extraction of the Mumial Spirit, being well refined by a certain singular digestion proper to that Fowl, and not from a bare eating of the Flesh of the Carcases: otherwise, Dogs, also, and Pies would be renewed, which is false.

Thou wilt say, that it is a reason fetched in behalf of Magnetism; but what wilt thou then infer hereupon? If that which thou conjectest to be so remote for thy capacity of understanding, that shall also with thee be accounted to be fetcht from far. Truly the Book of Genesis, avoucheth, That in the blood of all living Creatures doth their Soul exist.

For there are in the blood certain vital powers, the which, as if they were soulified or enlivened, do demand revenge from Heaven; yea and judicial punishment from earthly Judges on the Murderer: which powers, seeing they cannot be denyed to inhabit naturally in the blood, I see not why they can reject the Magnetism of the blood, as accounting it among the ridiculous works of Satan.

This I will say more, to wit, That those who walk in their sleep, do by no other guide than the Spirit of the Blood,

That is, of the outward Man walk up and down, perform
buisness, climb Walls, and manage things that are otherwise
impossible to those that are awake: I say by a Magical
virtue, natural to the more outward Man: That Saint
Ambrose, although he were far distant in his Body, yet
was visibly present at the funeral solemnities of Saint
Martin; yet was he spiritually present at those solemnities,
in the visible spirit of the external man, and no otherwise:
for inasmuch as in that Efficacy P. 17 which is of the more internal
man, many of the Saints, have seen many and absent
things: This is done without time and place, through the
superiour Powers of the Soul being collected in Unity, and
by an intellectual vision, but not by a visible presence:
Otherwise the Soul is not separated from the Body, but in
good earnest or for altogether; neither is it re-connected
thereunto; which re-connexion notwithstanding, is otherwise
natural or familiar to the Spirit of the more outward Man.

It is not sufficient in so great a Paradox, to have once
or by one single reason touched the matter: It is to be further
propagated, and we must explain, how a Magnetical
attraction happens also between inanimate things, by a
certain perceivance or feeling, not indeed animal or
sensitive, but natural.

Which thing that it may be the more seriously done, it behoves us first to shew, what Satan can of his own power contribute to, and after what manner he can co-operate in the merely wicked and impious actions of Witches: for from thence it will appear, unto what cause every effect may come to be attributed.

In the next place, what that Spiritual power may be, which tends to a far remote object; or what may be the action, passion, and skirmishing between natural spirits: or what may be the superiority of man as to other inferiour creatures; and by consequence, why indeed our Unguent being compounded of humane Mummies, do thoroughly cure Horses also: We will explain the matter in the following chapter. (Chap. 6th) of Witchcraft

Let a Witch therefore be granted, who can strongly torment an absent man by an Image of Wax, by imprecation or cursing, by enchantment, or also by a fore-going touch alone (for here we speak nothing of Sorceries, because they are those which kill only by poison, inasmuch as every common Apothecary can imitate those things) that this act is diabolical, no man doubts: However it is probable to discern, how much Satan, and how much the Witch can contribute hereunto.

The First Supposition.

First of all, Thou shalt take notice, that Satan is the sworn

and irreconcilable enemy of Man, and to be so accounted by all, unless any one had rather have him to be his friend; and therefore he most readily procures whatsoever mischief he is able to cause or wish unto it, and that without doubt and neglect.

The Second Supposition

And then, Although he be an Enemy to Witches themselves, forasmuch as he is also a most malicious enemy to all Mankind in general; yet in reg and they are his Bond-slaves, and those of his Kingdom, he never, unless against his will, betrays them, or discovers them to Judges &c.

From the former supposition I conclude, that if Satan were able of himself to kill a Man who is guilty of deadly sin, he would never delay it; But he doth not kill him; therefore he cannot.

Notwithstanding, the Witch doth oftentimes kill; hence also she can kill the same Man, no otherwise than as a privy murderer at the liberty of his own will slays any one with a Sword.

There is therefore a certain power of the Witch in this action, which belongs not to Satan, and consequently Satan is not the principal efficient and executor of that Murder: for otherwise if he were the executioner thereof, he would in no

wise stand in need of the Witch as his assistant; but he alone had soon taken the greatest part of men out of the way.

Surely ~~most~~ most miserable were the condition of Mortals, which should be subject to such a Tyrant, and stand liable to his command: we have too faithful a God, than that he should subject the work of his own hands to the arbitrary dominion of Satan.

Therefore in this act, there is a certain power plainly proper and natural to the Witch which belongs not to Satan.

Moreover, of what nature, extent, and quality that power may be, we must more exactly search out.

In the first place, it is manifest, that it is no corporeal strength of the Male sex; for neither doth there ensue any strong touching of the extreme parts of the Body, and Witches are for the most part, feeble, impotent, and malicious old Women, therefore there must needs be some other power, far superior to a corporeal attempt, yet natural to man.

This power therefore, was to be seated in that part wherein we most nearly resemble the Image of God: and although all things do also after some sort, represent that Venerable image, yet because Man doth most elegantly, properly, and nearly do that, therefore the Image of God in Man doth peradventure, bear rule over, and command the Images of God in all other Creatures

For peradventure by this Prerogative, All things are put under his Feet.

Wherefore if God act per nutum or by a beck, namely by his word; so ought Man to act some things only by his beck or Will, if he ought to be called his true Image: For neither is that new, is that troublesome, is that proper to God alone: For Satan, the most vile abject of Creatures, doth also locally move Bodies per nutum or by his beck alone, seeing he hath not extremities or corporeal Organs, whereby to touch, move, or also to snatch a new Body to himself.

That privilege therefore ought no lesse to belong to the inward Man, as he is a Spirit, if he ought to represent the Image of God, and that indeed not an idle one: if we call this faculty Magical, and thou being badly instructed, art terrified at this word, thou mayest forme, call it a spiritual strength or efficacy. For truly, we are nothing solicitous about Names, Always, as Mediality or Scan, cast an eye upon the thing itself.

That magical power therefore, is in the inward Man, whether thou by his Etymology or true word understandest the Soul or the vital Spirit thereof, it is now indifferent to us; since there is a certain proportion of the internal Man towards the Eternal in all things, glowing or

growing after its own manner; which is an appropriated disposition, and proportioned property.

Wherefore the power or faculty must needs be dispersed throughout the whole man; in the Soul indeed more vigorous, but in the flesh and Blood far more remiss. Chap. 7th of the vital Spirit &c.

The vital spirit in the flesh and blood preserving the species of the soul; that is, it is the same spirit in the outward man, which in the seed forms the whole figure, that magnificent Structure and perfect delineation of Man, and which hath known the ends of things to be done, because it contains them; and the which as Prudent, accompanies the new framed Young, even unto the period of its life; and the which, although it depart therewith, some smatch or small quantity, at least thereof, remains in a Carcase slain by violence, being as it were [most exactly co-fermented with the same. But from a dead carcase that was extinct of its own accord and from nature failing, as well the implanted as insowing Spirit passed forth at once.

For which reason, Physicians divide this Spirit into the implanted or Seminal, and insowing or acquired Spirit, which departs; with the former Life, and this insowing Spirit they afterwards sub divide into the natural, vital, and animal Spirit; But we likewise, do here comprehend them all at once in one single Word.

The soul ~~being~~ therefore being wholly a Spirit, could never move or stir up the vital Spirit, (being in and corporeal) much less flesh and Bones, unless a certain natural power yet magical and spiritual, did decend from the Soul into the Spirit and Body.

After what sort I pray, could the corporeal Spirit obey the commands of the Soul, unless there should be a command from her for moving of the Spirit and afterwards the body?

But against this Magical motive faculty, there will forthwith object, That that power is limited within her composed body, and her own natural Sun: Therefore although we call this Soul a Magicianess, yet it shall be only a wresting and abuse of the name; for truly the true, and superstitious Magick draws not its foundation from the Soul: Seeing this same Soul is not able to move, alter, or excite anything out of its own Body.

I answer, That this Power, and that natural Magick of the Soul, which she exercises not of herself, by virtue of the image of God, doth now lie hid as obscure in Man, and as it were lay asleep since the fall or corruption of Adam and stands in need of stirring up: all which particulars we shall anon in their proper place prove, which same power, how drowsy and as it were drunk soever it otherwise remains daily

in us; yet it is sufficient to perform its offices in its own body.

Chap. 8.th (Of the Magical power, &c.)

Therefore the knowledge & power Magical, or that faculty in Man which acteth only per nutum, sleeps since the knowledge of the apple was eaten, & as long as this knowledge (which is of the flesh & blood, gross & material belonging to the external man & darkness) flourishes, the more noble Magical power is lying dormant.

But because in sleep this outward or sensual knowledge is sometimes Dormant, hence it is that our dreams are sometimes prophetical, & God himself is therefore nearer unto Man in dreams, through that effect; viz: when the more inward Magick of the Soul being uninterrupted by the flesh, diffuses itself on every side into the understanding; even as when it sinks itself into the inferior powers thereof it safely leads those who walk in their sleep & by moving or conducting them, whither those that were awake could not surmount or climb.

Therefore we establish this point

Viz. That there is inherent in the Soul a certain Magical virtue, given her by God, naturally proper & belonging to her, inasmuch as we are his Image & Engravement; & in this respect she acts also in a peculiar manner, i.e. Spiritually on an object at a distance, & that more powerfully than by any corporeal assistance; for seeing the Soul is the principal part of the body; therefore all action belonging to her is Spiritual Magical & of the greatest validity.

Which power Man is able by the Art of the Cabbala to excite in himself at his own pleasure & these as we have before said are call'd Adepts; who are govern'd by the Spirit of God.

Thus we have endeavoured to shew that Man predominates over all other Creatures that are corporeal, & that by his Magical faculty he is able to subdue the Magical virtues of all other things; which predominance of Man or the Souls Natural Magick, some have ignorantly attributed solely to Verses Charms Signs Characters &c. By which Hierarchy or Holy Dominion inherent in Man, those Effects whatever they may be are wrought, which some (who but

too
corporeally philosophize) have attributed to the
Dominion of Satan.
High & sacred is the force of the Microcosmical
Spirit, which, as is evident in pregnant women,
stamps upon the young the image & properties
of a thing desired, as we have before instanced
in a Cherry, which without the trunk of a
tree brings forth a true cherry, that is flesh &
blood, enobled with the properties & power of
the more inward or real cherry, by the Conception
of the imagination alone; from whence
are two necessary consequences.
First that all the Spirits, and as it were the
Essences of all things, lye hid in us, and are born
and brought forth only by the working power & phantasy of the
Microcosm.
The second is, that the Soul, in conceiving generates
a certain Ens of the thing conceived; the which, as it
before lye hid unknown, like fire in a flint, so by the
stirring up of the Phantasy there is produced a certain
real Ens, which is not a naked quality, but something
like a substance, hanging in suspense between
a body & a Spirit, that is the Soul.
That middle Being is so Spiritual, that it is

not plainly exempted from a Corporeal condition, since the Actions of the Soul are limited on the Body, & the inferior orders of Faculties depending upon it; nor yet so corporeal, that it may be enclosed by Dimensions, the which we have also related to be only proper to a seminal Being. This Ideal Entity, therefore when it falls out of the Invisible and Intellectual World of the Microcosm, it puts on a Body, & then it is first enclosed by the Limitation of Place & Number.

The Object of the Understanding is in itself a naked & pure Essence, not an accident, by the consent of Practical — that is Mystical Divines; Therefore this Protheus or transferrable Essence, the understanding doth, as it were, put on, & cloathe itself with this conceiv'd Essence.

But because every Body, whether external or internal, hath its making, in its own proper Image; The Understanding knows or discerns not, the Will loves & wills not, the Memory recollects not, but by Images or Likenesses: The Understanding therefore puts on this same Image of its Object, & because the Soul is the pure simple form of the Body, which turns itself about to every Member; therefore the acting Understanding cannot have

have two Images at once, but first one & then the other.
He who is wholly the life, Created all things & hath said, nothing is to be expected as Dead out of his Hand; likewise nothing can come to our view wherein himself is not clearly apparent or present; For it is said, "The Spirit of the Lord hath filled the whole Globe of the Earth:" & again, "That he containeth or comprehendeth all things" Therefore there is nothing in being no creature but what possesses a certain Degree of divine fire & life, yet lying dormant or uncacited, till stirred up by the art power & operation of Man.

Chap. 9th Of the exciting or stirring up the Magical Virtue

Every Magical Virtue therefore stands in need of an Excitement by which a certain Spiritual Vapour is stirred up, by reason whereof the Phantasy which profoundly sleeps, is awaken'd, and there begins an action of the corporeal Spirits, as a medium which is that of Magnetism & is excited by a foregoing touch.

Lastly There is a magical Virtue, being as it were abstracted from the body, which is wrought by the stirring up of the power of the Soul, from whence there are made most potent procreations & most

famous impressions & strong Effects. So that Nature is on every side a Magicianesse, & acts by her own Phantasy, & by how much the more spiritual her phantasy is so much the more powerful it is; therefore the Denomination of Magick is truly proportionable or concordant.

[Now the highest sort of Magick is that which is stirred up from an intellectual Conception, & indeed that of the inward Man is only to be excited by the Holy Spirit, and by his Gift the Cabala; but that of the external Man is stirred up by a strong Imagination, by a daily & heightened Speculation, & in Witches, by the Devil.

[But this Magical virtue of the exhaled Spiritual vapour, or subtil Spirits sent from the Body, which before lay in Potentia, or by way of possibility only, is either excited by a more strong Imagination, the Magician making use of the Blood as a Medium, & establishing his kindled Entity thereon, or by

by the ascending Phantasy of the Weapon Salve, the excitress of the property lying in the Blood; else by a foregoing appointment or Disposition of the Blood unto corruption, viz: whereby the Elements are disposed unto a Separation, & the Essences (which cannot putrify) & the Essential Phantasies, which lay hid in the Properties come forth into action.

The Phantasy therefore of any Subject whatsoever has obtained a strong appetite to the Spirit of another thing, for the moving of some certain thing in place, for the attracting, repelling, or expulsion thereof: And there & not elsewhere we acknowledge Magnetism, as the Natural Magical Endowment of that thing firmly planted in it by God.

There is therefore a certain formal property separated from Sympathetical & abstruse Qualities: because the motive Phantasy of these Qualities, do not directly fly unto a local Motion, but only to an alterative Motion of the Object. Now

40 Now it is sufficient that the (if a Man happens to receive many wounds in his body) blood be had only from one of these wounds, & from this one the rest are cured also, because that blood keeps a concordant harmony with the spirit of the whole and draws forth from the same, the offensive quality communicated, not only to the lips of the Wound, but to the whole Man, for from one wound only the whole Man is liable to grow feverish.

Therefore the outchas'd blood being receiv'd on the Weapon is introduc'd into the magnetick Unguent. For then the Phantasy of the Blood, being otherwise as yet drowsy & slow to action being stirr'd up by the Virtue of the Magnetic Unguent, & there finding the Balsamic Virtue of it, desires the quality indued into it to be bestow'd on itself throughout, & from thence by a Spiritual Magnetism to Draw out all the strange tincture of the Wound, which seeing it cannot fully enough effect by itself it implores the aid of the Moss Blood Fat & Mummy, which are conjoin'd together into such a Balsam, which not but by its own Phantasie

Phantasy, becomes also Medicinal, Magnetical, & is also a Tractor of all the strange qualities out of the Body; whose fresh, Blood, abounding with Spirit, is carried unto it, whether it shall be that of a Man or any other living Creature. The Phantasy therefore is a returner, or reducible & Ecstatical, from part of the blood that is fresh & newly brought unto the Unguent, but the Magnetic attraction began in the Blood is perfected by the Medicinal Vertue of the Unguent. Not that the Unguent draws the infirmity of the Wound unto itself; but it alters the blood newly brought unto it, in its Spirit, & makes it Medicinal, & stirs up the Power thereof: From thence it contracts a certain medicinal virtue, which returns unto its whole Body, to correct the Spirit of the Blood throughout the whole Man. Now to manifest a great Mystery, viz. to shew that in Man there is placed a great efficacy, whereby he may be able only by his beck, (as we before mentioned) Nod or Phantasy, to act out of himself, & to imprint a Vertue, a certain influence which afterwards perseveres, or constantly subsists by itself & acts upon Objects at a very great

42 distance; by which only Mystery, those things which we have spoken (relative to Real Entity convey'd in a Spiritual Jewel, & departing far from home to execute its Offices, concerning the Magnetism of all things begotten in the Imagination of Man, as in that which is proper to every thing, & also concerning the Magical superiority of Men over all other Bodies,) will plainly & conspicuously appear.

(Chap. 10.th) of the Magical Virtue of the Soul & the Endiums by which it acts.

Something more we will add, before we dismiss the present subject, which is that if a Nail, Dart, Knife, or Sword, or any other Iron instrument be thrust into the heart of a Horse, it will bind & withhold the Spirit of a Witch, & conjoin it with the Mundial Spirit of the Horse, whereby they may be burnt in the fire together, & by that the Witch is tormented, as by a sting or burning, by which means she may be known & taken, so that she who is offensive to God, & destructive to Mortal Men, may be taken away from Society according to the Law of God "Thou shalt not suffer a Witch to live"

For

for if the work be ~~limited~~ limited to any outward object, that work the Magical Soul never attempts without a Medium or mean: therefore it makes use of the Nail or Sword, or knife, or any other thing as aforesaid.

Now this being ~~out~~ proved, that Man hath a power of acting per Naturam, or by his Nod, or of moving any object remotely placed; it has also been sufficiently confirm'd by the same natural Example, that this Efficacy was also given unto Man by God.

And as every Magical faculty lies dormant, & hath need of excitement or stirring up, which is always true, if the object whereon it is to act is not nearly disposed, if its internal phantasy doth not wholly conform to the impression of the agents, or ~~it~~ also if the Patient be equal in strength or superiour to the agent therein.

But on the contrary where the object is plainly & nearly dispos'd, as Steel is for the receiving of Magnetism: There the Patient without much stirring up, the alone phantasy of the more outward Man being drawn out to the work, & bound up to any suitable mean yields to the Magnetism. Therefore we repeat

44 repeat
the Magician must always make use of a Medium: For then the words or forms of Sacraments, do always operate; Because from the Work performd: But the reason why Exorcisms, conjurations, Charms, Incantations &c, do sometimes fail of their desird effect, is because the ~~mind~~ unexcited mind, or Spirit of the Exorcist, renders the words dull or ineffectual.

Therefore no Man can be a happy or succesful ~~Magician~~ Magician, but him who knows how to stir up the Magical Virtue of his Soul, or can do it practically without Science.

And there can be no ~~this~~ nearer Medium of ~~the~~ Magnetism than ~~human~~ human Blood, with ~~the~~ human Blood.

And no Sympathetick remedies, Magnetical or attractive but from the Idea or Phantasie of the Operator impressing upon ~~it~~ it a Virtue & Efficacy from the excited power in his own Soul.

And now

to bring our Magnetic Treatise to a total conclusion we have to say, that whoever through Ignorance or obstenacy, will say that there is no validity or reason, or reality in the Science of Magnetism proves himself unworthy of the sacred name of Philosopher, because he condemns what he knows nothing at all about.

For those who will give themselves the leisure to examine the truth of those things which we have taught will not find their expectations deceiv'd; therefore will not condemn.

But whoever should be so superstitious as to attribute a natural effect, so created by God, & bestow'd on the Creature unto the power & craft of the Devil, he filches the honour due to the Omnipotent Creator, & reproachfully applies the same unto Satan: the which (under favour) will be found to be express Idolatry & Blasphemy.

There are three (as says the Scripture) who bear record in Heaven; The Father, the Word, & the

the holy Spirit; and these three are only One.

There are three that bear record on Earth, the Blood, the Spirit & the Water; & these three are only one.

We therefore who have the like humanity contain Blood & Spirit of a colike Unity; and the action of the Blood is merely Spiritual: Therefore in Genesis, it is not call'd by the Etymology of Blood, but is made remarkable by the name of a Red Spirit.

Therefore let ~~those~~, who would attain knowledge in these things, & be perfect in what we have set before them constantly meditate & desire that the first Cause & Archetype of all Things, would graciously & mercifully illuminate their minds, without which they grope but in darkness & uncertainty & are subject to the delusions of impure spirits & Devils, who are only to be put to

flights by putting on the whole Armour of God in whom we all live move breathe & have our Being.

Finis the

Magnetism.

A 33 [Cabalistical Magick]

Chap. 1.st

We shall now turn our pen to the explaining of the high & mysterious secrets of the Cabala by which, only we can ~~only~~ know the truth, & likewise how to prepare our mind & spirit for the contemplation of the greatest & best part of Magic, which we call intellectual & Divine because it chiefly takes God & the good spirits for its object, & as the ~~Cabalistic~~ Cabalistic Art opens many & the chiefest mysteries ~~of~~ & secrets of Ceremonial Magick.

But in respect of explaining or publishing those few secrets in the Cabala, which are amongst a few wise men ~~only~~, & communicated by word of mouth only, I hope the student will pardon if I pass over these in silence because we are not permitted to divulge some certain things; But this we shall do, we will open ~~and~~ all those secrets which are necessary to be known, & by the close reading of

of which, you shall find out, of your own head, to be both profitable & delightful.

Therefore all we solicit is, that those who perceive those secrets, should keep them together as secrets, & not expose or babble them to the unworthy, but reveal them only to faithful discreet & chosen friends. And we would caution you in this beginning, that every Magical experiment flies from the public seeking to be hid, is strengthend & confirm'd by silence, but is destroy'd by publication, never does any complete effect follow after; likewise all the virtue of thy works will suffer detriment when poured into weak, prating, & incredulous minds, therefore if thou would be a Magician & gain fruit from this Art to be secret, & to manifest to none, neither thy work, or place, or time, nor thy desire or will except it be to a Master, or partner, or com=
=panion, who should likewise be faithful discreet, silent, & dignified by Nature & Education

Eucation; seeing that even the prating of a compa=
=nion, his unbelief, doubting questioning, &
lastly unworthiness, hinders & disturbs the effect
in every operation.

Chap. 2d

What dignity & preparation is essentially necessary to him who would become a true Magician.

It is fit that we who endeavour to attain so great
a height should first study two things, viz: first
how we should leave vain & carnal affections,
frail sense, & material passions; secondly by
what ways & means we may ascend to an Intellect
pure, & joind with the powers of the Celestials
without which we shall never happily ascend
to the scruting of secret things, & to the power
of working wonderful effects &c. Now if thou
art a man perfect in thy Understanding, & constantly
meditating upon what we have in this book
written, & without doubting believeth; thou shalt
be able by praying, consecrating, imprecating invocating
&c to attract spiritual & Celestial, & to imprint them
on whatever things thou shalt please, & by it to

vivify

vivify every Magical work.

Chap. 2d

That the knowledge of the true God is necessary for a Magician.

Seeing that the being & operation of all things depend on the most high God, Creator of all things, & from thence on the other divine powers, to whom also is granted, a power of fashioning & creating, not principally indeed, but instrumentally by virtue of the first great Creator (for the beginning of every thing is the first cause, but what is produced by the second cause is much more produc'd by the first which is the producer of the second causes which therefore we call secondaries) It is necessary therefore that every Magician should know that very God, which is the first cause, & Creator of all things, & likewise the other divine powers (which we call the second causes) & not to be ignorant of them, & likewise what holy rites ceremonies &c are conformable to them; but above all, we are to worship in spirit & truth, & place our firm dependance, upon that one only God who is the Author

author & promoter of all good things, the father of all, most bountiful & wise, the sacred light of Justice, & the absolute & sole perfection of all Nature, & the contriver & wisdom thereof.

Chap. 4th

of Divine emanations, & ten Sephiroths & ten most sacred names of God which rule them, & the interpretation of them.

God himself although he is Trinity in persons yet he is but one only simple essence, yet we doubt not but that there are in him many divine powers, which emanate or flow from him.

The Cabalists most learned in divine things have received the ten principal names of God, as certain Divine powers, or as it were members of God, which by ten numerations which ~~they~~ we call Sephiroth as it were vestiments, instrument or examplars of the Archetype, have an influence upon all created things from the highest to the lowest, yet by a certain order; for first and immediately they have influence upon the nine orders of Angels, & quire of blessed souls, & by them into the

the Celestial ~~Spheres~~ Spheres, Planets & Men, by the which Sephiroth every thing there receiveth power & virtue; the first of these is the name Eheie, the name of the divine Essence; his numeration is calld Cether, which is interpreted a Crown, or Deadem, & signifies the most simple Essence of the Divinity, & it is calld that which the Eye seeth not, & is attributed to God the Father, & hath its influence by the order of Seraphim or Hajoth Hakados, that is Creatures of Holiness & then by the Primum Mobile, it bestows the gift of being upon all things, & filleth the whole Universe both through the Circumference & center, whose particular Intelligence is calld Metatron, that is the Prince of faces whose duty it is, to bring others to the face of the Prince; & by him the Lord spake to Moses.

The second name is Jod, or Tetragrammaton joind with Jod, his numeration is Hochma that is Wisdom, & signifies the Divinity full of Ideas & the first begotten; & is attributed to the Son, & has its influence, by the order of Cherubim

Cherubins, or that the Hebrews call Orphanim, i.e. forms or wheels, & from thence into the starry heavens, where he frames so many figures as he hath Ideas in himself, & distinguishes the very Chaos of the Creatures, by a particular Intelligence called Raziel who was the Ruler of Adam

The third name is called Tetragrammaton Elohim; his numeration is named Puncta, viz. providence & understanding, & signifies remissness, quietness, the Jubilee, penitential conversion, a great Trumpet, redemption of the World, & the life of the world to come, it is attributed to the Holy Spirit, & hath his influence by the order of Thrones, or which the Hebrews call Aralim, that is great Angels mighty & strong, & from thence by the Sphere of Saturn administers form to the unsettled matter, whose particular Intelligence is Zaphkiel, the ruler of Noah & another Intelligence named Jophiel the ruler of Sem, & these are the three supreme and highest numerations, as it were Seats of the Divine persons by whose command

command all things are made, but are executed by the other seven which are therefore calld numerating framing.

The fourth name is El, whose numeration is Hesed which signifi clemency, or goodness, likewise grace mercy, piety, ~~mansuetude~~ magnificence, the scepter & right hand, & hath its influx by the order of the Dominations, which the Hebrews call Hasmalim, & so through the Sphere of Jupiter fashions the Images of bodies, bestowing clemency & pacifying justice on all; his particular Intelligence is Zadkiel the ruler of Abraham.

The fifth name is Elohim Gibor, that is the mighty God, punishing the sins of the Wicked; & his numeration is calld Gebusach, which is to say power, gravity, fortitude security, judgement punishing by slaughter & War; & it is applied to the Tribunal of God, the girdle, the sword the left hand of God; it is also calld Pachad which is fear, & hath his influence through the order of Powers which the Hebrews call Seraphim, & form thence through the Sphere of Mars, to whom belongs fortitude War & affliction, it draweth forth the Elements, & his particular Intelligence is Camael the ruler of Sampson;

The sixth name is Eloha or a name of four letters join'd with Vaudehat his numeration is Tiphereth

Tiphereth, that is apparel, beauty, glory, pleasure, & signifies the Tree of life, & hath his influence through the order of Virtues, which the Hebrews call Malachim (that is) Angels, into the Sphere of the Sun giving brightnes & life to it, & from thence producing Metals; his particular Intelligence is Raphael, who was the Ruler of Isaac & Toby the younger and the Angel Peliel the Ruler of Jacob.

The seventh name is Tetragrammaton Sabaoth, or Adonai Sabaoth, that is the God of Hosts, & his numeration is Netzah, that is Triumph and Victory; the right Column is applied to it & it signifies the Justice & eternity of a revenging God; it hath its influence through the order of Principalities whom the Hebrews call Elohim, i.e. Gods, into the Sphere of Venus, gives Zeal & love of righteousnes, & produces Vegetables; his Intelligence is Haniel, and the Angel Cerviel the Ruler of David;

The Eighth is call'd also Elohim Sabaoth, which is likewise the God of Hosts, not of War & Justice, but of Pity and Agreement, for this name signifies both, & precedeth his Army; the Numeration of this is call'd Hod, which is, praise, confession, honour & fame; the left column is attributed to it; it hath his influence through the order of the Archangels which the Hebrews call Ben Elohim, that is the Sons of God

God, into the Sphere of Mercury, & gives elegancy, & consonancy of Speech, & produces living creatures; his Intelligence is Michael, who was the ruler of Solomon.

The ninth name is call Sadai, that is omnipotent, satisfying all, & Elhai, which is the living God; his numeration is Jesod, that is foundation, and signifies a good understanding, a Covenant, redemption & rest; & hath his influence through the order of Angels, whom the Hebrews name Cherubim; into the Sphere of the Moon causing the increase & decrease of all things, & provideth for the Genii & keepers of men, & distributeth them; his Intelligence is ~~Michael~~ Gabriel, who was the keeper of Joseph, Joshua, & Daniel; ~~& to the name Adonai Melech, that is~~.

The tenth name is Adonai Melech, that is Lord & King; his numeration is Malchuth, that is Kingdom and Empire, & signifies a Church, the Temple of God, & a gate; & hath his influence through the order of Animastic, vizt. of blessed souls, which by the Hebrews, is call'd Ysim, that is Nobles, Lords, & Princes; they are inferiour to the Hierarchies, & have their influences on the sons of men, and give knowledge & the wonderful understanding of things, also industry & prophecy; & the Soul of the

Messiah

Messiah is president amongst them, or the Intelligence Metattron, which is call'd the first Creature or the Soul of the World, who was the Ruler of Moses.

Chap. 5.

Of the power & virtue of the Divine names.

God himself though he be one only essence, yet hath divers names, which expound not his divers essences, or Deities, but certain properties flowing from him, by which names he powrs down upon us, & all his creatures many benefits, ten of those names, we have above describ'd. The Cabalists from a certain text of Exodus, derive seventy two names, both of the Angels, & of God, which they call the name of seventy two letters, & Schemhamphores, that is the expository. From these therefore besides those which we have reckon'd up before, is the name of the Divine Essence Eheia אהיה which Plato translates ὤν, from hence they call God τοῦ ὄντος others ὄντως that is the Being. Jeu הוא is another name reveald to Esay, signifying the Abyss of the Godhead which the Greeks translate ταυτὸν, the Latins, himself the same. Esch אש is another name receiv'd from Moses, which soundeth Fire & is the name of God Na, נא is to be invocated in perturbations & troubles. There is also the name Ja יה & the name Elion עליון and the name Macom מקום, the name Caphu כפכ, the name Innon יונן & the name Emeth

Emeth אמה, which is interpreted truth & is the Seal of God, & there are two other names Zur צור & Aben אבן both of these signify a solid work, and one of them expresseth the Father with the Son; & many more names we have placed in the scale of numbers; and many names of God & the Angels, are extracted out of the holy Scriptures by our Cabala, & the Notarican & Gimetrian Arts, where many words retracted by certain of their letters make up one name, or one name dispersed by each of its letters signifies or renders more. Sometimes they are gathered from the heads of words, as the name Agla אגלא from this verse of the holy scripture viz: אתה גיבר לעולם אדני that is ~~the God one~~ the mighty God ~~is one God~~ for ever In like manner the name Jaia יאיא from this verse viz: הוה אלהינו יהוה אחד that is God our God is one God; in like manner the name Java יאוא from this verse יהי אור ויהי אור that is let there be light, & there was light in like manner the name Ararita אראריתא from this verse

אחד ראש אחדותו ראש יחודו תמורה ואחד

that is one principle of his unity, one beginning of his Individuality his vicissitude is one thing; and this name Hacaba הקבא is extracted from this verse יהקדושברוהוא the Holy & Blessed one; in like manner this name Jesu ישו is found in the heads of these two verses viz: יבי אשלוהו i.e; untill the Messiah shall come, & the other verse ינון שמותיה that is his name abides

abides till the end. Thus also is the name Amen אמן extracted from this verse ארני מלך נאמן that is the Lord is the faithful king sometimes these names are extracted from the ends of words, as the same amen from this verse לאבן הרשעים that is the Wicked not so but the letters are transposed, so by the finial letters of this verse ~~ארני מלך~~ לימה שמומה that is to one what? or what is his name? is found the name Tetragrammaton, in all these a letter is put for a word, & a letter extracted from a word either from the beginning, end, or where you please, & sometimes these names are extracted from all the letters, one by one even as those seventy two names of God ~~are~~ are extracted from those three verses of Exodus bginning from these three words ויסע ויבא ויט the first & the last verses being written from the right to the left, but the middle contrary wise from the left to the right as we shall shew hereafter; & so sometimes a word is extracted from a word or a name from a name, by the transposition of letters as the Messia משיה from Ismah ישמה and Michael from Malachi מלאכי but sometimes by changing the Alphabet, which the Cabalists call Ziruph צירוף. so from the name Tetragrammaton יהוה are drawn forth מצפץ Mar Par כרז Kuza sometimes by reason of the equality of the numbers names are changed as Metattron מטטרון pro Sadai שדי for both of them make three hundred & fourteen, so Jai יי and El אל are equal in number, for both make thirty one, and these are the hidden secrets concerning which it is most difficult to judge, or to deliver a perfect science; neither

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neither can they be understood, or taught in any other language but the Hebrew: Therefore these sacred words have not their power in Magical operations from themselves, as they are words, but from the Occult Divine powers working by them in the ✠ mind of those who by faith adhere to them.

61 G [illegible]

We will here deliver unto thee a sacred seal, efficacious against any disease of Man, or any griefs whatsoever in whose foreside are the foursquared names of God so subordinate to one another in a Square, that from the highest to the lowest those most holy names or seals of the Godhead do arise, whose intention is inscribed in the circumference, but on the backside is inscribed the seven lettered name Araritha, & his interpretation is written about viz: the verse from which it is extracted, even as you may see in the annexed Plate where A represents the former part B the hinder But all this must be done in most pure Gold, or Virgin Parchment, pure clean & unspotted, also with Ink made of the smoak of consecrated wax lights or incense, & holy water; The operator must be purified and cleansed, & have an infallible hope, a constant faith, & have his mind lifted up to to the most

most high God, if he would surely obtain this divine power.

Now against the depredations of Evil Spirits & Men, and what Dangers soever, either of journies, waters, enemies, arms &c. in the same manner as is above said, these characters on the one side יהוה and these on the other צבאה which are the beginnings & ends of the five first verses of Genesis, & representation of the Creation of the World; & by this ligature they say that a Man shall be free from all mischiefs, if that he firmly believes in God the Creator of all things.

Now these being done on a small plate of Gold, as before describ'd (will be found to have the effect above mention'd;) the figure, of which you may likewise see in the annexed plate fig. ~~B~~ C. & D where C ~~B~~ shews the former part & B the hinder.

Now, let no one distrust or wonder, that sacred words & divine names applied outwardly can effect wonderful things, seeing by them the Almighty created the Heavens & the Earth: For there is no name of God amongst us (according to Moses the Egyptian) which is not taken from his works besides the name Tetragrammaton which is ~~hly~~ signifying the substance of the Creator in a pure signification

Chap: 6th

Of Intelligences and spirits, and of the threefold kind of them, and of their different names, and of Infernal and Subterraneal Spirits

Now consequently we must discourse of intelligences, spirits and angels. An Intelligence is an intelligible substance, free from all grosse and putrifying mass of a body, immortal, insensible, assisting all, having influence over all; and the nature of all intelligences, spirits and angels is the same. But I call Angels here, not those whom we usually call Devils, but spirits so called from the propriety of the word, as it were knowing, understanding and wise. But of these according to the tradition of the Magicians, there are three kinds, the first of which we call supercelestial, and minds altogether seperated from a body, and as it were Intellectual Spheres, worshipping one only God, as it were their most firm and stable unity or center. Wherefore they even call them Gods by reason of a certain participation of the Divinity, for they are always full of God. These are only about God, and rule not the bodies of the world, neither are the fitted for the government of Inferior things, but infuse

infuse the light received from God, unto the inferior orders, and distribute every ones duty to all of them; The Celestial intelligences do next follow these in the second order, which they call worldly Angels, viz: being appointed besides the Divine worship for the spheres of the world, and for the Government of every heaven and star, whence they are divided into so many orders, as there are heavens in the world, and as there are stars in the Heavens. And they called these *Saturnine*, who rule the Heaven of *Saturn* and *Saturn* himself; others *Jovial* who rule the Heaven of *Jupiter* and *Jupiter* himself, and in like manner they name different Angels, as well for the name, as the vertue of the other stars, and because the old Astrologers maintained fifty five motions, therefore they invented so many intelligences or angels; they placed also in the Starry heaven, Angels who might rule the signs, triplicits decans, quinaries, degrees and stars, For although the school of Peripatetichs assign one only intelligence to each of the orbs of the stars, yet seeing every star, and small part of the heaven hath its proper and different power and influence, it is

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necessary also that it have its ruling intelligence, which may confer power, and operate, therefore they have established twelve princes of the Angels, who rule the twelve signs of the Zodiack, and thirty six who may rule so many Decans, and seventy two, who may rule so many Luminaries of heaven, and the tongues of men, and nations, and four who may rule the tripliticities and Elements, and seven governors of the whole world, according to the seven Planets, and they have given to all of them names, and seals, which the call characters, and used them in their invocations, incantations and carvings, describing them in the instruments of their operations, images, plates glasses, rings, papiers, wax lights and such like; And if at any time they ~~did~~ operated for the Sun, they invocated by the names of the Sun, and by the names of Solar Angels, and so of the rest. Thirdly they establis-hed Angels as ministers, for the disposing of those things which are below, which Origin called certain invisible powers, to which those things which are on earth are committed to be disposed of. For sometimes they being visible to none do direct our journies and all our business, are ~~it~~ often present at battles, and by secret helps do give the desired success to their friends

friends, for they are ~~[illegible]~~, at their pleasure they can procure prosperity, and inflict adversity. In like manner they distribute these into more orders, so as some are fiery, some watery, some airiel, some terrestial; which four species of Angels are computed according to the four powers of the celestial souls, viz., the mind, reason, imagination, and the vivifying and moving nature, hence the fiery follow the mind of the celestial souls, whence they concur to the contemplation of more sublime things, but the Aerial follow reason, and favour the rational faculty, and after a certain manner seperate it from the sensitive and vegetative, therefore it serves for an active life, as the fiery the contemplative, but the watery follow the imagination, serve for a voluptuous life; the earthly follow nature, favour vegetable nature; moreover they distinguish also this kind of Angels into Saturnine and Jovial, according to the names of the Stars and the heavens, further some are Oriental, some occidental, some Meridional, some septentrional. Moreover there is no part of the world destitute of the proper apistance of these Angels, not because they

are

are alone, but because they reign there especially, for they are every where, although some especially operate, and have their influence in this place, some else where; neither truly are these things to be understood, as though they were subject to the influence of the stars, but as they have correspondence with the heaven above the world, from whence especially all things are directed, and to which all things ought to be conformable, whence as these Angels are appointed for diverse stars, so also for diverse places and times, not that they are limited to any place or time, neither by the bodies which they are appointed to govern, but because the Divine wisdom hath so decreed, therefore they favour more, and patronize those bodies, places, times, stars; so they have called some Diurnal, some Nocturnal, others Meridionel, in like manner some are called woodmen, some Mountaineers, some fieldmen, some Domestics.

Hence the gods of the woods, country gods, Satyrs, familiars, Fairies of the fountains, Fairies of the woods, Nymphs of the sea, the Naiades, the Dryades

Dryades, Pierides, Hamadryades, Potamides, Hinnides Agapales, Parcades, Dodonæ, Faniled, Leverno, Parcæ, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades, Camenæ, the Graces, the genii, Hobgoblins and such like, whence the vulgar call them vulgar superiors some the demi gods and goddesses, some of these are so familiar and acquainted with men, that they are even affected with humane perturbations by whose instructions Plato thinks that men do often times wonderful things, even as by the instruction of men, some beast which are most nigh to us. Apes Dogs, Elephants do often strange things above their species, and they who have written the Chronicles of the Danes and Norwegians, do testify that spirits of several kinds in those regions are subject to mens commands, moreover some of these, appear corporeal and mortal, whose bodies are begotten and die, yet to be long lived is the opinion of the Egyptians, and Platonist, and especially approved by Proclus, Plutarch also and Demetrius the Philosopher, and Æmilianus the Rhetorician affirm the same, therefore of these spirits of the third kind, as the opinion of the Platonist is, they report that there

are

are so many Legions, as there are Stars in the heaven,
and so many Spirits in every Legion, as in heaven itself
Stars, but there are (as Athanasius delivers) who think, that
the true number of the good Spirits, is according to the
number of men, ninty nine parts, according to the parable
of the hundred sheep, others think only nine parts, accord-
ing to the parable of the ten Goats, others suppose the
number of the Angels equal with men, because it is
written, he that hath appointed the bounds of the people
according to the number of the Angels of God, and
concerning their number many have written many
things, but the latter Theologians follow the maste of
sentences, Austin and Gregory easily resolve themselves,
saying, that the number of the good Angels transcendeth
humane capacity; to the which on the contrary, innumer-
able unclean Spirits do correspond, there being so
many in the inferior world, as pure Spirits in the
superior, and some Divines affirm that they have
received this by revelation, under these they place
a kind of Spirits, subterrany & obscure, which the
Platonists call Angels that failed, revengers of wicked-
ness and ungodliness, according to the Decree of the divine
Justice, and they call them evil Angels, and wicked Spirits,
because

22 because they often annoy and hurt even of their own accord. Of these also they reckon more legions, and in like manner distinguishing them according to the names of the stars and Elements, and parts of the world, they place over them Kings, Princes, and rulers and the names of them, of these four most mischeiveous Kings rule over the other, according to the four parts of the world, under these many more princes of legions govern, and many private offices; hence the Gorgones, Statenocte, the furies. Hence Tisiphone, Alecto Megera, Cerberus: They of their kind of spirit, Prophyry says, they inhabit a place nigh the earth, yea within the earth itself, there is no mischief which they dare not commit, they have altogether a violent and hurtfull nature, therefore they ~~very much~~ plot, and endeavour violent and sudden mischiefs, and when they make incursions, sometimes they lie hid, & sometimes offer open violence, and are very much delighted in all such things done wickedly and ~~cont~~ mischievously ~~extremely~~.

Chap - 7th

of the order of Evil Spirits and ~~of~~ their fall, and different natures

There are some of the School of Theologians, who distribute the evil spirits into nine degrees, as contrary to the nine orders of ~~the~~ Angels, therefore the first of these which are called false gods, who usurping the name of God, would be worshiped for gods, and require Sacrifices and Adorations, as that Devil who said to Christ, if thou wilt fall down and worship me, I will give the all these ~~Kingdoms~~ things, shewing him all the Kingdoms of the world; and the prince of these is he who said, I will ascend above the height of the clouds, and will be like to the most high, who is called Belzebub, that is an old god, In the second place follows the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the Prophet of Achab; and the prince of these is the serpent Pytho; from whence Apollo is called Pythius, and that woman a Pythoness or witch in Samuel, and the other in the gospel, who had Pytho in her belly. Therefore these kinds of Devils joins themselves to the oracles, and deludes men by

by divinations, and predictions so that he may deceive. In the third order are the vessels of iniquity, which are called vessels of wrath, these are the inventors of evil things, and all wicked arts, as in Plato, that Devil Thentus who taught cards and dice, for all wickedness, malice and deformity proceeds from these, of which in Genesis, in the benedictions of Simeon and Levi, Jacob said, vessels of iniquity are in their habitations, into their counsel let not my soul come, which the Psalmist calls vessels of death. Isaiah, vessels of fury, and Jeremiah, vessels of wrath, Ezekiel vessels of destroying and slaying, and their prince is Belial, which signifies, without a yoke and disobedient, a prevaricator and an apostate, of whom Paul to the Corinthians says, What agreement has Christ with Belial? Fourthly follow the revengers of evil, and their prince is Asmodeus viz. causing judgment, after these in the fift place come the deluders, who Imitate miracles, and serve ~~wicked~~ conjurers and witches, and seduce the people by their Miracles, as the serpent seduced Eve, and their prince is Satan, of whom it is

written

written in the Revelations, that he seduces the whole world, doing great signs, and causing fire to descend from heaven in the sight of men, seducing the inhabitants of the earth, by these signs, which are given him to do, Sixthly the Aereal powers offer themselves, and join themselves to thunder and lightening, corrupting the air, causing pestilencies and other evils, in the number of which, are the four Angels of whom the Revelations speak, to whom it is given to hurt the Earth and the sea, holding the four winds from the four corners of the Earth, and their Prince is called Meririm, he is the Meridian Devil, a boiling spirit, a Devil rageing in the south, whom Paul to the Ephesians, calls the prince of the powers of this air, and the spirit which works in the children of disobedience. The seventh mansion the furies popesh, who are powers of evil, discords and war and devastation whose name in the Revelations is called in greek Apollyon, in Hebrew Abaddon, that is destroying and wasting. In the eighth place are the accusers, or inquisitors, whose Prince is Astaroth, that is, a searcher out, in the greek language he is called Diabolos, that is an accuser, or calumniator, which in the Revelation is called the accuser of the brethren, accusing

accusing them night and day before the face of God.
Moreover the tempters and ensnarers have the last
Place, one of which is present with every man,
which we call the evil genius, and their prince
is Mammon, which is interpreted covetousness,
but, we of the Cabala unanimously maintain that evil spirits do
wander up and down this inferior world enraged
against all, whom they call Devils, of whom
Justin in his first book of the incarnation of
the word to Januarius says; concerning the
Devils and his angels contrary to vertues, the
Ecclesastical preachers have taught that there
are such things, but what they are, and how
they are he has not clear enough expounded:
yet there is this opinion among them, that this
Devil was an angel, and being made an apos-
tate persuaded many of the Angels to fall with
him, who to this day are called his Angels:
Greece notwithstanding thinks not that these are
Damned, nor that they are all purposely evil,
but that from the creation of the world the
dispensation of things is ordained by this means,
that the tormenting of sinful souls is made over
to

to them: The other Theologians say that no Devil was created evil, but that they were driven and cast out of heaven, from the orders of good Angels, for their pride, whose fall not only our, and the Hebrew Theologians, but also the Assyrians, Arabians, Egyptians and Greeks do confirm by their tenets, Pherecydes the Syrian describes the fall of the Devils and that Ophis, (that is) the Devilish serpent, was the head of that rebelling army; Trismegistus sings the same fall in his Pimander. And Homer under the name of Ararus, in his verses; and Plutarch in his discourse on usury, signifies that, Empedocles knew that the fall of the Devils was in this manner, the Devils themselves often confess their fall, they being cast out into this Valley of Misery, some that are near to us wander up and down in this obscure air, others inhabit lakes, rivers & seas, others the earth and terrify earthly things, and invade those who dig wells and metals, cause the gapings of the earth, to strike together the foundations of the mountains, and vex not only men, but also other creatures, some being content with laughter and Delusion only, do contrive rather to weary men then

to

to hurt them, some heightening themselves to the length of a Giants body, and again shrinking themselves up to the smalness of Pigmies, and changing themselves into different forms, to disturbe men with vain fear: others study lies and blasphemies, as we read of one in the third book of Kings, saying, I will go forth and be a ~~lying~~ lying spirit in the mouth of all the Prophets of Achab. But the worst sort of Devils are those who lie in wait, and overthrow passengers in their Journies, and rejoice in wars and effusion of blood, and afflict men with most cruel stripes, we read of such in Matthew, for fear of whom no man dare pass that way; moreover the Scripture reckons up nocturnal, diurnal and Meridionel Devils, and describes other spirits of wickedness by different names, as we read in Isaiah of Satyrs, Screech-owls, Syrenes, Stortes, owles, and in the Psalms, of Aspes Basilisks, Lions, Dragons, and in the Gospel we read of Scorpions, and Mammon and the Prince of this world, and rulers of darkness, of all whom Beelzebub is the Prince, whom the Scripture calles the prince of wickedness.

of the Annoyance of evil spirits, and the preservation from we have from good spirits.

It is the opinion of Divines, that all evil spirits are of that nature, that they hate God as well as man; therefore divine Providence has set over us more pure Spirits, with whom he hath entrusted us, as with ~~Governors~~ shepherds and governors, that they should daily help us, and drive away evil spirits from us, and curb, and restrain them, that they should not hurt us, as they would otherwise, as is read in Tobias, that Raphael did apprehend the Daemon called Asmadeus, and bound him in the wilderness of the ~~upper~~ upper Egypt. Of these Hesiod says there are 30,000 of Jupiters immortal spirits living on the earth, who are the keepers of mortal men, who that they might observe justice and mercifull deeds, having clothed themselves with air, go every where on the earth. For there is no Potentate could be safe, nor any woman continue uncorrupted, no man in this vale of ignorance could come to the end appointed to him by God, if good spirits did not secure us, or if evil spirits should be permitted to satisfy the wills of men; as therefore among the good there is a proper keeper, or protector deputed to every one, Corroborating the spirit

of

of the man to good; so of evil spirits there is sent forth an enemy ruling over the flesh, and desire thereof; and the good spirit fights for us as a preserver against the enemy, and flesh, now man between these contends in the middle, and left in the hand of his own counsel, to whom he will give victory; we cannot therefore accuse angels, or any free will, if they do not bring the nations entrusted to them, to the knowledge of the true God, to true piety, and suffer them to fall into errors, and perverse worships, but it is to be imputed to themselves, who have of their own accord declined from the right path, adhering to the spirits of error, giving victory to the Devil; for it is in the hand of man to adhere whom he please, and overcome whom he will, by whom, if once the Devil be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that has lost his sting; to which opinion Origen assents in his book Periarchon concluding that the saints fight against evil spirits, and overcoming, do lessen their army, neither can he that is overcome by any, molest any more, as therefore

fore there is given to every man a good spirit, so there is given to every man an evil Diabolical spirit, whereof each seeks an union with our spirit, and endeavours to attract it to itself, and to be mixt with it, as wine with water, the good indeed, though all good works conformable to itself, change us into Angels, by uniteing us as it is written of John Baptist in Malachie, behold I send my Angel before thy face: of which transmutation, and union it is written elsewhere; he that adheres to God is made one spirit with him. An evil spirit also by evil works, studies to make us conformable to itself, and unite us, as Christ says of Judas, Have not I chosen twelve, and one of you is a Devil? And this is that which Hermes says, when a spirit hath influence on the soul of man, he scatters the seed of his own notion, whence such a soul being sown with seeds, and full of fury, brings forth thence wonderful things, and whatsoever are the offices of spirits: for when a good spirit hath influence on a holy soul, it doth exalt it to the light of wisdom, but an evil spirit being transfused into a wicked soul, doth stir it up to Theft, to manslaughter, to Lust, and whatsoever are the offices of evil spirits. Good spirits (as Jamblicus says) purge the souls most perfectly; and some

some bestow upon us other good things; they being present
do give health to the body, vertue to the soul, Security
to the soul, what is mortal in us they take away,
cherish heat, and make it more efficacious to life,
and by a harmony do always infuse light into
intelligible mind. But whether there be many keep
of a man or one alone, Theologians differ among
themselves, we think there are more, the Prophet say
-ing, he hath given his Angels a charge concerning
thee, that they should keep thee in all thy ways,
which as Hierome says, is to be understood of any man, as well
as of Christ. All men therefore are governed by the ministery
of different Angels, and are brought to any degree of vertue
deserts, and dignity, who behave themselves worthy of them;
but they who carry themselves worthy of them, but they who
carry themselves unworthy of them are deposed, and thrust
down, as well by evil spirits, as good spirits, unto the lowest
degree of misery, as their evil merits shall require, but
they that are attributed to the sublimer Angels, are preferred
before other men, for Angels having the care of them
exalt them, and subject others to them by a certain occult
power; which alth neither of them perceive; yet he
that is subjected, feels a certain yoke of presidency as which
he cannot easily quit himself, yea he fears and reverences
that power, which the superior angels make to flow upon

superiors, and ~~with~~ a certain terror bring the inferiors into a
fear of presidencey. This did Homer seem to be sensible of,
when he says that the Muses begot of Jupiter, did always
as inseperable companions assist the things begot of Jupiter,
speaking figuratively
who by them were made venerable, and magnificent, so
we read that M; Antonius being formerly joined in
singular friendship with Octavius Augustus were
accustomed always to play together. But when as always
Augustus went away conqueror, that a certain Mazician,
counseled M. Antonius thus. O Anthony what dost thou
do with that young man? Shun and avoid him, for
although thou art older then he, and art more skilful
then he, and art better descended then he, and hath
endured the wars of more emperours, yet thy Genius
doth much dread the Genius of this young man,
and they fortune flatter his fortune; unless thou shalt
shun him, it seems wholly to decline to him. Is not
the Prince like other men, how should other men
fear, and reverence him; unless a Divine terror
should exalt him, and striking a fear into othes,
depress them that they should reverence as a Prince?
Wherefore we must endeavour, that being purified by
doing well and following sublime things, and choosing

opportune times and seasons, we be entrusted or committed to a degree of sublimer and more potent hyp who taking care of us we may deservedly be pref before others.

Chap 9th

That there is a threefold keeper of man, and from whence each of them proceed.

Every man hath a threefold good Demon, as a prop keeper, or preserver, the one whereof is holy, another of the nativity, and the other of Profession. The holy Demon is one, according to the doctrine of the Egyptians, assigned the rational soul, not from the stars or Planets, but from a supernatural cause, from God himself, the president of Daemons, being universal, above nature: this dire the life of the soul, and does always put good thoughts into the mind, being always active in illuminating us, although we do not always take notice of it, but when we are purified, and live peaceably, the

then it is perceived by us, then it does as it were speak with us, and communicates its voice to us, being before silent, and studies daily to bring us to a sacred Relation. it calls out the

profit more in any Science, or art, or office, in a little time, and with little pains, when another takes much pains, and studies hard, and all in vain, and although no Science, art or vertue, is to be contemned, yet that you may live prosperously, carry on thy affairs happily; in the first place know thy good Genius, and his nature, and what good the Celestial disposition promises thee, and God the Distributor of all these, who distributes to each as he pleases, and follow the beginnings of these, profess these, be conversant in that vertue to which the most high Distributor doth elevate, and lead thee, who made Abraham excell in justice, and clemency, Isaac with fear, Jacob with strength, Moses with Meekness, and Miracles, Joshua in war, Phinias in Zeal, David in religion, and victory, Solomon in knowledge, and fame, Peter in faith, John in charity, Jacob in devotion, Thomas in prudence, Magdalen in contemplation, Martha in officiousness. Therefore in what vertue you think you can most easily be a proficient in, use diligence to attain to the height thereof; that you may excell in one, when in many you can not, but in the rest endeavour to be as great a proficient as you can, but if thou shalt have the overseers of nature, and religion

religion, agreeable, thou shalt find a double progress of the nature, and profession, but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession then of nativity.

Chap. 10th

Of the tongue of Angels, and of their speaking, amongst themselves and with us

We might doubt whether Angels, or Demons, since they be pure spirits, use any vocal speech or tongue among themselves, or to us; but that Paul in some place says, "if I speake with the tongue of men & of Angels"; but what their speech or tongue is, is much doubted by many. For many think that if they use any idiom, it is Hebrew, because that was first of all, and came from Heaven, and was before the confusion of languages in Babylon, in which the law was given by God the father, and the Gospel was preached by

Christ the Son; and so many Oracles were given
to the Prophets, by the Holy Ghost, and seeing all
tongues have and do undergo various mut-
ations, and corruptions, this alone does always
continue inviolated. Moreover, an evident sign
of this opinion is, that though this Demon and
Intelligence do use the speach of those nations
with whom they do inhabit, yet to them who
understand it they never speak in any idiom but
this alone, viz. Hebrew. But now, how Angels speak, it is hid
from us, as they themselves are. Now, to us that
we may speak, a tongue is necessary with other
instruments, as the jaws, palate, lips, teeth, throat,
lungs, the aspera arteria, and muscles of the breast,
which have the beginnings of motion from the soul.
But if I speak at a distance to another, he must use
a louder voice; but, if near, he ~~must~~ whispers in
his ear, and if he should be coupled to the hearer
without any noise, as an image in the eye or
Glass. So souls going out of the body, so Angels, so
Demons speak; and what man does with a sensible
voice

voice, they do by impressing the conception of the speech in those to whom they speak, after a better manner than if they should express it in an audible voice. So the Platonist says that Socrates perceived his Demon by sense, indeed, but not of this body, but by the sense of the ethereal body concealed in this, after which manner he believes the Angels were wont to be seen, and heard by the Prophets. That instrument, whatsoever the virtue be, by which one spirit makes known to another spirit what things are in his mind, is called by the Apostle Paul the tongue of Angels. Yet after times they send forth an audible voice, as they that cried at the ascension of the Lord, Ye men of Galilee why stand ye here gazing into the heaven? Now, in the old law, they spake with divers of the fathers with a sensible voice; but this never but when they assumed bodies. But with what senses these spirits and Demons hear

our invocations, and prayers, and see our ceremonies, we are altogether ignorant. ——

For there is a spiritual body of Demons every where sensible by nature, so that it touches, sees, hears without any medium, and nothing can be an impediment to it; yet they do not perceive after the same manner as we do, with different organs; but haply, as sponges drink in water, so do they all sensible things with their body or some other way unknown to us, neither are all Animals endowed with those organs, for we know that many want ears, yet we know they perceive a sound, but after what manner we know not.

Chap 11th

of the names of Spirits, and their various imposition, and of the Spirits that are set over the Stars, Sign, Corners of the Heaven, and the Elements.

Many and different are the names of good, and bad Spirits; but their proper and true names

names, as those of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them by their names, Whereof none can be known by us but by divine revelation; very few are expressed to us in Sacred writ. But the masters of the Hebrews think, that the names of Angels are imposed on them by Adam, according to that which is written, "the Lord brought all things which he had made unto Adam, that he should name them, and as he called any thing, so the name of it was". Hence the Hebrew Mecubals & Cabalists, think together with Magicians, that it is in the power of man to impose names upon Spirits; but of such a man only who is dignified, and elevated to this vertue by some divine gift, or sacred authority: but because a name that may express the nature of Divinity, or the whole vertue of Angelical essences cannot be made by any humane voice, therefore names for the most part are put upon them from their works

works, signifying some certain office, or effect, which is required by the quire of Spirits; which names then, not otherwise then oblations, and sacrifices offered to the Gods, obtain efficacy and virtue, to draw any spiritual substance from above, or beneath, for to make any desired effect. I have seen and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which ~~she~~ afterwards he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains and showers presently followed. I saw also the same man describing the name of another Spirit with the seal thereof in the hour of Mars, which was given to a Crow, who being let go, after a verse muttered over, ~~presently~~ there followed from that part of the heaven, whither it flew, Lightnings, Shakings, and horrible thunders, with thick clouds: Neither were those names of Spirits of an unknown tongue, neither did they

signify

signify any thing else but their offices. Of this kind are the names of those Angels, Raziel, Gabriel, Michael, Raphael, Haniel, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In like manner in the offices of evil Damons, are read their names, viz. a player, a deceiver, a dreamer, a fornicator, and many such like. So we receive from many of the Ancient fathers of the Hebrews the names of Angels set over the Planets, and Signs, over Saturn Zaphiel: over Jupiter Zadkiel: over Mars Camael: over the Sun Raphael, over Venus Haniel; over Mercury Michael; over the Moon Gabriel. These are those seven Spirits which always stand before the face of God, to whom is entrusted the disposing the whole Celestial, and terrene Kingdoms, which are under the Moon. For these (as the more Curious Theologians say) govern all things by a certain vicissitude of hours, days, and years, as the Astrologers teach concerning the Planets which they

they are set over; which Mercurius Trismegistus calles the seven governers of the world, who by the heavens, as by instruments, distribute the influences of all the stars and signs upon their inferiors. There are some who ascribe them to the stars, by names somewhat differing, saying, that over Saturn is set an intelligence called Oriphiel; over Jupiter Zachariel; over Mars Zamael, over the Sun Michael, over Venus Anael; over Mercury Raphael; over the Moon Gabriel. And every one of these governs the word 354 years, and four months; and the government begins from the intelligence of Saturn; afterwards in order the intelligences of Venus, Jupiter, Mercury, Mars, the Moon, the Sun reigns and the government returns to the Spirit of Saturn. ~~Hilles~~ [Tritemius writ to Maximilian Cæsar a special treatise concerning these, which he that will throughly examine, may from thence draw great knowledge of future times. over the twelve signs are set these, viz. over Aries Mal-

therefore

44 Malchidael; over Taurus Asmodel, over Gemini Ambriel, over Cancer Muriel, over Leo Verchiel; over Virgo Hamaliel; over Libra Zuriel; over Scorpius Barchiel over Sagittarius Advachiel, over Capricorn Hanael; over Aquarius Cambiel, over Pisces Barch

of these spirits set over the planets and signs John made mention of in the Revelation, speak-ing of the former in the beginning; and the seven spirits which are in the presence of the throne of God, which I find are set over the seven Planets. In the end of the book, where he describes the Platform of the heavenly city, saying that in the twelve gates thereof are twelve Angels. There are again twenty eight Angels, who rule in the twenty-eight mans-ions of the Moon, whose names are these

Geniel Enediel Amixiel.

Arzanel, Gabiel, Dirachiel, Schaliel, Amnediel, Barbiel, Ardefiel, Neciel, Abdizuel, Jazeriel, Ergediel, Atliel, Azeruel, Adriel, Egibiel, Amutiel, Hyriel, Bethnael, Geliel, Requiel, Abrinael, Aziel, Tagriel, Athiniel, Ammixiel.

Astrologers teach concerning the Planets which

ther

There are also four Princes of the Angels, which are set over the four winds, and over the four parts of the world, Michael is placed over the East wind, Raphael over the West, Gabriel over the North, Nariel who by some is called Uriel, is over the South. There are also assigned to the Elements these, viz to the air Cherub, to the water, Tharsis; to the Earth Soriel, to the Fire Seraph, ~~or accord[illegible] to Phila, Thanid~~ Now every one of these spirits is a great Prince, and has much power and freedom, in the dominion of his own Planets and Signs, and in their times, years, months, days, and hours, and in their elements, and parts of the world, and winds. And every one of them rules over many legions; and after the same manner among evil spirits there are four, who as most potent Kings are set over the rest, according to the four parts of the world, whose names are these, viz. Urieus, king of the East: Amaymon, king of the South; Paymon, king of the West; Egin, king of the North, which the Hebrew Doctors perhaps call more rightly thus, Samuel, Azazel, Azael, Maharuel, under whom many

whom many others rule as Princes of legions, and rulers; likewise there are innumerable Demons of private offices. Moreover the Ancient Theologers of the greeks reckon up six Demons, which they call Telchines, others Alastores; which bearing ill will to men, take up water out of the river Styx with their hand, sprinkle it upon the earth, whence follow calamities, plagues, and famine and these are said to be, Actæus, Megalezius, Ormenus, Lycus, Nicon, Minon. But he that desires to know exactly the distinct names, offices, places, and times of angels, and evil Demons, let him enquire in the book of Rabbi Simon of the temples. And in his book of light, and in his treatise of the greatness of Hatsiel, and in the treatise of the temples of Rabbi Ishmael, and in almost all the commentators of his book of formation, and he shall find it written at large concerning them. ——

Astrologers teach concerning the Planets which they

Chap 12th

The Cabalists draw forth the sacred names of Angels from sacred writ, and of the seventy two Angels, who bear the names of God, with the tables of Jerpeh upheld, and the commutations of names and numbers.

There are also other sacred names of good, and evil spirits deputed to each office, of much greater efficacy then the former, which the Cabalists draw from sacred writ, according to that art which ~~they~~ we teach concerning them, as also certain names of God are drawn forth out of certain places, the general rule of these is, that where soever any thing of Divine Essence is expressed in the scripture, from that place the name of God may be gathered, but in what place soever in the scripture the name of God is found expressed, there marks what office lies under that name; wheresoever

therefore

~~ing a the proper power~~

which we made mention of before. Because these Tables serve for all names, as divine & Angelical, we shall therefore subjoin them to this Chapter.

These are the seventy two angels, bearing the name of God, Schemhamphorae.

For the Tables &c. see the annexed Plates N.° 1. 2. 3. 4.

Chap. 13

Of finding out the names of Spirits, and Genii from the disposition of the celestial bodies.

The ancient Magicians taught an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heavens, as for example, any Celestial harmony being proposed to thee, to make an image or a ring, or any other work to be done under any constellation; if thou wilt find out the spirit that is the ruler of that work, the figure of the heaven being erected, cast forth letters in their number, and order from the degree of the Ascendant, according to the succession of signs through each degree by filling the whole circle of

of the heavens, then those letter which fall into the places of the Stars, the aid of which you would use, being according to the number and power of those Stars, marked without into number and order, make the name of a good spirit. But if thou wilt do so from the beginning of a degree falling against the progress of the signs, the resulting spirit shall be evil. By this art some of the Hebrews, and Chaldean masters teach, that the nature and name of any Genius may be found out; as for example, the degree of the ascendant of any ones nativity being known, and the other corners of the heaven being coequated, then let that which had the most dignities of Planets in those four corners which the Arabians call Almutez, be first observed among the rest; and according to that in the second place, that which shall be next to it in the number of dignities, and so in order the rest of them, which obtain any dignity in the aforesaid corners. This order being used, you may know the true place and degree of the ~~ascendant through each~~ in the heavens, beginning from the degree of the ascendant through each degree, according to the order of signs, to cast ~~XXII~~ 22 of the Letters of the Hebrews: Then what letters shall fall into the places of the aforesaid Stars, being marked, and disposed according to the order found out above in the Stars, and rightly

rightly joined together according to the rules of the Hebrew tongue, make the name of a Genius: to which according to the custom, some Monosyllable name of Divine Omnipotence viz. El or Jah, is subjoined. But if the casting of the letters be made from an angle of the falling, and against the succession of the signs, and the letters which shall fall in the Nadir (that is the opposite point) of the aforesaid stars, be after that order, as we said, joined together, shall make the name of an evil Genius. (But the Chaldeans proceed another way, for they take not the Almutez of the Angles ~~corners~~, but the Almutez of the eleventh house and do all things as has been said. Now they find out an evil Genius from the Almutez of the angle of the twelfth house, which they call an evil spirit, casting from the degree of the falling against the progress of the signs.

Chap. 14

Of the calculating art of such names by the tradition of Cabalists

There is yet another art of these kind of names which they call calculatory; and it is made by the

following tables, by entering with some sacred, divine,
or angelical name, in the column of letters descending,
by taking those letters which thou shalt find in the
common angles under their stars and signs, which
being reduced into order, the name of a good spirit is
made of the nature of that star or sign, under which
thou didst enter; but if thou shalt enter in the column
ascending, by taking the common angles above the stars,
and signs marked in the lowest line, the name of
an evil spirit is made. And these are the names of
spirits of any order of heaven ministering, as of good,
so of bad, which you may after this manner multiply
into nine names of so many orders, in as much
as you may, by entering with one name draw forth
another of a spirit of a superior order out of the same,
as well of a good as a bad one; Yet the beginning of
this Calculation depends upon the names of God; for every
word hath a virtue in magick, in as much as it depends
on the word of God, and is thence framed. Therefore
we must know that every angelical name must pro-
-ceed from some primary name of God. Therefore the
Angels are said to bear the name of God, according
to that which is written, "because my name is in him;"

Therefore

59 Therefore that the names of good Angels may be discerned from the names of bad, there is wont oftentimes ~~to be~~ to be added some name of Divine Omnipotence, as El or On, or Jah, or Jod and to be pronounced together with it: and because Jah is a name of beneficence, and Jod the name of a Deity, therefore these two names are put only to the names of Angels; But the name El, because it imports power, and virtue, is therefore added, not only to good but bad Spirits; for neither can ~~Devils~~ evil Spirits either subsist, or do any thing without the vertue of El God. But we must know, that common angles of the same Star and sign are to be taken, unless entrance be made with a next name, as are the names of Genii, and those of which it hath been spoken in the preceding Chapter, which are made of the dispositions of the heavens, according to the harmony of divers stars. For as often as the table is to be entered with these, the common angle is to be taken under the Star, or sign of him that enters. There are moreover some that do so extend those tables, that they think also, if there be an entrance made with the name of a Star, or office of any desired effect, a Demon, whether good or bad, serving to that office one effect, may be drawn out. Upon the same account they that enter with the proper name of any person, ~~believe that they~~ can extract the

the names of the Genii, under that star which shall appear, to be over such a person, as they shall, by his Physiognomy, or by the passions and inclinations of his mind, and by his profession, and fortune, know him to be either Martial, or Saturnine, or Solary, or of the nature of any other star. And although such kind of primary names have none or little power by their signification, yet such kind of extracted names, and such as are derived from them, are of very great efficacy; as the rays of the Sun collected in a hollow glass do most intensely burn, the sun itself being scarce warm. [Now there is an order of letters in those tables under the stars and signs, almost like that which is with the Astrologers, of tens, elevens, twelves. Of this calculatory art Alphonsus Cyprianus once wrote, and also fitted it to Latin characters; But because the letters of every tongue, as we shewed in the first book, have, in their number, order and figure, a celestial and divine original, I shall easily grant this calculation concerning the names of spirits to be made not only by Hebrew letters, but also Chaldean, and Arabick, Egyptian, Greek, Latin, and many others, the tables being rightly made after the imitation of the presidents. [But here it is objected by many, that it falls out, that in these tables men of

men of a differing nature and fortune, do oftentimes by reason of the sameness of name, obtain the same Genius of the same name. We must know therefore that it must not be thought absurd, that the same Demon may be separated from any ~~one~~ many soul, and the same be set over more. Besides, as ~~divers~~ many men have the same name, & also spirits of divers offices or natures may be noted or marked by one name, & by one and the same seal or character, yet in a differant respect; for as the serpent does sometimes typify Christ, and sometimes the Devil, so the same names, and the same seals may be applied sometimes to the order of a good Daemon sometimes to a bad one. Lastly the very ardent intention of the invocator, by which our intellect is joined to the separated intelligencies, causes that we have sometimes one spirit & sometimes another, (although called upon under the same name) made obsequious to us. ——

See the following Plates for the tables of the calculation of the names of Spirits, good and bad, under the presidency of the 7 Planets, and under the orders of the 12 Militant signs. ——

Chap 15

of the Characters and seals of Spirits.

celestial and elemental. The second is of two's, the third of three's, and so of the rest; these chambers are framed by the intersection of four Parallel lines intersecting themselves into right angles, as is expressed in the following plate. Fig. A.

Out of which being dissected into parts, proceed nine particular figures (see the plate B.) which are of the nine chambers, characterizing their letters by that Notariacon, which, if it be of one point, shews the first letter of that chamber, if of two, the second. if of three, the third letter; as if you would frame the character Michael, מיכאל, that comes forth extended with five figures (for which see the Plate C). Which are contracted to three figures, which then are contracted into one, yet the points Notariacon are want to be omitted, and then there comes forth such a character of Michael. See Fig. D.

There is yet another fashion of characters common to almost all letters and tongues, and very easy; which is by Gathering together of letters; as if the name of the Angel Michael be given the characters thereof shall be framed according to the Plate. E.

And this fashion among the Arabians is most received

received, neither is there any writing, which is so readily and elegantly joined to itself as the Arabick. You must know that angelical spirits, seeing they are of a pure intellect, and altogether incorporeal, are not marked with any marks or Characters, or any other humane signs; but we, not knowing their essence or quality, do from their names, or works or otherwise, according to their species devote and consecrate to them figures and marks, by which we cannot any way compel them to us, but by which we rise up to them, as not to be known by such Characters and figures; and, first of all we do set our senses, both inward and outward upon them; then, by a certain admiration of our reason, we are induced to a religious veneration of them; and then are wrapt with our whole mind into an ecstatical adoration; and then with a wonderful belief, an undoubted hope, quickening Love, calling upon them in spirit and truth, by true names and characters, do obtain from them that virtue or power which we desire.

Chap. 17

There is another kind of Characters, or marks of spirits, which are received only by revelation

There is another kind of character received by revelation only, which can be found out no other way; the virtue of which characters is from the ~~Deity~~ divinity revealing; of whom there are some secret works, breathing out a harmony of some Divinity; or they are, as it were, some certain agreements or compacts of a league between us and them. Of this kind there was a sign shewed to Constantine, which was this, In hoc vince; there was another revealed to Antiochus in the figure of a Pentangle, which signifies health; for, being resolved into letters, it speakes the word ὑγίεια i.e. Health: In the faith and virtue of which signs, both kings obtained a ~~great~~ victory against their ~~enemies~~ Enemies. So Judas who, by ~~sign~~ reason of that was afterwards surnamed Machabeus, being to fight with the Jews against Antiochus Eupator received from an Angel a notable sign טבכי in the virtue of which they first slew 11,000 with an infinite number of Elephants, then again 35000 of their enemies: for that sign did represent the name Jehovah and was a memorable emblem of the name of 42 letters by the equality of number and the exposition thereof is — מי כמוך באלים יהוה i.e. who is there among the ~~g~~strong as Jehovah? — See plate fig. A.

Chap 18

Of the bonds of spirits, and their adjurations, and castings out.

The bond by which spirits are bound, besought, or cast out, are three, some of them are taken from the elemental world, as when we adjure a spirit, by any inferior and natural things as affecting with or adverse to them; in as much as we would call up or cast them out, as by fumigations of flowers, herbs, animals, snow, ice, hell, fire, and such like, as these also are often times met with divine praises, and blessings and consecrations as appears in the song of the three children, and in the Psalm, Praise ye the Lord from the heavens and in the consecration and blessing of the Paschal taper. This bond works upon the spirits by an apprehensive virtue under the account of love, or hatred, in as much as the spirits are present with or favour or abhor any thing that is natural or against nature; as these things themselves love or hate one another. The second bond is taken from the celestial world, viz. when we adjure them by heaven,

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by the stars, by their motions, rays, light, beauty, clearness excellency, fortitude, Influence, and wonders, and such like; and this bond works upon spirits by way of admonition, and example. It hath also some command, especially upon the ministering spirits, and those who are of the lowest orders. The third bond is from the intellectual and divine world, which is perfected by religion, that is to say, when we swear by the sacraments, Miracles, divine names, sacred seals, and other mysteries of Religion: Wherefore this bond is the highest of all and the strongest, working upon the spirits by the command and power; but this is to be observed, that as after the universal providence, there is a particular one; and after the universal soul, particular souls: so in the first place we invocate by the superior bonds, and by the names and powers which rule the things, then by the inferiors and the things themselves. We must know further, that by these bonds, not only spirits, but also all creatures are bound, as tempest, burning, floods, Plagues, deseases, force

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of arms, and every Animal; by spurning them, either adjuration, or deprecation, or benediction, as in the charming of serpents; besides the natural and celestial, by rehearsing out of the mysteries, and Religion, the curse of the serpent in terrestial Paradise, the lifting up of the serpent in the ~~wild~~ wilderness; likewise by spurning that verse of the 91st Psalm, Thou shalt walk upon the Asp, and the Basilisk and shalt tread upon the Lion and the Dragon.

Chap – 19

By what means Magicians and Necromancers call forth the souls of the dead.

By the things which have been already spoken, it is manifest, that souls after death do as yet love their body which they left, as those souls do whose bodies want due Buriel –

Celestial world, viz. when ~~you~~ we adjure them by heaven by

buried or have left their bodies by violent death, and as yet wander about their carcasses in a troubled and moist spirit, being, as it were, allured by something that hath an affinity with them; the means being known, by which, in times past, they were joined to their bodies: they may be easily called forth and allured by the like vapours, liquors and savours, certain artificial lights being also used; songs, sounds, and such like, which moves the imagin-ative and spiritual harmony of the soul; and sacred invocations, and sacred invocations, and such like, as belong to Religion, ought not to be neglected, by reason of the portion of the rational soul, which is above nature. [Necromancy has its name be-cause it works on the bodies of the dead, and gives answers by the Ghosts, and Apparitions of the dead, and subterrany spirits, alluring them into the carcases of the dead, by certain hellish charms, and infernal invocations, and by deadly sacrifices, and wicked ablations. There are two kinds of necromancy, viding the carcases, which

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which is not done without blood. The other sciomancy, in which the calling up of the shadows only suffices, To conclude, it works all its experiments by the carcasses of the slain, and their bones and members, and what is from them; for there is in these things a spiritual power friendly to them: ~~members, and what is from them~~ Therefore they easily allure the flowing down of wicked spirits, by reason of the similitude and propriety very familiar, by whom the Necromancer, strengthened by their helps, can do much in human and terrestrial things, and kindle unlawful lusts, cause dreams, diseases, hatred, and such like passions; to which also they can confer the powers of the soul, which as yet being involved in a moist and turbid spirit, wandering about their cast bodies, can do the same things that the wicked spirits commit; seeing therefore they experimentally find, that they wicked and

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and impure souls violently plucked from their bodies, and of men not expiated, and wanting burial, do stray about carcases, and are drawn to them by affinity. The witches easily abuse them for effecting witchcraft, alluring these unhappy souls, by the apposition of their body, or by the taking of some part thereof, and compelling them by their devilish charms, by entreating them by the deformed carcases dispersed through the wide fields, and the wandering shadows of those who want burials, and by the Ghosts sent back from Acheron, and the guests of hell, whom untimely death has precipitated into hell, and by the horrible desires of the Damned, and proud devils revengers of wickedness. But he who could restore the souls truly to their bodies, must first know what is the proper nature of the soul from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by

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67 what means diffused into the body, by what harmony it shall be compacted with it, what affinity it hath with God, with the intelligences, with the heavens, elements, and all other things, whose image and resemblance it holds. To conclude, by what influences the body may be knit together again for the raising of the dead, requires all these things, which belong not to men, but to God only, and to whom he will communicate them.

Chap. 20

of Prophetical Dreams

I call that a dream, which proceedes either from the spirit of the Phantasie and interlect united together, or by the illustration of the itgent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind, for by this our soul receives true oracles, and abundantly yielded

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yielded Prophesies to us: for in dreams we seem both to ask questions, and learn to ~~read~~ find them out; also many doubtfull things, many ~~profane~~ many things unknown, unwish'd for and never attempted by our minds are manifested to us in Dreams; also the representation of things unknown, & unknown places appear to us, and the Images of Men both alive & dead, & of things to come are foretold; & also things which at any time have happend, are reveal'd which we knew not by any report; & these dreams need not any art of interpretation, as those of which we have before spoken, which belong to Divination not to foreknowledge; ~~note~~ & it comes to pass that they who see dreams for the most part understand them not: For as to see dreams is from the strength of Imagination so to understand them is from the strength of the understanding: they therefore whose intellect being overwhelmd by the too much commerce of the Flesh is in a dead sleep or its imaginative or phantastic power, or spirit is too dull & unpolish'd, that it can not receive, ~~that it cannot receive~~ the species & representation which flow from the superior intellect this Man, I say is altogether unfit for the receiving of Dreams & prophecying by them.

Therefore it is necessary that he who would receive true Dreams, should keep a pure undisturb'd & an undisquieted imaginative spirit, & so compose it that it may be made worthy of the knowledge & government, by the mind & understanding; for such a spirit is most fit for prophecying, & is a most clear Glass of all the Images which flow (every where) from all things; when therefore we are sound in body, not disturb'd in mind, our intellect not dull'd by meats & drinks,

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not sad through poverty, not provoked by lust, not incited to any vice, not stirred up by wrath or anger, not being irreligiously & prophanely inclined, not given to levity, not being lost in drunkenness, but chastly going to bed, fall asleep; then our pure & divine soul, being free from all the evils above recited, & separated from all hurtful thoughts, and now freed by Dreaming, is endow'd with this divine Spirit as an Instrument, & doth receive those beams & representations which are darted down as it were, & shine forth from the divine mind into itself; & as it were in a deifying glass, it does more certain, more clear & efficaciously behold all things. than by the vulgar enquiry of the intellect, & by the discourse of reason; — The divine powers instructing the soul being invited to their society, by the opportunity of the nocturnal solitariness; neither will that Deity be wanting to him when he is awake which rules all his actions: [whosoever therefore by quiet & religious meditation, & by a diet temperate, & moderate, according to Nature, preserve his spirit pure, shall very much prepare himself & by this means become (in a degree) divine

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divine & knowing all things, justly merits the same: But whosoever on the contrary languishes with a Phantastick spirit, he receives not perspicuous & distinct visions, but even as the divine sight by reason of its vision being weakened & impaired, judges confusedly & indistinctly; so also when we are overcome with Wine & Drunkenness, then our Spirit being oppress'd with noxious vapours (as a troubled water is apt to appear in various forms) is deceived, & waxes dull; therefore those who would receive Oracles by dreams, & those Oracles true & certain, I would advise him to abstain one whole Day from meat, & three days from Wine or any strong liquors, & drink nothing but pure water; for, to sober & religious minds the pure Spirits are adherent, but fly those who are drowned in Drunkenness & Surfeitings. Although impure Spirits do very often administer notable secrets to those who are apparently besotted with Wine or liquors; yet all such communications are to be contemned & avoided. [But there are four kinds of true dreams viz.: The first, Matutine, i.e. between sleeping & waking; the second that which one sees concerning another; the third, that whose interpretation is shewn to the same dreamer in the nocturnal vision; & lastly, the fourth, that which is repeated to the same Dreamer in the Nocturnal vision —

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~~The Continuation of the 2 Part of the Magick~~

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The Perfection & Key, of the The Cabala, or Ceremonial Magick. ~~Part 3~~

In this last Book which we have made the perfection & Key of all that has been written we give thee, the whole & entire practise of Ceremonial Magick, shewing what is to be done every hour of the day, so that as by reading what we have heretofore written thou shalt contemplate in Theory, here thou shalt be made perfect by Experiment and practise, for in this Key, you may behold as in a Mirror the distinct functions of the Spirits, & how they are to be drawn into communication in all Places, Seasons & times. This then is to be known, that the names of the intelligent Presidents of every one of the Planets, are constituted after this manner, that is to say, by collecting together the letters out of the figures of the word from the rising of the body of the Planet, according to the succession of the signs through the several degrees the

The Key to the

degrees, and out of the several degrees, from the aspects of the planets himself, the calculation being made from the degree of the ascendant. ——

In like manner are constituted the names of the Princes of the Evil spirits; they are taken under all the Planets of the presidents in a retrograde order, the projection being made contrary to the succession of the signs, from the beginning of the seventh House. Now the name of the Supreme and highest Intelligence, which many suppose to be the Soul of the world, is collected out of the four Cardinal points of the figure of the world, after the manner already delivered; and by the opposite and contrary way, is known the name of the great Daemon, or evil spirit, upon the four Cadent Angles. ——

In like manner you shall understand the names of the great presidential spirits ruling in the Air, from the four angles of the Succedent houses, so as to obtain the names, of the good spirits,

the

by

the Calculation is to be made according to the succession of the signs. Beginning from the degree of the ascendant: and to attain to the names of the evil spirits, by working the contrary way.

You must also observe, that the names of the evil spirits are extracted; as well from the names of the good spirits, as of the evil: so notwithstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil shall be extracted from the order of Princes and governors: but if we enter the table with the name of a good Spirit of the third order, or with the name of an evil spirit a governor, after whatsoever manner so ever they are extracted, whether by this table, or from a celestial figure, the names which do proceed from hence, shall be the names of the evil spirits, the ministers, of the inferior order.

It is further to be noted, that as often as we enter this table with the good Spirits of the second order, the names extracted are of the second

second order; and if under them we extract the name of an evil spirit, he is of the superior order of the governors. The same order is, if we enter with the name of an evil spirit of the superior. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministering spirits, as well of the good spirits as of the evil, the names extracted shall be the names of the ministering spirits of the inferior order.

But many Magicians, men of no small authority, will have the tables of this kind to be extended with Latin letters; so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, as well good as evil; by the same manner which is above delivered, by taking the name of the office or of the effect in the column of letters, in their own line under their own star. And of this practice Trismegistus is a great author, who delivered this kind of calculation in Egyptian letters: not improperly also may they be referred to other letters of other tongues, for the reasons assigned to the signs; for truely he only is by

is extant of all men, who have treated concerning the attaining to the names of Spirits.

Therefore the force, secrecy, and power, in what manner the sacred names of Spirits are truely and rightly found out, consisteth in the disposing of vowels, which make the name of a Spirit, and wherewith is constituted the true name and right word. Now this art is thus perfected and brought to pass. First, we are to take heed to placing the vowels of the letters, which are found by the calculation of the celestial figure, to find the names of the Spirits of the second order, presidents, governors: And this, in the good Spirits, is thus brought to effect, by considering the stars which do constitute and make the letters, and by placing them according to their order. First, let the degree of the eleventh house be subtracted from the degree of that star which is first in order, and that which remains thereof, let it be projected from the degree of the ascendant; and where the number ends, there is part of the vowel of the first letter.

Begin therefore to calculate the vowels of these letters according to their number and order, and the

the vowel which falls in the place of the star, which
is the first in order, the same vowel is attributed to the
first letter, Then afterwards thou shalt find the pla
of the second letter, by subtracting the degree of a
star, which is the second in order from the first
star; and that which remains cast from the
ascendant. And this is the part from which you
shall begin the calculation of vowels; and that vowel
which falls upon the second star ♄ the same is
the vowel of the second letter: and so consequently
thou
mayst search out the vowels of the following
letters always, by subtracting the degree of the
following star ♄ from the degree of the star next
preceding and going before. And likewise all
calculations, and numerations in the names
of the good spirits, ought to be made according
to the successions ♑ of the Signs. And in calculating
the names of the evil spirits, wherein the names
of the good spirits is taking ♄ the degree of the
eleventh house; in these ought to be taken the
degree of the twelfth house, and all numerations
and calculations may be made with the
Succes-

succession of the signs, by taking the beginning from the degree of the tenth house. ——

[But in all extractions by tables, the vowels are placed after another manner. In the first place is taken the certain number of letters making the name itself, and is thus numbered from the beginning of the column of the first letter, or whereupon the name is extracted; and the letter on which this number falleth is referred to the first letter of the name extracted, by taking the distance of the one from the other, according to the order of the Alphabet. But the number of that distance is projected from the beginning of that column, and where it ends, there is part of the first vowel; from thence thou shalt calculate the vowels themselves, in their own number and order in the same column; and the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. [Now thou shalt find the following vowels, by taking the distance from the preceding vowel to the following; and so consequently according to the succession of the Alpha-

Alphabet: And the number of that distance is to be numbered from the beginning of his own column, and where he shall cease, there is part of the vowel sought after. From thence therefore must you calculate the vowels, as we have above said, and those vowels which shall fall upon your own letters, are to be attributed to them. If therefore any vowel should happen to fall upon a vowel, the former must give place to the latter: and this you are to understand only of the good spirits. In the evil spirits likewise you may proceed in the same way; except only that you make the numerations after a contrary and backward order, contrary to the succession of the Alphabet, and contrary to the order of the Columns (that is to say) ascending.

The name of good Angels, and of every man, which we have taught how to find out, is ~~our third part~~, according to that manner

is of no little authority, nor of a mean foundation.
But now we will give thee some other ways
illustrated with no vain reasons. One whereof is
by taking in the nativity, the five places of Hylech;
which being noted, the characters of the letters are projected
in their order and number, beginning from Aries, and
those letters which fall upon the degrees of the said places,
according to their order and dignity, disposed and aspected,
make
take the name of an angel. There is also another way
wherein they take Almutel, which is the ruling and gov-
-erning star over the aforesaid five places, and the pro-
jection is to be made from the degree of the ascend-
-ant; which is done by gathering together the letters
falling upon ~~the~~ Almutel; which being placed in
order according to their dignity, make the name of
an Angel. There is likewise another way used, and
very much had in observation from the Egyptians,
by making calculations from the degree of the ascen-
-dant, and by gathering together the letters accord
-ing to the Almutel of the eleventh house; which
house they call a good Dæmon: which being placed
according to their Dignities, the names of the angels
are

are constituted. [Now the names of the evil angels are known, after the like manner, except only that the projections must be performed contrary to the course and order of the succession of the signs; so that in seeking the names of good spirits, we are to calculate from the beginning of tries; contrariwise, in attaining the names of evil, we ought to account from the beginning of Libra. And whereas, in the Good spirits, we number from the degree of the ascendant; contrarily, in the evil, we must calculate from the degree of the ~~eleventh~~ seventh house. But according to the Egyptions, the name of this Angel is collected according to the Almutel of the twelfth house which they call an evil spirit. Now all those rites, which are else where already by us delivered in our third part, may be made by the Character of any language. In all which (as we have said before) there is a mystical and Divine number, order and figure, from whence it comes to pass, that

that the same spirit may be called by divers names, But others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose. ——

Now these Celestial characters do consist of lines and heads. The heads are six, according to the six magnitudes of the Stars, whereunto the Planets likewise are reduced. The first magnitude holds a star with the Sun, or a cross; the second with Jupiter, a circular point; the third with Saturn, a semicircle; a triangle; either crooked, round, or acute; the fourth with Mars, a little stroke penetrating the line, either square, straight or oblique: the fifth with Venus and Mercury; a little stroke or point with a tail ascending or descending: the sixth with the Moon, a point made black. all which you may see in the annexed plate. The heads then being pointed according to the site of the stars of the figure of heaven, then the lines are to be drawn out according

according to the congruency or agreement of their natures. And this you are to understand of the fixed stars. But in the erecting of the planets, the lines are drawn out, the heads being posited according to their course and nature among themselves. —

See the plate N°1

So when a Character is to be found, of any celestial image ascending in any degree or face of a sign, which consist of stars of the same magnitude and nature; then the number of these stars being posited according to their place and order, the lines are drawen after the similitude of the image signified, as copiously as the same can be done.

But the Characters which are extracted according to the name of a Spirit, are composed by the table following, by giveing to every letter that name which agrees to him out of the table; and although it may appear easy to those that apprehend it, yet there is no small difficulty; to wit, when the

the letter of a name falls upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be known: if a letter falls upon the line of letters, consider of what number this letter may be in the order of the name; as the second or the third; then how many letters that name contains, as five or seven; and multiply these numbers one after another by themselves, and treble the product; then cast the whole (being added together) from the beginning of the letters according to the succession of the Alphabet; and the letter upon which that number shall happen to fall, ought to be placed for a character of that spirit. But if any letter of the a name fall upon the line of figures, it is thus wrought. Take the number how many this letter is in the order of the name and let it be multiplied by the number of which this letter is in the order of the Alpha-bet; and being added together, divide it by nine, and

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and the remainder will shew the figure or number to be placed in the Character, and this may be put either in a geometrical or arithmetical figure of number; which, notwithstanding, ought not to exceed the number of nine,

X or nine angels ——— X

See the Plate, N. 2.

But the Characters which are understood by the revelations of spirits take their virtue from thence; because they are, as it were, certain hidden seals, making the harmony of some Divinity: either they are signs of a covenant entered into, and of a promised or plighted faith, or of obedience. And those Characters cannot by any other means be found out.

Besides these Characters there are certain familiar figures and images of evil spirits, under which forms they are wont to appear, and yield obedience to those who invoke them. And all these characters or images

in the consideration of each table 7th 85

images may be seen ~~by the table following~~ in the plate of Characters;
according to the course of the letters constituting
the names of spirits themselves; so that if in any
letter there is found more than the name of
one spirit, his image holds the preeminence;
the others imparting their own order, so ~~that~~
they which are of the first order to them
is attributed the head, the upper part of the
body, according to their own figure; those
which are lowest propose the thighs and feet;
so likewise the middle letters do attribute like
to themselves the middle parts of the body, to
give the parts that fit; but if there happen
any contrariety, that letter which is the strongest
in the number shall bear rule; and if they are
equal they all impart equal things. Moreover
if any name shall obtain any notable character
or instrument out of the table, he shall likewise
have the same character in the image. ——

We may also attain to the knowledge of
the dignities of the evil spirits, by the same tables
of

of characters and images: for upon whatsoever spirit falls any excellent sign or instrument out of the table of characters, he professes that dignity. As if there should be a crown, it shews a kingly dignity; if a crest or plume, a Dukedom; if a horn, a county; if without these there be a sceptre, sword, or forked instrument, it shews rule and authority. Likewise out of the table of images you shall find them who bear the chief kingly dignity: from the crown, judge dignity, and from the instruments rule and authority. Lastly, they which bear a human shape and figure, have greater dignity than those which appear under the forms and images of beasts. They likewise who ride, do excel them which appear on foot. And thus, according to all their conjunctures, you may judge the dignity and excellency of spirits, one before another. Moreover, you must understand, that the spirits of the inferior order, of what dignity soever they

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they ~~are~~ are, are always subject to the spirits of the superior order: likewise, ~~that it~~ it is not incongruent for their kings and dukes to be subject and minister to the presidents of the superior order.—

Of Sacred Pentacles & their composition.

We now proceed to speak of the holy & sacred pentacles & seals. For these pentacles, are certain holy signs & characters preserving us from evil chances & events, helping and assisting us to bind, exterminate and drive away evil spirits, alluring the good spirits, and reconciling them to us. These pentacles consist, either of characters of good spirits, of the superior order, or of sacred pictures of holy letters or revelations, with apt and proper vessicles, which are composed either of Geometrical figures and holy names of god, according to the course and manner of many of them, or they are compounded of all of them; or many of them mixt. The Characters which are useful for us to constitute and make the pentacles, are the Characters of [M 81 the good spirits, chiefly of the good spirits of the first and second order, and sometimes of the third order. These kind of Characters are especially to be named holy. Whatsoever Character of

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of this kind is to be instituted, we must draw about him a double circle, wherein we must write the name of his Angel; And if we will add some Divine name congruent with his Spirit and office, it will be of greater force and efficacy. And if we draw about him any angular figure, according to the manner of his numbers, that is lawfull to be done: But the holy pictures which make the pentacles are they which every where are delivered to us in the Prophets and sacred writings, both in the old and new Testament; Even as the figure of the Serpent hanging on the Cross, and such like, whereof many may be found of the visions of the Prophets, as in Isaiah, Daniel, Ezdras, and others, and likewise in the revelations of the Apocalipse. And we have spoken of these before in our third part where we have made mention of holy things. Therefore where any picture is posited of

of any of these holy Images, let the circle be drawn round it on each side, wherein let there be written some divine name, that is apt and conformed to the effect of that figure, or else there may be written round it some versicle taken out of part of the body of holy Scripture, which may ~~declare to~~ ascertain, or deprecate the desired effect. ~~If~~ If a pentacle were to be made to gain a victory, or revenge against ones enemies, as well visible as invisible, the figure may be taken out of the second book of the Macchabees; that is to say, a hand holding a golden sword drawn, about which let there be written the versicle there contained: to wit: Take the holy sword the gift of God, wherewith thou shall slay the adversaries of my people Isreal. Or else there may be written about a versicle of the fifth Psalm: In this is the strength of thy arm: before thy face there is death; or some other such-like versicle. But if you will write a divine name about the

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the figure, then let some name be taken that signifies fear, a sword, wrath, the revenge of God, or some such like name congruent and agreeing with the effect desired. And if there shall be written any Angular figure, let it be taken accördiny to reason and the rule of the numbers, as we have taught, where we have treated of numbers and of the like operations. And of this sort there are two Pentacles of sublime vertue and great ~~vertue~~ power, very useful and necessary to be used in the consecration of experiments and Spirits: one whereof is that in the first Chapter of the Apocalypse; to wit: a figure of the majesty of God sitting upon a throne, haveing in his mouth a two edged sword, as there is written, about which let there be written, "I am Alpha and Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the first

and

and the last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of Death, and Hell. Then there shall be written about it these three versicles. ✓

[Munda Deus virtuti tuæ, &c. —
Give commandment, o God, to thy strength;
Confirm, o God, thy strength in us.
Let them be as dust before the face of the wind:

And let the Angel of the Lord scatter them: Let all their ways be darkness and uncertain: And let the Angel of the Lord persecute them. ✓

Moreover, let there be written about it the ten general names, which are El, Elohim, Elohe, Zebaoth, Elion, Escerchie, Adonay, Jah Tetragrammaton, Sadday. ✓

[There is another pentacle, the figure whereof is like a Lamb slain, having seven eyes and seven horns; and under his feet a book sealed with seven seals, as it is in the 5th Chapter of the Apocalypse: Whereabout let it be written this vers

is wrong [illegible]
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versicle; Behold the Lion hath overcome the tribe of Judah, the Root of David. I will open the Book and unloose the seven seals thereof. And one other versicle; I saw Satan like lightning fall down from Heaven. Behold I have given you power to tread upon Serpents and Scorpions and over all the power of your enemies, and nothing shall be able to hurt you. And let there be also written about it the ten general names as aforesaid. ——,

But those pentacles which are thus made of figures and names, let them keep this order; for when any figure is posited, conformable to any number, to produce any certain effect or vertue, there must be written thereupon, in all the several angles, some divine name, obtaining the force and efficacy of the thing desired; yet so nevertheless, that the name which is of this sort do consist of just so many letters as the figure may constitute a number; or of so many letters of a name, as joined together are

among themselves, may make the number of a figure;
or by any number which may be divided without
any superfluity or diminution. Now such a name
being found, whether it be only one name or more,
or Divers names, it is to be written in all the several
angles in the figure; but in the middle of the figure,
let the revolution of the name be wholly and totally
placed; or at least principally.

~~Oftentimes~~ we likewise constitute
Pentacles, by making the revolution of some kind of
name, in a square table, and by drawing about it a
single or double circle, and writing therein some
holy versicle, competent and befitting this name, or
from which that name is extracted. And this is
the way of making the Pentacles, according to their
several distinct forms and fashions, which we
may if we please either multiply or commixt together
by course among themselves, to work the greater
efficacy, attention, and enlargement of force
and virtue.

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shall

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As, if a deprecation would be made for the overthrow and destruction of one's enemies, then we are to mind, and call to remembrance how God destroyed the face of the whole Earth in the deluge of waters, and the destruction of Sodom and Gomorrah, by raining down fire and brimstone; likewise, how God overthrew Pharoah and his host in the Red sea; and to call to mind if any other malediction or curse be found in holy writ. And thus in things of the like sort. So likewise in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the saving of Noah in the deluge of waters, the passing of the children of Israel through the Red sea; and also we are to mind how Christ walked on the waters, and how he saved the ship in danger to be cast away with the tempest; and how he commanded the winds and the waves and they obeyed him; and also, that he drew Peter out of the water,

being

and

being in danger of drowning and the like. And, lastly, with these we invoke and call upon some certain and holy names of God; to wit, such as are significative to accomplish our desire, and accommodated to the desired effect, as if it be to overthrow enemies, we are to invoke and call upon names of wrath, revenge, fear, justice, and fortitude of God: and if we would avoid and escape any evil or danger, we then call upon the names of mercy, defence, salvation, fortitude, goodness, and such like names of God. When likewise we pray to God that he would grant to us our desires, we are likewise to intermix therewith the name of some good spirit, whether one only, or more, whose office it is to execute our desires, and sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle, and that rightly, especially, if it be to execute any evil work; as revenge, punishment, or destruction.

[Furthermore, if there be any versicle in the Psalms, or any other part of the holy Scripture that shall

[illegible] unctions with holy Oil, & Boniferous suffum-

that shall seem congruent and agreeable to our desires, the same is to be mingled with our prayers. Now after prayer has been made to God, it is expedient afterwards to make an oration to that executioner, whom, in our precedent prayer to God, we have desired should administer to us, whether one or more, or whether he be an angel, or star, or soul, or any of the noble angels. But this kind of oration ought to be composed according to the rules which we have delivered in the second part of our work, where we have treated of the manner of the composition of enchantments, &c.

[You may know farther, that these kind of bonds have a threefold difference; for the first bond is when we conjure by natural things; the second is compounded of religious mysteries, by sacraments, miracles, and things of this sort; and the third is constituted by divine names and holy seals. With these kind of bonds, we may bind not only spirits, but also other creatures whatsoever

-ever, as animals, tempests, burnings, floods of waters, 79 84
the force and power of armes. ~~Oftentimes~~ Also we
use these bonds aforesaid, not only by conjuration,
but some times also using the meanes of deprecation
and benediction. Moreover, it conduces much to
this purpose to join some sentence of holy scrip-
-ture, if any shall be found convenient thereto:
as in the conjuration of serpents, by commemorating
the curse of the serpent, in the earthly Paradise,
and the setting up the Serpent in the wilderness;
and further adding that versicle, Thou shalt walk
upon the Asp and the Basilisk, &c. Superstition is
also is of much prevelancy here in, by the translation
of some sacramental rites, to hinder that which
we intend to hinder; as, as the rites of Excommunic-
-ation, of sepulchres, funerals, burynge and the like.
Dorf.

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Of the Consecration of all Magical Instruments & Materials which are used in this Art.

The virtue of Consecrations chiefly consists in two things, viz. the Power of the person consecrating, and the virtue of the prayer by which the consecration is made.

For in the person consecrating, there is required firmness, constancy, & holiness of life. And that the Consecrator himself, shall, with a firm & undubitable faith, believe the virtue, power, & effect thereof.

Then in the prayer by which the consecration is made it derives its virtue either from divine inspiration, or else by composing it from sundry places in the Holy Scriptures, in the commemoration of some of the wonderful miracles of God, effects, promises, sacraments, & sacramental things, of which we have abundance in Holy Writ.

There must likewise be used the invocation of divine names, that are significative of the work in hand; likewise a sanctifying & expiation which is wrought by sprinkling with holy water unctions with holy Oil, & Odoriferous suffumi-

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=gations. Therefore in every consecration there is generally used a Benediction & Consecration of Water, Earth, Oil, Fire, & Suffumigations, &c; with consecrated wax lights or lamps burning; for without light, no consecration is duly perform'd. You must therefore particularly observe this, that when any thing (which we call prophane) is to be used; in which there is any defilement or pollution, it must, first of all be purified by an Exorcism compos'd solely for that purpose, which ought to ~~not~~ precede the consecration; Which things being so made pure, are most apt to receive, they are more apt to receive the influences of the Divine Virtue. We must also observe that at the end of any consecration, after the prayer is rightly perform'd as we have mention'd, the Operator ought to bless the thing consecrated, by breathing out some sentence with divine virtue & ~~cons~~ power of the present consecration, with a commemoration of his virtue & authority, that so it may be the more duly perform'd, and with an earnest & attentive mind. Now I shall mention

here some

some examples, that, by these, a path may be made to the whole perfection thereof.

The consecration of Water.

[1. in the consecration of Water, we must commemorate that God has placed the firmament in the midst of the Waters, & likewise that God placed the fountain of waters in the Earthly Paradise, from whence sprang four Holy rivers that watered the whole Earth; likewise we are to remember that God caused the Water to be an instrument of his Justice in destroying the Giants, by bringing on the Deluge which covered the face of the whole Earth, & in the overthrow of the Host of Pharoah in the Red Sea, & that God led the Children of Israel through on dry land, & through the midst of the River Jordan; and likewise his marvellously drawing water out of the stony rock in the Wilderness; & that, at the prayer of Simpson, he caused Water to flow out of the jaw bone of an Ass: & likewise that God has made Waters the instrument of his mercy & salvation, for the expiation of original sin: Also that Christ was baptized in the River Jordan, & hath thereby sanctified & cleansed the Waters. Likewise certain divine names are

are to be inocated which are conformable hereto; as that God is a living fountain, living water, the fountain of mercy; & names of the like sort.

Consecration of Fire

And likewise, in the consecration of fire, we are to commemorate that God hath created the Fire to be an instrument to execute his justice, for punishment, vengeance, & the expiation of sins; also when God comes to judge the World that he will command a conflagration of Fire to go before him: likewise we are to mention that God appeard to Moses in a Burning Bush; & also how he went before the Children of Israel in a pillar of fire; & that nothing can be duly offerd, sanctified, or sacrificed, without fire; and how that God instituted fire to be kept continually in the tabernacle of the Covenant; & how miraculously he rekendled the same being extinct, & preservd it elsewhere from going out being hidden under the Waters; & things of this sort. Likewise the names of God are to be called upon which are consonant to this, as read in the Law & Prophets, that God is a consuming fire, & likewise if there is any divine names which signify fire; as the

Glory

Glory of God, the light of God, the Splendor & brightness of God &c.

The Consecration of Oil.

And likewise in the consecration of Oil and perfumes we are to mention such things as are consonant to this purpose as of the holy anointing Oil, mentiond in Exodus, & divine names significant thereunto, such as is the name of Christ which signifies anointed; & whatever mysteries there are relative to Oil in the Scriptures; as the two Olive-trees distilling holy Oil into the lamps that burn before the face of God, & mentiond in Revelations.

Of the Benediction of lights, wax, lamps, &c.

Now the blessing of the lights, lamps, wax, &c. is taken from the fire, & whatever contains the substance of the flame, & whatever similitudes are in the Mysteries, as the seven candlesticks which burn before the face of God.

Therefore we have here given the manner of composing the consecrations, which first of all are necessary to be used in every kind of Ceremony, & ought to precede every experiment or work, & without which nothing in Magic Rites can be duly performd.

In the next place, we will shew thee the consecration of places, instruments, & the like things.

The Consecration of Places, Ground, Circle, &c.

Therefore when you would consecrate any place or

or Circle, you should take the prayer of Solomon used in the dedication & consecration of the Temple; you must likewise bless the place by sprinkling with holy Water, & with suffumigations, & commemorate in the Benediction, holy mysteries, such as these; The Sanctification of the Throne of God, of Mount Sinai, of the Tabernacle of the Covenant, of the Holy of Holies, of the Temple of Jerusalem: Also the Sanctification of Mount Golgotha, by the Crucifixion of Christ; the Sanctification of the Temple of Christ; of Mount Tabor, by the transfiguration and Ascension of Christ, &c; and by invocating all divine names which are significant to this; such as the place of God, the Throne of God, the Chair of God, the Tabernacle of God, the Altar of God, the habitation of God, & the like divine names of this sort, which are to be written about the Circle, or Place to be consecrated.

And, in the consecration of instruments, & every other thing that is to be used in this Art, you must proceed after the same manner, by sprinkling with holy water the same, by fumigation, by anointing with holy oil, sealing it with some holy seal, & blessing it with prayer, & by commemorating holy things out of the ~~Holy~~ Sacred Scriptures, collecting divine names

which are agreeable to the thing to be consecrated; as for ~~exam~~ example, in the Consecration of the Sword, we are to remember in the Gospel - "He that hath two ~~swords~~ coats", &c; & that in the second of the Maccabees, it is said that a sword was divinely & miraculously sent to Judas Maccabeus; And if there is any thing of the like in the Prophets, as "Take unto you, two-edged swords", &c.

And you shall [also] 89 in the same manner consecrate experiments and books, and whatever of the like nature, as Writings, Pictures, &c. By Sprinkling, perfuming, anointing, sealing, blessing, with holy commemorations, and calling to remembrance the sanctification of Mysteries; as the table of the ten commandments, which were delivered to Moses by God in Mount Sinai, the Sanctification of the old and new Testament, & likewise of the Law, Prophets, & Scriptures, which are promulgated by the holy Ghost; Again, there are to be mentiond such divine names as are convenient to this; as these are, viz: the Testament of God the book of God, the book of Life, the Knowledge of God, the Wisdom of God, & the like. And with such kind of ~~rites~~ Rites as these, is the personal consecration performd.

There are beside these another Rite of Consecration of great power & efficacy: And this one of the kinds

of

of superstition; viz. When the Rite of Consecration or collection of any Sacrament in the Church, is transferr'd to that thing which we would consecrate.

It must be noted ~~that~~ that Vows, Oblations, & Sacrifices, have the power of consecration also, as well real as personal; and they are, as it were, certain conventions between those names with which they are made & us who make them, strongly cleaving to our desire and wished effects; as when we sacrifice with certain names, or things; as Lumigations, Unctions, rings, images, mirrors; & some things less material as deities, seals, pentacles, enchantments, orations, pictures, Scriptures, of which we have largely spoken before.

Of the Invocation of Evil Spirits & the binding of them & constraining of them to appear.

Now if thou art desirous of binding any spirit to a ready obedience to thee, we will shew you how a certain book may be made by which they may be invoked; & this book is to be consecrated a Book of Evil Spirits, ceremoniously to be compos'd in their name & order: whereunto they bind them with a certain holy Oath, the ready & present obedience of the Spirit.

This Book is therefore to be made

made of the most pure and clean paper, which is generally called Virgin paper; & this book must be inscribed after this manner, ~~[illegible]~~ viz.t Let there be drawn on the left side of the book the Image of the Spirit, & on the right side thereof his Character, with the Oath above it, containing the name of the Spirit, his dignity & place, with his office and power. Yet very many Magicians do compose this book otherwise, omitting the characters & Images; but I think that it is much more efficacious not to neglect any thing above mentiond in the forms. ~~[illegible]~~.

There is likewise to be observd the circumstances of places, times, hours, according to the stars which these Spirits are under, & are seen to agree to; with their site, rite, & order, being applied. Which book being so written, is to be well bound, adorned, garnishd, embellishd & kept secure, with registers & seals, lest it should happen after the consecration to open in some part not designed, & endanger the Operator. And above all let this book be kept as pure & reverent as may be: for irreverance of mind, causes it to lose its virtue by pollution & profanation.

Now this sacred book being thus composed according to the form & manner we have deliverd, we are to consecrate it after a twofold way. The first is that all & singularly

Singularly each of the Spirits who are written in the book be called to the Circle, according to the Rites magical, which we have before taught: & place the book which is to be consecrated in a triangle on the outside of the circle; Then read, in the presence of the Spirits, all the Paths which are contained & written in that Book; Then the book to be consecrated being placed without the Circle in a triangle there drawn, compell all the Spirits to impose their hands, where their images & Characters are drawn, & to confirm & consecrate the same with a Special & common Oath. This being done, let the Book be shut, & preserv'd as we have spoke before; then licence the Spirits to depart according to due rite & Magical order.

There is another method extant among us, of consecrating a book of Spirits which is more easy, & of much efficacy to produce every effect, except that in opening this book the Spirits do not always appear visible. And this way is thus: ~~and~~ Let be made a Book of Spirits as we have before shewn, but in the end thereof with invocations, bonds, & strong conjurations, wherewith every Spirit may be bound. Then bind this book between two Lamens or Tables, & on the inside thereof, draw, or let be drawn two holy Pentacles of the divine Majesty

which

we have before set forth, out of the Apocalypse.
Then let ~~them~~ the first of them be placed in the beginning
of the book, & the second at the end of the same.
This book being thus perfected, let it be brought in
a clear & fair Night, to a circle prepard in a Croft
way, according to the Art which we have before deliverd;
& there, in the first place, the book is to be opend, & to
be consecrated according to the Rites and Ways which we
have before deliverd concerning consecration. Which
being done, let all the Spirits be called which are written
in the book, in their own order & place, conjuring them
thrice by the bonds describd in the book that they come
to that place within the space of three days, to assure
their obedience & confirm the same, to the book so to be
be consecrated. Then let the book be wrapped up in
a clean linen cloth, & bury it in the midst of the
Circle, & stop the hole so as it may not be perceivd or
discoverd; the Circle being destroy'd, after you have
licens'd the Spirits depart before Sun rise: & on the
third day about the middle of the Night, return &
make the Circle anew, & on thy knees make prayer
unto God, & give thanks to him; & let a ~~two~~ precious
perfume be made, open the hole in which you buryed
your book & take it out; & so let it be kept not
opening the same. Then after licensing the Spirits

Spirits in their order, and destroying the Circle depart before Sun-rise. And this is the last Rite & manner of consecrating, profitable to whatever writings experiments &c, that direct the Spirits, placing the same between two holy Lamens or Pentacles, as is before mentioned

But when the Operator would work by the Book thus consecrated, he should do it in a fair & clear Season, when the Spirits are least troubled; & let him turn himself towards the region of the Spirits; then let him open the book under a due register, & likewise invoke the Spirits by their Paths there described & confirmd, & by the name of their Character & Image, to whatever purpose you desire, & if there be need Conjure them by the bonds placed in the ends of the book. & having attaind thy desird effect license them to depart.

And now we proceed to speak of the Invocation of Good and Evil Spirits ~~as well as bad~~.

The Good Spirits may be invocated of us, or by us divers ways, and they in sundry shapes and manners offers themselves to us — For they openly speak to those that watch, and

and do offer themselves to our sight, or do inform us by dreams
and by Oracle of those things which we have a great desire to know.
Whoever therefore would call any good Spirit, to speak or appear
in sight, he must particularly observe two things: one whereof
is about the disposition of the Invocant & the other concerning
those things which are ordinarily to be adhibited to the invo-
cation, for the conformity of the Spirit to be call'd.

It is necessary therefore that the Invocant religiously
dispose himself for the space of many days, to such a
mystery; & to conserve himself during the time chast, abstinent,
& to abstract himself as much as he can from all manner
of foreign & secular business; likewise he should observe
fasting, as much as shall seem convenient to him; & let
him daily, between Sun: rising & setting, being clothed in
pure white linen, seven times call upon God, & make a
deprecation to the Angels to be call'd & invocated, according to
the rule which we have before taught: Now the number of
days of fasting & preparation is commonly One Month i.e.
the time of a whole lunation. Now in the Cabala we
generally prepare ourselves forty days before.

Now concerning the place, it must be chosen, clean
pure, close, quiet, free from all manner of noise, & not
subject to any strangers sight. This place must first of
all be Exorcised & consecrated: & let there be a Table or
Altar placed therein, covered with a clean white linen cloth

cloth, & sett towards the East: & on each side thereof place two consecrated wax lights burning, the flame thereof ought not to go out all these days. In the middle of the Altar let there be placed Lamens, or the holy paper we have before described, covered with fine linen, which is not to be opened untill the end of the days of Consecration. You shall also have in readiness a precious perfume, & a pure anointing Oil: & let them both be kept consecrated. Then set a censor on the head of the altar, wherein you shall kindle the Holy Fire, & make a precious perfume every day that you pray. Now for your Habit, you shall have a long Garment of White linen, close before & behind, which may come down quite over the feet, & gird yourself about the loins with a Girdle. You shall likewise have a Veil made of pure white linen on which must be wrote in a Gilt Lamen, the name Tetragrammaton; all which things are to be consecrated & sanctified in order. But you must not go into this holy place 'till it be first washed & covered with a cloth new & clean; & then you may enter but with your feet naked & bare; and when you enter therein, you shall sprinkle with holy water; then make a perfume upon the altar & then on thy knees pray before the Altar as

we have directed.

Now when the time is expird. on the last day, you shall fast more strictly; & fasting on the day following at the rising of the Sun, enter the holy place, using the Ceremonies before spoken of first by sprinkling thyself, then making a perfume, you shall sign the Cross with holy Oil in the forehead, & anoint your eyes, using prayer in all these consecrations. Then open the Lamen & pray before the Altar upon your knees; and then an invocation may be made as follows

An Invocation of the Good Spirits

In the name of the Blessed and Holy Trinity, I do desire thee ~~thou~~ strong and mighty Angels (Here name the spirits you would have appear) that if it be the divine will of him who is called Tetragrammaton Ver. the Holy God, the Father, that thou take upon thee some shape as best becometh thy Celestial Nature; and appear to us visibly here in this place, and answer our demands, in as far as we shall not transgress the bounds of the Divine Mercy and goodness, by requesting unlawful Knowledge, but that thou wilt graciously shew us what things are most profitable for us to know and do. to the Glory and Honour of his Divine Majesty who liveth and reigneth world without End, Amen.

Lord thy will be done on earth as it is in Heaven — make clean our hearts within us, and take not thy Holy Spirit from us, o Lord by thy name we have called them, suffer them to administer unto us.

And that all things may work together for thy honour and glory, to whom with thee thy Son and blessed spirit be ascribed all Might, Majesty, and dominion world without end Amen.

The particular form of the Lamen.

An Invocation being made the good Angels will appear unto you, which you desire, which you shall entertain with a chast communication, and license them to depart.

Now the Lamen which is used to invoke any good Spirits, must be made after the following manner; either in Metal conformable or in new wax, mixed with congenient fires & colours, or it may be made with pure white paper with convenient colours; and the outward form of it may be either square, circular, or triangular, or of the like sort according to the rule of the numbers: In which there must be written the Divine names, as well general as special. & in the Centre of the Lamen draw a Hexagon or Character of six corners, in the middle thereof write the name & character of the Star, or of the Spirit his Governour, to whom the good spirit that is to be called to is subject. And about this Character let there be placed so many characters of five corners

or

or pentacles, as the Spirits we would call together at once
But if we should call only one, nevertheless there must
be made four pentagons, wherein the name of the
Spirit or Spirits, with their characters, are to be written
Now this Lamen ought to be composed when the Moon
is in her encrease, on those days & hours which
agree to the Spirit; and if we take a fortunate planet
therewith, it will be the better for the producing the
effect. Which Table or Lamen being rightly made in
the manner we have fully described, must be conse=
crated according to the Rules above deliverd.

[And this is the way of making the general Table
or Lamen for the invocating of all Spirits whatever,
the form whereof you may see in the Plate of
Pentacles Seals & Lamens.

Nevertheless we make special tables, congruent to
every Spirit by the rule which we have above spoken
concerning holy pentacles.

We will yet declare unto you another Rite more easy
to perform this thing: Let the Man who wishes to receive
an Oracle from a Spirit be chaste, pure, & sanctified;
Then a place being chosen pure, clean, & coverd every
where with clean & white linen, on the Lords: day
in the new of the Moon, let him enter into that place
clothed

clothed with clean white linen, let him exorcise the place, bless it, & make a Circle therein with a sanctified Coal; let there be written in the outer part of the Circle the names of the Angels, in the inner part thereof write the mighty names of God: & let be placed within the Circle at the four parts of the World, the vessels for the perfumes. Then being washd & fasting let him enter the place, & pray towards the East this whole psalm: "Blessed are the undefiled in way, &c. Psalm 119. Then make a fumigation, & deprecate the Angels, by the said divine names, that they will appear unto you & reveal or discover that which you so earnestly desire; & do this continually for six days washed & fasting. On the seventh day being washd & fasting enter the Circle, perfume it, & anoint thyself with holy Oil, upon the forehead, eyes, & in the palms of both hands, & upon the feet. Then with bended knees say the psalm aforesaid, with divine & angelical names. Which being said arise, & walk around the Circle from East to West, until thou shalt be wearied with a giddyness of thy head & brain, then straightway fall down in the Circle, where thou mayest rest; & thou wilt be wrapt up into an Ecstacy, & a Spirit will appear & inform thee of all things

necessary

necessary to be known. We must observe also that in the circle there ought to be four holy candles burning at the four parts of the World, which ought not to want light for the Space of a week.

And the manner of fasting is this; to abstain from all things having a life of sense, & from those which do proceed from them, let him drink only pure running water; neither is there any food or Wine to be taken till the going down of the Sun.

Let the Perfume and the holy anointing Oil be made as is set forth in Exodus, & other holy books of the Bible It is also to be observ'd, that as often as he enters the Circle he has upon his forehead a Golden Lamen, upon which there must be written the name Tetragrammaton, in the manner we have before mention'd.

Of Oracles by Dreams.

Both natural things & their commixtures, do likewise belong unto us Magicians, & we often use such to receive Oracles from a Spirit by a dream: which are either by perfumes, Unctions, meats & drinks, Seals, Rings, &c.

Now those who are desirous to receive Oracles & ins or through a Dream, let him make unto himself a ring of the Sun or Saturn for this purpose

purpose: There are likewise Images of Dreams, which being put under the head when he goes to sleep, doth effectually give true dreams of whatsoever the Mind hath before determin'd or consulted upon; the practise of which is as follows. The making of Images of Dreams

☉ Thou shalt make an Image of the Sun – The figure whereof must be, a Man sleeping upon the bosom of an Angel, which thou shalt make when Leo ascends, the Sun being in the ninth house in Aries, thou shalt write upon the breast of the figure the name of the effect desired, & in the hand of the angel the name of the Intelligence of the Sun. Let the same Image

☿ be made in Virgo ascending, Mercury being fortunate in Aries in the ninth, or Gemini ascending, Mercury being fortunate, in the ninth house in Aquarius; &

☽ let it be received with Saturn, with a fortunate aspect, & let the name of the Spirit of Mercury be writ upon it. Let the same likewise be made in

♀ Libra ascending, Venus being received ~~in~~ from Mercury in Gemini in the ninth house, & writ upon it the ~~Spirit~~ Angels of Venus. Again you may make the same

♄ Image be made Aquarius ascending, Saturn fortunately possessing the ninth in his Exaltation, which is Libra & let there be wrote upon it the Angel of Saturn.

The same may be made Cancer ascending, the Moon

☽ Moon being received by Jupiter & Venus in Pisces.
& being fortunately placed in the ninth house,
& write upon it the Spirit of the Moon.

There are likewise made Rings of Dreams of wonderful efficacy; & there are Rings of the Sun and Saturn, & the constellation of them is when the Sun or Saturn, ascend in their Exaltations in the ninth, and when the moon is joind to Saturn in the ninth, & in that sign, which was the ninth house of the Nativity; & write & engrave upon the rings the name of the Spirit of the Sun or Saturn, & by these rules you may know how & by what means to constitute more of thyself; but know this that such Images work nothing (as they are simply Images) unless they are vivified by a Spiritual and Celestial Virtue, & chiefly by the ardent desire & firm intent of the soul of the Operator. But who can give a Soul to an Image, or make a Stone or Metal, or clay, or wood, or wax, or paper to live, certainly no Man, (for this arcanum doth not enter into the an Artist of a stiff-neck) he only hath it who transcends the process of Angels, & comes to the very Archetype himself.

The Tables of numbers likewise confer to the receivings of Oracles, being duly formd under their own constellations.

Holy Tables, and papers likewise serve to this effect-

effect, being especially compos'd & consecrated: such as the Almucted of Solomon, and the Table of the Revolution of the name Tetragrammaton. And those things which are of this kind; & written to produce these effects, out of various figures, numbers, holy scriptures, & pictures, with inscriptions of the Divine names of God & ~~of~~ holy names of Angels; the composition whereof is taken out of divers places of the holy scriptures, Psalms, & Versicles, & other certain promises out of the Divine ~~revelations~~ revelations & prophecies.

To the same effect do conduce, likewise holy Prayers & ~~Imprecations~~ Deprecations, as well to God as to the Blessed Angels; the ~~Im~~ De precations of which prayers are to be composed, as we have before shewn, according to some religious similitude, making mention of those things which we intend to do; as out of the Old Testament of the Dream of Jacob, Joseph, Pharoah, Daniel, & Nebuchadnezzar: & out of the New Testament of the dream of Joseph; of the three Wise men, or Magi; of John the Evangelist sleeping upon the breast of our Lord; & whatsoever of the like kind can be found in religion, miracles, & Revelations. According to which the deprecation may be composed; if when he goes to sleep it be with a

a firm intention, & then, without doubt, they will afford a wonderful Effect.

Therefore he who is desirous of receiving true Oracles by Dreams, let him abstain from Supper, from Drink, & be otherwise well disposed, so his Brain will be free from turbulent vapours; let him also have his Bed-chamber ~~fac~~ fair & clean, exorcised & consecrated if he will; then let him perfume the same with some convenient fumigation; & let him anoint his temples with some unguent efficacious hereunto, & put a Ring of Dreams upon his finger; then let him take one of the Images we have spoken of, or some holy table, or paper, & place the same under his head; then, having made a devout prayer, let him addess himself to Sleep, meditating upon that thing which he desires to know; so shall he receive a most certain & undoubted Oracle by a Dream, when the Moon goes through that Sign which was in the ninth house of his Nativity, and also when she goes through the sign of the ninth of the Revolution of his Nativity, & when she is in the ninth sign from the Sign of perfection.

This is the way whereby we may obtain all

Sciences

sciences & arts whatsoever, whether Alchymy, Magic, or else; suddenly & perfectly with a true ~~illumination~~ illumination of our Intellect; although all inferiour familiar Spirits whatsoever, conduce to this effect; & sometimes also Evil Spirits sensibly inform us intrinsecally & extrinsecally.

Of the method of raising Evil or familiar Spirits by a Circle, likewise the Souls and Shadows of the Dead.

It is here convenient that we say something about the means used by Exorcists, or to raise up what are usually term'd Evil Spirits to the Circle, & the methods of calling up the Ghosts or Souls of those who have died a violent or premature Death.

Now if any one would call any Evil Spirits to the Circle, we must first consider & know his nature, & to which of the Planets it agrees, & what offices are distributed unto him from the Planets. This being known let there be sought out a place fit and convenient, & proper for his invocation, according to the nature of the Planet & the quality of the offices of the same Spirit, as near as it can be done; as if their power be over the Sea Rivers or Floods

Floods, then let the place be the Sea: Above ♃ & so of the rest: Then chose a convenient time both for the quality of the Air, (being serene quiet clear & fitting for the Spirits to assume bodies;) as also of the quality of & nature of the planet & the Spirit, as on his day & time in which he rules; the ☽ may be ☌ fortunate or unfortunate, sometimes of the Day, & sometimes ☌ of the Night, as the Stars & Spirits do require. (These things being judiciously considerd, let the circle be made at the place elected, as well for the defence of the Invocant ☌ as the confirmation of the Spirit. And in the circle write the Divine general names, & all those things which do yield defence to us; & with them those Divine names which da rule his planet, & the offices of the Spirit himself; likewise write therein the names of the good Spirits which bear rule in the time you do this & are able to bind & constrain that Spirit which we intend to call. And if we will further strengthen & fortify our circle, we may add Characters & pentacles agreeing to the Work; then

then also if we will, we may either within or without the Circle, frame an angular figure with the inscription of such conseuent numbers as are congruent amongst themselves to our work, which are to be known according to the manner of ~~our~~ numbers & figures delivered in our second part.

Further we are to be provided with lights perfumes, Unguents, & Medicines, compounded according to the nature of the Spirit & planet ♄ which ~~with~~ agree with the Spirit by reason of their natural & celestial virtue;

Then we are to be furnished with holy & consecrated things necessary, not only for the defence of the Invocant & his companions, but also serving for Bonds, to bind & constrain the Spirits; such as holy Papers, Lamens, pictures, pentacles, swords, sceptres garments of convenient colour & matter.

Then with all these things provided let the Exorcist & his companions go into the Circle; in the first place, let him consecrate the Circle and every thing he uses; which being done in

a

solemn & firm manner, with convenient gesture & countenance, let him begin to pray with a loud voice after this manner following. First by making an Oration or prayer to God, & then intreating the good spirits; but we should read some prayer, or psalm, or Gospel, for our defence in the first place. After those prayers & orations are said, let him begin to invocate the Spirit which he desireth, with a gentle & loving enchantment to all the coasts of the world, with a commemoration of his own Authority & power. Then rest and look round to see if any Spirit do appear; which if he delay, then let him repeat his invocation, as above said until he hath done it three times; & if the Spirit is obstinate & will not appear, then let the Invocator begin to conjure him with divine power, but so that all his conjurations & commemorations do agree with the nature & office of the Spirits, & reiterate the same three times, from stronger to stronger, using contumelies, cursings, punishments, & suspension from his power & office & the like.

And after

these courses are finish'd cease, & if the Spirit shall appear let the Invocant turn himself towards the Spirit, & courteously receive him & earnestly entreating him; let him ask his name, which write down on your holy paper, & then proceed by asking him whatsoever he will, & if any thing the Spirit shall appear to be obstinate, ambiguous, or lying, let him be bound by convenient conjurations; and if you doubt any thing, make without the Circle with the consecrated Sword, the figure of a Triangle or Pentagon, & compel the Spirit to enter into it; & if you receive any promise which you would have confirm'd with an Oath stretch the Sword out of the Circle, & swear the Spirit by laying his hand on the Sword. Then having obtain'd of the Spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command that he do no hurt, & if he will not depart, compel him by powerful conjurations; & if need require expel him by exorcisms & by making

contrary

contrary suffumigations. And when he is departed, go not out of the circle, but make a stay, & use some prayer giving thanks to God & the good Angels; & also praying for your future defence & conservation, which being orderly performd you may depart.

But if your hopes are frustrated, & no spirit will appear, yet for this you need not despair, but leaving the circle after licensing to depart (which must never be omitted whether a spirit appears or not*) return at other times doing as before. And if you think that you have erred in any thing, then you shall amend by adding or diminishing; for the constancy of repetition, encreases your Authority & power, & strikes terror into the Spirits & compels them to obey.

And often the Spirits do come although they appear not visible (to cause terror to him who calls them) either in the thing which he uses or else in the operation itself. But this kind of licensing is not given simply, but by a kind of dispensation with suspension, until they shall render themselves obedient; also without a circle these Spirits may be called to appear, by the way we have declared in the consecration of a Book.

But when

* They who neglect licensing the spirits are in very great danger, because instances have been known of the operator experiencing sudden death

when we intend to execute any effect where an apparition is not needful; then that is to be done, by making & forming that which is to be to us, an Instrument, as whether it be an Image Ring, Character, [illegible] Table, writing, candle sacrifice or any thing else; then the name of the Spirit is to be written thereon with his character, according to the exegency of the experiment, either by writing it with ~~[illegible]~~ blood, or otherwise using a perfume agreeable to the Spirit. Likewise we are often to make orations & prayers to God & the good Angels, before we invocate any Evil Spirit conjuring him by divine power.

In some former parts of our work, we have ~~taught~~ ~~[illegible]~~ how & by what means ~~it is possible~~ the Soul is joind to the body.

We will in this place inform thee further, that those souls do still love their relinquish'd bodies after death, a certain affinity allureing them as it were, such are the Souls of noxious Men who have voluntly relinquish'd their bodies, & Souls

wanting

wanting a due burial, which still wander in a liquid & turbulent spirit about their dead carcases; for these souls by the known means, by which they were joined to their bodies, by the like vapours liquors and savours, are easily drawn unto them.

Hence it is, that the Souls of the dead are not to be call'd up without blood, or by the application of some part of their Relict Body.

In the raising therefore of these Shadows, we are to perfume with new Blood, the bones of the dead, and with flesh, eggs, milk, honey, & oil, which furnish the soul with a medium apt to receive its body.

It is likewise to be understood, those who are desirous to raise any souls of the dead, ought to select those places, wherein these kind of Souls are most known to be conversant; or by some alliance alluring the souls into their forsaken bodies, or by some kind of affection in times past, impress'd in them in their life, drawing the souls to certain places, things, or persons; or by the forcible nature of some place fitted & prepard to purge or punish these Souls. Which places for the

the most part are known are to be known, by the ~~appearance~~ appearance of visions, nightly incursions & appa:itions.

Therefore the places most fitting for these things are Church yards. And better than them are those places, devoted to the executions of Criminal judgements: And better than these are those places, where of late years there have been so great & so many publick Slaughters of Men. And that place is still better than these where some dead Carcap that came by violent death, is not yet expiated nor was lately buried; for the expiation of those places, is likewise a holy rite duly to be adhibited to the burial of the bodies; & often prohibits the Soul returning to its body, & expels the same afar off to the place of Judgement.

And from hence it is that the Souls of the Dead are not easy to be raised up; except it be the Souls of them whom we knew to be evil, or to have perished by a violent death, & whose bodies do want the Rite of due burial.

Now although we have spoken concerning such

such places of this kind, it will not be safe or commodious to go unto them, but it is requisite for us to take, to whatsoever place is to be chosen, some principal relict of the Body, & therewith make a perfume in due manner, & to perform other competent rites. It is also to be known that because the Souls are certain Spiritual Lights, therefore artificial lights, framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of names & Seals, do very much avail to the raising up of departed Souls.

But those things which are now spoken of, are not always sufficient to raise up Souls, because of an extra-natural portion of understanding & reason which is above & known only to the heavenly Destinies & their Powers.

We should therefore allure the said Souls, by supernatural & celestial powers duly administer'd, even by those things which do move the very harmony of the Soul, as well imaginative as rational & intellectual; such as voices, songs, sounds, enchantments; & religious things, as prayers, conjurations, exorcisms, & other holy rites, which may commodiously be administered hereunto.





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End of Part 2

The Key to the Ceremonial Magick &c.

If the particular composition of the Magical Circle, of Exorcisms, Benedictions; & the Conjurations of every Day in the Week. & the manner of working described.

The following instructions are the principal & sum total of all we have said, only we have brought it rather into a closer train of Experiment & practice than any of the rest for here you may behold the distinct functions of the Spirits, likewise the whole perfection of Magical Ceremonies is here described Syllable by Syllable.

But as the greatest power is attributed to the Circles (for they are certain Fortresses) we will now clearly explain & shew the composition & figure of a Circle. The composition of the Circle. / for the figure of the Circle see plate

The forms of Circles are not always one & the same, but are changed according to the order of Spirits that are to be call'd, their Places Times, Days, & hours;

For in making a Circle it ought to be considered in what time of the year, what day & what hour, what Spirits you would call, & to what Star or Region they belong, & what functions they have, Therefore to begin let there be made three Circles of the Latitude of nine feet, distant one from another about a hands breadth; First write in the middle circle the name of the hour wherein you do the Work. In the second place write the name of the Angel of the hour. In the third place the Seal of the Angel of the hour. Fourthly the name of the Angel that rules the day in which you work & the names of his Ministers. In the fifth place the name of the present time. Sixthly the name of the Spirits ruling in that part of time, & their presidents.

Seventhly the name of the head of the Sign ruling in the time;

Eighthly

Eighthly the name of the Earth according to time of working. Ninthly & for the compleating of the middle ~~of~~ Circle, write the name of the Sun and Moon according to the said rule of time; for as the times are changed so are the names. And in the outer Circle let there be drawn in the four Angles the names of the great presidential Spirits of the Air, that day wherein you would do this work; viz: the name of the King & his three Ministers. Without the circle in four angles let pentagons be made. In the inner circle write four divine names with four croses interposed; ~~[illegible]~~, in the middle of the circle viz: towards the East let be written Alpha towards the West Omega; & let a cross divide the middle of the Circle.

When the circle is thus finish'd according to rule you shall proceed to consecrate & bless it saying In the name of the holy blessed & glorious Trinity proceed we to our work in these Mysteries: to accomplish that which we desire, we therefore in the names aforesaid, consecrate this piece of Ground for our defence so that no Spirit whatsoever shall be able to break these boundaries, neither be able to cause injury or detriment to ~~[illegible]~~ any of us here assembled, but that they may be compell'd to stand before this Circle & answer truly our demands, so far as it pleaseth him who liveth for ever & ever, who says, I am Alpha & Omega, the beginning & the end.

which

which is, & which was, & which is to come the Almighty. I am the first & the last, who ~~[illegible]~~ am living & was dead, & behold I live for ever & ever; & I have the Keys of Death & Hell.

Bless o Lord! this Creature of Earth whereon we stand; confirm O God thy strength in us, so that neither the adversary nor any evil thing may cause us to fail through the merits of Jesus Christ Amen.

It is also to be known that the Angels rule the hours in a successive order, according to the course of the heavens & the planets to which they are subject; so the same spirit which governeth the day rules also the ~~[illegible]~~ first hour of the Day; the second from this governs the second hour, & so on throughout; and when seven planets & hours have made their Revolution it returns again to the first which rules the day. Therefore we shall first speak of the names of the hours. Vis

A Table shewing the Magical names of the hours both Day & Night.

Names of the Hours of the Day.		Names of the Hours of the Night.
1 Yacin	1	Bron
2 Janor	2	Bard
3 Samia	3	Phamé
4 Valla	4	Hias
5 Saddakiel	5	Mekon
6 Phamex	6	Phamex
7 Cure	7	Sabao
8 Phamic	8	Capfar
9 Acron	9	Agafar
10 Fayon	10	Agle
11 Abai	11	Calerion
12 Natalon	12	Calam.

Of the Names of the Angels & their Seals it shall be spoken in their proper places; but here we will shew the names of the times.

A Year therefore is fourfold, & is divided into Spring, Summer, Autumn, & Winter; the names thereof are these;

The Spring, Talvi; The Summer, Casmaran; Autumn Aharel; Winter, Farlas.

The Angels of the Spring — Caracasa, Core, Amatiel, commissors. The head of the Sign in Spring is called Spiritgiel.

The name of the Earth in Spring, Amadai.

The names of the Sun & Moon in Spring; Sun, Abrayni; Moon, Agusita.

The Angels of the Summer:—

Gargatel, Taviel, Gaviel.

The head of the Sign of the Summer, Jubiel.

The Name of the Earth in Summer, Festativi.

The names of the Sun & Moon in Summer: Sun, Athemay; Moon, Armatus.

The Angels of the Autumn—

Targnam, Guabarel.

The head of the Sign of Autumn, Torquaret.

The name of the Earth in Autumn, — Babinnara.

The names of the Sun & Moon in Autumn; the Sun Abragini. The Moon, Matasignais.

The Angels

Angels of the Winter —

Amabael, Cetarari.

The head of the Sign of Winter, Attarib.

The name of the Earth in Winter, Geremiah.

The names of the Sun & Moon in Winter; the Sun Commutoff; The Moon, Affaterim.

These things being known finish the ~~proceed to~~ Consecration of the circle by saying.

"Thou shalt purge me with Hysop O Lord, & I shall be clean: thou shalt wash me & I shall be whiter than Snow."

Then sprinkle the same with Holy Water,

& proceed with the Benediction of the Perfumes

Benediction of Perfumes

The God of Abraham, God of Isaack, God of Jacob, bless here the creatures of these kinds, that they may fill up the power & virtue of their odours; so that neither the Enemy nor any false Imagination, may be able to enter into them: through our Lord Jesus Christ. &c. (Then sprinkle the same with holy Water)

The Exorcism of Fire into which the perfumes are to be put.

I Exorcise thee, O thou creature of Fire, by the only true God Jehova, Adonai, Tetragrammaton, that forthwith thou cast away every Phantasm from thee, that it shall

shall do no hurt to any one. We beseech thee O Lord to bless this Creature of Fire, & sanctify it, so that it may blessed to set forth the praise & glory of thy holy name, & that no hurt may be permitted to come to the Exorcisers or Spectators; through our Lord Jesus Christ amen.

Of the Habit of the Exorcist.

It should be made as we have before described, of fine white linen & clean, & to come round the body loose, but close before & behind.

Of the Pentacle of Solomon.

For the figure see plate 14. fig. 3d

It is always necessary to have this Pentacle in readiness to bind with, in case the Spirits should refuse to be obedient, as they can have no power over the Exorcist while provided with & fortified by the Pentacle, the virtue of the Holy names therein written presiding with wonderful influence over the Spirit.

It should be made in the Day & Hour of Mercury upon parchment made of a Kidskin, or Virgin parchment or pure clean white paper; & the figures & Characters wrote in pure Gold & it ought to be consecrated by ~~saying over it the Prayer of the Holy Ghost~~ & sprinkled (as before often spoken) with holy water.

When the Vesture is put on, it will be convenient to say the following Oration.

An Oration when the Habit or Vesture is put on.

Amoor, Amacor, Amides, Theodonias, Anitor; By the merits of the angels, O Lord, I will put on the garment of salvation, ~~that~~ this which I desire I may bring to effect: through thee the most holy Adonai whose kingdom endureth for ever & ever, Amen.

The manner of Working.

Let the Moon be encreasing & equal, if it can thus be conveniently done, but especially let her not be combust or in Via Combusta which is between fourteen degrees of Libra & fourteen degrees of Scorpio.

The Operator ought to be clean & purified for nine days before he does the work. Let him have ready the perfume appropriated to the day wherein he does the work. And he must be provided with holy water from a Clergyman, or he may make it holy himself by reading over it, the consecration of water of Baptism; he must have a new vessel of Earth, with ~~a~~ fire; the Vesture and the Pentacle; & Let all these things be rightly & duly consecrated prepared. Let one of the companions carry the Vessels with

with fire, & the perfumes, and let another bear the Book, the Garments, & pentacle, and let the operator himself carry the Sword, over which should be said a prayer of consecration. And on the middle of the Sword on one side let there be engraven Agla † & on the other side † Ox, † Tetragrammaton †. And the place being fixed upon where the Circle is to be erected let him draw the lines as we have before taught, & sprinkle the same with holy water consecrating &c, &c.

The Operator ought therefore, to be prepard with fasting, chastity, & abstinence for the space of three Days before the day of Operation. And on the day that he would do this work, being clothed with the aforementiond Vesture, & furnish'd with pentacles, perfumes, a Sword, Bible, paper pen & consecrated Ink, & all things necessary hereunto, let him enter the Circle, & call the Angels from the four parts of the World which do rule the seven planets, the seven days of the week, colours & metals. whose names you will see in their places. And with bended knees first let him say the Pater-noster or Lords prayer, & then let him

him invocate the said Angels saying,

O Angeli supradicti estote adjutores mihi petitioni & in Adjutorium mihi, in meis rebus & petitionibus. ———

Then call the Angels from the four parts of the World, that rule the air the same day, in which he makes the experiment. And having emplored especially all the names & Spirits within the Circle, say

O vos omnes, adjutore atque contestor per Sedem Adonai, per Hagios, Theos, Ischyros, Athanatos, Paracletos, Alpha & Omega, & per hæc tria nomina secreta, Agla, On, Tetragrammaton, quod hodie debeatis adimplere quod cupio.

These things being performd, let him read the conjuration assignd for the day, but if they shall be pertinacious, or refractory, & will not yield themselves obedient, neither to the conjuration assignd for the Day nor any of the prayers before made, then use the Exorcism following.

A general Exorcism of the Spirits of the Air.

We being made after the Image of God, endued with power from God, & made after his will, do exorcise you by the most mighty & powerful name of God

El

El, strong & wonderful (here name the Spirit that is to appear) & we command you by him who spoke the word & it was done, & by all the names of God, and by the ~~na~~ name Adonai, El, Elohim, Elohe, Zebaoth, Elion, Eserchie, Jah, Tetragramma-ton, Sadai, Lord God most high: we exorcise you & powerfully command you, that you forthwith appear unto us, here before this Circle, in a fair human shape, without any deformity or tortuosity; come ye all such, because we command you by the name Yaw & Vau, which Adam heard & spoke, & by the name of God Agla. which Lot heard & was saved with his family; and by the name Jotth which Jacob heard from the Angel wrestling with him, & was deliver'd from the hand of his Brother Esau; & by the name Anephrexton, which Aaron heard & spoke, & was made wise; & by the name Zebaoth, which Moses nam'd & all the Rivers were turn'd into Blood; & by the name Eserchie Oriston, which Moses nam'd, & all the Rivers brought forth frogs, & they ascended into the houses of the Egyptians, destroying all things; & by the name Elion, which Moses nam'd, & there was great Hail

Hail, such as had not been since ~~the beginning of the~~
the beginning of the world; & by the name Adonai
which Moses, nam'd & there came up Locusts, which appear
upon the whole land of Egypt & devour'd all which
the hail had left; & by the name Schemd Amathia
which Joshua call'd upon & the Sun stayed his
course; & by the name Alpha & Omega which
Daniel named, & destroyed Bel & Slew the Dragon,
& in the name Emanuel, which the three Children
~~sung in the~~ Sideach, Misach, & Abednego, sung in the
midst of the Fiery Furnace & were deliver'd; & by the
name Hagios, & by the Seal of Adonai, & by Ischyros
Athanatos, Paracletos; & by these three Secret names
Agla, On, Tetragrammaton; I do adjure & contest
you; & by these names, & by all the other names
of the living & true God, our Lord Almighty, I
Exorcise & command you by him who spoke the
word & it was done, to whom all Creatures are
obedient; & by the dreadful judgement of God; &
by the uncertain Sea of Glass; which is before the
face of the divine Majesty mighty and powerful;
by the four Beasts before the Throne having
eyes before & behind, & by the fire round about his
Throne, & by the holy Angels of Heaven; by the
mighty

Wisdom of God, we do powerfully Exorcise you
that you appear here before this Circle to fulfill
our Will in all things which shall seem good unto
us; By the Seal of Baldachia, & by this name
Primeumaton, which Moses nam'd, & the Earth
open'd & swallow'd up, Corah, Dathan, & Abiram
And in the power of that name Primeumaton
commanding the whole Host of Heaven we
curse you, & deprive you of your Office, joy, & 113. 2
place, and do bind you in the depth of the
bottomless pit, there to remain untill the
Dreadful day of the last Judgement; & we bind
you into Eternal fire, and into the Lake of Fire &
Brimstone unlep you forthwith appear before
this circle to do our will: Therefore come ye by
these names, Adonai, Zebaoth, Adonai, ~~Aberiem~~ Amioram;
come ye, come ye, come ye; Adonai com-
-mandeth; Sadai the most mighty King of Kings
whose power no Creature is able to resist, be unto
you most dreadful; unlep ye obey, & forthwith
affably appear before this Circle, let miserable
ruin & fire unquenchable remain with you;
Therefore come ye in the name of Adonai,
Zebaoth,

Zebaoth, Adonai amioram; come, come why stay you? hasten: Adonai Sadai, the King of Kings commands you; El, Aby, Seteip, Azia, Hin, Jen Monosel, Achadan Oay, Vaah, Ey, Exe, a, El, El, El, a Hy, Hau, Hau, Hau, Vau, Vau, Vau, Vau.

A Prayer to God, to be said in the four parts of the World, in the Circle.

Amonde Taneha, Latasten, Rabur, Seneba, Latasten Escha, Madia, Alpha & Omega Leyste, Orision, Adonai, O most merciful heavenly father have mercy upon me although a Sinner; make appear the arm of thy power in me this day against these obstinate Spirits, that I by thy Will may be made a contemplator of thy divine works, & may be illustrated with all wisdom, to the honour & Glory of thy holy name. I humbly beseech thee that these Spirits which I call, by thy Judgement, may be bound & constrain'd to come, & give true & perfect answers to those things which I shall ask of them, & that they may do & declare those things unto us, those things which by me, may be commanded them, not hurting any creature neither injuring or terrifying me, or my fellows, nor hurting any other creature; & affrighting no man, but let them be obedient to those things which are requir'd

required of them.

Then standing in the middle of the Circle, stretch out thy hand towards the Pentacle, saying, by the Pentacle of Solomon I have call'd you give me a true answer.

Then follows this Oration.

Beralanensis, Baldachiensis, Paumachia & Apologa sedes, by the most mighty Kings & Powers, & the most powerful Princes Genii, Liachidæ, Ministers of the Tartarean Seat, chief Prince of the seat of Apologia in the ninth Legion; I invoke you & by invocating conjure you, and being arm'd with power from the supreme Majesty, I strongly command you by him who spoke & it was done, and to whom all Creatures ~~obey~~ are obedient; & by this ineffable name Tetragrammaton Jehovah, which being heard the Elements are overthrown, the Air is shaken, The Sea runneth back, the fire is quenched, the Earth trembles, & all the Host of Celestials and Terrestrials, & Infernals do tremble together, & are troubled & confounded; ~~for this~~ wherefore forthwith and without delay, do you come from all parts of the world, & make rational answers unto all

things I shall ask of you, & come ye peaceably, visibly & affably, now without delay, manifesting what we desire, being conjured by the name of the living & true God Hehoreu, & fulfil our commands, & persist unto the end, & according to our intentions visibly & affably, speaking unto us, with a clear voice, ~~and~~ intelligible & without any ambiguity.

Of the appearance of the Spirits.

These things being duly performed there will appear infinite visions & apparitions Phantasms &c. Beating of Drums, & the sound all kinds of musical instruments, which is done by the Spirits that with the terror they might force the companions out of the Circle because they can effect nothing against the Exorcist himself. After this you shall see an infinite company of Archers, with a great multitude of horrible beasts, which will arrange themselves, ~~it~~ as if they would devour the companions; nevertheless fear nothing. Then the Exorcist holding the pentacle in his hand let him say; Avoid hence these iniquities by virtue of the banner of God, then will the Spirits be compelled to obey the [redacted] Exorcist & the company shall see no more. Then

Then let the Exorcist stretching out his hand with the Pentacle say,
Behold the Pentacle of Solomon which I have brought into your presence; Behold the person of the Exorcist in the middle of the Exorcism who is armd by God, without fear & well provided, who potently invocateth ~~you~~ & calleth you by Exorcisms: come therefore with speed by the virtue of these names, Aye Saraye, Aye Saraye defer not to come by the eternal names of the living & true God Eloy Archima, Rabur & by the Pentacle of Solomon here present which powerfully reigns over you, & by the virtue of the Celestial Spirits your Lords, & by the person of the Exorcist in the middle of the Exorcism: being conjurd make haste & come, & yield obedience to your Master who is calld Oetinomos. This being perform'd immediately there will be hissings in the four parts of the world, & then immediately you shall see great motions; which when you see, say Why stay you? wherefore do you delay? What do you? Prepare yourselves to be obedient to

to your Master in the name of the Lord, Bathat
or Vachat, rushing upon Abrac, Abeor coming
upon Aberer.

Then they will immediately come in their proper form;
and when you see them before the Circle; shew them the
Pentacle covered with fine Linen; uncover it & say behold your
confusion if you refuse to be obedient, & suddenly they will
appear in a peaceable form, & will say ask what you will,
for we are prepard to fulfil all your commands, for the Lord
hath subjected us hereunto for the Lord hath subjected hereunto,
Then let the Exorcist say welcome Spirits or most noble
Princes, because I have call'd you through him to whom
every knee doth bow, both of things in Heaven, & things on
Earth, & things under the Earth, in whose hands are all the
Kingdoms of Kings, neither is there any able to contradict
his Majesty. Wherefore I bind you that you remain, affable
& visible before this circle, so long & so constant; neither shall
you depart without my license, untill you have truly, &
without any fallacy perform'd my will, by virtue of his
power who hath set the Sea her bounds, beyond which ~~the~~
it cannot pass nor go beyond the Law of his Providence,
viz.t of the most high God, Lord, & King who hath created
all things, Amen. Here repeat the Interrogation.

Then let the Exorcist mention what he would have
done.

After which say, - In the name of the Father, & of the
Son, & of the holy Ghost, go in peace unto your places,
peace be between us & you, be ye ready to come when
you are call'd. Note for the figures of the Circle Pentacle &
other instruments see plate IIIth

Now that you may have an Idea of the manner of composing the Circle, we have given the Scheme of one for the first hour of the Lords day in Spring see Plate 14th Fig. 1st

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Here follow the Considerations & Conjurations for every day in the Week; & first of

The Consideration &c. of Sunday.

(For the Figure of the Seals Planets, Signs, names of the Angels of the several days & names of the fourth Heaven see Plate 14th Fig. 1st 2. 3 4. 5th 6th & 7th.)

The Angels of the Lords day: Michael, Pardiel, Nuriatsfal.

The Angels of the Air ruling on the Lords day; Varcan King, His ministers: Jus, Andas, Cynabal.

The Wind which the Angels of the Air are said to rule, is the North-Wind.

The Angels of the fourth Heaven, ruling on the Lords Day, which should be called from the four parts of the World &c, East Samael, Baciel, Abel, Gabriel, Vrina Straba; from the West, Anael, Pabel, Astael, Barchat Incratos, Capabili; from the North, Ariel Ariel, vel Aguiel, Masgabriel, Saphiel, Matuyel; At the South, Haludiel, Machasiel, Charsiel, Uriel, Naromiel.

The Perfume of Sunday is Red Sanders.

The Conjuration for Sunday.

I Conjure & confirm upon you, ye Strong & Holy

Angels

Angels of God, in the name Adonai, Eye, Eye, Eya, which is he who was, & is, & is to come, Eye Abray; & in the name Sadai, Ados, Cados, sitting upon high upon the Cherubin; & by the great name of God himself, strong & powerful who is exalted above all the Heavens, Eye, Soraye, who created the world, the Heavens, the Earth & the Sea, & all that in them is in the first day, & seald them with his holy name Phaa; And by the name of the Angels who rule in the fourth Heaven and serve before the most mighty Salamia, an Angel great & honorable; & by the name of his Star which is Sol; & by his sign & by the immense name of the living God, & by all the names aforesaid, I conjure thee Michael o great Angel, who art chief ruler of this day; and by the name Adonai, the God of Israel, I conjure thee o, Michael that thou labour for me, & fulfil all my petitions according to my will & desire in my cause, & business.

[The Spirits of the Air of the Lords day are under the North Wind; their nature is to procure Gold, Gems, Carbuncles, Diamonds, & Rubies, & to cause one to obtain favour & benevolence; to dissolve enmities amongst men, to raise to honours, & to take away infirmities. They appear for the most part, in a large full & great body, sanguine & grosse, in a Gold colour, with the tincture of Blood. Their motion is like the lightning of Heaven; the sign of their becoming visible is that they move the person to sweat that calls them; But their particular forms are as follow;

A King having a Scepter riding on a Lion.
A King Crowned; A Queen with a Scepter.
A Bird; A Lion; A Cock.
A Yellow Garment.
A Scepter.

Considerations &c. of Monday.

For
The Angel of Monday, his Sigil, Planet, Sign of the Planet & name of the first Heaven, see plate.

The Angels of Monday.

Gabriel, Michael, Samael.

The Angels of the air ruling Monday Arcan, King.
His ministers; Bilet, Mipabu, Abuhara.
The Wind which these are subject to is the West Wind.

The Angels of the first Heaven, ruling on Monday, to be call'd from the four parts of the World. From the East, Gabriel, Gabriel, Madiel, Dedaniel, Janak; — From the West; Sachiel, ~~Zabiel~~ Zaniael, Habiel, Bachana, Corobael; — From the North; Mael, Uvael, Valaam, Baliel Malay, Humastraw; — From the South; Curaniel, Dabriel, Darquiel, Hanun, Octuel.

The Perfume of Monday — Aloes

The Conjuration of Monday.

I Conjure & confirm upon you, ye strong & good Angels in the name Adonai, Adonai, Adonai, Adonai, Eye, Eye, Eye; Cados, Cados, Cados, Achim, Achim, Ja, Ja, strong Ja, who appeard in Mount Sinai with the glorification of King Adonai, Sadai, Zebaoth, Anathay Ja, Ja, Ja, Maranata, Abim, Jeia, who

who created the Sea, & all Lakes & Waters, in the second day, which are above the Heavens & in the Earth, & seald the Sea in his high name, & gave it its bounds beyond which it can not pass; & by the names of the Angels who rule in the first Legion, & who serve Orphaniel, a great precious, & honourable Angel, & by the name of his Star which is Luna, & by all the names aforesaid; I conjure thee Gabriel who art chief ruler of Monday, the second day, that for me thou labour & fulfil, &c.

The Spirits of the Air of Monday are subject to the West wind, which is the Wind of the moon; their nature is to give Silver & to convey things from place to place; to make Horses swift, & to disclose the secrets of persons both present & future.

Their familiar forms are as follow;

They appear generally of a great & full stature, soft and phlegmatic, of colour like a black, obscure cloud, having a scaled countenance, with eyes red & full of water, a bald head, & teeth like a wild Boar; their motion is like an exceeding great Tempest of the Sea. For their sign there will appear an exceeding great rain, & their particular shapes are,

A King like an Archer, riding upon a Doe

A little Boy.

A Woman

A woman-Hunter with a Bow and Arrows.
A Cow; A little Doe; A Goose.
A Green or Silver-coloured Garment.
An Arrow; a Creature with many feet.

Considerations of Tuesday.

The Angel of Tuesday, his Sigil, planet, Sign governing the planet, & name of the fifth Heaven, see the plate fig. 3d

The Angels of the Air on Tuesday—
Samael, Sataël, Amabiel

The angels of the Air ruling on Tuesday, Samax, King.
His Ministers, Carmax Ismoli, Paffran.
The Wind to which the said Angels are subject, & East Wind,
The Angels of the fifth Heaven ruling on Tuesday. At
the East; Friagne, Guel, Damael, Calzas, Arragon;
The West; Lama, Astagna, Lobquin, Soncas, Jazel, Israel, Irel;
The North; Rahumel, Hymiel, Brayel, Seraphiel, Mathiel,
The South; Sacriel, Janiel, Galdel, Baël, Viamel, Fraciel, Zaliel.

The Perfume of Tuesday— Pepper.

The Conjuration of Tuesday.

I Conjure & call upon you, ye strong & good Angels, in the name Ya, Ya, Ya; He, He, He; Va, Hy, Hy, Ha, Ha, Ha; Va, Va, Va; An, An, An; Aia, Aia, Aia, El, Ay, Elibra, Elohim, Elohim, & by the names of the

the high God, who hath made the Sea into dry land, and by his word hath made the Earth, & produced Trees, & hath set his Seal upon the plants, with his precious honourd revered & holy name; And by the name of the Angels governing in the fifth house, who are subservient to the great Angel Acimoy, who is strong, powerful, & honourd, & by the name of his Star which is call'd Mars, I call upon thee, Samael by the names above mentiond, thou great Angel! who presides over the Day of Mars; & by the name Adonai the living & true God, that you assist me in accomplishing my labours, &c. (As in the conjuration of Sunday)

The Spirits of the Air on Tuesday are under the East Wind; their nature is to bring or cause War, Mortality, Death, combustions; & to give two thousand Soldiers at a time; to bring death infirmity, or health.

Familiar forms of
The Spirits of ♂.

They appear ~~in~~ in a tall body & Cholerick, a filthy countenance, of colour, Brown, swarthy, or Red, having horns like Harts, & Griffins claws, & bellowing like wild Bulls. Their motion is like fire burning: Their Sign Thunder & lightning round about the circle.

Their particular
Shapes

Those are,

A King armed riding on a Wolf; A Man armed.
A Woman with a Buckler on her thigh
A She-Goat; A Horse; A Stag.
A Red Garment; a piece of Wool; A Cowslip.

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Considerations of Wednesday.

The Angel of Wednesday, his Sigil &c. &c. (See plate 7 Fig. 4th.)
The Angels of Wednesday, Raphael, Meil, Seraphiel.
The Angels of the Air ruling on Wednesday Mediat King Ministers; Suquinos, Sallales,
The said Angels of the air are subject to the South-West Wind.
The Angels of the second Heaven governing Wednesday; that are to be called &c. At the East, Mathlai, Tarmiel, Baraborat.
At the West, Jeruseue, Merattron
At the North, Thiel, Rael, Jarihael, Venahel, Velel, Abumiel, Hirmael; At the South, Milliel, Nelapa, Bathel, Calvel, Vel Laquel.

The perfume of Wednesday, Mastick.

The Conjuration of Wednesday.

I conjure & call upon you, ye strong & holy Angels, good & powerful, in a strong name of fear & praise, Ja, Adonay, Elohim, Saday, Saday, Saday, Eie, Eie, Eie; Asamie, Asaraie; & in the name of Adonay, the God of Israel, who hath made the two great lights and distinguished day from night for the benefit

benefit of his Creatures; & by the names of all the discerning Angels governing openly in the second house before the great Angel, Sotra, strong & powerful; & by the name of his Star which is Mercury; & by the name of his Seal, which is that of a powerful & honoured God: & I call upon thee, Raphael, & the names above mentioned, thou great Angel who presidest over the fourth day; and by the holy name which is written in the front of Aaron, created the most high Priest, & by the names of all the Angels who are constant in the grace of Christ, and by the name & place of Ammaluim, that you assist me in my Labours, &c. &c.

The Spirits of the Air, on Wednesday are subject to the South-west Wind; their nature is to give all sorts of Metals, to reveal all earthly things past present, & to come; to pacify Judges, to give Victory in War, to teach Experiments & all Sciences decayed, & to change bodies mixt of Elements, conditionally out of one thing into another; to give health or infirmities, to raise the poor & cast down the rich, to bind or loose Spirits, to open locks or bolts. Such kinds of Spirits have the operations of others, but not in their perfect power, but in virtue or knowledge.

Forms of the Spirits of Mercury.

The Spirits of Mercury appear in a body of a middle stature, cold liquid & moist, fair & of an affable speech in a human shape & form, like a Knight armed of colour

colour - clear & bright. The motion of them is like silver coloured clouds; for their sign they cause horror & fear to him that calls them -

Their particular shapes are

A King riding upon a Bear.
A fair youth; - a woman holding a Distaff.
A Dog; A the Bear; & a Magpye,
A Garment of various changeable colours
A Rod - A little Staff.

Considerations of Thursday.

(The Angel of Thursday, his Sigil, &c. See plate, fig 5th)

The Angels of Thursday -
Sachiel, Cassiel, Asasiel.
The Angels of the Air of Thursday, - Suth, Ring; -
Ministers. Magnith, Gutrix.
(The Angels of the Air are under the South Wind;
(But because there are no angels of the air to be found above the 5th Heaven, therefore on Thursday say the prayers following in the four parts of the World.

At the East. - O Deus magne et excelse & honorate per infinita secula; or, O great & most high God, honoured World without end.

At the West. - O Wise pure & just God, of divine clemency, I beseech thee, most holy father, that this day, I may perfectly understand & accomplish my petition, work & Labour; for the honour -

honour and glory of thy holy name, who livest & reignest, world without end Amen.

At the North:- O God strong, mighty & wonderful from everlasting to everlasting, grant that this day I bring to effect that which I desire through our blesed lord Amen.

At the South:- O mighty & most merciful God, hear my prayers & grant my ~~petion~~ petition.

The perfume of Thursday.—

Saffron.

The Conjuration of Thursday.

I conjure and conform upon you, ye strong & holy Angels, by the name Cados, Cados, Cados, Eschereie, Eschereie ~~Esch~~ Eschereie, Hatim, Ya, strong founder of the Worlds, Cantine, Jaym, Janie, Anic, Calbot, Sabbae, Berisay, Almaym: & by the name Adonai, who created fishes & creeping things in the Waters, & birds upon the face of the Earth, flying towards heaven; in the fifth day; & by the names of the Angels serving in the sixth host before Pastor, a holy Angel, & a great & powerful Prince, & by the name of his star which is Jupiter, & by the name of his Seal, & by the

name

name Adonai, the great God Creator of all things, & by the name of all the Stars & by their power & virtue & by all the names aforesaid, I conjure thee Sachiel a great Angel, who art chief ruler of Thursday, that for me thou labours &c.

The Spirits of the air of Thursday, are subject to the South Wind; their nature is to procure the love of women, to cause men to be merry & joyful; to pacify strifes & contentions; to appease Enemies; to heal the deceased, & to disease the whole; & procures hopes, or restores things lost.

The familiar forms of the Spirits of Jupiter

They appear with a body sanguine & cholerick, of a middle stature, with a horrible fearful motion, but with a mild countenance, & a gentle speech, & of the colour of Iron. The motion of them is flashings of Lightning & Thunder. For their sign there will appear about the Circle, Men who shall seem to be devour'd &c. by Lions.

Their familiars

Their forms are

A King with a Sword drawn riding on a Stag
A Man wearing a Mitre with long ~~vest~~ raiment
A Maid with a Laurel crown adorned with flowers
A Bull — A Stag — a Peacock.
An Azure Garment — ~~A~~ Sword ~~A~~ Box tree.

Considerations of Friday.

For the Seal Planet & Sign governing the Planet & name of the third heaven see plate.

The Angels of Friday; Anael, Rachiel, Sachiel.
The Angels of the Air ruling on Friday. Sarabotes, King.
Ministers; Amabiel, Aba Kalidoth, Blaef.
The wind which the Angels of the Air are subject to, is the West Wind.
Angels of the third heaven, which are to be call'd from the four parts of the World.
At the East — Setchiel, Chedusitaniel, Corat, Samuel, Josaciel.
At the West — Juriel, Coniel, Babiël, Hadie, Malkiel, Raphaltiel. At the North: Peniel, Penael, Penat Raphael, Hanie, Doremiel.
At the South — Poena, Sachiel, Chermiel, Samael, Santanael, Famiel.

The perfume of Friday —
Pepper-wort

The Conjuration of Friday.

I conjure & confirm upon you ye strong & holy Angels, by the names - On, Key, Heya, Ja, Je, Sadai, Adonai, & in the name Sadai, who created four footed beasts, and creeping things, & Man in the sixth Day, & gave to Adam power over all creatures; wherefore blessed be the name of the Creator in his place; and by the name of the Angels serving in the third hour, before Dagiel a great Angel & a strong & powerful prince; & by the name of his star which is Venus, & by his seal which is holy, & by all the names aforesaid, I conjure upon thee Hanael, who art the chief ruler this day, that thou labour for me &c —

The Spirits of the Air on Friday, are subject to the West wind; their nature is to give silver, to incite Men, & incline them to luxury; to cause marriages; to allure men to love Women; to cause or take away infirmities

Infirmities; & to do all things which have motion.

Their familiar shapes

They appear with a fair body, of middle stature with an amiable & pleasant countenance, colour white or green, their upper parts Golden, The Motion of them is like a clear Star. For the Sign, there will appear naked Virgins round the circle, which will strive to allure the Invocator to Dalliance with them. But

Their particular shapes are

A King with a Scepter, riding on a Camel.
A naked Girl — A She Goat.
A Camel — A Dove —
A White or green Garment.
Flowers — The herb Saxifrage.

The Consideration of Saturday

For Seal &c. See plate.

The Angels of Saturday — Capiel, Machatan, Uriel;
The Angels of the Air ruling this day — Maymon King
Ministers — Abumalith, Agaibi, Balidet.
The Wind they are subject to. — The South Wind
The Fumigation of Saturday, is Sulphur
There are no Angels ruling in the Air on Saturday

saturday above the fifth heaven: Therefore in the four corners of the world in the Circle, use those ~~Or~~ Orations which are applied to Thursday.

The Conjuration of Saturday.

I conjure & confirm upon you, Caphriel, or Capiel, Machator, & Seraquiel, strong & powerful Angels; & by the name Adonai, Adonai, Adonai, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Ima, Ima, Ima, Salay, Ja, Sar, Lord & maker of the World, who rested on the seventh day; & by him who of his good pleasure gave the same to be observ'd by the Children of Israel throughout their Generations, that they should keep and ~~sanct~~ sanctify the same, to have thereby a good reward in the World to come, & by the names of the Angels serving in the seventh host before God, a great Angel, & powerful Prince, & by the name of his star, which is Saturn; & by his holy seal; & by the names before spoken I conjure upon thee Caphriel, who art chief ruler of the seventh day, which is the Sabbath that for me thou labour, &c, &c.

The Spirits of the Air on Saturday are subject to the South-West Wind: the nature of them is to sow discords, hatred, evil thoughts, & cogitations; to give leave to kill & murder, & to lame or maim every member.

Their familiar Shapes.

They generally appear, with a tall, lean, slender body, with an angry countenance, having four faces, one on the back of the head, one in the front, & one on each side, nosed or beaked: likewise there appears a face on each knee of a black shining colour; their motion is the moving of the wind, with a kind of Earthquake; their sign is white earth, whiter than Snow.

Their particular Shapes are,

A King bearded riding on a Dragon.
An old Man with a Beard.
An old woman leaning on a Crutch.
A Hog + a Dragon; + an Owl.
A black garment; + a Hook or Sickle
A Juniper Tree.

[Those are the figures that these Spirits usually assume, which are generally terrible at the first

forth coming on of the visions, but as they ~~can~~ have only a limited power, beyond which they cannot pass, so the Invocator need be under no apprehensions of danger, provided he is well fortified with those things we have directed to be used for his defence, & above all, to have a firm & constant faith in the Mercy, Wisdom, & goodness of God.

3. Part.

End of the Cabalistical & Ceremonial Magick

Wednesday Sept. 2. 1801

Tried the Experiment of the Crystal by invoking the Spirit of the Sun Orus Mich. used a Saffum. ☉

at 11 o clock Frank. Saffron & Spell m. ☾
Hor. ☉ Die ☿

We had no Vision

4 Thursday Sept. 3. 1801. 11 o'Clock AM

GK Tried by himself but nothing appeard Die 4 Hor. ☿
The 8th Hour between 1.47 & 2h. 15m
Inspected the Crystal after having mov. the Spirit Sachiel.
Hora 4.—


L. F.
Salzmann
MDCCCXCIX.




62695





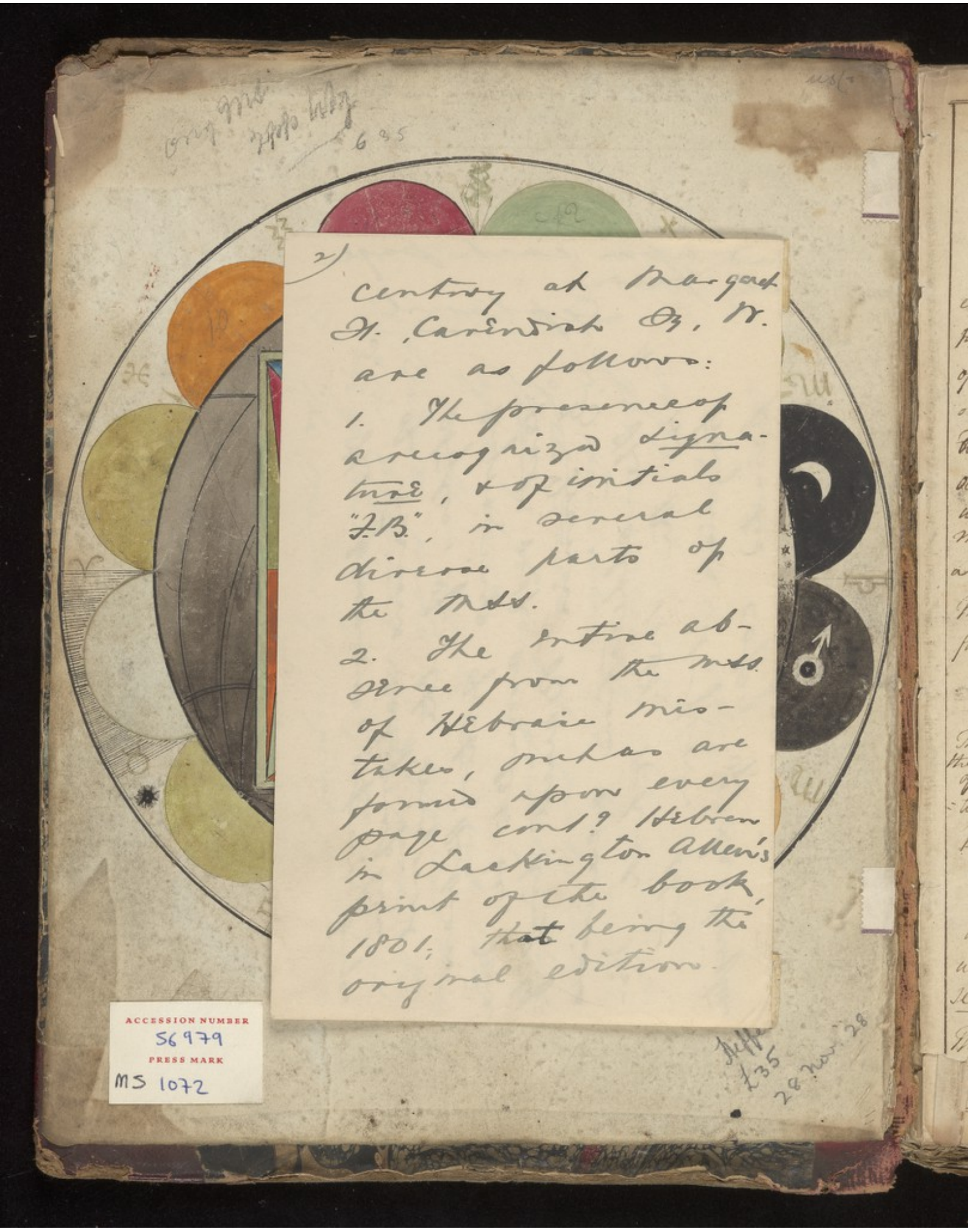


1731

Office of the
Astrologer's Magazine
33 Gt. St. James St.
W.C.
London.
5 Janry 1835

Dear Sir,
With regard to the
Genuineness of the
MS Book called
Barretts Magus, I
can in no doubts
whatever. The
internal proofs of
the MS being that
of Francis Barrett
who lived at the
beginning of this

ACCESSION NUMBER
56979
PRESS MARK
MS 1072



2/

century at Margaret St., Cavendish Sq., W. are as follows:

1. The presence of a recognized signature, & of initials "J.B.", in several diverse parts of the MSS.

2. The entire absence from the MSS. of Hebraic mistakes, such as are found upon every page (on p. 9 Hebrew) in Lackington Allen's print of the book, 1801; that being the original edition.

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56979
PRESS MARK
MS 1072

are, however, to be found upon each page.
Fac-similes given.
Separated

3. The presence, upon pages of various caligraphic styles, of the original engravings of the Hebrew text & of amulets &c, done by Francis Barrett himself.

4. The alterations & excisions in the MSS. which distinguish it from the printed copy of Lackington Allen & Co.

I think these are quite sufficient evidence of the genuineness of the MSS. & in themselves set the value of the same at quite thrice that of L. A.'s faulty print of the book.

It is quite evident that Barrett wrote at different times & in differing moods, hence the different styles of caligraphy.

The marks of original authorship

Ghost from both, that the son be equal to the
the first procession; and the Holy Ghost be
both by the second procession. Hence that
llent, and great name of the Divine
God is written with four Letters, viz.
and Vau; He, where it is the aspiration
lies the proceeding of the spirit from
He being duplicated, terminates both
and the whole name, but is pronounced
some will, whence that Jove of the
did picture with
ber four, is the foun-
Divinity. and
he perpetual fountain
r degrees in the scale
to be sensible, to
notions in nature,
g forward, circular.
aven, viz. rising, faling,
ttom of it. There are
, viz. Fire, Air, Water,
there are four trip-
Heaven: There are four first qualities
ven: viz. Cold, Heat Driness, and
, from these are the four humours,
Blood
repated

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