GRIMOIRES, WITCHCRAFT & CEREMONIAL MAGIC

The Magus

A compendium of natural, celestial, and ceremonial magic compiled from earlier sources including Agrippa and Trithemius, covering amulets, alchemy, talismans, and the invocation of spirits. Presents Francis Barrett's complete 1801 text in three books.

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Preface & Introduction

[1] BOOK THE FIRST.

Chapter I: Natural Magic Defined Of Man His Creation Divine Image And Of The

[1] SPIRITUAL AND MAGICAL VIRTUE OF THE SOUL.

[2] Natural magic Is, as we have said, a comprehensive knowledge of all Nature, by which we search out her secret and occult operations throughout her vaR and spacious elaboratory ; whereby we come to a knowledge of the component parts, qualities, virtues, and secrets of mdtals, Hones, plants, and animals ; but seeing, in the regular order of the creation, man was the work of the lixth day, every thing being prepared for his vicegerency here on earth, and that it pleased the omnipotent God, after he had formed the great world, or macrocosm, and pronounced it good, fo he created man the express image of himself ; and in man, likewise, an exa6l model of the great world. We thall describe the wonderful properties of man,, in which we may trace in miniature the exa£l resemblance or copy of the universe ; by which means we shall come to the more easy undemanding of whatever we may have to declare concerning the knowledge of the inferior nature, such as animals, plants, metals, and Hones *, for, by our Hrfl declaring the occult qualities and properties that are hid in the little world, it will serve as a key to the opening of all the treasures and secrets of the macrocosm, or

[3] great

[4] NATURAL MAGIC.

[5] 14 NATURAL MAGIC. Book I.

[6] great world : therefore, we shall hasten to speak of the creation of man, and his divine image ; likewise of his fall, in consequence of his disobedience ; by which all the train of evils, plagues, diseases, and miseries, were entailed upon his posterity, through the curse of our Creator, but deprecated by the mediation of our blefled Lord, Christ.

[7] THE CREATION, DISOBEDIENCE, AND FALL OF MAN.

[8] According to the word of God, whjch we take in all things for our guide, in the lft chapter of Genesis, and 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 fifti of the fea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” — Here is the origin and beginning of our frail human nature ; hence every foul was created by the very light itself, and Fountain of Life, after his own express image, likewise immortal, in a beautiful and well-formed body, endued with a most excellent mind, and dominion or unlimited monarchy over all Nature, every thing being fubjefted to his rule, or command ; one creature only being excepted, which was to remain untouched and consecrated, as it were, to the divine mandate : “ Of every tree of the garden thou mayeft freely eat “ But of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eateft of it, thou shalt surely die.” Gen. ii. ver. 16. Therefore

Adam was formed by the finger of God, which is the Holy Spirit ; whose figure or outward form was beautiful and proportionate as an angel 5 in whose voice (before he sinned) every found was the sweetness of harmony and music : had he remained in the state of innocency in which he was formed, the weakness of mortal man, in his depraved state, would not have been able to bear the virtue and celestial shrillness of his voice. But when the deceiver found that man, from the inspiration of God, had began to sing fo shrilly, and to repeat the celestial harmony of the heavenly country, he counterfeited the engines of craft : seeing his wrath

[9] against

[10] Chap. I. NATURAL MAGIC. 15

[11] again ft him was in vain, he was much tormented thereby, and 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 derifton of his new creature, man.

[12] Van Helmont, in his Oriatrike, chap. xcii. speaking of the entrance of death into human nature, &:c., finely touches the fubje6t of the creation, and man's disobedience : indeed, his ideas fo perfectly coincide with my own, that I have thought fit here to transcribe his philosophy, which fo clearly explains the text of Scripture, with fo much of the light of truth on his side, that it carries along with it the surest and most positive convi6tion.

[13] " Man being essentially created after the image of God, after that, he rashly presumed to generate the image of God out of himself ; not, indeed, by a certain monster, but by something which was fhadowly like himself. With the ravishment of Eve, . he, indeed, generated not the image God like unto that which God would have inimitable, as being divine ; but in the vital air of the feed he geneted dispositions ; careful at some time to receive a sensitive, discursive, and motive foul from the Father of Light, yet mortal , and to perijh ; yet, nevertheless, he ordinarily inspires, and of his own goodness, the substantial spirit of a mind Ihewing forth his own image : fo that man, in this refpeft, endeavoured to generate his own image ; not after the manner of brute beasts, but by the copulation of feeds, which at length should obtain, by request, a foulified light from the Creator ; and the which they call a sensitive foul.

[14] " For, from thence hath proceeded another generation, conceived after a beaftlike manner, mortal, and uncapable of eternal life, after the manner of beasts ; and bringing forth with pains, and fubjeft to diseases, and death ; and fo much the more sorrowful, and full of misery, by how much that very propagation in our first parents dared to invert the intent of God.

[15] " Therefore the .unutterable goodness forewarned them that they should not taste of that tree ; and otherwise he foretold, that the fame day they should die the death, and should feel all the root of calamities which accompanies death."

[16] Deservedly, therefore, hath the Lord deprived both our parents of the benefit of immortality 5 namely, death succeeded from a conjugal and brutal copulation :

[17] neither

[18] NATURAL MAGIC.

[19] 16 NATURAL MAGIC. Book I.

[20] neither remained the spirit of the Lord with man, after that he began to be flefti.

21 Further; because that defilement of Eve (hall thenceforth be continued in the propagation of posterity, even unto the end of the world, from hence the fin of the despised fatherly admonition, and natural deviation from the right way, is now among other fins for an impurity, from an inverted, carnal, and well nigh brutish generation, and is truly called original fin ; that is, man being sowed in the pleasure of the concupifcence of the flesh, fliall therefore always reap a necessary death in the flesh of fin ; but, the knowledge of good and evil, which God placed in the dissuaded apple, did contain in it a seminary virtue of the concupifcence of the flesh, that is, an occult forbidden conjundfion, diametrically opposite to the slate of innocence, which hate was not a hate of fhipidity ; because He was he unto whom, before the corruption of Nature, the essences of all living creatures whatsoever were made known, according to which they were to be namecTfrom their property, and at their first fight to be essentially distinguished : man, therefore, though eating of the apple, attained a knowledge that he had loft his radical innocency ; for, neither before the eating of the apple was he fo dull or ftupified that he knew not, or did not perceive himself naked ; but, with the effeft of shame and b utal concupifcence, he then first declared he was naked.

22 For that the knowledge of good and evil ftgnifies nothing but the concupifcence of the flesh, the Apostle testifies ; calling it the law, and desire of fin. For it pleased the Lord of heaven and earth to insert in the apple an incentive to concupifcence ; 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 and natural property ingrafted in the fruit, conceived a Just, and fin became luxurious to him, and from thence was made an animal feed, which, hastening into the previous or foregoing difpoiitions of a sensitive foul , and undergoing the law of other causes , reflected itself into the vital spirit of Adam ; and, like an ignis-fatuus, presently receiving

23 Chap. I. NATURAL MAGIC. 17

24 ing an archeus or ruling spirit, and animal idea, it presently conceived a power of propagating an animal and mortal feed, ending into life.

25 Furthermore, the sacred text hath in many places compelled me unto a perfe6t position, it making Eve an helper like unto Adam ; not, indeed, that the should supply the name> and room of a -wife , even as Ihe is called, ftraightway after fin, for {he was a virgin in the intent of the Creator, and afterwards filled with misery : but not, as long as the state of purity presided over innocency, did the will of man overcome her *, for the translation of man into Paradise did forefhew another condition of living than that of a beafl ; and therefore the eating of the apple doth by a most chaste name cover the concupifcence of the JleJh , while it contains the “ knowledge of good and evil” in this name, and 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 tailed the apple, he had lived void of concupifcence, and offsprings had appeared out of Eve (a virgin) from the Holy Spirit. ~

26 But the apple being eaten, “ presently their eyes were opened,” and Adam began lultfully to covet copulation with the naked virgin, and defiled her, the which God had appointed for a naked help unto him. But man prevented the intention of God by a Itrange generation in the flesh of fin whereupon there followed the corruption of the former nature, or the flesh of fin, accompanied by concupifcence : neither doth the text insinuate any other mark of “ the know* ledge of good and evils

than that they “ knew themf elves to be naked f or, speaking properly, of their virginity being corrupted, polluted with bestial lust, and defiled. Indeed, their whole “ knowledge of good and evil” is included in their shame within their privy parts alone ; and therefore in the 8th of Leviticus, and many places else in the Holy Scriptures, the privy parts themselves are called by no other etymology than that of shame 5 for from the copulation of the flesh their eyes were opened, because they then knew that the good being loft, had brought on them a degenerate nature, shamefulness, an intestine and inevitable obligation of death ; sent also into their posterity.

[27] Book I.

[28] Alas !

[29] NATURAL MAGIC,

[30] Book IAlas ! too late, indeed they understood, by the unwonted novelty and (hamefulnefs of their eoncupifcence, why God had fo lovingly forbade 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 ilfues whatsoever of menflrues or feed,

[31] 1 and that by its touching alone is reckoned equal to that which should by degrees creep on a person from a co-touching of dead carcafes, and to be expiated by the fame ceremonious rite that the text might agreeably denote, that death began by the eoncupifcence of the flelh lying hid in the fruit forbidden ; therefore, also, the one only healing medicine, of fo great an impurity contracted by touching, consisted in washing : under the fimilitude or likeness thereof, faith and hope, which in baptism are poured on us, are strengthened.

[32] For as soon as Adam knew that by fratricide the first born of mortals., whom he had begotten in the eoncupifcence of the flelh, had killed his brother, guiltless and righteous as he was ; and foreseeing the wicked errors of mortals that would come from thence, he likewise perceived his own miseries in himself ; certainly knowing that all these calamities had happened unto him from the fin of eoncupifcence drawn from the apple, which were unavoidably llfuing on his posterity, he thought within himself that the moll difereet thing he could do, was hereafter wholly to abflain from his wife, whom he had violated ; and therefore he mourned, in chastity and sorrow, a full hundred years •, hoping that by the merit of that abstinence, and by an opposition to the eoncupifcence of the flelh, he Ihould not only appease the wrath of the incensed Deity, but that he Ihould again return into the former fplendour and majelty of his primitive innocence and purity . But the repentance of one age being finilhed, it is moll probable the mystery of Chrilt’s incarnation was revealed unto him ; neither that man ever could hope to return to the brightness of his ancient purity by his own strength, and much less that himself could reprieve his posterity from death •, and that, therefore, marriage was well pleasing, and was after the fall indulged unto him by God because he had determined thus to satisfy his justice at the fulness of times, which Ihould,

[33] to

[34] NATURAL MAGIC.

[35] Chap. I. NATURAL MAGIC. 19

[36] to the glory of his own tiame, and the confusion of Satan, elevate mankind to a more sublime and eminent ft ate of blessedness.

37 From that time Adam began to know his wife, viz. after he was an hundred years old, and to fill the earth, by multiplying according to the blefiing once given him, and the law enjoined him — “ Be fruitful and multiply.” — Yet fo, nevertheless, that although matrimony, by reason of the great want of propagation, and otherwise impofiible courfary fucceflion of the primitive divine generation, be admitted as a sacrament of the faithful.

38 If, therefore, both our first parents, after the eating of the apple, were alhamed, they covered only their privy parts ; therefore that shame doth presuppose, and accuse of fometbing 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 and thorns, and that man shall gain his bread by the sweat of his brow, they were not execrations, but admonitions, that those fort of things should be obvious in the earth : and, because that beasts Ihould bring forth in pain — thould plow in sweat — should eat their food with labour and fear, that the earth should likewise bring forth very many things besides the intention of the hufbandman ; therefore, also, that they ought to be nourished like unto brute beasts, who had begun to generate after the manner of brute beasts.

39 It is likewise told Eve, after her tranfgreflion, that fhe should bring forth in jpain. Therefore, what hath the pain of bringing forth common with the eating of the apple, unless the apple had operated about the concupifcence of the flesh, and by consequence stirred up copulation ; and the Creator had intended to dissuade it, by dehorting from the eating of the apple. For, why are the genital members of women punished with pains at child-birth, if the eye in seeing the apple, the hands in cropping it, and the mouth in eating of it, have offended ? for was it not sufficient to have chastised the life with death, and the health with very many diseases ?— Moreover, why is the womb affliaed, as in

40 C 2 brutes.

41 20 NATURAL MAGIC. Book I.

42 brutes, with the manner of bringing- forth, if the conception granted to beafls were not forbidden to man ?

43 After their fall, therefore, their eyes -were opened, and they were ajhamed ; it denotes and signifies that, from the lilthinefs of concupifcence, they knew that the copulation of the fiefh was forbidden in the most pure innocent chastity of nature ; and that they were overspread with shame, when, their eyes being opened, their underflandings faw that they had committed filthiness moll deteltable.

44 But on the serpent and evil spirit alone was the top and summit of the whole curse, even as the privilege of the woman, and the myllerious prerogative of the blelfing upon the earth, viz. That the woman’s feed Ihould bruise the head of the serpent. So that it is not possible that to bring forth in pain should be a curse ; for truly with the fame voice of the Lord is pronounced the blefling of the woman, and victory over the infernal spirit.

45 Therefore Adam was created in the polfeffion of immortality. God intended not that man Ihould be an animal or fenjitive creature, nor be born, conceived, or live as an animal ; for of truth he was created unto a living foul , and that after the true image of God ; therefore he as far differed from the nature of an animal, as an immortal being from a mortal, and as a God-like creature from a brute.

46 I am sorry that our school-men, many of them, wish, by their arguments of noise and pride, to draw man into a total animal nature, (nothing more) drawing (by their logic) the essence of a man elfentially from an animal nature : because, although man afterwards procured death to himself and posterity, and therefore may seem to be made nearer the nature of animal creatures, yet it flood not in his power to be able to pervert tle species of the divine image : even fo as neither was the evil spirit, of a spirit, made an animal, although he became nearer unto the nature of an animal, by hatred and brutal vices. Therefore man remained in his own species wherein he was created ; for as often as man is called an animal , or sensitive living creature, and is in earnefl thought to be such, fo many times the text is falsified which says, But the serpent was more crafty than all the living creatures of the

47 earth,

48 Chap. I. NATURAL MAGIC.

49 earth, which the Lord God had made because he speaks of the natural craft and fubtilty of that living and creeping animal. Again, if the position be true, man was not directed into the propagation of feed or flesh , neither did he aspire unto a sensitive foul ; and therefore the sensible foul of Adamical generation is not of a brutal species, because it was raised up by a feed which wanted the original ordination and limitation of any species ; and fo that, as the sensitive foul in man arose, besides the intent of the Creator and Nature ; fo it is of no brutal species, neither can it subsist, unless it be continually tied to the mind , from whence it is supported in its life.

50 Wherefore, while man is of no brutal species, he cannot be an animal in refpe6t to his mind, and much less in refpe£t to his foul, which is of no species.

51 Therefore know, that neither evil spirit, nor whole nature also, can, by any means or any way whatever, change the eifence given unto man from his Creator, and by his foreknowledge determined that he should Temain 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, fo to be sensitive does not fhew the inseparable eifence of an animal.

52 Seeing, therefore, our first parents had both of them now felt the effect throughout their whole bodies of the eating of the apple, or concupifcence of the flesh in their members in Paradise, it shamed them ; because their members, which, before, they could rule at their pleasure, were afterwards moved by a propet incentive to lull.

53 Therefore, on the fame day, not only mortality entered through concupifcence, but it presently after entered into a conceived generation ; for which they were, the fame day, also driven out of Paradise : hence followed an adulterous, lascivious, beast-like, devilish generation, and plainly incapable of entering into the kingdom of God, diametrically opposite to God’s ordination •, by which means death, and the threatened punishment, corruption , became inseparable to man and his posterity.

54 Therefore,

55 NATURAL MAGIC.

56 Book I.

57 Therefore, original fin was effectively bred from the concupifcence of the flesh, but occasioned only by the apple being eaten, and the admonition despised : but the ftimulative to concupifcence

was placed in the dissuaded tree, and that occult lustful property radically inserted and implanted in it. But when Satan (besides his and the deflowering of the virgin, nothing

58 hindering of it) faw that man was not taken out of 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, looked at the vile, corrupted, and degenerated nature of man, and faw that a power was withdrawn from him of uniting himself to the God of infinite majesty, and began greatly to rejoice. That joy was of short duration, for, by and by, he likewise knew that marriage was ratified by Heaven — that the divine goodness yet inclined to man — and that Satan's own fallacies and deceits were thus deceived : hence conjecturing that the Son of God was to restore every defeCt of contagion, and, therefore, perhaps, to be incarnated. He then put himself to work how, or in what manner, he fliould defile the flock that was to be raised up by matrimony with a mortal foul, fo that he might render every conception of God in vain : therefore he stirred up not only his fratricides, and notoriously wicked persons, that there might be evil abounding at all times ; but he procured that Atheism might arise, and that, together with Heathenifm, it might daily increase, whereby indeed, if he could not hinder the co-knitting of the immortal mind with the sensitive foul, he might, at least, by destroying the law of Nature, bring man unto a level with himself under infernal puniftiment : but his special care and desire was to expunge totally the immortal mind out of the flock of poflerity.

59 Therefore he f the Devil) stirs up, to this day, detestable copulations in Atheiftical libertines : but he faw from thence, that nothing but brutish or savage monsters proceeded, to be abhorred by the very parents themselves ; and that the copulation with women was far more plausible to men ; and 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

60 aCtive

61 Chap. I. NATURAL MAGre. 23

62 active things, to frame the feed of man according to his own accursed desire ; which, when he had found vain and impoflible for him to do, he tried again whether an imp or witch might not be fru&ified by sodomy and when this did not fully answer his intentions every way, and he faw that of an afs and a horse a mule was bred, which was nearer a-kin to his mother than his father j likewise that of a coney and dormouse being the father, a true coney was bred, being diftintft from his mother, only having a tail like the dormouse ; he declined these feats, and betook himself to others worthy, indeed, only of the fubtile craft of the Prince of Darhnefs.

63 Therefore Satan instituted a connexion of the feed of man with the feed and in the womb of a junior witch, or sorceress, that he might exclude the dispositions unto an immortal mind from such a new, polished conception : and afterwards came forth an adulterous and lascivious generation of Faunii, Satyrs, Gnomes, Nymphs, Sylphs, Driades, Hamodriades, Neriads, Mermaids, Syrens, Sphynxes, Monsters, &c., uling the constellations, and disposing the feed of man for such like monstrous prodigious generations.

64 And, seeing the Faunii and Nymphs of the woods were preferred before the others in beauty, they afterwards generated their offspring amongfl themselves, and at length began wedlocks with men, feigning that, by these copulations, they should obtain an immortal foul for them and their offspring ; but this happened through the persuasions and delusions of Satan to admit these monsters to carnal

copulation, which the ignorant were easily persuaded to ; and therefore these Nymphs are called Succubii : although Satan afterwards committed worse, frequently tranfchanging himself, by assuming the persons of both Incubii and Succubii, in both sexes j but they conceived not a true young by the males, except the Nymphs alone. The which, indeed, seeing the sons of' God (that is, men) had now, without distinCtion, and in many places, taken to be their wives, God was determined to blot out the whole race begotten by these infernal and detestable marriages, through a deluge of waters, that the intent of the evil spirit might be rendered frustrate.

65 Of which monsters before mentioned, I will here give a striking example from Helmont : for he says, a merchant of iEgina, a countryman of his,

66 24 NATURAL llAGIC, Book I.

67 failing- various times unto the Canaries, was atked by Helmont for his serious judgment about certain creatures, which the mariners frequently brought home from the mountains, as often as they went, and called them Tude-fquils ;* for they were dried dead carcasses, almofl: three-footed, and fo small that a boy might easily carry one of them upon the palm of his hand, and they were of an exa6t human thape ; but their whole dead carcass was clear or transparent as any parchment, and their bones flexible like griftles ; againfi: the fun, also, their bowels and intestine were plainly to be seen ; which thing I, by Spaniards there born, knew to be true. I considered that, to this day, the defiroyed race of the Pygmies were there ; for the Almighty would render the expeHations of the evil spirit, supported by the abominable actions of mankind, void and vain ; and he has, therefore, manifoldly saved us from the craft and fubtilty of the Devil, unto whom eternal punilhments are due, to his extreme and perpetual coufufion, unto the everlalting fanftifying of the Divine Name.

Chapter II: Of The Wonders Of Natural Magic, Displayed In A Variety Of Sympathetic And Occult Operations Throughout The Families Of Animals, Plants, Metals, And Stones, Treated Of Miscellaneously.

1 THE wonders of Animal Magic we mean fully to display under the title of Magnetism.- But here we hasten to investigate by what means, instruments, and effects, we must apply aftives to paflives, to the producing of rare and uncommon effects ; whether by a St ions , amulets, alligations and fufpenjions — or rings , papers, un 61 ions, fuffumigations , allurements, forceries, enchantments, images, lights , founds, or the like. Therefore, to begin with things more Ample : — If any one (hall, with an entire new knife, cut asunder a lemon, using words expreflive of hatred, contumely, or dislike, againfi any individual.

2 * Stude-quills, or Stew'd quills.

3 the

4 Chap. II. NATURAL MAGIC. 25

5 N

6 the absent party, though, at an unlimited diflance, feels a certain inexpressible and cutting anguish of the heart, together with a cold chilliness and 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 affefit

with a sudden failure ; — likewise fear is induced by suspending the magical image of a man by a tingle thread ; — also death and definition by means similar to these ; and all these from a fatal and magical sympathy.

[7] Likewise of the virtues of timple animals, as well as manual operations, of which we shall speak more anon : — The application of hare's fat pulls out a thorn ; — likewise any one may cure the tooth-ache with the tlone that is in the head of the toad — also, if any one shall catch a living frog before fun-rife, and he or fhe spits in the mouth of the frog, will be cured of an aflhmatic consumption — likewise the right or left eye of the fame animal cures blindness ; and the fat of a viper cures a bite of the fame. Black hellebore eafeth the head-ache, being applied to the head, or the powder snuffed up the nose in a moderate quantity. Coral is a well-known preservative againfl witchcraft and poisons, which if worn now, in this time, as much round children's necks as usual, would enable them to combat many diseases which- their tender years are fubje6led to, and to which, with fafeinations, they often fall a vi6lim. I know how to compose coral amulets, or talismans, which, if suspended even by a thread, shall (God aflifling) prevent all harms and accidents of violence from fire, or water, or witchcraft, and help them to withfland all their diseases.

[8] Paracelsus and Helmont both agree, that in the toad, although fo irreverent to the fight of man, and fo noxious to the touch, and of such flrong violent antipathy to the blood of man, I fay, out of this hatred Divine Providence hath prepared us a remedy againfl manifold diseases moll inimical to man's nature. The toad hath a natural aversion to man ; and this sealed image, or idea of hatred, he carries in his head, eyes, and mofl powerfully throughout his whole body : now that the toad may be highly prepared for a sympathetic remedy againfl the plague or other disorders, such as the ague, falling, sicknesses, and various others ; and that the terror of us, and natural inbred, hatred may the more flrongly be imprinted and higher afeend in the toad, we mull hang him up aloft

[9] Book I, D in

[10] 26 NATURAL MAGIC, Book I,

[11] #>

[12] in a chimney, by the legs, and fet under him a difli of yellow wax, to receive whaifoever may come down, or fall from his mouth -, let him hang in this portion, in our fight, for three or four days, at least till he is dead : now we must not omit frequently to be present in fight of the animal, fo that his fears and inbred terror of us, with the ideas of strong hatred, may encreafe even unto death.

[13] So you have a molt powerful remedy in this one toad, for the curing of forty thousand persons infe6ted with the pest or plague.

[14] Van Helmont's process for making a preservative amulet against the plague is as follows : —

[15] " In the month of July, in the decrease of the moon, I took old toads, whose eyes abounded with white worms hanging forth into black heads, fo that both his eyes were totally formed with worms, perhaps fifty in number, thickly compacted together, their heads hanging out ; and as oft as any one of them attempted to get out, the toad, by applying his fore-foot, forbade its utterance. These toads being hung up, and made to vomit in the manner before mentioned, I reduced the infests and other matters ejected from the toad, with the waxen difli being added thereto ; and, the dried carcass of the toad being reduced into powder, I formed the whole into troches, with gum-dragon ; which, being borne about the left breast, drove speedily away all contagion 5 and being fast bound to the place

affedted, thoroughly drew out the poison : and these troches w'ere more potent after they had returned into ufe divers times, than when new. I found them to be a molt powerful amulet against the plague ; for if the serpent eateth dust all the days of his life, because he was the instrument of sinning ; fo the toad eats earth, (which he vomits up) all the days of his life •, and, according to the Adeptical philosophy, the toad bears an hatred to man, fo that he infers some herbs that are useful to man with his poison, in order for his death. But this difference note between the toad and the serpent : the toad, at the fight of man, from a natural quality sealed in him, called antipathy, conceives a great terror or aftonifliment ; 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 and annihilates

16 Chap. II. NATURAL MAGIC. 27

17 hilates the ideas of the affrighted archeus in man, because the terror in the toad is natural, therefore radical."

18 For the poison of the plague is subdued by the poison of the toad, not by an action primarily deftru&ive, but by a secondary action ; as the pestilent idea of hatred or terror extinguilh.es the ferment, by whose mediation the poison of the plague subsists, and proceeds to infebt : for seeing the poison of the plague is the produft of the image of the terrified archeus eftablilhed in a fermental, putrified, odour, and mumial air, this coupling ferments the appropriate mean, and immediately the fubje6t of the poison is taken away.

19 Therefore the opposition of the amulet formed from the body, &c„, of the toad, takes away and prevents the baneful and moll horrible effects of the peftilential poison and ferment of the plague.

20 Hence it is conjectured that he is an animal ordained by God, that the idea of his terror being poisonous indeed to himself, should be to us, and to our plague, a poison in terror. Since, therefore, the toad is most fearful at the beholding of man, which in himself, notwithstanding, forms the terror conceived from man, and also the hatred against man, into an image and aftive real being, and not consisting only in a confused apprehenfiori ; hence it happens that a poison arifeth 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 extinguilhed in himself ; but, moreover, because he knoweth that something inferior to himself is terrified, dismayed, and doth fly. Again, fo great is the fear of the toad, that if he is placed directly before thee, and thou doft behold with an intentive furious look, fo that he cannot avoid thee, for a quarter of an hour, he dies,* being fascinated with terror and aftonilhment.

21 * I have tried this experiment upon the toad, and other reptiles of his nature, and was satisfied of the truth of this affirmation.

22 NATURAL MAGIC.

23 Book L

24 OF THE SERPENT.

25 Hippocrates, by the ufe of some parts of this animal, attained to himself divine honours ; for therewith he cured pefiilence and contagion, confumptions, and very many other diseases ; for he cleansed the flesh of a viper. The utmost part of the tail and head being- cut off, he {tripped off the (kin, cafU ing- away the bowels and gall ; he reserved of the intestines only the heart and liver ; he

drew out all the blood, with the vein running down the back-bone ; he bruised the flesh and the aforesaid bowels with the bones, and dried them in a warm oven until they could be powdered, which powder he sprinkled on honey •, being clarified and boiled, until he knew that the fleshes in boiling had call aside their virtue, as well in the broth as in the vapours ; he then added unto this electuary the spices of his country to cloak the secret. But this cure of diseases 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 ; forAdam, being skilful in the properties of all beasts, was not ignorant also that the serpent was more crafty than other living creatures, and 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 serpent's form ; for they foolffhly imagined they should escape the death, fo sorely threatened by God, by the serpent's aid.

[26] Amber is an amulet : — a piece of red amber worn about one, is a preservative against poisons and the peftilenee.

[27] Likewise, a sapphire stone is as effectual. Oil of amber, or amber dissolved in pure spirit of wine, comforts the womb being disordered : if a fuffumigation of it be made with the warts of the fliank of a horse, it will cure many disorders of that region.

[28] The liver and gall of an eel, likewise, being gradually dried and reduced to powder, and taken in the quantity of a filbert-nut in a glass of warm wine, causes a speedy and safe delivery to women in labour. The liver of a serpent likewise effect's the fame.

[29] Rhubarb,

[30] Chap. II. NATURAL MAGIC. 29

[31] Rhubarb, on account of its violent antipathy to choler, wonderfully purges the fame. Music is a well-known specific for curing the bite of a tarantula, or any venomous spider ; likewise, water cures the hydrophobia. Warts are cured by paring off the fame ; or by burying as many pebbles, secretly, as the party has warts. The kingrs-evil may be cured by the heart of a toad worn about the neck, firfl being dried. — Hippomanes excites luff by the bare touch, or being suspended on the party. If any one shall spit in the hand with ' which he struck, or hurt, another, fo shall the wound be cured ; — likewise, if any one shall draw the halter wherewith a malefactor was slain across the throat of one who hath the quinfey, it certainly cures him in three days ; — also, the herb cinque-foil being gathered before fun-rife, one leaf thereof cures the ague of one day ; three leaves, cures the tertian ; and four, the quartan ague. Rape feeds, sown with curfings and imprecations, grows the fairer, and thrives ; but if with praises, the reverse. The juice of deadly nightshade, distilled, and given in a proportionate quantity, makes the party imagine almost whatever you chufe. The herb nip, being heated in the hand, and afterwards you hold in your hand the hand of any other party, they shall never quit you, fo long as you retain that herb. The herbs arfemart, comfrey, flaxweed, dragon-wort, adder' s-tongue, being fleeped in cold water, and if for some time being applied on a wound, or ulcer, they grow warm, and are buried in a muddy place, cureth the wound, or fore, to which they were applied. Again, if any one pluck the leaves of afarabacca, 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) and by and by it be removed from the sick, the absent jewel attracts all the poison or contagion therefrom. And thus much

isfufficient to be said concerning natural occult virtues, whereof we speak in a mixed and miscellaneous manner, coming to more diflin6t heads anon.

32 CHAP..

33 NATURAL MAGIC,

34 Book I.

Chapter III: Of Amulets, Charms, And Enchantments.

1 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 ; fo that, by an earned: intention of the mind, we take poflelflon of the faculties in a no less potent manner than strong wines beguile the reason and 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

2 “ W ords thrice (he spake, which caus’d, at will, sweet sleep ;

3 “ Appeas’d the troubled waves, and roaring deep.”

4 Indeed, the virtue of man’s words are fo great, that, when pronounced with a fervent conflancy of the mind, they are able to subvert Nature, to cause earthquakes, dorms, and tempeds. I have, in the country, by only speaking a few words, and used some other things, caused terrible rains and claps of thunder. Almod all charms are impotent without words, because words are the speech of the speaker, and the image of the thing signified or fpokenof; therefore, whatever wonderful effect is intended, let the fame be performed with the addition of words fignificative of the will or defne of the operator ; for words are a kind of occult vehicle of the image conceived or begotten, and sent out of the body by the foul ; therefore, all the forcible power of the spirit ought to be breathed out with vehemency, and an arduous and intent desire ; and I know how to speak, and convey words together, fo as they may be carried onward to the hearer at a vast distance, no other body intervening, which thing I have done often. Words are also oftentimes delivered to us, seemingly by others, in our sleep, whereby we seem to talk and converse ; but then no vocal conversations are of any effect, except they proceed from spiritual and occult causes : such spirits have often manifested Angular things to me, while in sleep, the which, in waking, I have thought nought of, until conviction of the truth taught me credulity in such like matters.

5 In

6 NATURAL MAGIC.

7 Chap. III. NATURAL MAGIC. 31

8 In the late change of Administration, I knew, at least five 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 fay it is not fo, merely because they themselves cannot comprehend such things.

9 However, not to lose time, we proceed. There are various enchantments, which I have proved, relative to common occurrences of life, viz. a kind of binding to that effect which we desire : as to

love, or hatred ; or to those things we love, or against those things we hate, in all which there is a magical sympathy above the power of reasoning ; therefore, those abstruse matters we feel, are convinced of, and reflect upon, and Hraw them into our ufe. I will here fet down, while speaking of these things, a very powerful amulet for the flopping, immediately, a bloody-flux ; for the which (with a faith) I dareflay down my life for the success, and entire cure.

10 An Amulet for Flux of Blood.

11 " In the blood of Adam arose death — in the blood of Christ death is extinguiflhed — in the fame blood of Christ I command thee, O, blood, that " thou flop fluxing 1"*

12 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 ftiop of an apothecary's drugs. . These four letters mrv are a powerful charm, or amulet, against the common ague ; likewise, let them be written upon a piece of clean and new vellum, at any time of the day or night, and they will be found a speedy and certain cure, and much more efficacious than the word Abracadabra : however*, as that ancient charm is still (amongst some who pretend to cure agues, &c.) in some repute, I will here fet down the form and manner of its being

13 * Let the party who pronounces these words hold the other's hand.

14 written .

15 NATURAL MAGIC,

16 Book I.

17 written ;* likewise it mud be pronounced, or spoken, in the fante order as it is written, with the intent or will of the operator declared at the fame time of making it.

Chapter IV: Of Unctions, Rilllteus, Potions, &C. Their Magical Virtues,

1 UNGUENTS, or un&ions, collyries, philters, &c., conveying the virtues of things natural to our spirits, do multiply, transform, transfigure, and transmute it accordingly ; they also transpose those virtues, which are in them , into //, fo that it not only a6ls upon its own body , but also upon that which is near it, and affe&s that (by visible rays, charms, and by touching it) with some agreeable quality like to itself. For, because our spirit is the pure , fubtil, lucid , airy , and un6tuous vapour of the blood, nothing, therefore, is better adapted for collyriums than the like vapour , which are more suitable to our spirit in fubdance ; for then, by reason of their likeness, they do more dir up, attract, and transform the spirit. The fame virtue have other ointments, and confeftions. Hence, by the touch, often plague, dcknefs, faintings, poisoning, and love, is induced, either by the hands or clothes being anointed ; and often by kiding, things being held in the mouth, love is likewise excited.

2 • It is here to be particularly noticed by us, that, informing of a charm, or amulet, it will be of no effe£l, except the very foul of the operator is strongly and intensely exerted and imprefled, as it were, and the image of the idea sealed on the charm, or amulet ; for, without this, in vain will be all the observation of times, hours, and conflellations ; 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

\ ABRACADABRA
\ BRACADABRA
\ RACADABRA
\ ACADABRA
\ CADABRA
\ ADABRA

observed and noticed, many who form seals, &c., do fall Ihort of the wilhed-for \ DABRA effedf. \ ABRA

3 \ BRA \ RA \ A

4 Now

5 Chap. IV. NATURAL MAGIC. 33

6 Now the fight, as it perceives more purely and clearer than the other senses, seals in us the marks of things more acutely, and does, molt of all, and before all others, agree with our fantastic spirit ; as is apparent in dreams, when things, seen do more often prelent themselves to us than things heard, or any thing coming under the other senses. Therefore, when collyriums transform the visual spirits, that spirit easily affe6ts the imagination, which, being affe&ed with divers species and forms, transmits the fame, by the fame spirit, unto the outward sense of fight, by which there is formed in it a perception of such species and forms, in that manner, as if it were moved by external objedts, that there appear to be seen terrible images, spirits, and the like. There are some collyriums which make us fee the images of spirits in the air , or elsewhere ; which I can make of the gall of a man , and the eyes of a black cat , and some other things. The fame is made, likewise, of the blood of a lapwing, bat, and a goat ; and if a smooth Ihining piece of Heel be smeared over with the juice of mugwort, and be made to fume, it causes invocated spirits to appear. There are some perfumes, or-fuffumigations and un&ions, which make men speak in their deep, walk, and do those things that are done by men that are awake, and often what, when awake, they cannot, or dare not do 5 others, again, make men hear horrid or delightful founds, noises, and the like.

7 And, in some measure, this is the cause why mad and melancholy men believe they hear and fee things equally false and improbable, falling into molt gross and pitiful delusions, fearing where no fear is, and angry where there is none to contend. ■ Such paflions as these we can induce by ?nagical vapours , confections , perfumes , colly ries, unguents, potions, poisons, lamps, lights , &c. ; likewise by mirrors, images , enchantments ,. charms, founds and music ; also by divers rites , observations, ceremonies , religion, &c„

8 Book I. E CHAP.

9 NATURAL MAGIC

10 Book lCHAP. V.

11 OF MAGICAL SUSPENSIONS AND ALLIGATIONS SHEWING HOW, AND BY WHAT POWER, THEY

12 RECEIVE VIRTUE, AND ARE EFFICACIOUS IN NATURAL MAGIC.

13 WHEN tie foul of the world, by its virtue, doth make all things (that are naturally generated, or artificially made) fruitful, by sealing and impreffmg on them celestial virtues for the working of some wonderful effect, then things themselves not only applied by collyry, or fuffume, or ointment, or any other such like way ; but when they are conveniently bound to, or wrapped up, or suspended about the neck, or any other way applied, although by ever fo easy a contact, they do impress their virtue upon us : by these alligations, &c., therefore, the accidents of the body and mind are changed into sickness or health, valour, fear, sadness or joy, and the like ; they render those that carry them, gracious, terrible, acceptable, rejected, honoured, beloved, or hateful and abominable.

14 Now these kinds of pafiions are conceived to be infused no otherwise than is manifefi; in the grafting of trees, where the vital life and virtue is communicated from the trunk to the twig engrafted into it, by way of contact and alligation : fo in the female palm-tree, when the comes near to the male, her boughs bend to the male, which the gardener seeing, he binds them together by ropes across, but soon becomes flraight, as if by the continuation of the rope file had received a propagating virtue from the male. And it is said, if a woman takes a needle, and bewray it with dung, and put it up in earth in which the carcass of a man has been buried, and carry it about her in a piece of cloth used at a funeral, no man can defile her as long as the carries that.

15 Now by these examples we fee how, by certain alligations of certain things, also suspensions, or by the most simple contafr 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 and suspension ; and the manner that the art requires is this, viz. that they mull be done under a certain and suitable constellation 5 and they mull be done with wire, or silken threads, or sinews

16 of

17 Chap. VI. NATUHAL MAGIC. ,

18 of certain animals ; and those things that are to be wrapped up, are to be done in the leaves of herbs, or (kins of animals, or membraneous parchments, &c. For, if you would procure the folary virtue of any thing, this is to b# wrapped up in bay-leaves, or the skin of a lion, hung round the neck with gold, silk, or purple or yellow thread : while the fun reigns in the heavens, fo 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 thing, while Saturn reigns, and wrap it up in the (kin of an afs, or in a cloth used at a funeral, especially if melancholy or sadness is to be induced, and with a fad, or afh, or leaden, or black fdk or thread, hang it about thy neck ; and fo in the fame manner we must proceed with the rest.

Chapter VI: Of Antipathies.

1 IT is necessary, in this place, to speak of the antipathies 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, and drives it, as it were, out of its presence. Such antipathy as this has the root rhubarb against choler ; treacle against poison ; the sapphire Jlone againji hot biles , feverish heats, and diseases of the eyes ; the amethyji against drunkenness ; the jasper against the bloody-flux and offensive imaginations ; the emerald, and agnus cafus against lust ; achates , or agates , against poison ; piony against the falling sickness ; coral against the ebullition of black choler, and pains of the stomach ; the topaz against spiritual heats, such as are covetousness, lust, and all manner of love excesses. The fame antipathy is there, also, of pifmires against the herb organ, and the wing of a bat, and the heart of a lapwing, from the presence of which they fly. Also, the organ is contrary to a certain poisonous fly which cannot refill the fun, and refills salamanders, and loaths cabbage with such a deadly hatred that they cannot endure each other.

2 E 2 So

3 NATURAL MAGIC.

[4] Book I.

[5] So they fay cucumbers hate oil. And the gall of a crow makes even men fearful, and drives them from the place wherein it is placed. A diamond disagrees with a loadjione ; that being present, it buffers no iron to be drawn to it. Sheep avoid frog-parsley as a deadly thing ; and, what is more wonderful, Nature hath depitrtured the Sign of this antipathy upon the livers of (heep, in which the very figure of frog-parsley doth naturally appear. Again, goats hate garden-basil, as if there was nothing more pernicious. And, amongfi animals, mice and weasels disagree ; fo a lhard is of a contrary nature to a scorpion, and induces great terror to the scorpion writh its very fight, and 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 and mice ; therefore. if a mouse be applied to the bite of a scorpion, he cures it. Nothing is fo much an enemy to snakes as crabs ; and if fvvine be hurt by them, they are cured by crabs ; the fun, also, being in Cancer, Serpents are tormented. Also, the scorpion and crocodile kill one another ; and if the bird ibis does but touch a crocodile with one of his feathers, he makes him unmoveable. The bird called a buftard flies away at the fight of a horse ; and a hart at the fight of a ram, or a viper. An elephant trembles at the hearing of the grunting of a hog ; fo doth a lion at the crowing of a cock ; and a panther will not touch 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 and swans •, bulls and jackdaws. And Some birds are at a perpetual variance, as daws and owls ; kites and crows ; turtle and ring-tail ; egepis and eagles ; also, harts and dragons. Amongfi: water animals, there is q great antipathy between dolphins and whirlpools ; the mullet and pike ; lamprey and conger ; pourcontrel and lobster, which latter, but seeing the former, is nearly firuck dead with fear ; but the lobster tears the conger. The civet-cat cannot refill the panther 5 and if the skins of both be hung up against each other, the skin or hairs of the panther will fall off. Apollo says, in his hieroglyphics, if

[6] any one be girt about with the skin of a civet-cat, he may pass safe through his enemies. The lamb flies from the wolf ; and if the tail, skin, or head of lupus be hung up in the fheeps'-cot, they cannot eat their meat for very fear.

[7] And

[8] NATURAL MAGIC.

[9] Chap. VII.

[10] And Pliny mentions the bird called the marlin, that breaks the eggs of the crow, whose young are annoyed by the fox 3 that (he also will pinch the whelps of the fox, and the fox likewise, which, when the crow fees, they help the fox againfl her as again!! a common enemy. The linnet lives in, and eats thirties 3 yet !he hates the afs, because he eats the thirties and flowers of them. There isTo great an enmity between the little bird called efalon and the afs, that their blood will not mix 3 and that, at the rtmple braying of the afs, both the efalon's eggs and young perirti together. There is, also, a total antipathy of the olive-tree to the harlot 5 that, if lhe plant it, it will neither thrive nor prosper, but wither. A lion fears lighted torches, and is tamed by nothing sooner. The wolf fears not sword or spear, but a stone 3 by the throwing of which a wound being made, worms breed in the wolf. A horse fears a camel fo much that he cannot endure the picture of that heart. An elephant, when he rages, is quieted by seeing a cock. A snake is afraid of a naked man, but pursues one clothed. A mad bull is

tamed by being tied to a fig-tree. Amber attracts all things to it but garden-basil, and things smeared with oil, between which there is a natural antipathy.

Chapter VII: Of The Occult Virtues Of Things Which Are Inherent In Them Only In Their Life-Time, And Such As Remain In Them Even After Death.

[1] IT is expedient for us to know that there are some things which retain virtue only while they are living, others even after death. So in the cholic, if a live duck be applied to the belly, it takes away the pain, and the duck dies. If you take the heart out of any animal, and, while it is warm, bind it to one that has a quartan fever, it drives it away. So if any one shall swallow the heart of a lapwing, swallow, weasel, or a mole, while it is yet living and warm with natural heat, it improves his mtelle6t, and helps him to remember, understand, and foretel things to come. Hence this general rule, — that whatever

[2] 38 NATURAL MAGIC. Book I.

[3] ever thing's are taken for magical uses from animals, whether they are (tones, members, hair, excrements, nails, or any thing else, they mult be taken from those animals while they are yet alive, and, if it is poflible, that they may live afterwards. If you take the tongue of a frog, you put the frog into water again ; — and Democritus writes, that if any one (hall take out the tongue of a water-frog, no other part of the animal flicking to it, and lay it upon the place where the heart beats of a womin, die is compelled, against her will, to answer whatsoever you shall afk of her. Also, take the eyes of a frog, which mull be extracted before fun-rife, and bound to the Tick party, and the frog to be let go again blind into the water, the party shall be cured of a tertian ague ; also, the fame will, being bound with the flesh of a nightingale in the skin of a hart, keep a person always wakeful without sleeping. Also, the roe of the fork fifli being bound to the navel, is said to cause women an easy child-birth, if it be taken from it alive, and the fish put into the fea again. So the right eye of a serpent being applied to the soreness of eyes, cures the fame, if the serpent be let go alive. So, likewise, the tooth of a mole, being taken out alive, and afterwards let go, cures the tooth-ache ; and dogs will never bark at those who have the tail of a weasel that has escaped. Democritus says, that if the tongue of the cameleon be taken alive, it conduces to good success in trials, and likewise to women in labour but it mufl be hung up on some part of the outside of the house, otherwise, if brought into the house, it might be molt dangerous.

[4] There are very many properties that remain after death ; and these are things in which the idea of the matter is less swallowed up, according to Plato , in them : even after death, that which is immortal in them will work some wonderful things : — as in the (kins we have mentioned of several wild beads, which will corrode and eat one another after death ; also, a drum made of the rocket-fish drives away all creeping things at what distance foever the found of it is heard *, and the firings of an inflrument made of the guts of a wolf, and being drained upon a harp or lute, with drings made of sheep-guts, will make no harmony .

[5] CHAP.

[6] Chap. VIII.

Chapter VIII: Of The Wonderful Virtues Of Some Kinds Of Precious Stones.

1 IT is a common opinion of magicians, that stones inherit great virtues, which they receive through the spheres and a6tivity of the celestial influences, by the medium of the foul or spirit of the world. Authors very much disagree in refpe6t of the probability of their actually having such virtues in potentia, some debating warmly against any occult or secret virtue lying hid in them ; others, as warmly, fhewing the causes and effects of these sympathetic properties. However, to leave these trifling arguments to those who love cavil and contentions better than I do, and, as I have neither leisure nor inclination to enter the lifts with sophists, and tongue-philosophers ; I fay, that these occult virtues are disposed throughout the animal, vegetable, and mineral kingdoms, by feeds, or ideas originally emanating from the Divine mind, and through fuperceleftial spirits and intelligence always operating, according to their proper offices and governments allotted them ; which virtues are infused, as we before said, through the medium of the Universal Spirit, as by a general and manifefl sympathy and antipathy established in the law of Nature. Amongst a variety of examples, the loadflone is one most remarkable proof of the sympathy and antipathy we speak of. However to hasten to the point. Amongst stones, those which resemble the rays of the fun by their golden fparklings, (as does the glittering stone aetites) prevent the falling-sickness and poisons, if worn on the finger ; To the stone which is called oculis solis, or eye of the fun, being in figure like to the apple of the eye, from which shines forth a ray, comforts the brain, and strengthens fight ; the carbuncle, which shines by night, hath a virtue against all airy and vaporous poisons ; the chryfolite stone, of a light green colour, when held against the fun, there shines in it a ray like a star of gold ; this is Angularly good for the lungs, and cures afthmatical complaints ; and if it be bored through, and the hollow filled with the mane of an afs, and bound to the left arm, it chafes away all foolish and idle imaginations and melancholy fears, and drives away folly.

2 The

3 NATURAL MAGIC.

4 Book I.

5 The stone called iris, which is like cryftai in colour, being- found with fix corners, when held in the Ihade, and the fun suffered to Ihine through it, represents a natural rainbow in the air. The Hone heliotropium, green, like a jasper or emerald, beset with red specks, makes the wearer constant, renowned, and famous, and conduces to long life ; there is, likewise, another wonderful property in this stone, and that is, that it fo dazzles the eyes of men, that it causes the bearer to be invisible ; but then there mull be applied to it the herb bearing- the fame name, viz. heliotropium, or the fun-flower ; and thefekind of virtues Albertus Magnus, and William of Paris, mention in their writings. The jacinth also poflefles virtue from the fun againtt poisons, pestilences, and pefliferous vapours ; likewise it renders the bearer pleasant and acceptable \ conduces, also, to gain money ; being- Amply held in the mouth, it wonderfully cheers the heart, and strengthens the mind. Then there is the pyrophilus, of a red mixture, which Albertus Magnus reports that zTfculapius makes mention of in

one of his epistles to Oftavius Csefar, saying, “ There is a certain poison, fo intensely cold, which preserves the heart of man, being taken out, from burning ; fo that if it be put into the lire for any time, it is turned into a stone, which stone is called pyrophilus it poflefles a wonderful virtue against poison ; and it infallibly renders the wearer thereof renowned and dreadful to iiis enemies. Apollonius is reported to have found a stone called pantaura, (which will attract other stones, as the loadstone does iron) molt powerful against all poisons : it is spotted like the panther, and therefore some naturalists have given this stone the name of pantherus : Aaron calls it evanthum *, and some, on account of its variety, call it pantochras.

[6] CHAP.

[7] Chap. IX.

[8] NATURAL MAGIC.

Chapter IX: Of The Mixtures Of Natural Things One With Another, And The Producing Of Monstrous Animals, By The Application Of Natural Magic.

[1] MAGICIANS, students, and observers of the operations of Nature, know how, by the application of a6tive forms to a matter fitly disposed, and made, as it were, a proper recipient, to effedt many wondeiful and uncommon thing's that seem strange, and above Nature, by gathering this and that thing beneficial and conducive to that effect which we desire ; however, it is evident that all the powers and virtues of the inferior bodies are not found comprehended in any one single thing, but are dispersed amongst many of the compounds here amongst us ; wherefore it is necessary, if there be a hundred virtues of the fun dispersed through fo many animals, plants, metals, or stones, we should gather all these together, and bring them all into one form, in which we shall fee all the said virtues, being united, contained. Now there is a double virtue in commixing : one, viz. which was once planted in its parts, and is celestial ; the other is obtained by a certain artificial mixture of things, mixed amongst themselves, according to a due proportion, fueh as agree with the heavens under a certain constellation ; and this virtue descends by a certain fimilitude or likeness that is in things amongst themselves, by which they are drawn or attracted towards their superiors, and as 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 , and such like, made according to the rules of Natural and Celestial Magic, there results a certain common form ; of which we shall deliver the true and infallible rules and experiments in our Second Book, where we have written expressly on the fame.

[2] We ought, likewise, to understand that by how much more noble and excellent the form of any thing is, by fo much the more it is prone, and apt to receive, and powerful to adt. Then the virtue of things do indeed become wonderful ; viz. when they are applied to matters, mixed and prepared in fit S°0K I* F seasons

[3] NATURAL MAGIC.

[4] seasons to give them life, by procuring life for them from the stars, our own spirit powerfully co-operating therewith ; for there is fo great a power in prepared matters, which we fee do then receive

life, when a perfefl mixture of qualities do break the former contrariety ; for fo much the more perfeft life things receive, by as much the temper and compositiOn is free from contrariety. Now the heavens, as a prevailing cause, do, from the beginning of every thing, (to be generated by the concoftion and perfe£t digestion of the matter) together with life, bellow celestial influences and wonderful gifts, according to the capacity that is in that life and sensible foul to receive more noble and sublime virtues. For the celestial virtue otherwise lies asleep, as sulphur kept from flame ; but in living bodies it doth always burn, as kindled sulphur, which, by its vapour, fills all the places that are near.

5 There is a book called, " 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 and ox, bees. Take a living crab, his legs being broken off, and he buried under the earth, a scorpion is produced. If a duck be dried into powder, and put into water, frogs are soon generated ; but if he be baked in a pie, and cut into pieces, and be put in a moist place under ground, toads are generated. Of the herb garden-basil, bruised, and put between two stones, are generated scorpions. Of the hairs of a menitruous woman, put under dung, are bred serpents j and the hair of a horse's tail, put into water, receives life, and is turned into a most pernicious worm. And there is an art wherewith a hen, fitting upon eggs, may be generated the form of a man, which I myself know how to do, and which magicians call the mandrake, and it hath in it wonderful virtues.

6 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 celeftials fend forth their light upon inferiors ; they fuffer no matter to be destitute of their virtue, Wherefore as much matter as is perfe£t and

7 Chap. X. NATURAL MAGIC. 43

8 pure is, as we before said, fitted to receive celestial influences ; for that is the binding and continuing of the matter of the foul to the world, which doth daily flow in upon things natural, and all things which Nature hath prepared , that it is impoflible that a prepared matter thould not receive life, or a more noble form.

Chapter X: Of The Art Of Fascination, Binping, Sorceries, Magical Confections, Lights, Candles, Lamps, &C. &C. ; Being -The Conclusion Of The Natural Magic.*

1 WE have fo far spoken concerning the great virtues, and wonderful efficacy, of natural things ; it remains now that we speak of a wonderful power and faculty of fascination ; or, more properly, a magical and 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 deteHed ; — the binding of merchants, that they cannot buy nor fell *, — the binding of an army, that they cannot pass over any bounds ; — the binding of ships, fo that no wind, though ever fo firong, shall be able to carry them out of that harbour ; — the binding of a mill, that it cannot,

by any 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, fo that nothing will bring forth fruit, or flourish in it ; also, that nothing can be built upon it ; — the binding of fire, that, though it be ever fo strong, it shall burn no combustible thing that is put to it ; — also, the binding of lightnings and tempests, that they shall do no hurt ; — the binding of dogs, that they cannot bark ; — also, the binding of birds and wild beasts, that they shall not be able to run or fly away *, and things similar to

[2] * The latter part of this Chapter serves as a rule to be observed in the corapofition of all kinds of mixed experiments ; and it is as appropriate to the materials collefted for talismans, seals, &c. treated of in our Celeftia) Magic, Book II, F. B.

[3] F 2 these.

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[5] NATURAL MAGIC.

[6] Book L

[7] these, which are hardly creditable, yet known by experience. Now how it is that these kind of binding's are made and brought to pass, we mutt know. They are thus done : by forceries, collyries, unguents, potions, binding to and hanging up of talismans, by charms, incantations, strong imaginations, affections, passions, images, characters, enchantments, imprecations, lights, and by founds, numbers, words, names, invocations, fwearings, conjurations, eonfecrations, and the like.

[8] OF SORCERIES.

[9] The force of forceries are, no doubt, very powerful ; indeed they are able to confound, subvert, consume, and change all inferior things ; likewise there are forceries by which we can suspend the faculties of men and beasts. Now, as we have promised, we will fhew what some of these kind of forceries are, that, by the example of these, there may be a way opened for the whole subjeCt of them. Of these, the first is menftruous blood, which, how much power it has in sorcery, we will now consider : — First, if it comes over new wine, it will turn it four ; and if it does but touch a vine, it will spoil it for ever ; and, by its very touch, it renders all plants and trees barren, and those newly fet, die ; it burns up all the herbs in the garden, and makes fruit fall from trees ; it makes dim the brightness of a looking-glass, dulls the edges of knives and razors, dims the beauty of polilhed ivory, and makes iron rusty 5 it likewise makes brass rusty, and to smell very strong ; by the taste, it makes dogs run mad, and, being thus mad, if they once bite any one, that wound is incurable ; it destroys whole hives of bees, and drives them away, if it does but touch them ; it makes linen black that is boiled with it ; it makes mares cast their foals by touching them with it, and women miscarry $ it makes asses barren if they eat of the corn touched by it. The ashes of menftruous clothes cast upon purple garments, that are to be washed, change their colour, and likewise take away the colour of flowers. It also drives away tertian and quartan agues, if it be put into the wool of a black ram, and tied up in a

[10] silver

[11] Chap. X. NATURAL MAGIC. 45

[12] silver bracelet ; as also if the foies of the patient’s feet be anointed therewith, and especially if it be done by the woman herself, the patient not knowing what the uses. It likewise cures the falling sickness ; but molt especially it cures them that are afraid of water or drink after they are bitten by a

mad dog, if only a menftruous cloth be put under the cup. Likewise, if a menllruous woman shall walk naked, before fun-rife, in a field of handing corn, all hurtful things periih ^ but if after fun-rife, the corn withers ; also, they are able to expel hail, rain, thunders, and lightnings 5 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 increase, and yet much greater if they happen between the decrease and change ; but if they happen in the eclipse of the fun or moon, they are a moll incurable and 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 mischief can take effect in it. And some fay that the threads of any garment touched therewith cannot be burnt, and if they are call into a fire, it will spread no farther. Also it is noted, that the root of piony being given with castor, and smeared over with a menftruous cloth, it certainly cureth the falling sickness.

13 Again, let the stomach of a hart be roasted, and to it be put a perfume made with a menftruous cloth ; it will maK&cross-bows useless for the killing of any game. The hairs of a menftruous woman, put under dung, breeds serpents ; and if they are burnt, will drive away serpents with the fume. So great and powerful a poison is in them, that they are a poison to poisonous creatures.

14 We next come to speak of hippomanes, which, amongst foreeries, are not accounted the least : and this is a little venomous piece of flelh, the size of a fig, and black, which is in the forehead of a colt newly foaled, which, unless the mare herself doth presently eat, Ihe will hardly ever love her foies, or let them fuck ; and this is a most powerful philter to cause love, if it be powdered, and drank in a cup with the blood of him that is in love such,a potion was given by Medea to Jason.

15 There is another sorcery which is called hippomanes, viz. a venomous liquor issuing out of the (hare of a mare at the time the lulls after the lior'fe. The

16 civetNATURAL MAGIC.

17 Book I.

18 civet-cat, also, abounds with forceries ; for the polls of a door being touched with her blood, the arts of jugglers and sorcerers are fo invalid that evil spirits can by no means be called up, or compelled to talk with them : — this is Pliny’s report. Also, those that are anointed with the oil of her left foot, being

19 boiled with the allies of the ancle bone of the fame and the blood of a weasel,

20 lhall become odious to all. The fame, also, is to be done with the eye being decoded. If any one hath a little of the firait-gut of this animal about him, and it is bound to the left arm, it is a charm ; that if he does but look upon a

21 woman, it will cause her to follow him at all opportunities ; and the Ikin of

22 this animal’s forehead withstands witchcraft.

23 We next come to speak of the blood of a bafililk, 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 amazingly successful in the cure of diseases, and the grant of any privilege. They fay, also, that a tike, if it be taken out of the left ear of a dog, and it be altogether black, if the Tick person lhall answer him that brought it in, and who, Handing at his feet, lhall alk him concerning his disease, there is certain hope of life ; and that he lhall die if he make him no answer. They fay, also, that a Hone bitten by a mad dog causes discord, if it be put into drinks ; and if

any one lhall put the tongue of a dog, dried, into his Ihoe, or some of the powder, no dog is able to bark at him who hath it ; and more powerful this, if the herb hound's-tongue be put with it. And the membrane of the fecundine of a bitch does the fame ; likewise, dogs will not bark at him who hath the heart of a dog in his pocket.

24 The red toad (Pliny says) living in briers and brambles, is full of forceries, and is capable of wonderful things : there is a little bone in his left side, which being call into cold water, makes it presently hot ; by which, also, the rage of dogs are restrained, and their love procured, if it be put in their drink, making them faithful and serviceable ; if it be bound to a woman, it flirs up lull. On the contrary, the bone which is on the right side makes hot water cold, and it binds it fo that no heat can make 4t hot while it there remains. It is a certain cure for quartans, if it be bound to the sick in a snake's Ikin ; and likewise

25 Chap. X. NATURAL MAGIC. 47

26 wife cures all fevers, the St. Anthony's fire, and restrains love and lust. And the spleen and heart are effectual antidotes againfl: the poisons of the said toad. Thus much Pliny wiites.

27 Also it is said, that the sword with which a man is slain hath wonderful power ; for if the snaffle of a bridle, or bit, or spurs, be made of it, with these a horse ever fo wild is tamed, and made gentle and obedient. They fay, if we dip a sword, with which any one was beheaded, in wine, that it cures the quartan, the sick being given to drink of it. There is a liquor made, by which men are made as raging and furious as a bear, imagining themselves in every refpe£t to be changed into one ; and this is done by dilfolving or boiling the brains and heart of that animal in new wine, and giving any one to drink out of a skull, and, 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 till the fumes and virtue of the liquor are entirely expended, no other distemper being perceivable in him.

28 The molt certain cure of- a violent head-ache, is to take any herb growing upon the top of the head of an image ; the fame being bound, or hung about one with a red thread, it will soon allay the violent pain thereof.

29 OF MAGICAL LIGHTS, CANDLES, LAMPS, &c.

30 There are made, artificially, some kinds of lamps, torches, candles, and the like, of some certain and appropriate materials and liquors opportunely gathered and collected for this purpose, which, when they are lighted and shine alone, produce some wonderful effects. There is a poison from mares, after copulation, which, being lighted in torches composed of their fat and marrow, doth represent on the walls a monstrous deformity of horses heads, which thing is both easy and pleasant to do : the like may be done of alfes and fiies. And the ikin of a serpent or snake, lighted in a green lamp, makes the images of the fame to appear ; and grapes produce the fame effect, if, when they are

31 4'S NATURAL MAGIC, Book I,

32 in their flowers, you (hall take a phial, and bind it to them, filled with oil, and fliall let that remain fo till they are ripe, and then the oil be lighted in a lamp, you fliall fee a prodigious quantity of grapes ; and the fame in other fruits. If centaury be mixed with honey and the blood of a lapwing, and be put in a lamp, they that hand about will be of a gigantic fiature ; and if it be lighted in a clear evening, the liars will seem scattered about.

33 The ink of the cuttle-fifli being put into a lamp, makes Blackamoors appear. So, also, a candle made of some saturnine things, such as man’s fat and marrow, the fat of a black cat, with the brains of a crow or raven, which beingextinguifhed in the mouth of a man lately dead, will afterwards, as often as it shines alone, bring great horror and fear upon the fpedlators about it.

34 Of such like torches , candies, lamps, &c., (of which we fliall speak further in our Book of Magnetism and Mummies) Hermes speaks largely of ; also Plato and Chyrannides ; and, of the later writers, Albertus Magnus makes particular mention of the truth and efficacy of these, in a treatise on these particular things relative to lights, &c. '

35 OF THE ART OF FASCINATION, OR BINDING BY TIIE LOOK

36 OR SIGHT.

37 We call fascination a binding, because it is effected by a look, glance, or observation, in which we take pofleffion of the spirit, and overpower the fame, of those we mean to fascinate or suspend ; for it comes through the eyes, and the inflrument by which we fascinate or bind is a certain, pure, lucid, fubtil spirit, generated out of the ferment of the purer blood by the heat of the heart, and the firm, determined, and ardent will of the foul which directs it to the objedl previously disposed to be fafeinated. This doth always fend forth by the eyes rays or beams, carrying with them a pure fubtil spirit or vapour into the eye or blood of him or her that is opposite. So the eye, being opened and intent m>o.n any one with a flrong imagination, doth dart its beams, which are the

38 vehicle

39 Chap. X. - NATURAL MAGIC. 49

40 vehicle of the spirit, into whatever we will affedl or bind, which spirit finkingthe eye of them who are fascinated, being flirred up in the heart and foul of him that fends them forth, and possessing the brealt of them who are flruck, wounds their hearts, infedts their spirits, and overpowers them. .

41 Know, likewise, that in witches, those are most bewitched, who, with often, looking, diredt the edge of their fight to the edge of the fight 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, and are joined beams to beams, and lights to lights, then the spirit of the one is joined to the spirit of the other, and then are flrong ligations made ; and most violent love is stirred up, only with a sudden looking on, as it were, with the darting a look, or piercing into the very inmost of the heart, whence the spirit and amorous blood, being thus wounded, are carried forth upon the lover and enchanter ; no otherwise than the spirit and the blood of him that is murdered is upon the murderer, who, if Handing near the body killed, the blood flows afrelh, which thing has been tried by repeated experiments.

42 So great power is there in fascination that many uncommon and wonderful things are thereby effected, especially when the vapours of the eyes are subservient to the affection ; therefore collyries, ointments, alligations, &c. are used to affedt and corroborate the spirit in this or that manner : to induce love, they ufe venereal collyriums, as hippomanes, blood of doves, &rc. To induce fear, they ufe martial collyriums., as the eyes of wolves, bear’s fat, and the civet-cat. To procure misery, or sickness, they ufe saturnine, and fo on.

43 Thus much we have thought proper to speak concerning Natural Magic, in which we have, as it may be said, only opened the first chamber of Nature’s storehouse ; indeed we Jhould have hiferted many more things here , but as they fall more properly under the heads of Magnet ifm , Mummy,

&c., to which we refer the reader, we shall take our leave of the reader for the pre. sent, that we may give him time to breathe, likewise to digest what he has here feasted upon ; and, while he is preparing to enter the unlocked chambers

44 Book I. G of

45 NATURAL MAGIC.

46 Book I,

47 of Magic and Nature, we will procure him a rich service of most delicious meats, fit for the hungry and thirsty traveller through the vast labyrinths of wisdom and true science.

48 END OF THE NATURAL MAGIC.

49 THE Author having, under the title of Natural Magic, colle6ied and arranged every thing that was curious, scarce, and valuable, as well his own experiments, as those in which he has been indefatigable in gathering from the science and practice of Magical Authors, and those the moll ancient and abstruse, as may be seen in the lift at the end of the Book, where he has put down the names of the authors, from which he has tranilated many things that were never yet publilhed in the English language, particularly Hemes, Tritemius , Paracelsus , Bacon , Dee , Porta , Agrippa, &c. &c. &c. ; from whom he has not been ashamed to borrow what he thought and knew would be valuable and gratifying to the sons of Wisdom, in addition to many other rare and uncommon experiments relative to this art.

50 THE

51 THE

52 TRUE SECRET OF THE PHILOSOPHERS' STONE 5

53 OB,

54 JEWEL OF ALCHYMY,

55 WHEREIN

56 THE PROCESS OF MAKING THE GREAT ELIXIR

57 is discovered ;

58 BY WHICH BASE METALS MAY BE TURNED INTO PURE GOLD ; CONTAINING THE MOST EXCELLENT AND PROFITABLE INSTRUCTIONS IN THE

59 HERMETIC ART;

60 DISCOVERING THAT VALUABLE AND SECRET

61 MEDICINE OF THE PHILOSOPHERS,

62 To make Men Healthy , Wise , and Happy.

63 BY F. BARRETT,

64 STUDENT OF CHEMISTRY, NATURAL PHILOSOPHY, &C.

65 1801.

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84 S

85 EPISTLE TO MUSEUS.

86 “ Thou, O, Mufeus ! whose mind is high,

87 “ Observe my words, and read them with thine eye ;

88 “ These secrets in thy sacred breast repone,

89 “ And in thy journey think of God alone ;

90 “ The Author of all things, that cannot die ;

91 “ Of whom we now shall speak ” '

92 I TELL thee here, Mufeus, to observe our words, and read them with thine eye, that is, the eye of thine underflanding ; for, know, there are many that hear us speak, that read not the meaning- of our words. Wherefore fhouldft thou contemplate these mylteries with fo much coiiftancy of mind, if thou didft not perceive in them some great good molt desirable ? — Litten, then, O, young man, and hear our words ! We will fhew thee the dangerous precipice of vanity and head-long desire — we will describe to thee the stubborn and fatal will of our passions, even with tears of contrition, and 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 ; and, however prejudiced thou mighteft be againlt the receiving of our dodtrine, yet, be aifufed, we have in our polfeffion the magical virtue and power of binding thee to our principles, and making thee happy, in spite of thyself. Here is a great secret ! thou shalt fay — every man wilhes to be happy — which I grant ; but my answer is — molt men prevent their own happiness they deft roy it, by suffering themselves to be governed by the outward principle of the flelh, thinking the grealejl good to be in the satisfying of their carnal appetites, or in the amafling together heaps of wealth, whereby they thrud down the meek and poor, raising up the dandards of Pride, Envy, and Oppredion. These things every day’s experience

confirms ; nay, there are forne fo blind, that, in the pofledion of much wealth, they think there is nothing

93 beyond

94 EPISTLE TO MUSEUS.

95 beyond it ; infomuch, that they triumph in ////?, opprejjion , revenge , and contumely. Bat how is it, thou wilt fay, that, seeing- man is a reasonable being-, he can possibly give up his government fo easily ? — I fay, when man suffers the unreasonable and bestial part to deprave him, then he immediately becomes a have, (and the vilest of havery is that which deprives man of his social virtues -,) for then, although in the pofleffion of great wordly things, such as houses, estates, and ail other temporal gifts, yet he becomes an immediate infbrument to the Prince of this W orld and the Powers of Darkness, seeing that those riches he inherits are merely given him in this life, to bellow upon others those necelfaries and comforts which he himself does not feel the want of, and by which he might, if not blinded by his passions and lulls, secure liimfelf an eternal and incorruptible treasure. But he who polfeffes treasures without men y, liberality, bounty, charity, &c., robs the Eternal Author of all good, of the honour due unto him, and, in Ihort, is working deltrudlion to his own foul ; his riches, instead of benefiting himself and others, eventually and finally terminates as a curie : while he lives here, he is a scourge to society -, and, after he leaves this, it is plain enough pointed out in the New Tevtament what will be his filiation and condition.

96 Therefore, thou young man, that hall but a few years to live, lludy how to attain the Hone we teach of : it will protradl the beauty of thy youth, though thou Ihouldlt live for centuries — it will ever supply thee with the means of comforting the afflidled ; infomuch, that when thou hall attained this truly desirable and moll perfedl talisman, thy life will become soft and pleasant ; no cares, nor corroding pangs — -no self-torment will ever invade thy mind -, neither lhalt thou want the means to be happy, in refpedl of the poffeflfion of the goods of this life, but lhalt have abundantly. Blit how, and from what source, all this is to proceed — out of what thing or matter thou lhalt attain thy wished-for end, — the lludy ing of the ensuing Treatise will sufficiently Ihew.

97 Thy Friend,

98 F. B.

99 TO

100 TO THE READER.

101 Although we do not, in any point of science, arrogate perfection to ourselves, yet something we have attained by dear experience, by diligent labour, and by study, worthy of being communicated for the inftrufilion of either the licentious libertine, or the grave student — the observer of Nature ; and this, our Work, we concentrated into a focus : it is, as it were, a spiritual eflence drawn from a large quantity of matter ; for we can fay, with propriety, that this little Treatise is truly spiritual, and elfential to the happiness of man : therefore, to those who with to be happy, with every good intention we commend this Work to be their constant companion and study, in which, if they persevere, they shall not fail of their desires in the attainment of the true Philosophers' Stone.

102 PART

103 bS

104 PART THE FIRST.

105 or ALCHYMY, ITS DIVINE ORIGIN, &C. DIFFICULTY OF ATTAINING A PEREECTION IN THE

106 ART WHAT AN ADEPT IS OF THE CABALA THE ROSIE CRUCIANS ADEPT ISTS POSSIBILITY OF BEING AN ADEPT LIKEWISE, THAT THE LAPIS P II I LOSO PH OR U M EXISTS

107 IN NATURE, AND THAT PROVED BY SUFFICIENT AUTHORITY, AND THAT THEY ARE NOT

108 ALL IMPOSTORS WIIO ARE ALCHYMISTS, OR PRETEND TO IT THE MADNESS OF TIIF.

109 SCHOOLS PROVED, AND THE FOOLISHNESS OF THEIR WISDOM THE TRIUMPH OF CHEMICAL PHILOSOPHY, OR THE HERMETIC ART PREFERABLE TO ANY OTHER.

110 IT is not necessary here to enter into a long detail of the merits of Alchymical Authors and Philosophers ; suffice it to fay, that Alchymy, the grand touch-rflone of natural wisdom, is of Divine origin : it was brought down from Heaven by the Angel Uriel. Zoroaster, the first philosopher by fire, made pure gold from all the seven metals ; he brought the fun ten times brighter from the bed of Saturn, and fixed it with the moon, who thereby copulating, begot a numerous offspring of an immortal nature, a pure living spiritual fun, burning in the refulgency of its own divinlight, a feed of a sublime and fiery nature, a vigorous progenitor. This Zoroaster was the father of alchymy, illumined divinely from above ; he knew every thing, yet seemed to know nothing ; his precepts of art were left in hieroglyphics, yet in such fort that none but the favourites of Heaven ever reaped benefit thereby. He was the first who engraved the pure Cabala in moll pure gold, and, when he died, resigned it to his Father who liveth eternally, yet begot him not : that Father gives it to his sons, wrho follow the precepts of Wisdom with vigilance, ingenuity, and industry, and with a pure, chafle, and free mind.

111 Hermes Trifmegiflus, Geber, Artephius, Bacon, Helmont, Lully, and Basil Valentine, have written mofl profoundly, yet abstrusely, and all declare not the thing fought for. Some fay they were forbid ; others, that they declared it obviously and intelligibly, yet some few little points they kept to

112 themselves.

113 ALCHYMY.

114 Part I. r ALCHYMY. 57

115 themselves. However far off the main point they lead us, of this be sure,-— that something valuable is to be drained, as it were, out of each.

116 Geber is good — Artephius is better-~but Flammel is bell of all ; — and better still than these is the iaftru&ions we give ; for with them a man (following our directions) shall never want gold ; therefore to be an adept is poifible, but first « seek the kingdom of God, and all these things ihall be added unto you.” This is truth incontrovertible, and herein lies a vast secret— “ seek, and ye (hall find 3” — but remember, whatfaever ye alk, that shall ye

117 receive.

118 The cabala, in its utmost purity, is contained in the many precepts given in this book. The cabala enables us to underhand — to bring our understandings to afit, and, 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 God's will, is no contemptible calling.

119 The noble and virtuous Brethren of the Rosy Cross hold this truth sacred,. — that " Virtue flies from no man therefore how definable a thing is Virtue. She teaches us, first, wisdom, then charity, love, mercy, faith, and constancy : all these appertain to Virtue ; therefore it is physically poflible for any wellinclined man to become an adept, provided he lays aside his pride of reasoning, all obstinacy, blindness, hypocrisy, incredulity, superstition, deceit, &c.

120 An adept, therefore, is one who not only studies to do God's will upon earth, in respeCt of his moral and religious duties ; but who studies, and ardently prays to his benevolent Creator to bestow on him wisdom and knowledge from the fulness of his treasury ; and he meditates, day and night, how he may attain the true aqua vita — how he may be filled with the grace of God ; which, when he is made fo happy, his spiritual or internal eye is open to a glorious profpecf of mortal and immortal riches : — he wants not food, raiment joy, or any other thing — he is filled with the celestial spiritual manna — he enjoys the marrow and fat things of the earth — he treads the wine-press, not of the wrath, but of the mercy of God — he lives to the glory of God, and dies saying " Holy, holy, holy Lord of Sabaoth ! blessed is thy name, now and for evermore ! Amen."

121 Book I.

122 H

123 Therefore

124 ALCHYMY.

125 ,)8

126 Book I.

127 Therefore, to be an adept, as we have before hinted, is te> know thyself, fear God, and love thy neighbour as thyself ; and by this thou shalt come to the fulfilment of thy desires, O, man ; but by no other means under the scope of Heaven.

128 When thy foul fliall be made drunk by the divine ambrofial ne6Iar, then (hall thy understanding be more clear than the noontide fun ; — then, by thy Itrong and fpiritualized intellectual eye, lhalt thou fee into the great treasury of Nature, and thou shalt praiie God with thy whole heart ; — then wilt thou fee the folly of the world and thou shalt unerringly accomplish thy desire, and shalt possess the true Philosophers' stone, to the profit of thy neighbour. 1 fay, thou shalt visibly and sensibly, according to thy corporal faculties ; not imaginary, not delufively, but real.

129 Helmont, an author of no mean repute, avouches that he had actually seen the flone which converts base metals into gold ; that he had seen it with his eyes, and handled it with his fingers : taken from his own relation of the fa£t ; notwithflanding Kircher's declamation againfl the poflibility of obtaining it, noting them all who profelTed alchymy to be a fet of impoflors and jugglers, giv ing no better an exposition of their process of transmutation than this — " An Alchymift," 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 Alchymift) flirs about with an iron rod, and then," he says, " he drops in, from between his fingers, a bit of gold ; and after flirring up for some time, and 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 fliall give you Van Helmont's declaration, a philosopher of

much greater note than thi? pseudo-chemist Kircher. Van Ilelmont says — “ I have divers times handled that flone with my hands, and 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.

130 “ It was of the colour that is in saffron, being weighty in its powder, and shining like bruifecl 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

131 grain

132 ALGBYMY.

133 Part I. ALCBYMY. 59

134 grain the fix hundredth part of an ounce). This powder I involved in wax, scraped off a certain letter, left, in catling it into the crucible, it should be dispersed, through the finoak of the coals ; which pellet of wax I afterwards call into the three-cornered vessel of a crucible upon a pound of quicksilver, hot and newly bought ; and presently the whole quicksilver, with some little noise, flood still from flowing, and reftded like a lump ; but the heat of that argent vive was as much as might forbid melted lead from recoagulating. The fire being ftraightway after increased under the bellows, the metal was melted ; the which, the vessel of fufton being broken, I found to weigh eight ounces of the molt pure gold.

135 “ Therefore, a computation being made, a grain of that powder doth concert nineteen thousand two hundred grains of impure and volatile metal, which ^Pobliterable by the fire, into true gold.

136 “ For that powder, by uniting the aforesaid quicksilver unto itself, preserved the fame, at one instant, from an eternal rust, putrefa6lion, death, and torture of the fire, howsoever most violent it was, and made it as an immortal thing, against any vigour or industry of art and fire, and tranfchanged it into the virgin purity of gold ; at leastwise one only fire of coals is required herein.”

137 By which we fee, that fo learned and profound a philosopher as Van Helmont could not fo easily have been made to believe that there existed a possibility of transmutation of base metals into pure gold, without he had a6tually proved the fame by experiment.

138 Again, let the Handing monuments of Flammel’s liberal bounty to the poor, through this mean, to be seen at Paris every day, stand as a testimony to the truth of the existing poflibility of transmutation. Likewise, Helmont mentions a stone that he faw, and had in his poffeflion, which cured all disorders, the qfiague not excepted. I ftiall relate the circumflance in his own words, which are as follow : —

139 “ There was a certain Irishman, whose name was Butler, being some time great with James, King of England, he being detained in the prison of the Castle of Vilvord ; and taking pity on one Baillius, a certain Franciscan Monk, a most famous preacher of Gallo-Britain, who was also imprifonech

140 H 2

141 having

142 ALCIIYMY.

143 Book I.

144 having' an erifipelas in his arm ; on a certain evening, when the Monk did almost despair, he swiftly tinged a certain little Hone in a spoonful of almondmilk, and presently withdrew it thence. So he says to the keeper — ‘ Reach this flipping to that Monk ; and how much foever he shall take thereupon, he fnall be whole, at leaH within a short hour’s space.’ — Which thing even fo came to pass, to the great admiration of the keeper and the sick man, not knowing from whence fo 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 discerned from the other. On the morning following, I, being entreated by some great men, came to Vilvord, as a witness of his deeds ; therefore I contracted a friendship with Butler.

145 “ Soon afterwards, I faw a poor old woman, a laundress, who, from the ag'e of sixteen years, had laboured with an intolerable megrim, cured in m^| presence. Indeed he, by the way, lightly dipped the fame little Hone in a spoonful of oil of olives, and presently cleansed the fame Hone by licking- it with his tongue, and laid it up into his snuff-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 Hraightway cured, and remained whole ; which I atteH I was amazed, as if he w as become another Midas •, but he, finding, said —

146 ‘ My moH dear friend, unless thou come hitherto, fo as to be able, by one only remedy, to cure every disease , thou fh alt remain in thy young beginnings , however old thou flialt become.’ — I easily assented to this, because I had learned that from the secrets of Paracelsus ; and being now more confirmed by fight and hope. But I willingly confess, that that new mode of curing was unaccuHomed and 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 fo wholly proHrated by the gout, that he thenceforth lay only on one side, being wretched, and deformed with many knots : he, therefore, taking hold of my right hand, said — ‘ Wilt thou that I cure the young man ?

147 I will cure him for thy fake.’ — ‘ But,’ I replied, ‘ he is of that obflinacy, that he had rather die, than drink one only medicinal potion.’

148 { Be

149 ALCHYMY,

150 Part I.

151 < Be it fo,’ said Butler ; ‘ for neither do I require any other thing, than that he do, every morning, touch this little stone, thou feeft, with the top of his tongue ; for after three weeks from thence, let him wash the painful and unpainful knots with his own urine, and thou lhalt soon afterwards fee him cured, and soundly walking. Go thy ways, and tell him, with joy, what I have said.’

152 “ I, therefore, being glad, returned to Brussels, and told him what Butler had said.

153 “ But the Potentate answered — ‘ Go, tell Butler that if he lhall restore me as thou haft said, I will give him as much as he shall require ; — demand the price, and 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 irath, and said — ‘ That Prince is mad, or witless and miserable, and therefore will I never help him : for neither do I stand in need of his money — neither do I yield — nor am I inferior to him.’— Nor could I ever induce him, afterwards, to perform what before he had promised ; wherefore I began to doubt whether the things I had before seen were dreams.

154 “ It happened, in the mean time, that a friend, overseer and 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 offered a small piece of that little stone, that he might once every morning lick, or speedily touch it with the top of his tongue : and, within three weeks, I faw his breast made more strait, or narrow, by one span, and him to have lived no less whole afterwards. Wherefore I began again to believe that the aforesaid gouty Prince might have been cured, according to the manner Butler had promised.

155 “ In the mean time, I sent to Vilvord, to Butler, for a remedy, in the case of poison given me by a secret enemy 5 for I miserably languished — all my joints were pained •, and my pulse, vehement, being at length become an intermitting one, did accompany the faintings of my mind, and extinguifhment of my strength.

156 Butler,

157 (go

158 ALCHYMY.

159 Book 1,

160 “ Butler, being; still detained in prison, commanded my household-servant, whom I had sent, that forthwith he should bring- unto him a small bottle of oil of olives ; and his little stone, aforesaid, being- tinged therein, as at other times, he sent that oil unto me ; and told the servant, that with one only small drop of the oil, I should anoint only one place of the pain, or all the places, if f would ; the which I did, and yet felt no help thereby. In the mean time, my enemy, according to his lot, being about to die, bade that pardon should be craved of me for his fin ; and fo I knew that I had taken poison, the which I fufpefted ; and therefore, also, I procured with all care to extinguish the flow venom, which, through the grace of God favouring me, I escaped.

161 “ Seeing that-; afterwards, many other cures were performed upon certain gentlewomen, I alked Butler why fo many women should be cured, but that I (while that I sharply conflidted with death itself, being also environed wkh pains of all my joints and organs) should not feel any ease ? — But he afited with what disease I had laboured ? — And when he underflood 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 touched with the tongue ; because the grief being cherished within, it was not local or external ; and also observed, that the oil did, by degrees, uncloath itself with the efficacy of healing, because the little stone being lightly tinged in it, it had not pithily charged the oil throughout its whole body, but had only ennobled it with a delible or obliterable befprinkling of its odour : for truly that stone did present, in the eyes and tongue, sea-salt spread abroad, or rarified and it is sufficiently known that fait is not to be very intimately mixed with oil.

162 “ This fame man, also, cured an Abbess, who, for eighteen years, had had her right arm swelled, with an entire deprivation of motion, and the fingers thereof stiff and unmoveable, only by the touching of her tongue with this admirable stone.

163 “ But very many being present witnesses of these fame wonders, did fufpedt some hidden sorcery, or diabolical craft ; for the common people have it for an ancient custom, that whatsoever honelt thing their ignorance has determined

164 not

165 ALCHYMY.

166 Part I.

167 not to comprehend, they do, for a privy shift of their ignorance, refer the fame to be the juggling pf an evil spirit. But I could never decline fo far, because the remedy was supposed to be natural •, for neither words, ceremonies, nor any other fufpedted thing, was required. For neither is it lawful, according to man's power of understanding, to refer the glory of God, fhewn forth in Nature, unto the devil. For none of those people had required aid of Butler, as from necromancy any way fufpedted ; yea the thing was at first made trial of with smiling, and without faith and confidence ; yet this easy method of curing shall long remain fufpedted by many ; for the wit of the vulgar being inconstant and idle, they do more readily consecrate fo great a bounty of restitution unto diabolical contrivance, than to Divine goodness, the framer, lover, saviour, refrether of human nature, and the father of the poor. And these vile prejudices are not only inherent in the common people, but also in those that are learned, who rashly search into the beginning of healing, being not yet inftrudted, or observing the common and blockith rules 5 because they are always wife as children, who have never gone over their mother's 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 humorists, they will easily, at length, depart from me, and leap back to the favourite bigotry and ancient opinions of the schools."

168 But now we will hasten to the manner of preparation neceflary to qualify a man for the attainment of these sublime gifts. √

169 Of

170 ALCHYMY.

171 Book I.

172 Of the Preparation of a Man to qualify him for the Search of this Tre afire ; and of the firfl Matter {prim a materia') of the Stone.

173 LESSON i.

174 The preparation for this work is simply this : — Learn to cast away from thee all vile affections — all levity and inconstancy of mind ; let all thy dealings be free from deceit and hypocrisy ; avoid the company of vain young men ; hate all profligacy, and profane speaking.

175 LESSON II.

176 Keep thy own, and thy neighbours' secrets ; court not the favours of the rich ; despise not the poor, for he who does will be poorer than the poorest.

177 lesson in.

178 Give to the needy and unfortunate what little thou canft spare ; for he that has but little, whatever he spares to the miserable, God (hall amply reward him.

179 lesson iv.

180 Be merciful to those who offend thee, or who have injured thee ; for what muff that man’s heart be, who would take heavy vengeance on a flight offence ? Thou shalt forgive thy brother until seventy times seven.

181 LESSON V.

182 Be not hasty to condemn the actions of others, left thou fhouldft, the next hour, fall into the very fame error j despise scandal and tattling ; let thy words be few.

183 LESSON

184 Part I.

185 ALCHYMY.

186 LESSON VI.

187 Study day and night, and supplicate thy Creator that he would be pleased to grant thee knowledge and understanding ; and that the pure spirits may have communication with, and influence, in thee.

188 lesson yn.

189 Be not overcome with drunkenness j for, be assured, that half the evils that befall mankind originate in drunkenness : for too great a quantity of strong liquors deprive men of their reason ; then, having loft the ufe of the faculty of their judgment, they immediately become the recipient of all evil influences, and are justly compared to weathercocks, that are driven hither and thither by every gust of wind ; fo those who drown the reasonable power, are easilypersuaded to the lightest and most frivolous pursuits, and, from these, to vices more gross and reprobate ; for the ministers of darkness have never fo favourable an opportunity of insinuating themselves into the minds and hearts of men, as when they are loft in intoxication. I pray you to avoid this dreadful vice.

190 LESSON VIII.

191 Avoid gluttony, and all excess — it is very pernicious, and from the Devil : these are the things that constantly tempt man, and 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 and angelic powers or essences delight not to be conversant about a man who is defiled, and stinking with debauchery and excess.

192 lesson ix.

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

194 Book I. I

195 lesson

196 ALCHYMY.

197 Book I.

198 LESSON X.

199 Read often these ten preparatory Lessons to fit thee for the great work, and for the receiving of higher things ; for the more pure thou art in heart and mind, by fo much quicker shall you perceive those high secrets we teach, and •which are entirely hid from the discernment of the vicious and depraved, becai ife it never can happen that such a source of treasure can be attained merely to satisfy our more gross, earthly, and vain desires and inclinations ; because here nothing mull be

thought to be grasped, or wrefied out of this book, but to the fulfilling- of a good end and purpose. When thou shalt have fo far purified thy heart, as we have spoken is indispensably necessary for the receiving of every good thing, thou shalt then fee with other eyes than thou doft at present — thy spiritual eye will be opened, and thou shalt read man as plain as thou writ 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 this unguarded moment, and tempts us into the aftual commiflion of some fin or other : either he excites our appetite for lufi and concupifcence, or any other deadly fin ; therefore, using our blefied Redeemer's words — " What 1 fay unto you, I fay unto you all---iwatch 1"

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

201 To conclude this Part : we fay that the First Matter (Prima Materia) Adam brought with him out of Paradise, and left it, as an inheritance, to us his successors ; had he remained in his original purity, he would have been permitted to have used it himself ; but the eternal fiat was pafled, that he was to " earn his bread by the sweat of his brow therefore he could not effect what was afterwards performed by some of his offspring.

202 PIcrmes

203 ALCIIYMY.

204 Part I. alchymy. 67

205 Hermes Trifmegiftus, that ancient philosopher, wrote touching the attain' ment of this stone, which he pronounced to be of all benefit to man, and one of the greatest bleflings he could possess and although his writings contain much of the excellency of truth, being wrapped up in such fymbolical figures, ■ it renders them exceedingly difficult to be understood, yet, if comprehended, they, no doubt, contain some very great -secrets by which mortal man may profit.

206 Now it belongs to our purpose to know what it is from which we mull extract the first matter of this stone, to go on with our process, 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 firji matter , (I shall speak as plainly as pofiible) first, the grand question in debate is — Where is it to be found ? — I fay it is to be found in ourselves. We all possess this first matter, from the beggar to the king ; every mothers' fon carries it about him ; and, could our ingenious chemists but find a process for the extracting, how well would all their labours be repaid. The next question naturally comes thus — How are we to draw, or attract the secret matter of the stone out of ourselves ? — Not by any common means 5 and yet it is to be drawn into very aCtion, and that by the mo ft simple means, and in a manner that the attaining of the philosophers' stone would very soon follow it. I pray you, my friend, look into thyself, and endeavour to find out in what part of thy composition is the prima materia of the lapis philofophorum , or out of what part of thy substance can the first matter of our stone.be drawn out. Thou fayeft, it must either be in the hair , sweat , or excrement. I fay in none of these thou shalt ever be able to find it, and yet thou shalt find it in thyself.

207 Many great philosophers and chemists, whom I have the pleasure to know, affirm that, admitting of the poftibility of transmutation, it (/. e. the first matter) must be taken from the purest gold. To this I fay it must not ; neither has it any thing at all to do with extrinfical gold. They will ' fay then that the pure ens of gold may be drawn from gold itself. True, it may fo 5 but then I would afk if they could ever produce more gold than

208 I 2 that

209 ALCHYMY.

210 63 ALCHYMY. Book I.

211 that out of which the foul or offence was extracted ; if they have, they have indeed found out a secret beyond the powers of our comprehension ; because it is agairrft reason to suppose that if a pound of gold yields a drachm of the foul or essence, that that only will tinge any more than a pound of purified lead, or $; because we have tried various experiments, and I have, in feme of my firfl essays, turned both lead and mercury into good gold ; but no more than that out of which the foul was extracted.' But, however, not to lose. our time in vain and ridiculous disputation, know that whatever prodigious things or experiments have been tried with refpeft to the firfl matter, by external fubjefts, either in the mineral, animal, or vegetable kingdoms, as they are called, I fay in us is the power of all wonderful things, which the supreme Creator has, of his infinita mercy, implanted in our fouls ; out of her is to be extradited the firfl matter, the true argent vrve, the g of the philosophers, the true ens of o , viz. a spiritual living gold, or waterifn mercury, or firfl matter, which, by being maturated, is capable of transmuting a thousand pts. of impure metal into good and pcrfe6t gold, which endure fire, tell, or cupel.

212 PART II.

213 OF THE MANSER OF EXTRACTING THE FIRST HATTER OF THE PHILOSOPHERS' STONE, AND THE USE IT IS PUT TO IN PURIFYING THE IMPERFECT METALS, AND TRANSMUTING THEM INTO GOOD GOLD.

214 LESSON XI.

215 TAKE the foregoing inftruftions as thy principal instrument, and know that our foul has the power, .when the body is free, as we before said, of any pollution, the heart void of malice and offence ; I fay the foul is then a free agent, and has the power, spiritually and magically, to aft upon any matter whatsoever ; therefore I said the firfl matter is in the foul ; and the extraditing of it, is to bring the dormant power of the pure, living, breathing spirit and eternal foul into aft. Note well that every agent has its power of adding upon

216 its

217 ALCHYMY',

218 Part I.

219 its patient. Every essence that is diltilled forth is received into a recipient, but that recipient mutt firlt be made clean. Even fo mull the foul and heart of man : the vile affe6tions mud be thrown away, and trampled under foot ; then (halt thou be able to proceed in thy work, which do in the manner following-.

220 flfeSSON XII.

221 The expence thou mull be at will be but a trifle : all the inllruments necessary are but three, viz. a crucible, an egg philosophical, and a retort with its receiver. Put your line gold, in weight about b dwts., file it up, put it into your philosophic egg, pour upon it the twice of its weight of the bell Hungarian , close up the egg with an Hermetic seal, put it for three months in horse-dung, take it out at the end of that time, and fee what kind of form thy gold and $ has alfumed ; take it out, pour on it half its weight of good spirit of sal amraon., set them in a pot full of sand over the fire in the retort, let them dillil into a pure elfence, add to one pt. of this $ two pts. of thy water of life, or prima materia , put them into thy philosophical egg, and

222 lesson xfti.

223 fet them into horse-dung for another three months ; then take them out, and fee what thou hall— a pure etherial elfence, which is the living g-old ; pour this pure spiritual liquor upon a drachm of molten fine gold, and you will find that which will satisfy thy. hunger and thirliing- after this secret ; for the increase of thy gold will seem to thee miraculous, as indeed it is. Take it to a jeweller’s, or goldsmith’s ; let him try it in thy presence, and thou wilt have reason to bless God for his mercy to thee. Do thy duty as he hath commanded thee, and ufe all the benefit thou flialt receive, in actions worthy of thy nature.

224 lesson xiv.

225 When thy spiritual eye is opened, and thou flialt begin to fee to what end thou wert created, thou flialt want no necelfary thing either for thy comfort or

226 support ;

227 ALCHYMY.

228 Book I.

229 support ; only keep in the rules we have prefcribecl in the beginning' of this little treatise — Fear God, and love thy neighbour as thyself ; be not haily to reveal any secrets thou mayeft learn, for the good spirits, both day and night, will be thy inftru61ors, and will continually reveal thee many secrets. Think not that thou canft either profit or benefit fo much by the inftru&ion of those who profess great advantages in claflical education and high schooling ; be affined 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 j secondly, by purifying his own heart ; thirdly, by submitting himself to the will of the Holy Spirit, to guide and direct him in all truth, to the attaining of all knowledge, both human and divine 5 and by arrogating nothing to our own power or strength, but by referring all to the mercy and goodness of God. — Amen.

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231 THE

232 THE

233 MAGUS;

234 OR,

235 CELESTIAL INTELLIGENCER.

236 CONTAINING

237 THE CONSTELLATORY PRACTICE,

238 OR

239 TALISMANIC MAGIC .

240 - L_ SHEWING

241 The true Properties of the Elements, Meteors, Stars, Planets, &c. &rc. ; likewise the Nature of Intelligences, Spirits, Demons, and Devils j the Conllruction and Composition of all Sorts of Magic Seals, Images, Rings, Glasses, Pictures, &c. &c. ; the Power and Composition of Numbers, Mathematical Figures, and Characters of Spirits both good and evil.

242 THE WnOLE OF THE ABOVE ILLUSTRATED BY A GREAT VARIETY OF

243 Beautiful Figures, Types, Letters, Seals, Images,. Magic Characters, fyc.

244 FORMING A COMPLETE SYSTEM OF

245 DELIGHTFUL KNOWLEDGE AND ABSTRUSE SCIENCE ;

246 Such as is warranted never before to have been published in the English Language,

247 BY FRANCIS BARRETT,

248 m

249 STUDENT OF CHEMISTRY, OCCULT PHILOSOPHY, THE CABALA, &C. &C. &C.

250 ~*4.d • ‘

251 1801.

252 PART THE SECOND.

Chapter I: Of The Four Elements, And Their Natural Qualities.

1 It is necessary that we should know and understand the nature and quality of the four elements, in order to our being perfect in the principles and ground-work of our studies in the Talifmanic, or Magical Art.

2 Therefore, there are four elements, the original grounds of all corporeal things, viz. fire, earth, water, and air, of which elements all inferior bodies are compounded ; not by way of being heaped, up together, but by transmutation and union ; and 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, and apt to be changed the one into the other : even as earth, being moistened and dissolved, becomes water , but the fame being made thick and hard, becomes earth again and being evaporated through heat it pafles into air, and that being kindled into fire, and this being extinguilhed, into air again, but being cooled after burning, becomes earth again, or else stone, or sulphur ; and this is clearly demonstrated by lightning. Now every one of these elements have two fpecifical 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 and dry — earth, cold and dry ; — water, cold and moist — and air, hot and moist. And fo in this manner the elements, according to two contrary qualities, are opposite one to the other : as fire to water, and earth to air. Likewise, the elements are contrary one to the other on another account : two are heavy, as earth and water — and the others are light, as fire and

air ; therefore the Stoics called the former, paflives — but the latter, aftives. And Plato distinguishes. them after another manner, and Book I. K assigns

[3] TALISMANIC MAGIC.

[4] Part II.

[5] alfigns to each of them three qualities, viz. to the fire, brightness, thinness, and motion — to the earth, darkness, thickness, and quietness ; and, according to these qualities, the elements of fire and earth are contrary. Now the other elements borrow their qualities from these, fo that the air receives two qualities from the fire, — thinness, and motion ; and the earth one, viz. darkness. In like manner water receives two qualities of the earth, — darkness and thickness ; and the fire one, viz. motion. But first is twice as thin as air, thrice more moveable, and four times brighter ; the air is twice more bright, thrice more thin, and four times more moveable. Therefore, as fire is to air, fo is air to water, and water to the earth ; and again, as the earth is to the water, fo is water to air, and air to fire. And this is the root and foundation of all bodies, natures, and wonderful works ; and he who can know, and thoroughly underhand these qualities of the elements, and their mixtures, lhall bring to pass wonderful and aftonilhing things in magic.

[6] Now each of these elements have a threefold consideration, fo that the number of four may make up the number of twelve ; and, by palling by the number of seven into ten, there may be a progress to the lupreme unity, upon which all virtue and wonderful things do depend. Of the firlt order are the pure elements, which are neither compounded, changed, or mixed, but are incorruptible ; and not of which, but through which, the virtues of all natural things are brought forth to a6l. No man is able fully to declare their virtues, because they can do all things upon all tilings. lie who remains ignorant of these, lhall never be able to bring to pass any wonderful matter.

[7] Of the second order are elements that are compounded, changeable, and impure ; yet such as may, by art, be reduced to their pure simplicity ; whose virtue, when they are thus reduced, doth, above all things, perfe£l all occult and common operations of Nature *, and these are the foundation of the whole of Natural Magic.

[8] Of the third order, are those elements which originally and of themselves are not elements, but are twice compounded, various and changeable into another. These are the infallible medium , and are called the middle nature , or foul of the middle nature ; very few there are that underhand the deep mysteries

[9] Chap. II. TALISMANIC MAGIC. 75

[10] teries thereof. In them is, by means of certain numbers, degrees, and orders, the perfe6tion of every effe6l in what thing foever, whether natural , celejlial*, or fuperceleltial : they are full of wonders and mysteries, and are operative as in Magic natural, fo divine. For from these, through them, proceeds the binding, loofmg, and transmutation of all things — the knowledge and foretelling of things to come — also, the expelling of evil, and the gaining of good spirits. Let no one, therefore, without these three forts of elements, and the true knowledge thereof, be confident that he can work any thing in the Occult Sciences of Magic and Nature.

[11] But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall underhand diftinHly the nature , virtue , and power of them, in number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge

and perfe6l operation of all natural things, and celestial secrets likewise ; and this is the perfection of the Cabala, which teaches all these before mentioned ; and, by a perfect knowledge thereof, Ve perform many rare aud wonderful experiments.

Chapter II: Of The Properties And Wonderful Nature Of Firfi And Earth. ,

[1] THERE are two things, (says Hefmes) viz. fire and earth, which are sufficient for the operation of all wonderful things : the former is a£t ive, and the latter passive. Fire, in all things and through all things, comes and goes away bright ; it is in all things bright, and at the fame time occult, and unknown. When it is by itself (no other matter coming to it, in which it should manifefl its proper a6tion) it is boundless and invisible ; of itself sufficient for every action that is proper to it ; — itself is one, and penetrates through all things ; also spread abroad in the heavens, and shining. But in the infernal place, straitened, dark, and tormenting ; and in the midway it partakes of both. It is in Hones, and is drawn out by the stroke of the Heel ; it is in earth, and

[2] K 2 causes

[3] TALISMANIC MAGIC.

[4] 76 talismanic magic. Part II.

[5] causes it, after digging np, to fmoak ; it is in water, and heats springs and wells *, it is in the depths of the fea, and causes it, being tolfed with the winds, to be hot ; it is in the air, and makes it (as we often fee) to burn. And all animals, and all living things whatsoever, as also vegetables, are preserved by heat ; — and every thing that lives, lives by reason of the inclosed heat. The properties of the fire that is above, are heat, making all things fruitful ; and a celestial light, 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 celefiial and bright fire drives away spirits of darkness ; — also, this our fire, made with wood, drives away the fame, in as much as it hath an analogy with, and is the vehiculum of, that superior light ; as also of him who faith, “ 1 am the light of the world,” which is true fire— the Father of lights, from whom every good thing that is given comes ; — fending forth the light of his fire, and communicating it first to the fun and the rest of the celeltial 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— fo good spirits, which are angels of light, are augmented not only by that light (which is divine, of the fun, and celestial), but also by the light of our common fire. Hence it was that the first and most wife inftitutors of religions and ceremonies, ordained that prayers, fingings, and all manner of divine worships whatsoever, thould 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 Ihould be kindled by the carcasses of the dead, and that they fiiould not be removed until the expiations were, after a holy manner, performed, and then buried. And the great Jehovah himself, in the old law, commanded that all his sacrifices Ihould be offered with fire, and that fire Ihould always be burning upon the altar, which custom the Priests of the Altar did always observe and keep amongst the Romans. Now the basis and foundation of all the elements is the earth ; for that is the obje6t, fubje6t, and receptacle

of all celestial rays and influences : in it are contained the feeds, and seminal virtues of all things ; and, therefore, it is said to be

[6] animal.

[7] Chap. III. . TALISMANIC MAGIC. 77

[8] animal, vegetable, and mineral. It, being made fruitful by the other elements and the heavens, brings forth all things of itself. It receives the abundance of all things, and is, as it were, the first fountain from whence all things spring ; — it is the centre, foundation, and mother of all things. Take as much of it as you please, separated, washed, depurated, and fubtilized, and, if you let it lie in the open air a little while, it will, being full and abounding with heavenly virtues, of itself bring forth plants, worms, and other living things ; also stones, and bright sparks of tnetals. In it are great secrets : if, at any time, it lhall be purified, by the help of fire,* and reduced into its simple nature by a convenient walhing, it is the first matter of our creation, and the truest medicine that can restore and preserve us.

Chapter III: Of The Water And Air.

[1] THE other two elements, viz. water and air, are not less efficacious than the former •, neither is Nature wanting to work wonderful things in them. There is fo great a necessity of water, that without it nothing can live —no herb nor plant whatsoever without the moiltening of water, can bring forth ; in it is the seminary virtue of all things, especially of animals, whose feed is manifeltly wateriffi. The feeds, 'alfo, of trees and plants, although they are earthy, mutt, notwithflanding, 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 foul 5 but he ascribes a two-fold production of things to water, viz. of things swimming in the water, and of things flying in the air above the earth \ and

[2] * Agrippa here, speaking of the element of earth being reduced to its utmost simplicity, by being purified by fire and a convenient washing, means, that it is the first and principal ingredient necessary to the production of the Philosopher’s stone, either of animals or metals.

[3] that

[4] TALISMANIC MAGIC.

[5] \

[6] Part II.

[7] that those product ions that are made in and upon the earth are partly attributed to the very water the fame scripture testifies, where it faith, 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 ; 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, nouriffied, and increased. 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 mattery over all the rest. For, as Pliny faith— u Waters swallow up the earth — extinguiffi flames — ascend on high — and, by the stretching forth of the clouds, challenge the heavens for their own ; the fame, falling down, becomes 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.

[8] Josephus also makes relation of the wonderful nature of a certain river betwixt Arcea and Raphanea, cities of Syria, which runs with a full channel all the Sabbath-day, and then on a sudden flops, as if the springs were flopped, and all the fix days you may pass over it dry-ffiod ; but again, on the seventh day, no man knowing the reason of it, the waters return again in abundance as before ! wherefore 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 ffieep-pool, into which whosoever stepped first, after the water was troubled by the Angel, was made whole of whatsoever disease he had. The fame 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 Heradea, near the river Citheron, which whosoever stepped into, being diseased, came forth whole, and cured of all his diseases. Paufanias also reports, that in Lyceus, a mountain of Arcadia, there was a

[9] spring

[10] Chap. III. TALISMANIC MAGIC. ,79

[11] spring called Agria, to which, as often as the dryness of the region threatened the defirudtion of fruits, Jupiter, Priest of Lyceus, 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

[12] spring ; then, the waters being troubled, a vapour ascending from thence into

[13] 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 molt wholefomely. — Moreover, Ruffus, a physician of Ephesus, besides many other authors, wrote flrange things concerning the wonders of waters, which, for aught I know, are found in no other author.

[14] It remains, that I speak of the air. — This is a vital spirit passing through all beings — giving life and fubfiflence to all things — moving and filling all things. Plence it is that the Hebrew doctors reckon it not amongfl; the elements ; but count it as a medium, or glue, joining things together ; and as

[15] the resounding spirit of the world’s inflrument. It immediately receives into itself the influence of all celeflial bodies, and then communicates them to the’ other elements, as also to all mixed bodies. Also, it receives into itself, as if it were a divine looking-glass, the species of all things, as well natural as artificial ; 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, through their pores, makes an -impression upon them, as well when they are asleep as when they are awake, and affords matter for divers flrange dreams and divinations.— Hence, they fay, it is that a man, passing by a place where a man was slain, or the carcass 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 afraid. For every thing that makes a sudden impression aflonifhes Nature. 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 fimilitudes, or species (which proceed from things and speeches, multiplied in the very air), until they come to the senses, and then to the phantasy and foul of him that receives

[16] them ;

[17] TAUSMANIC MAGIC.

[18] Part II.

[19] 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 heavens 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 mult be within twenty-four hours ; — and I, myself, know how to do it, and have often done it. The fame also, in time palt, did the Abbot Tritemius both know and do. — Also, when certain appearances (not only spiritual, but also natural) do flow forth from things, that is to fay, by a certain kind of flowings forth of bodies from bodies, and do gather llrength in the air, they Ihew themselves to us as well through light as motion — as well to the fight as to other senses — and sometimes work wonderful things upon us, as Platonius proves and teacheth. And we fee 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, men, and other things, which, when the clouds are gone, presently vanilh. — And Aristotle, in his Meteors, ffiews that a rainbow is conceived in a cloud of the air, as in a looking-glass. — And Albertus says, that the effigies of bodies may, by the strength of Nature, in a moist air, be easily represented ; in the fame 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 fight, that the air that was near to him became, as it were, a looking-glass to him, and the optic-beam did refleft back upon himself, and could not penetrate the air, fo that, whitherfoever he went, he thought he faw his own image, with his face towards him, go before him. — In like manner, by the artificialnefs of some certain looking-glafles, may be produced at a distance, in the air, besides the

[20] lookingTALISMANIC MAGIC.

[21] Chap. IV. TALISMANIC MAGIC. 81

[22] looking-glasses, what images we please ; which, when ignorant men fee, they think they fee the appearances of spirits or fouls — when, indeed, they are nothing else but semblances a-kin 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 fun some where through a little hole, a white paper or plain looking-glass be fet up against the light, that there may be seen upon them whatsoever things are done without, being thined upon by the fun. And there is another flight or trick yet more wonderful : — if any one fliall take images, artificially painted, or written letters, and, in a clear night, fet them against the beams of the full moon, those resemblances being multiplied in the air, and caught upward, and refledted back together with the beams of the moon, another man, that is privy to the thing, at a long

distance, fees, 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 long since did, and which is not unknown to some in these days ; I will not except myself. And all these things, and many more, and much greater than these, are grounded in the very nature of the air, and have their reasons and causes declared in mathematics and optics. And as these resemblances are refledted back to the fight, fo al£b are they, sometimes, to the hearing, as is manifest in echo. But there are many more secret arts than these, and such whereby any one may, at a remarkable distance, hear, and understand diftindtly, what another speaks or whispers.

[23] ' CHAP. IV.

[24] OF COMPOUND, OR MIXED BODIES IN WHAT MANNER THEY RELATE TO THE ELEMENTS

[25] AND HOW THE ELEMENTS RELATE TO THE SOULS, SENSES/ AND DISPOSITIONS OF

[26] MEN.

[27] THE next in order, after the four simple elements, are the four kinds of perfedt bodies compounded of them, viz. metals, stones, plants, and animals ; and although in the generation of each of these, all the elements combine toBook I. L gether

[28] TALISMANIC MAGIC.

[29] Part'll.

[30] gether in the composition, yet every one of them follows and resembles one of the elements which is most predominant : for all {tones, being* earthy, are naturally heavy, and are fo hardened with dryness that they cannot be melted ; — but metals are watery, and may be melted, which naturalists and chemists find to be true, viz,, that they are composed or generated of a vifeous water, or watery argent vive. Plants have such an affinity with the air, that unless they are out in it, and receive its benefit, they neither flouriffi nor increase. So also animals, as the Poet finely expresses it — “ Have, in their natures, a most fiery force,

[31] “ And also spring from a celellial source:”

[32] and fire is fo natural to them that, being extinguiffied, they soon die.

[33] Now, amongst {tones, those that are dark and heavy, are called earthy — those which are transparent, of the -watery element , as crystal, beryl, and pearls — those which swim upon the water and are fpongious, as the pumiceftone, sponge, and fophus, are called airy — and those are attributed to the element of fire, out of which fire is extracted, or which are resolved into fire ; as thunder-stones, fire-stones, affieftos. Also, amongst metals ; — lead and silver are earthy ; quicksilver is watery •, copper and tin, airy \ gold and iron, fiery. In plants, also, the roots resemble earth — the leaves, water — flowers, the air — and feed, the fire, by reason of their multiplying 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, and many other reptiles ; others watery, as fish ; others which always abide in the air, therefore airy ; others, again, fiery, as salamanders, crickets ; and such as are of a fiery heat, as pigeons, ostriches, eagles, lions, panthers, &c. &c.

[34] Now, in animals, the bones resemble earth — vital spirit, the fire — flesh, the air — and humours, the water ; and these humours also resemble the elements, viz. yellow choler, the fire — the blood, the air — phlegm, the water — and

[35] black

[36] Chap. V. TALISMANIC MAGIC. 83

[37] black choler, • or melancholy, the earth. And, lastly, in the foul itself, the underloading resembles the fire— -reason, the air— imagination, the water— and the senses the earth. And these senses again are divided amongst themselves, according to the elements : for the fight is fiery, bee aide it cannot perceive without the help of fire and light — the hearing is airy, for a found is made by the firiking of the air — the smell and taste resemble water, without the moisture of which there is neither smell nor taste — and, lafily, the feeling is wholly earthly, because it takes gross bodies for its objecl. The a6lions, also, and operations of man are governed by the elements : for the earth signifies a flow and firm motion ; the water, fearfulness, fluggiflinefs, and remilfnefs in working ; air signifies cheerfulness, and an amiable disposition ; but fire, a fierce, working, quick, susceptible disposition. The elements are, therefore, the first and original matter of all things ; and all things are of and according to them ; and they in and through all things diffuse their virtues.CHAP. V.

[38] THAT THE ELEMENTS ARE IN THE HEAVENS, IN THE STARS, IN DEVILS, ANGELS, INTELLIGENCES, AND, LASTLY, IN GOD HIMSELF.

[39] IN the original and exemplary world, all things are all in all ; fo also in this corporeal world. And the elements are not only in these inferior things *, but are in the heavens, in liars, in devils, in angels, and likewise in God himself, the maker and original example of all things.

[40] Now it mull be underllood that in these inferior bodies the elements are gross and corruptible *, but in the heavens they are, with their natures and virtues, after a celellial and more excellent manner than in fublunary things : for the firmness of the celellial earth is there without the grolfnefs of water ; and the agility of air without exceeding its bounds ; the heat of fire without burning, only Ihining, giving light and life to all things by its qeleftial heat,— -Now

[41] L 2 amongst

[42] TALISMANIC MAGIC.

[43] Part II.

[44] amongst the stars, or planets, some are fiery, as Mars, and the Sun — airy, as Jupiter, and Venus — watery, as Saturn, and Mercury — and earthy, such as inhabit the eighth orb, and the Moon (which by many is accounted watery), seeing that, as if it were earth, it attracts to itlelf the celestial waters, with which being imbibed it does, on account of its proximity to us, pour forth and communicate to our globe.

[45] There are, likewise, amongst the signs, some fiery, some airy, some watery, and some earthy. The elements rule them , also, in the heavens, distributing to them these four threefold considerations of every element, according to their triplicities, viz. the beginning, middle, and end.

[46] Likewise, devils are difiinguithed according to the elements : for some are called earthy devils, others fiery, some airy, and 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, and eternal fire, into which the cursed shall be commanded to go ; — and in

Revelations, of a lake of fire ; — and Isaiah, speaking of the damned, says that the Lord will finite them with corrupt air ; — and in Job, they shall skip from the waters of the snow to the extremity of heat ; and, in the fame, we read, that the earth is dark, and covered with the darkness of death, and miserable darkness.

47 And these elements are placed in the angels of heaven, and the blessed intelligences : there is in them a liability of their essence, which is an earthy virtue, in which is the fledfafl feat of God. By the Psalmist they are called waters, where he says— -“ Who rulefl the waters that are higher than the heavens j” — also, in them their fubtile breath is air, and their love is shining fire ; hence they are called in Scripture, the wings of the wind ; and, in another place, the Psalmist speaks of them thus — “ Who makeft angels thy spirits, and thy ministers a flaming fire!” — Also, according to the different orders of spirits or angels, some are fiery, as feraphims, authorities, and powers — earthy, as cherubim — watery, as thrones and archangels — airy, as dominions and principalities.

48 And

49 f

50 TALISMANIC MAGIC.

51 Chap. VI. iamU1u.wv x,xxx~.

52 And do we not read of the original Maker of all things, that the earth (hall be opened and bring forth a Saviour ? — Likewise it is spoken of the fame, that he shall be a fountain of living water, cleanfmg and regenerating ; and the fame spirit breathing the breath of life ; and the. fame, according to Moses and Paul’s teflimony — a confirming fire.

53 That the elements are, therefore, to be found every where, and in all things, after their manner, no man will dare to deny : firlt, in these inferior bodies, feculent and gross ; and in celeftials, more pure and clear ; but in fuperceleftials, living, and in all refpebts blessed. Elements, therefore, in the exemplary world, are ideas of things to be produced ; in intelligences, they are distributed powers ; in the heavens, they are virtues ; and in inferior bodies, are gross forms.

Chapter VI: That The Wisdom Of God Works By The Medium Of Second Causes (I. E. By The Intelligences, By The Heavens, Elements, And Celestial Bodies) Is Proved Beyond Dispute In This Chapter.

1 IT is to be noted, that God, in the first place, is the end and beginning of all virtues : he gives the fieal of the ideas to his servants, the intelligencesy who, as faithful officers, Jign all things entrusted to them with an ideal virtue ; the heavens and stars, as instruments, disposing the matter, in the mean while, for the receiving of those forms which reside in Divine Majesty, and to be conveyed by stars. And the Giver of forms distributes them by the ministry of his intelligences, which he has ordained as rulers and comptrollers over his works ; to whom such a power is entrusted, in things committed to them, that fo all virtue in stones, herbs, metals, and all other things, may come from the intelligences, the governors.- Therefore the form and virtue of things come first from the ideas— then from the ruling and governing intelligences— -they from the afpetfts of the heavens disposing — and, lastly, from the tempers of

[2] the

[3] 86 talismanic magic. Part II.

[4] the elements disposed, answering the influences of the heavens, by which the elements themselves are ordered or disposed. These kinds ol operations, therefore, are performed in these inferior things by express forms ; and in the heavens, by disposing virtues ; in intelligences, by mediating rules ; in the original cause, by ideas and exemplary forms ; all which mult of necessity agree in the execution of the efledt and virtue of every thing.

[5] There is, therefore, a wonderful virtue and operation in every herb and Hone, but greater in a star ; beyond which, even from the governing intelligences, every thing receives and obtains many things for itself, especially from the Supreme Cause, with whom all things mutually and exactly correspond, agreeing in an harmonious consent.

[6] Therefore there is no other cause of the necessity of effects, than the connection of all tilings with the First Cause, and their correfpondency with those divine patterns and eternal ideas, whence every thing hath its determinate and particular place in the exemplary world, from whence it lives and receives its original being ; and every virtue of herbs, {tones, metals, animals, words, speeches, and all things that are of God, are placed there.

[7] Now the First Cause (which is God), although he doth, by intelligences and the heavens, work upon these inferior things, does sometimes (these mediums being laid aside, or their officiating being suspended) work those things immediately by himself — which works are then called miracles. But whereas secondary causes do, by the command and appointment of the First Cause, neceflarily a6f, and are necessitated to produce their efledts ; if God {hall, notwithstanding, according to his pleasure, fo difeharge and suspend them that they {hall wholly desist from the necessity of that command, then they are called the greatest miracles of God. For inltance : the fire of the Chaldean furnace did not burn the children ; the fun flood flill at the command of Jofliua, and became retrograde one whole day ; also, at the prayer of Idezekiab, it went back ten degrees ; and when our Saviour Chrifl was crucified, it became darkened, though at full moon.

[8] And

[9] Chap. VII. TALISMANIC MAGIC. 87

[10] And the reason of these operations can by no rational discourse, no magic or science, occult or profound foever, be found out or underttood ; but are to be learned by Divine oracles only.* CHAP. VII.

[11] OF THE SPIRIT OF *TIIE WORLD.

[12] NOW seeing that the foul is the essential form, intelligible and incorruptible, and is the first mover of the body, and is moved of itself ; but that the body, or matter, is of itself unable and unfit for motion, and does very much degenerate from the foul,, it appears that there is need of a more excellent medium : — now such a medium is conceived 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 jirjl thing, having its being above and beside them. There is, therefore, such a kind of medium required to be, by which celestial fouls may be joined to gross bodies, and bellow upon them wonderful gifts. This spirit is, in the fame manner, in the body of the world, as our spirit is in our bodies r for as the powers of our foul are communicated to the members of the body by the medium of the spirit, fo also the virtue of the

foul 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 liars, fo far as things are disposed, or made fit recipients of it. By this spirit, therefore, every occult property is conveyed into herbs, Hones, metals, and animals, through the fun, moon, planets, and through liars higher than the planets. Now this spirit may be more advantageous to us if we knew how to separate it from the elements j or, at lealt, to ufe those things chiefly

[13] * The foregoing Chapter, if well considered, will open the intellefi to a more ealy comprehension of the Magical Science of Nature, &c. ; and will facilitate, in a wonderful degree, our (ludies in these sublime

[14] myfleriesv

[15] which

[16] TALISMANIC MAGIC,

[17] Part II.

[18] which are most abounding' with this spirit. For those things in, which the Ipirit is less drowned in a body, and less checked by matter, do much more powerfully and perfectly afit, and also more readily generate their like ; for in it are all generative and seminal virtues. For which cause the alchymift endeavours to separate this spirit from gold and silver, which, being rightly separated and extracted, if it (hall be afterwards projected upon any metal, turns it into gold or silver ; which is no way impoflible or improbable, when we conlider 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.

Chapter VIII: Or The Sexes And Characters Impressed By Celestials Upon Natural Things.

[1] ALL stars have their peculiar natures, properties, and conditions, the seals and characters whereof they produce through their rays even in these inferior things, viz. in elements, in Hones, in plants, in animals, and their members i whence every thing receives from an harmonious disposition, and from its flar Ihining upon it, some particular seal or character stamped upon it, which is the lignificator of that star or harmony, containing in it a peculiar virtue, different from other virtues of the fame matter, both generically, specifically, and numerically. Every thing, therefore, hath its character impressed upon it by its Jiar for some peculiar effeCt, especially by that star which doth principally govern it 5 and these characters contain in them the particular natures, yirtues, and roots of their stars, and produce the like operations upon other things on which they are reflected •, and stir up and help the influences of their stars, whether they be planets, or fixed stars and figures, or celestial constellations, viz. as often as they shall be made in a fit matter, and in their due and accustomed times ; which the ancient wife men (considering such as laboured much in finding out occult properties of things) did fet 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 inferior bodies : some in * stones,

[2] TALISMAN IC MAGIC.

[3] Chap. IX. TALISMAN IC MAGIC. 89

[4] stones, some in plants, some in joints and knots of trees and their boughs, and some in various members of animals. For the bay-tree, lote-tree, and marigold, are folary herbs, and, their roots and knots being cut, they fhew the characters of the fun ; and in stones the characters and images of celestial things are often found. But there being fo 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 attained to, partly by reason and partly by experience •, and there yet lie hid many things in the treasury of Nature, which the diligent fludent and wife searcher shall contemplate and discover.

Chapter IX: Treating Of The Virtue And Efficacy Of Perfumes, Or Suffumigations, And Vapours; And To What Planets They Are Properly And Rightly Attributed.

[1] IT is necelfary, before we come to the operative or practical part of Talifmanic Magic, to fhew the compositions of fumes or vapours, that are proper to the liars, and are of great force for the opportunely receiving of celestial gifts, under the rays of the stars — inasmuch as they strongly work upon the air and breath ; for our breath is very much changed by such kind of vapours, if both vapours be of the other like. The air being also, through the said vapours, easily moved, or infeCted with the qualities of inferiors, or celestial (daily quickly penetrating our breast and vitals), does wonderfully reduce us to the like qualities. Let no man wonder how great things fuffumigations can do in the air ; especially when they shall, with Porphyry, consider that, by certain vapours exhaled from proper fuffumigations, aerial spirits are raised *, also thunder and lightnings, and the like : as the liver of a cameleon, being burnt on the house top, will raise showers and lightnings ; the fame effeCt has the head and throat, if they are burnt with oaken wood. There are some fuffumigations under the influences of the stars, that cause Book I. M images,

[2] TALISMAN IC MAGIC,

[3] Part II

[4] images of spirits to appear in the air, or elsewhere : for if coriander, fmallage, henbane, and hemlock be made to fume, by invocations spirits will soon come together, being attracted by the vapours which are most congruous to their own natures ; hence they are called the herbs of the spirits. Also it is said, that if a fume be made of the root of the reedy herb fagapen, with the juice of hemlock and henbane, and the herb tapfus barbatus, red sanders, and black poppy, it will likewise make flrange {napes appear ; but if a fuffume be made of fmallage, it chafes them away, and deflroys their visions. Again, if a perfume be made of calamint, piony, mint, and palma christi, it drives away all evil spirits and vain imaginations. Likewise, by certain fumes, animals are gathered together, and put to flight. Pliny mentions concerning the stone liparis, that, with the fume thereof, all beads are attracted together. The bones in the upper part of the throat of a hart, being burnt, bring serpents together ; but the horn of the hart, being burnt, chafes away the fame ; likewise, a fume of peacock’s feathers does the fame. Also, the lungs of an afs, being burnt, puts all poisonous things to flight ; and the fume of the burnt hoof of a horse drives away mice ; the fame does the hoof of a mule ; and with

the hoof of the left-foot flies are driven away. And if a house, or any place, be fmoaked with the gall of a cultle-fjh , made into a confection with red ftorax, roses, and lignum aloes, and then there be some sea-water or blood cast into that place, the whole house will seem to be full of water or blood.

[5] Now such kind of vapours as these, we must conceive, do infeCt a body, and infuse a virtue into it which continues long, even as the poisonous vapour of the pestilence, being kept for two years in the walls of a house, infeCts the inhabitants -, and as the contagion of pelt or leprosy lying hid in a garment, will, long after, infedl him that wears it.

[6] Now there are certain fuffumigations used to almost all our instruments. of magic (of which hereafter), such as images, rings, &c. For some of the magicians fay, that if any one {hall hide gold,, or fllver, or any other such like precious thing (the moon being in conjunction with the fun), and {hall perfume the place with coriander , fajfron , henbane , fmallage, and black poppy, of each the fame quantity and bruised together, and tempered with

[7] the

[8] Chap. IX. TALISMANIC MAGIC. 91

[9] the juice of hemlock, that thing- which is fo hid shall never be taken away therefrom, but that spirits shall continually keep it ; and if any one shall endeavour to take it away by force, they fliall be hurt, or struck with a frenzy. And Hermes says, there is nothing like the fume of fpermaceti for the rafting up of spirits ; therefore, if a fume be made of that, lig-num aloes, pepperwort, mulk, saffron, and red ftorax, tempered together with the blood of a lapwing or bat, 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 attrafil spirits and ghofls thither.

[10] Now the ufe of fuffumigations is this : that whenever we fet about making any talifinan, image, or the like, under the rule or dominion of any liar or planet, we lhould by no means omit the making of a fuffumigation appropriate to that planet or conltellation under which we desire to work any effe6l or wonderful operation ; as for inltance : — when we direct any work to the fun, we mutt fuffume with folary things ; if to the moon, with lunary things ; and fo of the rest. And we must be careful to observe, that as there is a contrariety, or antipathy, in the natures of the stars and planets and their spirits, fo there is also in fuffumigations : — for there is an antipathy between lignum aloes and sulphur frankincense and quickftlver j and spirits that are raised by the fume of lignum aloes, are laid by the burning of sulphur. For the learned Proclus gives an example of a spirit that appeared in the form of a lion, furious and raging : by setting a white cock before the apparition it soon vanished away ; because there is fo great a contrariety between a cock and a lion and let this suffice for a general observation in these kind of things. We fliall proceed with fhewing diftin6lly the compofttion of the several fumes appropriated to the seven planets.

[11] M 2

[12] CHAP.

[13] OP TIIE COMPOSITION

[14] THE SUN. O

[15] WE make a fuffumigation for the fun in this manner :

[16] Take of saffron, ambergris, musk, lignum aloes, lignum balsam, the fruit of the laurel, cloves, myrrh, and frankincense, of each a like quantity ; all of which being bruised, and mixed together, fo

as to make a sweet odour, mull be incorporated with the brain of an eagle, or the blood of a white cock, after the manner of pills, or troches.

17 THE MOON. 3

18 For the moon, we make a fuffume of the head of a frog dried, the eyes of a bull, the feed of white poppies, frankincense, and camphire, which must be incorporated with mendruous blood, or the blood of a goose.

19 SATURN. h

20 For saturn, take the feed of black poppies, henbane, mandrake root, loaddone, and myrrh, and mix them up with the brain of a cat and the blood of a bat. ,

21 JUPITER. U

22 Take the feed of afh, lignum aloes, dorax, the gum Benjamin, the lapis lazuli, the tops of peacocks' feathers, and incorporate with the blood of a dork, or swallow, or the brain of a hart.

23 . mars. S

24 Take uphorbium, bdellium, gum armoniac, the roots of both hellebores, the loaddone, and a little sulphur, and incorporate them altogether with the brain of a hart, the blood of a man, and the blood of a black cat»

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26 Part II,

27 .

Chapter X: Op Some Perfumes Appropriated To The Seven Planets,

1 VENUS.

2 Chap. X.

3 TALISMANIC MAGIC.

4 VENUS. 9

5 Take mulk, ambergris, lignum aloes, red roses, and red coral, and make them up with sparrow's brains and pigeon's blood.

6 MERCURY. 8

7 Take maftich, frankincense, cloves, and the herb cinquefoil, and the agate {tone, and incorporate them all with the brain of a fox, or weasel, and the blood of a magpie.

8 GENERAL FUMES OF THE PLANETS.

9 To Saturn are appropriated for fumes, odoriferous roots : as pepper- wort root, & c., and the frankincense tree. To Jupiter , all odoriferous fruits : as nutmegs, cloves, &c. To Mars , all odoriferous woods : as sanders, Cyprus, lignum baifam, and lignum aloes. To the Sun , all gums : as frankincense, maftich benjamin, ftorax, laudanum, ambergris, and musk. To Venus , flowers : as roses, violets, saffron, and the lil<^. To Mercury, all the parings of wood or fruit : as cinnamon, lignum caflia, mace, citron peel, and bayberries, and whatever feeds are odoriferous. To the Moon,

the leaves of all vegetables : as the leaf indum, the leaf of the myrtle, and 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 and precious ; — and in evil matters (as hatred, anger, misery, and the like), there must be made a stinking fume that is of no worth..

[10] The twelve Signs of the Zodiac also have their proper fuffumigations viz., Aries, myrrh ; Taurus, pepper-wort ; Gemini, majhch ; Cancer, camjihire ; Leo, franhincenfe ,■ Virgo, sanders ; Libra, galbanum ; Scorpio, oppoponax ; Sagittarius, lignum aloes s Capricorn, benjamin ; Aquarius, cuphorbium •> Pisces, red fiorax. But Hermes describes the most powerful fume to be, that which is compounded of the seven aromatics, according to the powers of the seven planets : for it receives from Saturn, pepper-wort $ from Jupiter, nutmeg j

[11] 94 TALISMANIC MAGIC, Part II.

[12] meg-,; from Mars , lignum-aloes ; from the Sun, maftich ; from Venus , saffron ; from Mercury , cinnamon ; and from the Moo n, myrtle.

[13] By a close observation of the above order of fuffumigations, conjoined with other things, of which we shall speak hereafter (necessary to the full accomplifhmerit of Talifmanic Magic), many wonderful effects may be caused, especially if we keep in eye what was delivered in the first part of our Magic, viz. that the foul of the operator mull go along with this ; otherwise, in vain is fuffumi gallon, seal, ring, image, [ii£ture, glass, or any other instrument of magic : seeing that it is not merely the disposition, but the act of the disposition, and firm and powerful intent or imagination, that gives the effect,. — We thall now liaften to speak, generally, of the conftru&ion of rings magical, and their wonderful and potent virtues and operations.

Chapter XI: Of The Composition And Magic Virtue Of Rings.

[1] RINGS, when they are opportunely made, impress their virtues upon us, infomuch that they affeft the spirit of him that carries them with gladness or sadness ; and render him bold or fearful, courteous or terrible, amiable or hateful ; inasmuch, also, as they fortify us against * sickness, poisons, enemies, evil spirits, and all manner of hurtful things ; and often, where the law has no effect, these little trifles greatly aflift and corroborate the troubled spirit of the wearer, and 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 fay, are great helps against -Wrathful, vicious, wordly-minded men, inasmuch as they do terrify, hurt, and render invalid the machinations of those who would otherwise work our misery or deftruftion. All which we are neither afraid nor ashamed to declare, well knowing that these things will be hid from the wicked and profane, fo as that they cannot draw the fame into

[2] * The Author will engage to teach any that are curious in those Ihidies, the particular composition of Talifmanic Rings ; whereby they may be enabled to judge themselves of the effects that are to be produced by them.

[3] any

[4] Chap. XI, TALISMANIC MAGIC. 95

5 any abuse, or privy mischief toward their neighbour ; we having reserved some few things in this art to ourselves— not willing to throw pearls before swine. And however Ample and plain we may describe some certain experiments and operations (fo as that the great-mouthed school philosophers may mutter or feoff thereat), yet there is nothing delivered in this book but what may be, by an understanding thereof, brought into effeCt,. and, likewise, out of which some good may be derived. But to proceed.

6 The manner of making of these rings is thus - when any star afeends in the horofeope (fortunately), with a fortunate afpeft or conjunction of the moon, we proceed to take a Jione and herb, that is under that star, and likewise make a ring of the metal that is corresponding to the star ; and in the ring, under the stone, put the herb or root, not forgetting to inferibe the effect, image , name, and character, as also the proper fuffurne. But I fhail speak more of these in another place, where 1 speak of images and characters. Therefore, in making of rings magical, these things are unerringly to be observed as we have ordered 5 — if any one is willing to work any effeCt or experiment in magic, he must by no means negleCt the necessary circumstances which we have fo uniformly delivered. I have read, in Philoftratus Jarchus, that a Prince of the Indians bellowed seven rings, marked with the virtues and names of the seven planets, to Appollonius, of which he wore one every day,' diftinguilhing 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 Ikilled in the Egyptian Magic, is said, by Josephus, to have made rings of love and oblivion. There was also, as faith Aristotle, among the Cireneans, a ring of Battas, which could procure love and honour. We read, also, that Eudamus, a certain philosopher, made rings again!! the bites of serpents, bewitchings, and evil spirits. The fame doth Josephus relate of Solomon. Also we read, in Plato, that Gygus, King of Lydia, had a ring of wonderful and strange virtues ; the seal of which, when he turned it towards the palm of his hand, no body could fee him, but he could fee all things j, by the opportunity of which ring, he ravilhed the Queen, and flew

7 the

8 TALISMAN I G MAGIC.

9 Part II.

10 the King his matter, and killed whomsoever he thought flood in his way ; and in these villanies nobody could fee him ; and at length, by the benefit of this ring, he became King of Lydia.*

Chapter XII: That The Passions Of The Mind Are Assisted By Celestials And That Constancy Of Mind Is In Every Work Necessary.

1 THE paflions of the mind are much helped, and are helpful, and become most powerful, by virtue of the heaven, as they agree with the heaven — either by any natural agreement, or voluntary election ; for, as Ptolemy says, he who chufeth 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 fliall, by the heaven, make ourselves suitable to it in our thoughts, affe&ions, imaginations, elections, deliberations, contemplations, and the like. For such like paflions vehemently flir up our spirit to their likeness, and suddenly expose us, and our’s, to the superior

fignificators of such like paflions ; and also, by reason of their dignity and nearness to the superiors, do partake more of the celeftials than any material things ; for our mind can, through imaginations or reason by a kind of imitation, be fo conformed to any star, as suddenly to be filled with the virtues of that star, as if we were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws itself from all sense , imagination, nature , and deliberation , and calls itself back to things separated, effeCts divers things by faith, which is a firm adhetton, a fixed 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

2 * We have above fliewn the power and virtue of magical rings; but the particular chara&ers, inscriptions, and images to be made in, or upon them, we refer the student to that chapter treating of " The Composition of various Talifmacs in which we have described exactly the express methods of perfe&ing them.

3 made,

4 Chap. XIII. TALISMANIC MAGIC. 97

5 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, affe£t vehemently , imagine, hope, and believe strongly, for that will be a great help. And it is verified amongst physicians, that a strong belief, and an undoubted hope, and love towards the physician, conduce much to health, yea more sometimes than the medicine itself ; for the fame that the efficacy and virtue of the medicine works, the fame doth the strong imagination of the physician work, being able to change the qualities of the body of the sick, especially when the patient places 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 magic must be of a constant belief, be credulous, and not at all doubt of the obtaining of the effect ; for as a firm and strong belief doth work wonderful things, although it be in false works — fo 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 enjoined and united to our labours without a firm and solid virtue of our mind.

Chapter XIII: How Man’S Mind May Be Joined With The Mind Of Intelligences And Celestials,

1 AND, TOGETHER WITH THEM, IMPRESS CERTAIN WONDERFUL VIRTUES UPON INFERIOR

2 THINGS.

3 THE philosophers, especially the Arabians, fay, that man’s mind, when it is most intent upon any work, through its passion and effects, is joined with the mind of the liars and intelligences, and, being fo joined, is the cause that some wonderful virtue be infused into our works and things ; and this, as because there is in it an apprehenflon and power of all things, fo because all things have a natural obedience to it, and of necessity an efficacy, and more Book I. N to

4 TALISMANIC MAGIC.

[5] 9S

[6] Part II.

[7] to that which desired them with a strong desire. And according to this is verified the art of characters, images, enchantments, and some fpeehes, and many 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 efficacy 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 , ffeeches , geflures , and the lihe , help the appetite of the foul, and acquire certain wonderful virtues from the foul of the operator, in that hour when such a like appetite doth invade it ; fo from the opportunity and celestial influence, moving the mind in this or that manner : for our mind, when it is carried upon the great excess of any paflion or virtue, oftentimes takes to itself a strong, better and more convenient hour or opportunity ; which Thomas Aquinas, in his third book against the Gentiles, allows. So, many wonderful virtues both cause and follow certain admirable operations by great affeCtions, in those things which the foul 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 delires. Every one, therefore, that is willing to work in magic, must know the virtue, measure , order , and degree of his own foul in the power of the universe.

[8] CHAP.

[9] Chap. XIV.

[10] TALISMANIC MAGIC.

Chapter XIV: Shewing The Necessity Of Mathematical Knowledge, And Of The Great Power And Efficacy Of Numbers In The Construction Of Talismans, &C.

[1] THE do6trines of mathematics are fo necessary to and have such an affinity with magic, that they who profess it without them are quite out of the way, and labour in vain, and {hall in no wife obtain their desired effeft. For whatsoever things are, and are done in these inferior natural virtues, are all done and governed by number , weight , ?neafure, harmony , motion, and light : and all things which we fee in these inferiors have root and foundation in them ; yet, nevertheless, without natural virtues of mathematical doctrines, only works like to naturals can be produced : as. Plato faith — a thing not partaking of truth or divinity, but certain imag'es akin to them (as bodies going, or speaking, which yet want the animal faculty), such as were those which, amongst the ancients, were called Dedalus’s images, and uvroaTcc, of which Arillotle makes mention, viz. the three-footed images of Vulcan and Dedalus moving themselves ; which, Homer faith, came out of their own accord to the exercise ; and which, we read, moved themselves at the feast of Hiarba, the philosophical exercifer. So there are made glasses (some concave, others of the form of a column) making the representation of things in

the air seem like shadows at a distance ; of which fort Apollonius and Vitellius, in their books, “ De Profpe6tiva,” and “ Speculis,” taught the making and the ufe. 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 transparent glasses, which (being dipped in some certain juices of herbs, and irradiated with an artificial light) fill the whole air round about with visions. And we know how to make reciprocal glasses, in which the fun shining, all things which were illustrated by the rays thereof are apparently seen many miles off. Hence a magician (expert in natural philosophy and mathematics, and knowing the middle sciences, consisting of both these, viz. arithmetic, music, geometry, optics, astronomy, and such sciences that are of

[2] N 2 weights,

[3] 100 TALISMANIC MAGIC. Fart II.

[4] weights, measures, proportions, articles, and joints 5 knowing, also, mechanical arts resulting from these) may, without any wonder, if he excel other men in the art and wit, do many wonderful things, which men may much admire. There are some relics now extant of the antients, viz. Hercules and Alexander’s pillars ; the gate of Cafpia, made of brass, and shut with iron beams, that it could by no art be broken ; and the pyramis of Julius Casfar, crested at Rome, near the hill Vaticanus ; and mountains built by art in the middle of the fea ; and towers, and heaps of hones, such as I have seen in England, put together by incredible art. But the vulgar seeing any wonderful fight, impute it to the Devil as his work ; or think that 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, fo by abftra6led, mathematical, and celestial, we receive celestial virtues : as motion, sense, life, speech, foothfaying, and divination, even in matter less disposed, as that which is not made by nature, but only by art. And fo images that speak, and foretel things to come, are said to be made : as William of Paris relates of a brazen-head, made under the rising of Saturn, which, they fay, spake with a man’s voice. But he that will chufe a disposed matter, and moll fit to receive, and a moll powerful agent, shall undoubtedly produce more powerful effects. For it is a general opinion of the Pythagoreans, that, as mathematical are more formal than natural, fo also they are more efficacious'; as they have less dependance in their being, fo also in their operation. But amongfl all mathematical things, numbers , as they have more of form in them, fo also are more efficacious, as well to effect what is good- as what is bad. All things, which were firfl made by the nature of things in its firfl age, seem to be formed by the proportion of numbers ; for this was the principal pattern in the mind of the Creator. Hence is borrowed the number of the elements — hence the courses of times — hence the motion of the liars, and the revolution of the heavens, and the Hate of all things fubfifl by the uniting together of numbers. Numbers, therefore, are endowed with great and fuhlime virtues. For it is no wonder, seeing there are fo many occult virtues in natural things, although of manifefl operations, that there should be in numbers

[5] Chap. XIV. TALISMANIC MAGIC. {J

[6] bers 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 celeftials, not mixed with separated substances •, and, lastly, having- the greatest and most timple commixion 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 powerful in the transmuting of any elementary thing. Again, all things that are, and are made, subsist by and receive their virtue from numbers : — for time consists of numbers— 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 operations — the middle, which is betwixt both, being appropriated by declining to the extremes, as in the ufe of letters. And lastly, all species of natural things, and of those which are above Nature, are joined together by certain numbers 5 which Pythagoras seeing, says, that number is that by which all things subsist, and distributes each virtue to each number. And Proclus says, number hath always a being : yet there is one in voice — another in proportion of them — another in the foul and reason — and another in divine things. But Themiftius, Boetius, and Averrois (the Babylonian), together with Plato, do fo extol numbers, that they think no man can be a true philosopher without therm By them there is a way made for the searching out and understanding of all things knowable ; — by them the next access to natural prophecying is had — • and the Abbot Joachim proceeded no other way in his prophecies, but by formal, numbers.

[7] CHAP,

[8] .102

[9] talismanic magic.

[10] Part II.

Chapter XV: The Great Virtues Of Numbers, As Well I.N Natural Things As In Supernatural.

[1] THAT there lies wonderful efficacy and virtue in numbers, as well to good as to badr the molt eminent philosophers unanimously teach ; especially Hierom, Austin, Origen, Ambrofe, Gregory of Nazianzen, Athanafius, BaSilius, HilariuS, Rubanas, Bede, and many more conform. Hence Hilarius, in his commentaries upon the Psalms, tellifies 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 spoke before always be kept in mind, viz,, that these powers are not in vocal numbers of merchants buying and felling 9 but in rational, formal, and natural 9 — these are the diflin£t mysteries of God and Nature. But he who knows how to join together the vocal numbers and natural with divine, and order them into the fame harmony, ffiall be able to work and know wonderful things by numbers 9 in which, unless there 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 is the number of a man — and this is the most famous manner of computing among!! the Hebrews and Cabalifts, as we ffiall ffiew afterwards. But this you must know, that Simple numbers signify divine things, numbers of ten 9 celestial numbers of an hundred 9 terrestrial numbers of a thousand — those things that ffiall 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 9 but the body, whose parts differ in their greatness, is, according to a geometrical mediocrity, compounded 9 but an animal consists of both, viz. foul and

body, according to that mediocrity which is Suitable to harmony. Hence it is that numbers work very much upon the foul , figures upon the body, and harmony upon the whole animal.

[2] CHAPChap. XVI.

[3] TALISMANIC MAGIC.

Chapter XVI: Of The Scale Of Unity.

[1] NOW let us treat particularly of numbers themselves ; and, because number is nothing else but a repetition of unity, let us first consider unity itself ; for unity doth molt firnply go through every number, and is the common measure, fountain, and original of all numbers ; contains every number joined together in itself entirely ; the beginner of every multitude, always the fame, and unchangeable ; whence, also, being multiplied into itself, produceth nothing but itself : it is indivisible, void of all parts. 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 fame, it is neceifary that they partake of that one : and as all things proceed of one into many things, fo all things endeavour to return to that one, from which they proceeded ; it is necelfary that they should put' off multitude. One, therefore, is referred to the most 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 the one God — one fun of the one world — also one phoenix in the world — one king amongst bees — one leader amongst flocks of cattle — one ruler amongst herds of beasts — ■ 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 fubje6t of all xuondering which is in 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 Alchymy, nor Natural Magic can attain to their complete end or perfection. From one man, Adam, all men proceeded — from that one, all became mortal — from that one, Jesus Chrijl , they are regenerated ; and, as faith St. Paul, one Lord, one faith, one baptism, one God and Father of all, one

[2] Mediator

[3] TALISMANIC MAGIC.

[4] 104Part II.

[5] Mediator betwixt God 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.

[6] THE SCALE OF UNITY.

[7] In the

[8] Exemplary World,

[9] Jod.

[10] >

11 One Divine EfTence, the fountain of all virtues and power, whose name is exprerted with one most simple letter.

12 In the

13 Intelle&ual World,

14 The

15 Soul of the World.

16 One Supreme Intelligence, the first creature, the fountain of life.

17 In the

18 Celestial World,

19 The Sun.

20 One King of Stars, fountain of life.

21 In the

22 Elemental World,

23 The

24 Philosophers' Stone.

25 One fubjeft, and instrument of all virtues, natural and supernatural.

26 In the

27 Lefler World,

28 The Heart.

29 One first living and last dying.

30 In the

31 Infernal World,

32 Lucifer.

33 One Prince of Rebellion, of Angels, and Darkness.

Chapter XVII: Of The Number Two, And Scale.

1 THE first number is 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 the 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

2 another

3 Chap. XVII. TALISMANIC MAGIC,

4 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 flelh." — And Solomon faith,

“ It is better that two be together than 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 sleep together, they shall warm one another: how shall one be hot alone ? — And if any prevail against him, two refill him.” And it is called the number of wedlock, and fex ; for there are two sexes — masculine and feminine. And two doves bring forth two eggs ; out of the firfi 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 diftinfition •, and signifies matter. This is also, sometimes, the number of discord, of confusion, of misfortune, and uncleanness ; whence St. Hierom, against Jo vianus, faith— “ that therefore it was not spoken in the second day of the creation of the world.” — “ And God said, that it was good ;” — because the number of two is evil. Hence also it was, that God commanded that all unclean animals flrould go into the ark by couples ; because, as I said, the number of two is a number of uncleanness. Pythagorus, as Eufebius reports, said, that unity was God, and a good intellect ; but that duality was a devil, and an evil intellect, in which is a material multitude-: wherefore the Pythagorians fay, 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. Plence there were two tables of the law in Sinai— two cherubims looking to the propitiatory in Moses— -two olives dropping oil, in Zachariah — two natures in Christ, divine and human : hence Moses faw two appearances of God, viz. his face, and back parts ; — also two Teftamcnts— two commands of love — two first dignities — two first people — two kinds of spirits, good and bad — two intellectual creatures, an angel and foul— two great lights— two folftifia — two equinoftials — two poles— two elements, producing a living foul, viz. earth and water.

[5] Book I, Q < THE

[6] 106 talismanic magic. Part II.

[7] « — .

[8] THE SCALE OF THE NUMBER TWO.

[9] In the

[10] Exemplary World,

[11] iT Jah bn El

[12] The Names of God, expreiTed with two Letters.

[13] In the

[14] Intelledlual World,

[15] An Angel,

[16] The Soul;

[17] Two Intelligible Substances.

[18] In the

[19] Celestial World,

[20] The Sun,

[21] The Moon ;

22 Two great Lights.

23 In the

24 Elementary World,

25 The Earth,

26 The Water;

27 Two Elements producing a living Soul.

28 In the

29 Lefler World,

30 The Heart,

31 The Brain;

32 Two principal Seats of the Soul.

33 In the

34 Infernal World,

35 Beemoth,

36 weeping.

37 Leviathan, gnashing of Teeth;

38 Two Chiefs of the Devils.

39 Two things Christ threatens to the damned.

Chapter XVIII: Or The Number Three, And Scale.

1 THE number Three, is an uncompounded number, a holy number, a number of perfection, a molt powerful number : — for there are three persons in Gc>d ; there are three theological virtues in religion. Hence it is that this number ccnduceth 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 Trifmegiftus faith, the world is perfected— harmony, neceility, and order, i. e. concurrence of causes (which many call fate), and the execution of them to the fruit, or increase, or a due diflribution of the increase. The whole measure of time is concluded in three, viz. pad, present, and to come j— all magnitude is contained in three — line, fuperfices, and body —

2 every

3 c XVIII. TALISMANIC MAGIC. 107

4 A

5 every body consists of three intervals,— length, breadth, and thickness. Hari . e y contains three consents in time — diapafon, hemiolion, , diatefleron. Thww re also three kinds of fouls — vegetative, fenlitive, and intellectual, A r i as such, faith the Prophet, God orders the world by number, weight, and immure; and the number three is 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 — Oromafis, Mithris, 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 fuperceleftial into nine orders of intelligences ; of celestial, into nine orbs ; of inferiors, into nine kinds of generable and corruptible things. Lastly, into this eternal 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 intelligences, there are three hierarchies of angelical spirits. There are three powers of intellectual creatures — memory, mind, and will. There are three orders of the Hefted, viz. martyrs, confessors, and innocents. There are three quaternions of celestial signs, viz. of fixed, moveable, and common •, as also of houses, viz. centres, 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. In the infernal crew, three judges, three furies, three-headed Cerberus : we read, also, of a thrice-double Hecate. Three months of the Virgin Diana. Three persons in the super-substantial Divinity. Three times— of nature, law, and

6 grace. Three theological virtues— faith, hope, and charity. Jonah was three days in the whale’s belly ; and fo many was Christ in the grave.

7 O 2

8 THE

9 r

10 TALISMAN IC MAGIC.

11 Part II.

12 THE SCALE OF THE NUMBER THREE.

13 In the Original World,

14 The Father,

15 Adai, The Son,

16 The Holy Gholt;

17 The Name of God with three Letters.

18 In the Intellectual World,

19 Supreme

20 Innocents,

21 Middle

22 Martyrs,

23 Lowell

24 of all ConfelTors ;

25 Three hierarchies of Angels. Three degrees of the Blelfed.

26 In the Celellial World,

27 Moveable, Corners, Of the Day,

28 Fixed,

29 Succeeding,

30 Nodturnal,

31 Common; Falling ; Partaking;

32 Three quaternions of Signs. Three quaternions of houses. Three Lords of triplicities.

33 In the Elementary World,

34 Simple,

35 Compounded,

36 Thrice compounded ;

37 Three degree of elements.

38 In the Lefler World,

39 Thehead, in which the intellect grows, answering to the intellectual world,

40 The breast, where is the heart, the feat of life, answering to the celestial world,

41 The belly, where the faculty of generation is, and the genital members, answering the elemental world;

42 Three parts, answering to the threefold world.

43 In the Infernal World,

44 Ale&o,

45 Minos,

46 Wicked,

47 Megera,

48 Acacus,

49 Apostates,

50 Ctefiphone ; Rhadamantus; Infidels;

51 Three infernal Furies. Three infernal Judges. Three degrees of the damned.

Chapter XIX: Of The Number Four, And Scale.

1 THE Pythagorians call the number Four, Te£tra6Iis, and prefer it before all the virtues 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 square, as we shall fhew afterwards ; and it signifies solidity, which also is demonstrated by a four-square figure *, for the number four, is the first

2 fourChap. XIX. TALISMANIC MAGIC. 109

3 four-square plane, which con lifts of two proportions, whereof the first is of one to two, the latter of two to four ; and it proceeds by a double proceftion 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 Arithmetic, 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 Angle 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 5 — by the next proceftion, also

ftmple, viz,, of two to two, is signified (by the second proceftion) the Holy Ghost ; from both — that the Son be equal to the Father, by the first proceftion ; and the Holy Ghost be equal to both, by the second proceftion. Hence that fuperexcellent and great name of the Divine Trinity in God is written with four letters, viz. Jod , He, and Van. 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 antients 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 fenJible, to underjland. There are four motions in Nature, viz. ascendant, defendant, 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, dryness, and moisture ; from these are the four humours— blood, phlegm, choler, melancholy. Also, the year is divided into four parts, which are the spring, furnmer, autumn, and winter : — also the wind is divided into eastern, western, northern, and southern. There are, also, four rivers in Paradise ; and fo many infernal. Also, the number four makes

[4] up

[5] TALISMANIC MAGIC.

[6] Part II.

[7] up all knowledge : firfi, it fills up every firnple progress of numbers with four terms, viz. with one, two, three, and four, confiituting the number ten. It fills up every difference of numbers : the firfi even, and containing the firfl odd in it. It hath in music, diatelferon — the grace of the fourth voice ; also it contains the inftrumen'; of four firings ; and a Pythagorian diagram, whereby are found out firfi of all musical tunes, and all harmony of music : 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 confonancy is limited within the bounds of the number four. It doth also contain the whole of Mathematics in four terms, viz. point, line , fuperfices, and profundity. It comprehends all Nature in four terms, viz. fub fiance, quality, quantity, and motion ; also all natural philosophy, in which are the seminary virtues of Nature, the natural springing, the growing form, and the compofitum. Also metaphysics is comprehended in four bounds, viz. being , essence , virtue , and ad ion. Moral philosophy is comprehended with four virtues, viz. prudence , j up ice , fortitude , and te7iiperance. It hath also the power of jufiice : hence a four-fold law— of providence , from God ; fatal , from the foul of the world ; of Nature , from Heaven ; oi prudence, from man. There are also four judiciary powers in all things being, viz. the intelletfi, difeipline, opinion, and sense. Also, there are four rivers of Paradise. Four Gospels, received from four Evangelists, throughout the whole Church. The Hebrews received the chiefest name of God written with four letters. Also, the Egyptians, Arabians, Persians, Magicians, Mahometans, Grecians, Tufcans, and Latins, write the name of God with four letters, viz. thus — Thet, Alla, Sire, Orfi, Abdi, deog, Efar, Deus. Hence the Lacedemonians were wont to paint Jupiter with four wings. Hence, also, in Orpheus’s Divinity, it is said that Neptune’s chariots are drawn with four horses. There are also four kinds of divine furies, proceeding from several deities, viz. from the Muses, Dionyfius, Apollo, and Venus. Also, the Prophet Ezekiel faw

four beasts by the river Chobar, and four chernbims in four wheels. Also, in Daniel, four great beafis did afeend

[8] from

[9] l

[10] Chap. XI^. TALISMANIC MAGIC. Ill

[11] from the fea *, and four winds did fight. And in the Revelations, four beasts were full of eyes, before and behind, {landing round about the throne of God 5 and four angels, to whom was given power to hurt the earth and the fea, did Hand upon the four corners of the earth, holding the four winds, that they ftiould not blow upon the earth, nor upon the fea, nor upon any tree.

[12] THE

[13] TAI.ISMANIC MAGIC.

[14] Part II.

[15] THE SCALE OF

[16] The Name of God with four Setters,

[17] n 1 n

[18] >

[19] In the original world, whence the law of Providence.

[20] Four triplicit ies, or intelligible hierarchies,

[21] Seraphim,

[22] Cherubim,

[23] Thrones,

[24] Dominations,

[25] Powers,

[26] Virtues,

[27] Principalities,

[28] Archangels,

[29] Angels,

[30] Innocents,

[31] Martyn,

[32] Confessors.

[33] In the intelledlual world, whence the fatal law.

[34] Four angels ruling over the four corners of the world,

[35] Michael,

[36] Raphael,

[37] Gabriel,

[38] Uriel.

[39] Four rulers of the elements,

DTd'

Seraph,

AH 3 Cherub,

D’ii’in

Tharfis,

Ariel.

Four consecrated animals,

The Lion,

The Eagle,

Man,

A Calf.

Four triplicities of the tribes of Israel,

Dan,

Affer,

Naphthalin,

Jehuda,

Ifachar,

Zebulun,

Manafl'e,

Benjamin,

Ephraim,

Reuben,

Simeon,

Gad.

Four triplicities of the Apostles,

#

Matthias,

Peter,

Jacob the elder,

Simon,

Bartholomew,

Matthew,

John,

Philip,

James the younger

Thaddeus,

Andrew,

Thomas.

Four Evangelifls,

Mark,

John,

Matthew,

Luke.

Four triplicities of signs,

Aries,

Leo,

Sagittarius,

Gemini,

Libra,

Aquarius,

Cancer,

Scorpion,

Pisces,

Taurus,

Virgo,

Capricornus.

In the celeftia! world, where is tire, law of Nature.

The flars and p'anets related to the elements,

Mars, and the Sun,

Jupiter, and Venus,

Saturn, and Mercury,

The fixed Stars, and the Moon.

Four qualities of the celeitial elements,

Light,

Diaphanoufnefs,

Agility,

Solidity.

Four elements,

Fire,

m

Air,

Water,

Earth.
In the elementary, where the law of generation andcorruption is.
Four qualities,
Heat,
Moillure,
Cold,
Dryness.
Four seasons,
Summer,
Spring,
Winter,
Autumn,
Four corners of the world,
East,
Weft,
North,
South.
Four perfect kinds of mixed bodies,
Animals,
Plants,
Metals.
Stones.
Four kinds of animals,
Walking,
Flying,
Swimming,
Creeping.
Chap. XIX
TALISMANIC MAGIC,
THE NUMBER FOUR.
What answers the elements in plants,
Seeds,
Flowers,
Leaves,
Roots.
What in metals,

148 Gold and iron,
149 Copper and tin,
150 Quicksilver,
151 Lead and silver.
152 What in stones,
153 Bright and barn
154 «ng>
155 Light and transparent,
156 Clear and congealed,
157 Heavy and dark.
158 Four elements of man.
159 The Mind,
160 Spirit,
161 Soul,
162 Body.
163 In the lesser world, viz. man, from whom is the law of prudence.
164 Four powers of the foul,
165 The Intellect,
166 Reason,
167 Phantasy,
168 Sense.
169 Four judiciary powers,
170 Faith,
171 Science,
172 Opinion,
173 Experience.
174 Four moral virtues,
175 Juflice,
176 Temperance,
177 Prudence,
178 Fortitude.
179 The senses answering to the elements,
180 Sight,
181 Hearing,
182 Taste and smell,
183 Touch.

Four elements of man’s body,
Spirit,
Flesh,
Humours,
Bones.
A fourfold spirit,
Animal,
Vital,
Generative,
Natural.
Four humours,
Choler,
Blood,
Phlegm,
Melancholy.
Four manners of complexion,
Violence,
Nimbleness,
Dulness,
Slowness.
Four princes of devils, ofFensive in the elements,
Samael,
Azazel,
buty
Azael,
VNtnD
Mahazael.
In the infernal world, where is the law of wrath andpunifhment.
Four infernal rivers,
Phlegethon,
Cocytus,
Styx,
Acheron.
Four princes of spirits, upon the pur angles of the (world,
Oriens,
Paymon,

[220] Egyn,

[221] Amaymon.

[222] Book I

[223] P

[224] CHAP

[225] TALISMANIC MAGIC

[226] Part II.

Chapter XX: Of The Number Five, And Its Scale.

[1] 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 virtue, which proceeds from the mixtion 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, or eight and two, and seven and three, or fix and four, and every collection makes the number ten, and the exaCt middle is always the number five, and its equa-distant ; 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 — fight, hearing, smelling, tailing, and feeling ; five powers in the foul — vegetative, sensitive, concupifcible, irascible, and 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 mixed bodies, viz. stones, metals, plants, plant-animals, animals ; and fo many kinds of animals — as men, four-footed beasts, creeping, swimming, and flying. And there are five kinds by which all things are made of God, viz. essence, the fame, another, sense, and motion. The swallow brings forth but five young, which the feeds with equity, beginning with the eldest, and fo 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 virtue of this number, Abraham, being an hundred years old, begat a fon of Sarah (Sarah being ninety years old, and a barren woman, and past childbearing), and grew up to be a great people. Hence, in time of grace, the name of Divine Omnipotency is called upon in five letters 5 in time of nature, the name of God was called upon with three letters n® Sadai ; in time of the law, the ineffable name of God was exprefled with four letters mrp, instead of which the Hebrews express >nN Adonai ; in time of grace, the ineffable

[2] name

[3] Chap. XXL TALISMAN JC MAGIC. 115

[4] name of God was written with five letters nwn* Jhefu, which is called upon with no less mystery than that of three letters -ja».

[5] THE SCALE OF THE NUMBER FIVE.

[6] The Names of God with five letters. The

[7] Name of Chrifl: with five letters,

[8] ivfo

ntrv

Eloim,

Elohi,

Jhefu,

In the exemplary world.

Five intelligible fubflances.

Spirits of the first hierarchy, called Gods, or the Tons of God,

Spirits of the second hierarchy, called Intelligences,

Spirits of the third hierarchy, called Angels which are sent,

Souls of celestial bodies,

Heroes and blefled fouls.

In the intel. le&ual world.

Five wandering liars, lords of the terms,

Saturn,

Jupiter,

Mars,

Venus,

Mercury.

In the celestial world.

Five kinds' of corruptible things,

Water,

Air,

Fire,

Earth,

A mixed body.

In the elementary world.

Five kinds of mixed bodies,

Animal,

Plant,

Metal,

Stone,

Plantanimal.

Five senses,

Taste,

Hearing,

Seeing,

45 Touching,

46 Smelling.

47 In the lefler world.

48 Five corporeal torments,

49 Deadly bitterness,

50 Horrible howling,

51 Terrible darkness,

52 Unquenchable

53 heat,

54 A piercing (link.

55 In the infernal world .

Chapter XXL: Of The Number Six, And The Scale.

1 SIX is a number of perfe&ion, because it is the most perfect in nature, in the whole course of numbers, from one to ten ; and it alone is fo perfect that ia the collection of its parts, it results the fame, neither wanting nor aboundP 2 ins'

2 TALISMANIC MAGIC.

3 Part II.

4 ing ; for if the parts thereof, viz. the middle, third, and sixth part, which are three, two, one, be gathered together, they perfectly till up the whole body of fix, 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 fix — neither doth it abound, nor is defective : hence that is, because the world was finished by God the sixth day •, for the sixth day God faw 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 fix and the cross, labour, and servitude. Hence it is commanded in the law, that in fix days the manna is to be gathered, and work to be done. Six years the ground was to be sown ; and that the Hebrew servant was to serve his matter fix years. Six days the glory of the Lord appeared upon Mount Sinai, covering it with a cloud. The Cherubims had fix wings. Six circles in the firmament : Artie, Antartic, two Tropics, Equinoctial, and Ecliptical. Six wandering planets : Saturn, Jupiter, Mars, Venus, Mercury, the Moon, running through the latitude of the Zodiac on both sides the Ecliptic. There are fix lubftantial qualities in the elements, viz. ffiarpnefs, thinness, motion ; and the contrary to these — dulness, thickness, and rest. There are fix differences of position : upwards, downwards, before, behind, on the right side, and on the left side. There are fix natural offices, without which nothing can be, viz. magnitude, colour, figure, interval, Handing, motion. Also, a solid figure of any four-square thing hath fix fuperfices. There are fix tones of all harmony, viz. five tones, and two half tones which make one tone, which is the sixth.

5 * The sixth day, the Eternal Wisdom pronounced all things created by his divine hand to be “ very good.” f Hence arose the myfiery of the number of the beast, fix hundred three score and fix, being the numbei q f a man — DCLXVI,

6 SCALE

7 Chap. XXII. TALISMANIC MAGIC.

8 THE SCALE OF THE NUMBER SIX.

9 In the Exemplary World,

10 D’nirpm bN

11 Names of fix letters.

12 In the Intelligible World,

13 Seraphim,

14 Cherubim,

15 Thrones,

16 Dominations,

17 Powers,

18 Virtues ;

19 Six orders of Angels, which are not fenttb inferiors.

20 In the Celestial World.

21 Saturn,

22 J upiter,

23 Mars,

24 Venus,

25 Mercury,

26 The Moon ;

27 Six planets wandering through the latitude of the Zodiac from the Ecliptic.

28 In the Elemental World,

29 Rest,

30 Thinness,

31 Sharpness,

32 Dulness,

33 Thickness,

34 Motion ;

35 Six substantial qualities of the elements.

36 In the Lesser World,

37 The

38 Intelledl,

39 Memory,

40 Sense,

41 Motion,

42 Life,

43 E Hence ;

44 Six degrees of the mind.

45 In the Infernal World,

46 Adieus,

47 Megalelius,

48 Ormenus,

49 Lycus,

50 Nicon,

51 Mimon ;

52 Six Devils, the authors of all calamities.

Chapter XXIL: Op The Number Seven, And The Scale.

1 THE number Seven is of various and manifold power ; for it consists of one and fix, 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, moll full of all majesty. And the Pythagorians call it the vehiculum of man’s life, which it doth not receive from its parts fo, as it perfects by its

2 proper

3 TALISMAN1C MAGIC,

4 Part XI,

5 proper right of its whole— for it contains body and foul ; for the body confills of four elements, and is endowed with four qualities : also, the number three respects the foul, by reason of its threefold power, viz. rational, irascible, and concupifcible. The number seven, therefore, because it consists of three and four, joins the foul to the body ; and the virtue 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 feed 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 lhape of a man ; then 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 calls off the relics of the navel ; after twice seven days, its fight begins to move after the light ; in the third seventh, it turns its eyes and whole face freely 5 after seven months, k breeds teeth ; after the second seventh month, it fits without

fear of falling ; after the third seventh month, it begins to speak ; after the fourth seventh month, it Hands strongly and walks ; after the fifth seventh month, it begins to refrain fucking its nurse ; after seven years, its firlt 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, they grow to men in stature, and begin to be hairy, and become able and strong for generation ; at the fourth seventh year, they cease to grow taller in the fifth seventh year, they attain to the perfection of their Hrength ; the sixth seventh year, they keep their lirength •, the seventh seventh year, they attain to their utmost discretion and wisdom, and the perfebf 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, bur age is seventy years. The utmost height of a man's body is 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, flelh, and skin. There are seven, which, by the

[6] Greeks,

[7] Chap. XXII. TALISMANIC MAGIC. 119

[8] Greeks, are called black members : the tongue, heart, lungs, liver, spleen, and the two kidnies. There are, also, seven principal parts of the body : the head, bread, 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 fay, are moved by the ieventh number. Also, judgments in diseases are made with greater manifestation upon the seventh day, which physicians call critical, i. e. judicial. Also, of seven portions God creates the foul ; — the foul, also, receives the body by seven degrees. All difference of voices proceeds to the seventh degree, after which there is the fame revolution. Again, there are seven modulations of the voices : ditonus, femiditonus, diatefferon, diapente with a tone, diapente with a half tone, and diapafon. There are also, in celeftials, a most potent power of the number seven ; for seeing there are four corners of the Heaven diametrically looking one towards the other, which indeed is accounted a most full and powerful afpeft, 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 mult not be ignorant of, that the number seven hath a great communion with the cross. By the fame radiation and nujnber the solstice is distant from winter, and the winter equino6tium from the furnmer, 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 Artie Pole, greater and lesser, called Charles Wain ; also seven stars called the Pleiades ; and seven planets, according to those seven days conflituting a veek. The Moon is the seventh of the planets, and next to us, observing this number more than the rest, this number dispensing the motion and light thereof ; for in twenty-eight days it runs round the compass of the whole Zodiac ; which number of days, the number seven with its seven terms, viz. from one to seven, doth make and fill up as much as the

[9] *■ There have been Tome exceptions to this affirmation, one of which fell under my notice of late years : Do&or Edward Spry, of Plymouth Dock, Philosopher, Cabalift, and Phyfitian, lived upwards of two years upon a. gooseberry a day in furnmer, and an oat cake and three .glaiTes of white wine the rest of the season, per day : this gentleman was particularly abstemious in his diet.

[10] several

[11] TALISMANIC MAGIC.

[12] Part II.

[13] 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 Zodiac, by measuring and measuring again : with the like seven 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 latl diminution of its light ; and by the fame seven days, it disposes the increase and decrease of the fea : for in the first seven of the increase of the moon, it is by little and little lessened ; in the second, by degrees increased ; but the third is like the firfi, and the fourth does the fame 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 says, the dragon (which is the devil) and satan being bound, men (hall be quiet, and lead a peaceable life. And the leprous person that was to be cleansed, was sprinkled seven times with the blood of a sparrow ; and Elisha the Prophet, as it is written in the second book of Kings, faith unto the leprous person — " Go, and wash t\yfelf seven times in Jordan, and thy fielh (hall be made whole, and thou lhalt be cleansed." — Also, it is a number of repentance and rerniftion. And Christ, with seven petitions, finished his speech of our satisfaCtion. It is called the number of liberty, because the seventh year the Hebrew servant did challenge liberty for himself. It is also most suitable to divine praises } whence the Prophet faith — " 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 fevenfold." — And the Psalmist says — " Render unto our neighbours fevenfold into their bosom their reproach." — Hence there are seven wickedneffes, as faith Solomon ; and seven wickeder spirits taken, are read of in the Gospel. It signifies, also, the time of the present circle, because it is finiihed in the fpaee of seven days. Also it is consecrated to the Holy Ghost, which the Prophet Isaiah describes to be fevenfold, according to his gift, viz. the spirit of wisdom and understanding, the spirit of counsel and flrength, the spirit of knowledge and holiness, the spirit of fear of the Lord,

[14] which

[15] Chap, XXII. TALISMANIC MAGIC. 1.21

[16] which we read in Zachariah to be the /even eyes of God. There are also seven angels, spirits Handing 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 liars. Also, there were seven spirits before the throne of God, and seven angels Hood before the throne, and there were given to them seven trumpets. And he faw a Lamb, having seven horns and seven eyes ; and he faw the book sealed with seven seals ; and when the seventh seal was opened, there was made silence in Heaven.

[17] Now, by all that has been said, it is apparent that the number seven, amongst the other numbers, may be deservedly said to be moil full of efficacy. Moreover, the number seven hath great conformity with the number twelve *, for as three and four make seven, fo thrice four makes twelve, which are the numbers of the celefiial planets and signs resulting from the fame 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 myfleries 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 fulness of sacred mysteries ; for we read, in Genelis, that the seventh was the day of relt of the Lord ; that Enoch, a pious holy man, was the seventh from Adam ; and that there was another seventh man from Adam, a wicked man, by name Lamech, that had two wives ; and that the fin of Cain fliould be aboliffied the seventh generation, as it is written — Cain shall be puniffied fevenfold ; and that he who (hall flay Cain, shall be revenged fevenfold ; to which the matter of the history col!e6ts that there were seven fins of Cain. Also, of all clean beasts seven, and seven were brought into the ark, as also of fowls ; and after seven days the Lord rained upon the earth 5 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

[18] Book I. Q seven

[19] TALISMANIC MAGIC.

[20] Part II.

[21] seven more for Rachel ; and seven days the people of Israel bewailed the death of Jacob. Moreover we read, in the fame 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 fliall be a solemnity of the Lord ; the seventh year the servant {hall 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 fix years be at rest ; the seventh day {hall be a holy Sabbath, and a rest ; the seventh day, because it is the Sabbath, {hall be called holy. In Leviticus, the seventh day also {hall be more observed, and be more holy ; and the first day of the seventh month {hall be a Sabbath of memorial ; seven days {hall the sacrifices be offered to the Lord ; seven days {hall the holy days of the Lord be celebrated ; seven days in a year everlaftingly in the generations. In the seventh month you shall celebrate feasts, and {hall dwell in tabernacles seven days ; seven times he shall sprinkle himself before the Lord that 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 fliall {he be washed with running water that is menftruous ; seven times he shall dip his finger in the blood of a bullock j seven times I will finite you for your fins. In Deuteronomy, seven people possessed the Land of Promise. There is also read, a seventh year of remiflion ; and seven candles fet 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 fin 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 j and seven calves were offered on the seventh day ; and Baalam erected seven altars ; seven days Mary, the After of Aaron, went forth leprous out of the camp ; 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

[22] went

[23] Chap. XXII. TALISM ANIC MAGIC. 1 23

[24] went round the cities ; and seven trumpets were carried by the seven priests 5 and on the seventh day, the seven priests founded the trumpets. And in the book of Judges, Abeffa 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 withes ; seven locks of his head were thaved 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 againff the Syrians, and in the seventh day of the battle were joined 5 seven years' famine was threatened to David, for the people's murmuring ; and seven times the child sneezed that was raised by Elilha 5 and seven men were crucified together, in the days of the first harvest ; Naaman was made clean with seven washings, by Elisha 5 the seventh month Goliah was slain. And in Heller we read, that the King of Persia had seven eunuchs. And in Tobias, seven men were coupled with Sarah, the daughter of Raguel. And, in Daniel, Nebuchadnezzar's furnace was heated seven times hotter than it was used to be ; and seven lions were in the den, and the seventh day came Nebuchadnezzar. In the book of Job, there is mention of seven sons of Job 5 and seven days and nights Job's friends fat with him on the earth ; and, in the fame place — " In seven troubles no evil lhall come near thee." In Ezra, we read of Artaxerxes's seven counsellors ; and in the fame place, the trumpet founded ; the seventh month of the Feali of Tabernacles was, in Ezra's time, whillt the children of Israel were in the cities ; and on the first day of the seventh month, Efdras 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 fevenfold into their bosoms. And Solomon faith, 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 lhall take hold on a man. And in Jeremiah, if Ihe that hath

[25] Q 2 borne

[26] TALISMANIC MAGIC.

[27] Part n:

[28] borne seven, languiflies, (he has given up the gliod. In Ezekiel, the Prophet continued fad for seven 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 done ; and the fad of the seventh day is turned into joy. And in Micah, seven shepherds are raised againd the Adyrians. Also, in the Gospel, we read of seven bledings ; and seven virtues, to which seven vices are opposed ; seven petitions of the Lord's Prayer ; seven words of Chrid upon the cross •, seven words of the bleded Virgin Mary ; seven loaves didributed by the Lord ; seven batkets of fragments ; seven brothers having one wife ; seven disciples of the Lord who were ddrers ; seven water pots in Cana of Galilee ; seven woes which the Lord threatens to hypocrites ; seven devils cad out of the unclean woman, and seven wickeder devils taken in after that which was cad out ; also, seven years Chrid was fled into Egypt ; and the seventh hour the fever left the governor's fon. And in the canonical epidles, James deferibes seven degrees of wisdom ; and Peter, seven degrees of virtues. And in the A6ts, we reckon seven deacons, and seven disciples ehofen by the Apodles. Also, in the Revelation, there are many myderies relating to this number ; for there we read of seven candledicks, seven dars, 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 every one of the seven angels, seven heads of the scarlet bead, seven mountains and seven kings fitting upon them, and seven thunders uttered their voices.

29 Moreover, this number hath much power; as in natural fo in sacred ceremonial, and also in other things ; therefore the seven days are related hither; also the seven planets, the fe\en dars called Pleiades, the seven ages of the world, the seven changes of man, the seven liberal arts, and as many mechanic, and fo many forbidden ; seven colours, seven metals, seven holes

30 in

31 Chap. XXII. TALISMANIC MAGIC. 125

32 in the head of a man, seven pair of nerves, seven mountains in the city of Rome, seven Roman kings, seven civil wars, seven wife men in the time of Jeremiah, seven wife men of Greece ; also Rome did burn seven days by Nero ; by seven kings were slain ten thousand martyrs : there were seven lleepers ; and seven principal churches of Rome.

33 THE

34 1 2(5

35 TAUSMAKIO MAGIC,

36 Part II

37 THE SCALE OF

38 In the Original World,

39 Ararita,

40 In the Intelligible World,

41 Vnd-t

42 Zaphiel,

43 Zadkiel,

44 Camael,

45 Raphael,

46 In the rvipfHai

47 >xny&

48 pns

49 ti’Dti’

50 World,

51 Saturn,

52 J upiter,

53 Mars,

54 The Sun,

55 The lapwing,

The eagle, The dolphin,
The vulture,
The swan,
In the
The cuttle filh,
The pike,
The fea calf,
Elementary
The mole,
The hart,
The wolf,
The lion,
World,
Lead,
Tin,
Iron,
Gold,
The onyx,
The faphire,
The diamond,
The carbuncle,
In the Lefler
The right foot,
The head,
The right hand,
The heart,
World,
The right ear,
The left ear,
The right nostril,
The right eye,
In the
Hell,
The gates of death,
The Ihadow of death,
The pit of deftrudlion,

92 World,

93 D2iTJ

94 mio'pjn

95 DimiTT

96 nntiHto

97 Chap. XXII

98 TALISMATfIC MAGIC,

99 THE NUMBER SEVEN,

100 Affer Eheie,

101 The name of God with seven letters.

102 ^x’3Kn

103 Haniel,

104 Michael,

105 Vx'-pi Gabriel 5

106 Seyen angels which Hand in the presence of God.

107 run

108 Venus,

109 Mercury,

110 rD3^»

111 The Moon ;

112 Seven planets.

113 The dove, Thimallus, The goat, Copper, The emerald,

114 The flork. The mullet, The ape, Quicksilver, The achates.

115 The owl ; The fea cat; Cat; Silver ; Chrystal ;

116 Seven birds of the planets. Seven fish of the planets. Seven animals of the planets. Seven metals of the planets. Seven Rones of the planets.

117 The privy members, The left nostril,

118 The left hand, The mouth,

119 The left foot ; The left eye ;

120 Seven integral members difiributed to the planets.

121 Seven holes of the head distributed to the planets.

122 The Clay of death, tVntO'D

123 Perdition,

124 rax

125 The depth of the earth;

[126] Seven habitations of infernals, which Rabbi Joseph of Caflilia, the Cabalift, describes in the garden of nuts.

[127] CHAP

[128] TALISMANIC MAGIC,

[129] Part II.

Chapter XXIII: Op The Number Eight, And The Scale.

[1] THE Pythagorians call Eight the number of justice, and fulness : first, because it is first of all divided into numbers equally even, viz. into four ; and that division is, by the fame reason, made into twice two, viz. 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 fulness, by reason of the contexture of the corporeal solidity, since the first makes a solid body. Hence that custom of Orpheus swearing 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, and the Night. There are only eight visible spheres of the heavens. Also, by it the property of corporeal nature is signified, which Orpheus comprehends in eight of his fea songs : this is also called the covenant, or circumcision, which was commanded to be done by the Jews the eighth day.

[2] There were also, in the old law, eight ornaments of the priest, viz. a breastplate, a coat, a girdle, a mitre, a robe, an ephod, a girdle of the ephod, and 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 blefl'ednefs, as you may fee in Matthew. It is also called the number of safety, and conservation ; for there were fo many fouls of the sons of Jefle, from which David was the eighth.

[3] THE

[4] Chap. XXIII

[5] TiXISMANIC MAGIC.

[6] THE SCALE OF THE NUMBER EIGHT.

[7] The name of God with eight letters,

[8] Eloa Vadaath DT) Jehova Vedaath nj7!T) miT

[9] In the original world.

[10] Eight rewards of the blefled,

[11] Inheritance,

[12] Incorruption,

[13] Power,

[14] Victory,

[15] The vision of God,

[16] Grace,

A kingdom,
Joy;
In the intelligible 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 celeltial world.
Eight particular qualities,
The dry nefs 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 blefled men,
The peace makers,
They that hunger and third after righteousness,
Themeek,
They which are persecuted for righteousness fake,
Pure in heart.
Merciful,
%
Poor in spirit,
Mourners;
In the lefler world.
Eight punishments of the damned.
Prison,

53 Death,

54 Judgment,

55 The wrath of God,

56 Darkness,

57 Indignation,

58 Tribulation,

59 Anguish;

60 In the infernal world.

61 Book L

62 R

63 CHAP

64 ; : ■> -v " ■ v ■

65 130 TALISMANIC MAG1Q. ; Part 11.

Chapter XXIV: 01R Tiie Number Nine, And The Scale.

1 THERE are nine orders of blefled angels, viz,. Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities, Archangels, and Angels, which Ezekiel figures out by nine Hones, which are the sapphire, emerald, carbuncle, beryl, onyx, chryfolite, jasper, topaz, and fardis. 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 aflrologers also take notice of the number nine in the ages of men, no otherwise than they do of seven, which they call climacterical years, which are eminent for some remarkable change. Yet sometimes it signifies imperfeCtnefs 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 of Og, King of Bafan, who is a type of the devil without a mystery.

2 THE

3 Chap. XXIV,

4 TALISMANIC MAGIC,

5 THE SCALE OF THE NUMBER NINE.

6 The name of God with nine letters,

7 Jehovah Sabboath,

8 niias mn>

9 Jehovah Zidkenu,

10 np-ufmrv

11 Elohim Gibor, "'PD’J D'HlVx

12 In the

original
world.
Nine quires of angels, Nine angels ruling the heavens,
Seraphim,
Merattron,
Cherubim,
Ophaniel,
Thrones,
Zaphkiel,
Dominations,
Zadkiel,
Powers
Camael
Virtues,
Raphael,
Principalities,
Haniel,
Archangels,
Michael,
Angels;
Gabriel;
In the intelligible world.
Nine
moveable
spheres,
The prim urn mobile,
The
Harry
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 Mercury,
The
sphere of the Moon;
In the celestial world.
Nine stones representing the nine quires of angels,
Saphire
Emerald,
Carbuncle,
Beryl,
Onyx,
Chryfblite,
Jasper,
Topaz,
Sardis;
In the elementary world.
Nine
senses, inward and outward together,
Memory*
Cogitative,
Imaginative,
Common
sense,
Hearing*
Seeing,
Smelling,
Tailing,
T ouching;
In the lesser world.
Nine orders of devils,
False
Spirits,

85 Spirits

86 of

87 lying,

88 Vessels of iniquity,

89 Avengers of wickedness,

90 Jugglers,

91 Airy

92 Powers

93 Furies

94 sowing

95 mischief,

96 Sifters or triers,

97 Tempters,

98 or

99 enfnarers;

100 In the infernal world.

101 T ALISMANIC MAGIC.

102 Part II.

Chapter XXV: Of The Number, Ten, And The Scale,

1 THE number Ten is called every number, or 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 fouls. Hence the antients called ceremonies Denary, because they were to be expiated and to offer sacrifices, and were to abflain from some certain things for ten days.

2 There are ten sanguine parts of man : the menftrues, the sperm, the plafonatic 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 confiituting man the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, flesh, and fldn. There are, also, ten parts of which ,a man confilfs intrinsically : the spirit, the brain, the lungs, the heart, the liver, the gall, the spleen, the kidnies, the teflicles, and the matrix. There are ten curtains in the temple, ten firings in the pfaltery, ten musical instruments with which the psalms-were sung, the names whereof were — neza, on which their odes were sung ; nablum , the fame as organs ; mizfnor, on which the Psalms ; /fr, on which the Canticles •, tehila , on which orations ; beracha , on which benedictions ; halel , on which praises •, hodaia , on which thanks •, afre , on which the felicity of any one ; hallelujah , on which the praises of God only, and contemplations. There were also ten fingers of psalms, viz. Adam , Abraham , Melchifedech , Moses , Afaph , David , Solomon , and the three sons of Chora. There are, also, ten commandments.

And the tenth day after the ascension of Chrifi, the Holy Ghost came down. Lastly, this is the number, in which Jacob, wrestling with the Angel all night, overcame, and, at the rising of the fun, was blessed, and called by the name of Israel. In this number, Joshua overcame thirty-one kings ; and David overcame Goliah and the Philifiines ; and Daniel escaped the danger of the lions. This number is also circular, as unity ; because, being heaped together, returns into a unity, from whence it bad its beginning ; and it is the end and perfect ion of all numbers, and the

[3] beginChap. XXV. TALrsMANic magic. 133

[4] beginning- of tens. As the number ten flows back into a unity, from whence it proceeded, fo every thing that is flowing is returned back to that from which it had the beginning of its flux : fo water returns to the fea, 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 (hall return to God, who 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 firfl unity, or one thing), before he communicated himself to inferiors, diffused himself firfl into the firfl; 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 account ten divine names ; from 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 firfl fruits, as the original 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.

[5] SCALE OF THE NUMBER TEN.

[6] * At the last, the elements give up what they have ever received ; the fea gives up her dead, the fire gives up its fuel ; the earth gives up the seminal virtue, &c. ; and the air gives up whatever voice, found, of impreflion it has received, fo that not an oath, lie, or secret blasphemy, but what will appear as clear as noonday light at the great day of God.

[7] THE

[8] TALISMANIC MAGIC.

[9] Part II

[10] THE SCALE OF

[11] In the original

[12] ' m irv n in >

[13] The name of Jehovah of ten letters colledted,

[14] NH INI

[15] The name of Jehovah of ten letters,

[16] nriN

[17] Eheie,

[18] “im

[19] Kether,

mm

Jod Jehovah,

nonn

Hochmah,

DTtVRmm Jehovah Elohim,

mo

Binah,

bn

El,

“pn

Hefed,

muD’nN Elohim Gibor, mnj Geburah, ■

Seraphim,

Cherubim,

Thrones,

Dominations,

Powers,

In the intelligible world,

Hajothhakados,

Orphanim,

Aralim,

Hafmallim,

Seraphim,

Merattron,

Jophiel,

Zaphkiel,

Zadkiel,

Camael,

In the celeltial world.

Refchith hagallalim, the primum mobile,

Mafloth, the sphere of the Zodiac,

Sabbathi, the sphere of Saturn,

Zedeck, the sphere of Jupiter,

Madim, the sphere of Mars,

In the elementary world,

A dove.

A lizard,
A dragon,
An eagle,
A horse,
In the lefler world,
Spirit,
Brain,
Spleen,
Liver,
Gall,
In the infernal world,
False gods,
Lying spirits.
VelTels of iniquity,
Revengers of wickednels,
J ugglers,
Chap. XXV. TALISMAN IC MAGIC. 135
THE NUMBER TEN.
an iv Extended,
The
name Elohim Sabaoth ;
The name of God with ten letters.
rrx
Eloha,
niN32fmn* Jehovah Sabaoth,
Elohim Saboath,
Sadai,
Adonai melech ;
Ten names of God.
mxsn
Tiphereth,
Nezah,
Hod,
*71D>
Jefod,
nn'?o

92 Malchuth ;

93 Ten Sephiroth.

94 Virtues,

95 Malachim,

96 Principalities,

97 Elohim,

98 Archangels, Ben Elohim,

99 Angels,

100 Cherubim,

101 Blessed fouls ; Iflim ;

102 Ten orders of the blessed, according to Dionyfius.

103 T en orders of the blessed, according to the traditions of

104 The foul of Mefliah ;

105 - men.

106 Raphael,

107 Haniel,

108 Michael,

109 Gabriel,

110 Ten angels ruling.

111 Schemes, the sphere of the Sun,

112 Noga, the sphere of Venus,

113 Cochab, the sphere of Mercury,

114 Levanah, the sphere of the Moon,

115 Holom Jelbdoth, the sphere of the elements;

116 Tenlpheres of the world.

117 Lion,

118 Man,

119 The fox.

120 Bull,

121 Lamb ;

122 Ten animals consecrated to the gods.

123 Heart,

124 Kidnies,

125 Lungs,

126 Genitals,

127 Matrix ;

128 Ten parts intrinfical of man.

129 Airy powers,

130 Furies, the seminaries of evil.

131 Sifters, or triers,

132 Tempters, or enfnarers,

133 Wicked fouls bearing rule ;

134 Ten orders of the damned.

135 CHAP,

136 TALISMANIC MAGIC,

137 Part II.

Chapter XXVI: Of The Numbers Eleven And Twelve, With The Cabalistical Scale.

1 THE number Eleven, as it exceeds number ten, which is the number of the commandments, fo it falls ihort of the number Twelve, which is of grace and perfection ; therefore it is called the number of fins, and the penitent. Now the number twelve is divine, and that whereby the celeltials are measured it is, also, the number of signs in the Zodiac, over which there are

2 twelve

3 * The ufe of these Scales, in the composition of Talismans, Seals, Rings, &c., mult be obvious to every student upon infpeftion, and are indispensably neceflary to the producing of any effeft whatever that the artist may propose to himself ; for, as we have before observed, all things were formed according to the proportion of numbers, this seeming to be the principal pattern in the mind of the Creator ; therefore, when at any time we fet about any work or experiment in Celestial Magic, we are to have especial regard to the rule of numbers and proportions. For example, if we would obtain the celestial influence of any star, we are, first of all, to observe at what time that flar is powerful in the heavens, 1 mean in good afpedt with the benefices, and ruling in the day and hour appropriated to the planet, and in fortunate places of the figure ; then we are to observe what divine names are ruling the intelligences, or spirits, to which the said planets are fubjedt with their charadters (which you may fee at large in the Magical Tables of Numbers) ; then, by referring to the above Tables of the Scales, we may fee, by infpedlion, to what numbers are attributed divine names, and, under them, the orders of the intelligences — the heavenly spheres — elements and their propetties — animals, metals, and ltones — powers of the foul — senses of man — virtues — the princes of the evil spirits — places of punishment — degrees of the damned fouls — degrees of torments hereafter — and every thing that is either in heaven, or earth, or hell ; — all our senses, motions, qualities, virtues, words, or works, are submitted to the proportions of numbers, as you may fee fully exemplified in the different Scales of the Numbers ; and all things that are knowable are demonllrable by them, and are attributed to them ; therefore great is the knowledge and wisdom to be derived from numbers. Therefore the artiff muff be well acquainted with their virtues and properties — by them there is a way open for the knowing and understanding of all things ; therefore let him

diligently contemplate these Scales, and likewise what we have fet down in our fourteenth and fifteenth Chapters preceding the Scales, where we have, upon good authority, explained fuffkiently the extent and force of formal numbers, which ought to be well understood and attentively considered, as the ground and foundation of all our operations in this science, without which we are defrauded of the desired effedt : therefore whenever we intend to fet about any experiment, whether it be an image, or ring, or tablet, oi mirror, or amulet, or any other instrument, we are to note firff the iite, order, number, and government of the intelligence and his planet, his measure of time, revolution in the heavens, Sic. ; likewise we are to engrave or write upon it its number, intelligence, or spirit, either for a good or bad effedt, with the suitable characters and tables ; likewise the effedt desired, with the divine names congruent thereto ; fo that our operations may be ffrong, powerful, and suitable to the constellation and star, both in time, number, and proportion j with a due and attentive observation of all that we have written concerning

4 Chap. XXVI. TALISMANIC MAGIC. 137 <

5 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 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 fet over them twelve princes ; fo many Hones were placed in the midst of Jordan ; and God commanded that fo many Ihould be fet on the breast of the priest. Twelve lions did bear the brazen fea that was made by Solomon ; there were fo many fountains in Helim ; and fo many Apoflles of Chriffc fet over the twelve tribes ; and twelve thousand people were fet apart and chosen.

6 cerning this, without which all our operations could never be brought to have the effeCt desired ; and we are to mind that whenever such an inllrument is perfected, that it is the more powerful when the planet or constellation (under which it was construCted) is ruling and potent in the Heavens ; for at that time, whatever we desire to bring to perfection by the said Talisman, as a medium and instrument, (hall by no means be prevented or hindered. Therefore take this as a general rule, that all magical instruments whatsoever have no power in themselves, further than as they are formed under the influences, and according to the times and numbers of their proper stars and constellations ; hence is derived the title we give this Book, viz. the: Conjlellatory Art, or Talifmanic Magic. Those who would further consider the power, virtue, extent, and harmony of numbers, let them read Pythagoras, Plato, Averroena, Averroes, &c. who all agree in the virtues lying hid in numbers ; and without the knowledge of which, no man can be a true philosopher.

7 13S

8 TAUSMANIC MAGIC*

9 Part II

10 THE SCALE OF

11 !'he names -oi God with twelve letters,

12 Kin

13 Holy,

14 nra

BlelTed,

t!*rprr

He,

The great name returned back into twelve banners,

mn»

inrv

nnv

»mn

nnrt

vnrt

T welve orders of blelTed Ipirits,

Seraphim,

Cherubim,

Thrones,

Dominations,

Powers,

Virtue?,

Twelve angels ruling over the twelve signs.

Malchidial,

Afmodel,

Ambriel,

Muriel,

V erchiel,

Hamaliel,

Twelve tribes,

Dan,

Ruben,

Judah,

ManalTeh,

Afher,

Simeon,

Twelve prophets,

Malachi,

Haggai,

Zachariah,

Amos,

51 Hosea,

52 Micba,

53 Twelve apostles,

54 Matthias,

55 Thaddeus,

56 Simon,

57 John,

58 Peter,

59 Andrew,

60 T welve signs of the Zodiac,

61 Aries,

62 Taurus,

63 Gemini,

64 Cancer,

65 Leo,

66 Virgo,

67 Twelve months

68 March,

69 April,

70 May,

71 June,

72 July,

73 Augud,

74 Twelve plants,

75 Sang,

76 Upright vervain,

77 Bending vervain,

78 Comfrey,

79 Ladies’ seal,

80 Calamint,

81 Twelve stones,

82 Sardonius,

83 A cornelian.

84 Topaz,

85 Calcedony,

86 Jasper,

Emerald,

Twelve principal members,

Head,

Neck,

Arms,

Bread,

Heart,

Belly,

Twelve degrees of the damned, and of devils.

False gods,

Lying spirits,

Vessels of iniquity,

Revengers of wickedness,

Jugglers,

Airy powers,

Chap. XXVI

TALISMANIC MAGIC.

THE NUMBER TWELVE.

tynpnninnK Father, Son, Holy Ghost.

A

In the original world.

Hm

nnv

n>n»

m*n

nvn

'inn

Principalities,

Archangels,

Angels,

Innocents,

Martyrs,

Confessors.

In the intelligible world.

Zuriel,

Barbiel,

123 Adnachiel,
124 Hanael,
125 Gabriel,
126 Barchiel.
127 Iflachar,
128 Benjamin,
129 Naphthalin,
130 Gad,
131 Zabulon,
132 Ephraim.
133 Jonah,
134 Obadiah,
135 Zephaniah,
136 Nahum,
137 Habakkuk,
138 Joel.
139 Bartholomew,
140 Philip,
141 James the elder,
142 Thomas,
143 Matthew,
144 James the younger.
145 Libra,
146 Scorpius,
147 Sagittarius, a
148 Capricorn,
149 Aquarius,
150 Pisces.
151 In the celef tial world.
152 September,
153 Oftober,
154 November,
155 December,
156 January,
157 February.
158 In the elemental world.

159 Scorpion grass,
160 Mugwort,
161 Pimpernel,
162 Dock,
163 Dragonwort,
164 Ariflolochy.
165 Beryl,
166 Amethyfi,
167 Hyacinth,
168 Chryfophrafus,
169 Chryflal,
170 Sapphire.
171 Kidnies,
172 Genitals,
173 Hams,
174 Knees,
175 Legs,
176 Feet.
177 In the elementary world.
178 Furies, the sowers of evil,
179 Sifters, or triers,
180 Tempters, or enfnarers,
181 Witches,
182 Apo Hates,
183 Infidels.
184 In the infernal world.
185 S 2
186 CHAP,
187 HO
188 TALISMANIC MAGIC.
189 Part II.

Chapter XXVII: Of Tiie Notes Of Tiie Hebrews And Chaldeans, And Other Notes Of Magicians.

[1] THE Hebrew characters have marks of numbers attributed to them far more excellent than any other language, fmee the greatest 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 twentytwo, whereof five have various 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 units, which are in the firfl degree— tens, which are in the second — and hundreds, which are in the third degree. Now every one, if they are marked with a great character, signifies fo many thousands, as here

[2] 3000 2000 1000

[3] 3 3 K

[4] The dalles of the Hebrew numbers are these which follow

[5] 987 6 543-21

[6] d n i) rr t l 3 k

[7] go 80 70 60 50 40 30 20 10

[8] X D y D 3 ft b 3 >

[9] 900 800 700 600 500 400 300 200 100

[10] VT i a *j n w n p

[11] Sometimes the final letters are not used, but we write thus : —

[12] 1000 900 800 700 600 500

[13] n nnp nn nttf m np

[14] And by those simple figures, and by the joining them together, they describe all other compound numbers : as eleven, twelve, an hundred and ten, an

[15] hundred

[16] Chap. XXVII. TALISMANIC MAGIC. 141

[17] hundred and eleven, by adding to the number ten those which are units •, and in the like manner to the rest, after their manner ; yet we describe the fifteenth number not* by ten and five, but by nine and fix, viz. di ; and that out of honour to the Divine name rr, which signifies fifteen, left that sacred name should be abused to profane things. Likewise the Egyptians, Ethiopians, Chaldeans, and 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 antient book of Magic,, fame very elegant characters, which I have figured in the following manner :

[18] 12 3 4 5 6 7 9

[19] r r r r r r r f p

[20] Now of these characters, turned towards the left hand, are made tens,

[21] •• • ■ i '

22 10 20 30 40 50 60 70 80 90

23 Tin *1 'I ft 1 1

24 And those marks being downwards, to the right hand, make hundreds ; to the left, thousands,; viz^

25 100 200 300 400 500 600 700 800 900

26 Lm j. i l h b

27 1000 2000 3000 4000 5000 6000 7000 8000 9000

28 J J >1 J 4 il J rl J

29 And

30 142 TALISMANIC MAGIC. Part II.

31 And by the composition and mixture of these characters, other compound numbers are most elegantly made, as you may perceive by these few : —

Chapter XXVIII: Tiie Magic Tables Of The Planets Their Form And Virtue What Divine Names,

1 INTELLIGENCES, AND SPIRITS, ARE SET OVER THEM.

2 THERE are certain magic tables of numbers distributed to the seven planets, which they call the sacred tables of the planets ; because, being rightly formed, they are endued with many great virtues of the heavens, infomuch that they represent the divine order of the celestial numbers, impressed upon them by the ideas of the divine mind, by means of the foul of the world, and the sweet harmony of those celestial rays ; signifying, according to proportion, fuperceleftial intelligences, which can no other way be exprefled than by the marks of numbers, letters, and characters ; for material numbers and figures can do nothing in the mysteries of hidden things, but reprefentatively by formal numbers and figures, as they are governed and informed by intelligences and divine enumerations, which unite the extremes of the matter and spirit to the will of the elevated foul, receiving (through great affeCtion, by the celestial power of the operator) a virtue and power from God, applied through the foul of the universe ; and the observation of celestial constellations

3 to

4 V ’»

5 s. ' -jr~ '

6 J ,

7 /Yale /.

8 /,C /7 a/' /e*J . fetzY /'* (stt ftrA > <J f.^/ '//fr / /rzzrs //zls- . jC?/s//yv; rr /7~/tr . Ja/'/r /s< /n Yu+j (

9 ita

10 s

11 /

12 \

13 iJie e .4 a/ /e Yr A'/ two

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92 EngratY by JK>

93 Chap. XXVIII. TALiSMANlC MAGIC. ' 143

94 to a matter fit for a form, the mediums being disposed by the skill and industry of the magician.

95 But now we will hasten to explain each particular table.* The first table is assigned to the planet Saturn, and consists of a square of three, containing the particular numbers of nine, and in every line three every way, and through each diameter making fifteen — the whole fum of numbers forty-five q over this are fet such divine names as fill up the numbers with an intelligence, to what is. good, and a spirit to bad ;■ and out of the fame numbers are drawn the seal and character of Saturn, and of the spirits thereof, such as is beneath ascribed to the table.

96 Now this table being with a fortunate Saturn, engraven on a plate of lead, helps child-birth ; and to make any man safe or powerful ; and to cause success of petitions with princes and powers ; but if it be done, Saturn being unfortunate, it hinders buildings, planting, and the like, and calls a man from honours and dignities, causes discord, quarrelling, and disperses an army.

97 The second is the table of Jupiter, which consists of a square drawn into itself ; it contains sixteen particular numbers, and in every line and diameter four, making thirty-four ; the fum of all is one hundred and thirty-fix. There are over it divine names, with an intelligence to that which is good, and a spirit to bad ; and out of it is drawn the character of Jupiter and the spirits thereof; if this is engraven on a plate of silver, with Jupiter being powerful and ruling in the heavens, it conduces to gain riches and favour, love, peace, and concord, and to appease enemies, and to confirm honours, dignities, and counsels ; and diftolves enchantments if engraven on a coral.

98 The third table belongs to Mars, which is made of a square of five, containing twenty-five numbers, and of these, in every side and diameter, five, which makes sixty-five, and the fum of all is three hundred and twenty-five ; and there are over it divine names with an intelligence to good, and a spirit to evil, and out of it is drawn the characters of Mars and of his spirits. These, with Mars fortunate, being engraven on an iron plate, or sword, makes

99 * For the figure of the Tables, Seals, Characters, &c. of the seven Planets, fee the following Plates.

100 a man

101 TALISMANIC MAGIC.

102 144 TALISMANIC MAGIC. Part II.

103 a man potent in war and judgment, and petitions, and terrible to his enemies, and victorious over them ; and if engraven upon the Hone correola, it flops blood, and the menftrues ; but if it be engraven, with Mars being unfortunate, on a plate of red brass, it prevents and hinders buildings — it calls down the powerful from dignities, honours, and riches — causes discord and hatred, amongfl men and bealfs — drives away bees, pigeons, and fish— -and hinders mills from working, /. e. binds

them ; — it likewise renders hunters and fighters unfortunate — causes barrenness in men and women- — and flrikes a terror into our enemies, and compels them to submit.

104 The fourth table is of the Si///, and is made of a square of fix, and contains thirty-fix particular numbers, whereof fix in every side and diameter produce one hundred and eleven, and the fum of all is fix hundred and sixty-fix ; there are over it divine names, with an intelligence to what is good, and a spirit to what is evil, and out of it is drawn the chara6Ier of the Sun and 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, and equals him to a king, elevating his fortunes, and enabling him to do whatever he will. But with an unfortunate Sun, it makes one a tyrant, proud, ambitious, insatiable, and finally to come to an ill ending.

105 The fifth table is of Venus ; consisting of a square of seven, drawn into itself, viz. of forty-nine numbers, whereof seven on each side and diameter make one hundred and seventy-five, and the fum of all is one thousand two hundred and twenty-five ; there are, likewise, over it divine names, with an intelligence to good, and a spirit to evil ; and there is drawn out of it the character of Venus, and 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, ditfolves enchantments, causes peace between man and woman, and makes all kinds of animals fruitful, and likewise cattle ; and being put into a dove or pigeon house, causes an increase ; it likewise drives away melancholy diftempers, and causes joyfulness and this being carried about travellers,

106 makes

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332 Chap. XXVIII. TALISMANfC MAGIC. 14 3

333 makes them fortunate. But if it be formed upon brais, Venus being' unfortunate, it a6Is contrary to all that has been said.

334 The sixth table is of Mercury, resulting from a square of eight drawn into itself, containing sixty-four numbers, whereof eight on every side and by both diameters make two hundred and sixty, and the fum of all is two thousand and eighty ; and over it are fet divine names, with an intelligence to good, with a spirit to bad, and from it is drawn a character of Mercury, and the spirits thereof ; and 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, and fortunate to do what hepleafes : it brings gain, and prevents poverty ; helps the memory, understanding, and divination, and to the understanding of occult things by dreams ; but with an unfortunate Mercury does every thing contrary to this.

335 The seventh and last table is of the Moon : it conftfts of a square of nine, having eighty-one numbers in every side, and diameter nine, producing^ three hundred and sixty-nine ; and the fum of all is three thousand three hundred and twenty-one. There are over it divine names, with an intelligence to what is good, and a spirit to evil ; and from it are drawn the charaHers of the Moon and the spirits thereof. This, the Moon being fortunate, engraven on silver, makes the bearer amiable, pleasant, cheerful, and honoured, removing all malice and ill-will ; it causes security in a journey, increase of riches, and health of body ; drives away enemies, and other evil things from what place foever thou shalt wish them to be expelled. But if the Moon be unfortunate, and it be engraved on a plate of lead, wherever it shall be buried it makes that place unfortunate, and the inhabitants thereabouts, as also ships, rivers, fountains, and mills *, and it makes every man unfortunate against whom it shall be directly done, making him fly his place of abode (and even his country) where it shall be buried ; and it hinders physicians and orators, and all men whatsoever in their office, against whom it shall be made.

336 Now how the seals and characters of the planets are drawn from these tables, the wife searcher, and he who shall underhand the verifying of these tables, shall easily find out.

337 Book I. T Here

338 TALISMANIC MAGIC."

339 146 talismanic magic." Part II.

340 Here follow the divine names corresponding with the numbers of the planets, with the names of the intelligences and daemons, or spirits, subjeCt to those names.

341 It is to be understood that the intelligences are the presiding good angels that are fet over the planets ; but that the spirits or daemons, with their names, seals, or characters, are never inscribed upon any Talisman, except to execute any evil effeCt, and that they are subjeCt to the intelligences, or good spirits ; and again, when the spirits and their characters are used, it will be more conducive to the effeCt to add some divine name appropriate to that effeCt which we desire.

342 Names answering to the Numbers of Saturn.

343 h

344 Numbers. Divine Names.

345 Divine Names in Hebrew.

346 3 Ab

347 ns

348 9 Hod

349 “in

350 15 Jah

351 n*

15 Hod

Tin

45 Jehovah extended

snisisitnr*

45 Agiel, the Intelligence of Saturn

^S’JS

45 Zazel, the Spirit of Saturn

bm

Names answering to the Numbers of Jupiter.

n

4 Aba

sns

mn

>ns

34 El Ab

nss

136 Joliphiel, the Intelligence of Jupiter

^S'Dn*

136 Hismael, the Spirit of Jupiter

^NDDil

Names answering to the Numbers of Mars .

5 He, the letter of the holy name n

25 >n>

65 Adonai >ns

Numbers

Chap. XX VIII. TALTSMANIC MAGIC. 147

Numbers. Divine Names. Divine Names in Hebrew:

325 Graphiel, the Intelligence of Mars 325 Barzabel, the Spirit of Mars

Names answering to the Numbers of the Sun ,

o

6 Vau, the letter of the holy name >

6 He extended, the letter of the holy name ' . sn

36 Eloh nV#

11 1 Nachiel, the Intelligence of the Sun

666 Sorath, the Spirit of the Sun rrnD

r * »

388 Names answering to the Numbers of Venus .

389 s

390 7 Aha NHK

391 49 Hagiel, the Intelligence of Venus

392 175 Kedemel, the Spirit of Venus b.so*7p

393 1225 Bne Seraphim, the Intelligence of Venus 03

394 Names answering to the Numbers of Mercury .

395 8 Asboga, eight extended ruam

396 64 Din

397 64 Doni

398 260 Tiriel, the Intelligence of Mercury ^N*“VD

399 2080 Taplhartharatb, the Spirit of Mercury JTimnsn

400 Names answering to the Numbers of the Moon .

401 9 Hod <7,1

402 8 1 Elim

403 369 Hasmodai, the Spirit of the Moon ’NIDtiTT

404 332 1 Schedbarschemoth Schartatlian, the Spirit of the Spiritsof the Moon inJTWnyDntl>“Q'7ty 3321 Malcha betharsisim hed beruah schehalim, the Intelligence of the Intelligences of the Moon

405 t 2 - CHAF.

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407 TAIJSMANIC MAGIC.

408 Part II.

Chapter XXIX: Of The Observation Of The Celestials Necessary In Every Magical Work.

1 EVERY natural virtue works things far more wonderful when it is not only Compounded of a natural proportion, but also is informed by a choice observation of the celeftials opportune to this (viz. when the celestial power is most strong to that effe6t: which we desire, and also helped by many celeftials), by fub jetting inferiors to the celeftials, as proper females, to be made fruitful by their males. Also, in every work there are to be observed the situation, motion, and aspeCt of the liars and planets, in signs and degrees, and how all these stand in reference to the length and latitude of the climate ; for by this are varied the qualities of the angles, which the rays of the celellial bodies upon the figure of the thing describe, according to which celestial virtues are infused. So when you are working any thing which belongs to any planet, you must place it in its dignities, fortunate, and powerful, and ruling in the day hour, and in the figure of the heavens. Neither must you expeCt the signification of the work to be powerful, but you must observe the Moon opportunely direCted to this •> for you shall do nothing- without the afiiftance 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 such aspeCts, it will be convenient at leaf! that you take them angular. But you shall take the Moon either when the looks upon both, or is joined to one, and looks upon the other, or when when fhe pafles from the conjunction or aspeCt of one,, to the conjunction or aspeCt of the other ; for that, I conceive, must in no wife be omitted. Also, you shall in every work observe 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, he hath influence on their wickcdnefs. We call it an unfortunate sign or planet, when it is, by the aspeCt of Saturn or Mars especially, opposite or quadrant, for these are the aspeCts of enmity ; but a conjunction, a trine, and a fextile aspeCt, are of friendship between these there is a greater conjunction ; but yet if you do already

[2] behold

[3] Chap. XXX. TALISMANIC MAGIC. ! ^

[4] behold it through a trine, and the planet be received, it is accounted as already conjoined. Now all planets are afraid of the conjundlion of the Sun, rejoicing in the trine, and Textile afpedt thereof.

Chapter XXX: When The .Planets Are Of Most Powerful Influence..

[1] 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 mull take heed that they are not in the bounds or under the dominion of Saturn or Mars, left they be in dark degrees, in pits, or vacuities. You shall observe that the angles of the ascendant, and tenth, and seventh, be fortunate ; as also the lord of the ascendant, and place of the Sun and Moon, and place of the part of fortune, and the lord thereof, the lord of the foregoing conjunction and prevention. But that they of the malignant planet fall unfortunate ; unless happily they be fignificators 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 deprefled. Now we shall have the Moon powerful if fhe be in her house, or exaltation, or triplicity, or face, or in degree convenient for the desired work ; and if it hath a manfton of these twentyeight, suitable to itself and the work, let her not in the way be burnt up,* nor flow in course — let her not be in the eclipse, or burnt by the Sun, unless fhe be in unity with the Sun — let her not descend in the southern latitude, when fhe goeth out of the burning — neither let her be opposite to the Sun, nor deprived of light— let her not be hindered by Mars or Saturn,

[2] * Via Combufta.

[3] CHAP.

[4] TAL1SMANIC MAGIC.

[5] Part It

[6] CFIAP. XXXI.

[7] OBSERVATIONS ON THE FIXED STARS, AND THEIR NAMES AND NATURES.

[8] THERE is the like consideration to be had in all thing's concerning the fixed stars._ Know this, that all the fixed 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 fixed stars of its own nature, the signification of that star is made more powerful, and the nature of the planet augmented ; but if it be a star of two natures, the nature of that which fliall be the stronger with it, fliall overcome in signification : as for example, if it be of the nature of Mars and Venus, if Mars fliall be the stronger with it, the nature of Mars shall overcome ; but if Venus, the nature of Venus fliall overcome. Now the natures of fixed 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 Aiming 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 fliining — white in the morning, and reddish in the evening ; of Mercury, glittering ; of the Moon, fair. Know, also, that of the fixed stars, by how much the greater, and brighter, and apparent they are, fo much the greater and stronger is the signification: such are those stars called by the astrologers of the first and fe.cond magnitude. I will tell thee some of these which are more potent to this faculty, 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-fifth 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 ;

[9] the

[10] TALISMANIC MAGIC.

[11] Chap. XXXI.

[12] the Little Dog star is in the seventeenth degree of the fame, and is of the nature of Mercury, and complexion of Mars ; the King* 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 fame, is the left wing of the fame, and both of the nature of Saturn and Mars. The star called Spica, is in the ftxteenth degree of the fame, and is venereal and mercurial. In the seventeenth degree of the fame is Alcameth, of the nature of Mars and Jupiter ; but of this, when the Sun’s afpedf 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 ftxteenth 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 expedf the proper gifts of the stars, whiift they rule — to be prevented of them, they being unfortunate, as is above fiiewed ; for celestial bodies, inasmuch as they are affedled fortunately or unfortunately, fo much do they affedt us, our works, and those things which we ufe, fortunately or unhappily. And although many effedts proceed from the fixed stars, yet they are attributed to the

planets ; as because being more near to us, and more diftindt and known, fo because they execute whatever the superior stars communicate to them.

[13] CHAP.

[14] ^ALISMANIC MAGIC.

[15] Part II.

Chapter XXXII: Of The Sun And Moon, And Their Magical Considerations.

[1] 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 virtues ; and the Moon, by virtue of the Sun, ismiftrefs of generation, increase or decrease. Albumfar fay's, 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 and air, but earth and deep. Whatever good we have, Jamblicus says, we have it from the Sun alone ; or from it through other things. Heraclitus calls the Sun, the fountain of celestial light ; and many of the Platonifts placed the foul of the world chiefly in the Sun, as that which, filling the whole globe of the Sun, doth fend forth its rays on all sides, as it were a spirit through all things, distributing life, sense, and motion to the universe. Hence the antient naturalists called the Sun the very heart of Heaven ; and the Chaldeans put it as the middle of the Planets. The Egyptians also placed it in the middle of the world, viz. between the two fives of the world ; 1. e. above the Sun they place five planets, and under him, the Moon and four elements. For it is, among!! the other liars, the image and statue of the great Prince of both worlds, viz. terrestrial and celestial ; the true light, and the most exa61 image of God himself : whose eflence resembles the Father — light, the Son— heat, the Holy Ghost. So that the Platonifts have nothing to hold forth the divine eflence more manifestly 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 moderator 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 swiftness of her course, is joined to the Sun, and the other planets and liars, every month ; and receiving the beams and influences of all the other planets and liars, as a conception, bringing them forth to the inferior world, as being next to itself ; for all the

[2] stars

[3] Chap. XXXIII. TALISMANIC MAGIC. 153

[4] liars 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 than 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, fltuation, and different afpefts to the planets and other stars *, and though it receives powers from all the fears, yet especially from the Sun, as oft as it is in conjunction with Ihe fame, it is replenished with vivifying virtue ; and, according to the afpefil thereof, it borrows its complexion. From it the heavenly bodies begin that series of things which Plato calls the golden

chain ; by which every thing and cause, being linked one to another, do depend on the superior, even until 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 attra6I the power of the superiors ; therefore, to obtain the virtue of any flar, take the hone and herb of that planet, when the Moon fortunately comes under, or has a good afpeft on, that flar.

Chapter XXXIII: Of The Twenty-Eight Mansions Of The Moon, And Their Virtues.

[1] AND seeing the Moon measures the whole space of the Zodiac in the time of twenty-eight days, hence it is that the wife men of the Indians , and mofl of the antient astrologers have granted twenty-eight manflons to the Moon, which, being fixed in the eighth sphere, do enjoy (as Aljiharus says) divers 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 virtues 5 but every one of these manflons, according to the opinion of Abraham , contained twelve degrees, and fifty-one minutes, and almost twentyBook I. U fix

[2] 154 TALISMANTC MAGIC. Part II.

[3] fix seconds, whole names, and also their beginnings in the Zodiac, of the eighth sphere, are these : — The firtt is called Alnath ; that is, the horns of Aries : his beginning is from the head of Aries, of the eighth sphere ; it eaufes discords and journies. The second is called AUothaim , or Albochan ; that is, the belly of Aries ; and his beginning is from the twelfth degree of thefame sign, fifty-one minutes, twenty-two seconds complete : it conduces to the finding of treasures, and to the retaining captives. The third is called Achciomazon, or Athoray ; that is, (flowering, or Pleiades : his beginning is from the twenty-fifth degree of Aries complete, forty-two minutes, and fifty -one seconds ; it is profitable to bailors, huntsmen, and alchymifts. The fourth mansion is called Aldebaram, or Aldelcnnen ; 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 fame, Taurus being excluded : it eaufes the destruction and hindrances of buildings, fountains, wells, gold mines, the flight of creeping things, and begets difeord. The fifth is called Ale hat ay, or Albachay ; the beginning of it is after the twenty-firfl degree of Taurus, twenty-five minutes, forty seconds : it helps to the return from a journey, to the inflrudtion of scholars ; it confirms edifices, it gives health and good-will. The sixth is called Atlianna , or Alchaya; that is, the little liar of great light : his beginning is after the fourth degree of Gemini, seventeen minutes, and nine seconds ; it conduces to hunting and besieging towns, and revenge of princes : it defiroys harvefls and fruits, and hinders the operation of the physician. The seventh is called Aldimiach , or Alarzach ; that is, the arm of Gemini, and begins from the seventeenth degree of Gemini, eight minutes, and thirty-four seconds, and lasts even to the end of the sign •, it confirms gain and friendship ; it is profitable to lovers, and destroys magiltracies : and fo is one quarter of the heaven completed 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, fo that in the firfl 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 Alnaza Anatrachya ; that is, misty or cloudy, viz. the eighth

[4] mansion

[5] Chap. XXXIII. ' TALISMANIC MAGIC. 155

[6] mansion ; it causes love, friendfliip, and society of fellow travellers : it drives away mice, and affli6is captives, confirming- their imprisonment. After this is the ninth, called Archaam , or Arcaph', that is, the eye of the Lion : it hinders harvest and travellers, and puts discord between men. The tenth is called Algelioche , or Albgebh; that is, the neck nr forehead of Leo : it strengthens buildings, promotes love, benevolence, and help against enemies. The eleventh is called Azobra, or Ardaf; that is, the hair of the lion's head : it is good for voyages, and gain by merchandise, and for redemption of captives. The twelfth is called Aharpha , 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 Alhaife; that is. Dog stars, 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 cures the ftek, is profitable to sailors, but hinders journies by land- ; and in these the second quarter of the heaven is completed. 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 : it is profitable for extracting treasures, for digging of pits ; it aflifts divorce, discord, and destruCtion of houses and enemies, and hinders travellers. The ftxteenth is called Azubene^ or Ahubene; that is, the horns of Scorpio : it hinders journies and wedlock, harvest and merchandise ; it prevails for redemption of captives. The seventeenth is called Ale hit; that is, the crown of Scorpio : it betters a bad fortune, makes love durable, strengthens buildings, and helps seamen. The eighteenth is called Ale has., 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 Allat-ha , or A dial a; by others, Hyeula , or Ax ala; that is, the tail of Scorpio * it helps in beiieging of cities, and taking of towns, and in the driving of men from tlieir places, and for the deltruciion of seamen, and perdition of captives. Thb twentieth is called Abnahayei;- that is, a beam :

[7] * US - it

[8] TALISMAN I C MAGIC.

[9] Part II.

[10] it helps for the taming of wild beasts, for strengthening of prisons-, it destroys the wealth of societies ; it compels a man to come to a certain place. The twenty-first is called Abeda , or Albeldach , which is a defer! : it is good for harvest, gain, buildings, and travellers, and causes divorce •, and in this is the third quarter of heaven completed. There remains the seven last mansions, completing the last quarter of Heaven : the first of which', being in order to the twenty-feeond, beginning from the head of Capricorn, called Sadahachay or Zodeboluch, or Zandeldena ; that is, a pastor : 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, fvvallowing : it is for divorce, liberty of captives, and health to the ftck. The twenty-fourth is called Sadabalh, or Clmdezoad ; that is, the star of fortune : it is prevalent for the benevolence of married people, for the vidlory of soldiers ; it hurts the ex<eeution 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 conduces to spells against copulation, and fo binds every member of man that it cannot perform its duty. The twcnty-sixth is called Al[iharg , or Phragal Mocaden ; that is, the first drawing : it causes union, health of captives, destroys buildings and prisons. The tvventy-seventh is called Alchara Alyhalgalmoad> or the second drawing : it increases harvest, revenues, gain, and heals infirmities ; but hinders buildings, prolongs prisons, causes danger to seamen, and helps to infer mifchiefs on whom you shall please. The twenty-eighth and last is called Albotham , or Alchalcy that is, Fifces ; it increases 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 lie hid many secrets of the wisdom of the antients, by which they wrought wonders on all things which are under the circle of the Moon ; and they attributed to every manlion his resemblances, images, and seals, and his president intelligences, and vrorked by the virtue of them after different manners*

[11] CHAP,

[12] Chap. XXXIV.

[13] TALISMANIC MAGIC.

Chapter XXXIV: How Some Artificial Things (As Images, Seals, And Such Like) May Obtain Some

[1] VIRTUE FROM THE CELESTIAL BODIES.

[2] SO great is the extent, power, and efficacy of the celeffial bodies, that not only natural thing's, 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 inffruments, being opportunely framed under a certain constellation, some celestial illustration may be taken, and some wonderful thing may be received ; for the beams of the celeffial bodies being animated, living, sensual, and bringing along with them admirable gifts, and a most violent power, do, even in a moment, and at the firff touch, imprint wonderful powers in the images, though their matter be less capable. Yet they bestow more powerful virtues on the images if they be framed not of any, but of a certain matter, namely, whose natural, and also fpecifical virtue is agreeable with the work, and the figure of the image is like to the celeffial ; for such an image, both in regard to the matter naturally congruous to the operation and celeffial influence, and also for its figure being like to the heavenly one, is belt prepared to receive the operations and powers of the celeffial bodies and figures, and instantly receives the heavenly gift into itself ; though it conffantly worketh on another thing, and other things yield obedience to it..

[3] CHAP.

[4] TALISMANIC MAGIC.

[5] Part II.

Chapter XXXV: Of The Images Of The Zodiac What Virtues, They Being Engraven, Receive

1 FROM THE STARS.

2 BUT the celestial images, according to whose likeness images of this kind are framed, are many in the heavens ; some visible and conspicuous, others only imaginary, conceived and fet down by the Egyptians , Indians , and Chaldeans ; and their parts are fo ordered, that even the figures of some of them are distinguished from others ; for this reason they place in the circle of the Zodiac twelve general images, according to the number of the signs ; of these, they constituting Aries, Leo, and Sagittarius, for the fiery and oriental triplicity, report that it is profitable against fevers, palsy, dropsy, gout, and all cold and phlegmatic infirmities ; and that it makes him who carries it to be acceptable, eloquent, ingenious, and honourable ; because they are the houses of Mars, Sol, and Jupiter. They made, also, the image of a lion against melancholy phantafi.es, dropsy, plague, and fevers, and to expel diseases, at the hour of the Sun, the first degree of the sign Leo afeending, 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 fame 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 quartan. Also, that Cancer, Scorpio, and Pisces, because they constitute the watery and northern triplicity, do prevail against hot and dry fevers, also against the heftic, and all choleric passions ; but Scorpio, because among the members it refpefts the privy parts, doth provoke to lust ; but these did frame it for this purpose, his third face afeending, which belongs to Venus ; and they made the fame, against serpents and scorpions, poisons and evil spirits, his second face afeending, which is the face of the Sun, and decanate ol

3 Jupiter ;

4 Csomantic C%aracter*A

5 o

6 o

7 o

8 o

9 ffa

10 Populus

11 # * # # # %

12 PlanetsAmisio

13 Puella

14 Forbuna Pfaoi

15 Fortuezo, I lire or

16 5HS EA

17 Jgwisitio

18 Lcetitia

19 * e $

20 Career* Trislilia

21 CaRnP PraegorusCauda Frag ones

22 I¥Tm i A A AAA

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31 Si

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34 x|^ ^

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41 JFnpTwetl treP.G rpfich

42 Cub. by Zacfanplc n Allen & Co.

43 Chap. XXXVI, TALISMANIC MAGIC. " 159

44 Jupiter ; and they report that it maketh him who carries it wife, of a good colour , and they fay that the image of Cancer is most efficacious against serpents and poison, when Sol and Luna are in conjunction in it, and ascend in the first and third face ; for this is the face of Venus, and the decanate of Luna ; but the second face of Luna the decanate of Jupiter. They report, also, that serpents are tormented when the Sun is in Cancer ; also, that Taurus, Virgo, and Capricorn, beeaufe they confiitute the earthly and southern triplicity, do cure hot infirmities, and prevail against the fynocal fever ; it makes those who carry it grateful, acceptable, eloquent, devout, and religious ; beeaufe they are the houses of V enus, Mars, and Saturn. Capricorn also is reported to keep

45 men in safety, and also places in security, beeaufe it is the exaltation of Mars.

Chapter XXXVL: Of The Images Of Saturn »

[1] BUT now what images they did attribute to the planets. Although of these tilings very large volumes have been written by the antient wife men, fo that there is no need to declare them here, notwithstanding I will recite a few of them ; for they made, from the operations of Saturn, Saturn afeending in a flone, which is called the load-stone, the image of a man, having the countenance of a hart, and camel's feet, and fitting upon a chair or else a dragon, holding in his right hand a feythe, in his left a dart, which image they hoped, would be profitable for prolongation of life ; for Album afar, in his book Sadary proves that Saturn conduces to the prolongation of life ; where, also, he says that certain regions of India being fubjedt to Saturn, there men. are of a very long life, and die not unless by extreme old age. They made, also, an image of Saturn, for length of days, in a sapphire, at the hour of £aturn, Saturn afeending or fortunately conhituted ; whose figure was an old man fitting upon a high chair, having his hands lifted up above his head,

[2] and

[3] TALISMANIC MAGIC.

[4] Part II.

[5] and in them holding- a fish or fickle, and under his feet a bunch of grapes, his head covered with a black or dulky coloured cloth, and all his garments black or dark. They also make this fame image against the.hone, and diseases of the kidnies, viz. in the hour of Saturn, Saturn afeending with the third face of Aquarius. They made also, from the operations of Saturn, an image for the increasing of power, Saturn afeending in Capricorn ; the form of which was an old mail leaning on a Itaff, having in his hand a crooked fickle, and clothed in black. They also made an image of melted copper, Saturn afeending in his rising, viz. in the first degree of Aries, or the firlt degree of Capricorn ; which image they affirm to speak with a man's voice. They made also, from the operations of Saturn, and also Mercury, an image of cafl metal, like a beautiful man, which, they said, would foretel things to come ; and made it on the day of Mercury, on the third hour of Saturn, the sign of Gemini afeending, being the house of Mercury, signifying prophets ; Saturn and Mercury being in conjunction in Aquarius, in the ninth house of heaven, which is also called God. Moreover, let Saturn have a trine aspeCt on the afeendant, and the Moon in like manner, and the Sun have an aspeCt on the place of conjunction ; Venus, obtaining some angle, may be powerful and occidental ; let Mars be combuft by the Sun, but let it not have an aspeCt on Saturn and Mercury ; for they said that the fplendour of the powers of these liars was diffused upon this image, and it did speak with men, and declare those things which are profitable for them.

Chapter XXXVII: Of The Images Of Jupiter.

[1] FROM the operations of Jupiter they made, for prolongation of life, an image in the hour of Jupiter, Jupiter being in his exaltation fortunately afeending, in a clear and white Hone ; whose figure was a man crowned,

[2] clothed

[3] Chap. XXXVIII. TALISMAN IC MAGIC. 16 1

[4] clothed with garments of a saffron colour, riding upon an eagle or dragon, having in his right hand a dart, about, as it were, to strike it into the head of the fame eagle 6r dragon. They made, also, another image of Jupiter, at the fame convenient season, in a white and clear stone, especially in crystal ; and it was a naked man crowned, having both his hands joined together and lifted up, as it were, deprecating something fitting in a four-footed chair, which is carried by four winged boys ; and they affirm that this image increases felicity, riches, honours, 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 eagle's feet, and clothed in saffron coloured clothes.

Chapter XXXVIII: Of The Images Of Mars.

[1] FROM the operations of Mars, they made an image in the hour of Mars (Mars ascending in the second face of Aries), 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 ere6t, carrying in his left hand the head of a man. They report that an image of this kind renders a man powerful in good and evil, fo that he shall be feared by all ; and whoever carries it, they give him the power of enchantment, fo that he shall terrify men by his looks when he is angry, and ftupify 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.

[2] Book I.

[3] CHAP.

[4] TALISMANIC MAGIC.

[5] Part II.

Chapter XXXIX: Of The Images Of The Sun,

[1] FROM the operations of the Sun they made an image at the hour of the Sun, the firfl face of Leo ascending with the Sun ; the form of which was a king crowned, fitting in a chair, having a raven in his bosom, and under his feet a globe : he is clothed in saffron coloured clothes. They fay that this image renders men invincible and honourable, and helps to bring their business to a good end, and to drive away vain dreams.; also to be prevalent againfi fevers, and the plague ; and they made it in a balanite Rone, or a ruby, at the hour of the Sun, when he, in his exaltation, fortunately ascends. They made another image of the Sun in a diamond, at the hour of the Sun ascending in his exaltation ; the figure of which was a woman crowned, with the gesture of one, dancing and laughing, Handing in a chariot drawn by four horses, having in her right hand a looking-glass or buckler, in the left a Raff, leaning on her breaR, carrying a flame of fire on her head. They fay that this image renders a man fortunate, and rich, and beloved of all ; and they made this image on a cornelian Rone, at the hour of the Sun ascending in the firR face of Leo, againfl lunatic paflions, which proceed from the combuRion of the Moon.

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Chapter XL: Of The Images Of Venus.

[1] 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, and holding a dart in her hand. They made another image of Venus,

[2] to

[3] /

[4] Chap. XLI. TALISMANIC MAGIC. 163

[5] to obtain the love of women, in the 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, but with his right hand doing up her hair, and 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 of which was a little maid, with her hair spread abroad, clothed 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, cheerful, and to give beauty.

Chapter XLI: Of The Images Of Mercury.

[1] i

[2] FROM the operations of Mercury they made an image of Mercury, Mercury ascending in Gemini ; the form of which was a handsome young man, bearded, having in his left hand a rod, round which a serpent was entwined— in the right he carried a dart ; having his feet winged. They fay that this image confers knowledge, 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 fitting upon a chair, or riding on a peacock, having eagle’s feet, and on his head a crest, and in his left hand holding a cock of fire.

[3] X 2

[4] CHAP.

[5] 1 64,

[6] TALISMANIC MAGIC*

[7] Part II.

Chapter XLII: Of The Images Of The Moon,

[1] FROM the operations of the Moon they made an image for travellers againfl 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 flouriffiing 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 firil luce of Cancer ; the figure of which was a woman cornuted, riding on a bull, or a dragon with seven heads, or a crab, and Ihe 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.

Chapter XLIII

[1] OF THE IMAGES OF THE HEAD AND TAIL OF THE DRAGON OF THE MOONTHEY made, also, the image of the head and tail of the Dragon of the Moon, namely, between an serial and fiery circle, the likeness of a serpent, with the head of a hawk, tied about them after the manner of the great letter Theta ; they made it when J upiter, with the head, obtained the mid heaven ; which image they affirm to avail much for the fuecefs 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 Phoenicians do extol this creature above all others, and fay it is a divine creature, and hath a divine nature ; for in this is a more acute spirit, and a greater fire than in any other, which thing is manifelt both by his swift motion without feet, hands,

[2] or

[3] Chap. XLIV. TALISMANIC MAGIC. 165

[4] or any other instruments ; and also that it often renews its age with his skin, and becomes young again ; but they made the image of the tail like as when the Moon was eclipsed in the tail, or ill affe6led by Saturn or Mars, and they made it to introduce anguish, infirmity, and misfortune : we call it an evil genius.

[5] THE TALISMAN OF THE DRAGON’s HEAD.

Chapter XLIV: Of The Images Of The Mansions Of The Moon.

[1] THEY made, also, images for every mansion of the Moon as follows :

[2] In the first, for the definition 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 perfumed it with liquid florax, and wished some evil to come.

[3] In the second, againfl the wrath of the prince, and for reconciliation with him, they sealed, in white wax and maftich, the image of a king crowned, and perfumed it with lignum aloes..

4 In the third, they made an image in a si-lver ring, whole table was square ; the figure of which was a woman,, well clothed, fitting in a chair, her right hand being lifted up on her head they sealed it, and perfumed it with miifk, camphire, and calamus aromaticus. They affirmed that this gives happy fortune, and every good thing.

5 In the fourth, for revenge, separation, enmity, and ill-will, they sealed, in red wax, the image of a soldier fitting on a horse, holding a serpent in his right hand : they perfumed it with red myrrh and florax.

6 In

7 TALISMANIC MAGIC.

8 Part II.

9 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 red sanders.

10 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.

11 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 supplicating, and perfumed it with good odours.

12 In the eighth, for viHory 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.

13 In the ninth, to cause infirmities, they made a seal of lead, being the image of a 'man wanting his privy parts, covering his eyes with his hands ; and they perfumed it w ith rofm of the pine.

14 In the tenth, to facilitate child bearing, and to cure the sick, they made a seal of gold, being the head of a lion, and perfumed it with amber.

15 In the eleventh, for fear, reverence, and w'orfhip, 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 odours and saffron.

16 In the twelfth, for the reparation of lovers, they made a seal of black lead, being the image of a dragon fighting wnth a man ; and they perfumed it with the hairs of a lion, and affafcetida.

17 In the thirteenth, for the agreement of married people, and for dissolving of all the charms againfl 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.

18 In the fourteenth, for divorce and separation 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 a black dog and a black cat.

19 In the fifteenth, to obtain friendffiip and good will, they made the image of a man fitting, and inditing letters, and perfumed it with frankincense and nutmegs.

20 /

21 In

22 Chap. XLIV. TALISMANTC MAGIC. 167

23 In the sixteenth, for gaining much merchandiflng, they made a seal of silver, being the image of a man, fitting on a chair, holding a balance in his hand ; and they perfumed it with well smelling spices.

24 In the seventeenth, again!! thieves and robbers, they sealed with an iron seal the image of an ape, and perfumed it with the hair of an ape.

25 In the eighteenth, again!! fevers and pains of the belly, they made a seal of copper, being the image of a snake with his tail above his head ; and they perfumed it with hartlhorn ; and said this fame seal to put to flight serpents, and all venomous creatures, frorh the place where it is buried.

26 In the nineteenth, for facilitating birth, and provoking the menltrues, they made a seal of copper, being the image of a woman holding her hands upon her face •, and they perfumed it with liquid ftorax.

27 In the twentieth, for hunting, they made a seal of tin, being the image of Sagittary, half a man and half a horse j and they perfumed it with the head of a wolf.

28 In the twenty-fir!!, for the deftru6!ion of some body, they made the image of a man, with a double countenance before and behind ; and they perfumed it with brimltone and jet, and put it in a box of brass, and with it brimstone and jet, and the hair of him whom they would hurt.

29 In the twenty-second, for the security of runaways, they made a seal of iron, being the image of a man, with wings on his feet, bearing a helmet on his head ; and they perfumed it with argent vive.

30 In the twenty-third, for deftru6!ion and wafting, they made a seal of iron, being the image of a cat, having a dog's head ; and they perfumed it with dog's hair taken from the head, and buried it in the place where they intended the hurt.

31 In the twenty-fourth, for multiplying herds of cattle, they took the horn of a ram, bull, or goat, or of that fort of cattle they would increase, and sealed in it, burning, with an iron seal, the image of a woman giving fuck to her fon ; and they hanged it on the neck of that cattle who was the leader of 4he flock, or they sealed it in his horn.

32 In

33 168 TALISMANIC MAGIC. Part II.

34 In the twenty-fifth, for the preservation of trees and harvest, they sealed, in the wood of a fig- tree, the imag-e of a man planting- ; and they perfumed it with the flowers of the fig- tree, and hung it on the tree.

35 In the twenty-sixth, for love and favour, they sealed, in white wax and maftich, the figure of a woman walhing and combing her hair ; and they perfumed it with good odours.

36 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 affafcetida and liquid ftorax, and they buried it in the pond or fountain which they would destroy.

37 In the twenty-eighth, for getting fish together, they made a seal of copper, bemg the image of a fish ; and they perfumed it with the Ikin of a fea fish, and call it into the water where they wrould have the fish gathered.

[38] Moreover, together with the aforesaid images, they wrote down also the names ol the spirits, and their chara6ters, and invocated and prayed for those things which they pretended to obtain.

Chapter XLV: That Human Imprecations Naturally Impress Their Powers Upon External

[1] THINGS AND HOW MAN’S MIND, THROUGH A DEGREE OF DEPENDENCIES, ASCENDS INTO

[2] THE INTELLIGIBLE WORLD, AND BECOMES LIKE TO THE MORE SUBLIME SPIRITS AND INTELLIGENCES.

[3] THE celestial fouls fend forth their virtues to the celestial bodies, which transmit them to this sensible world ; for the virtues of the terrene orb proceed from no other cause than celestial. Hence the magician, that will work by them, uses a cunning invocation of the superiors, with mysterious words and a certain kind of ingenious speech, drawing the one to the other ; yet by a natural force, through a certain mutual agreement between them, whereby

[4] things

[5] Chap'. XLV. TALISMANIC MAGIC. 169

[6] thing’s follow of their own accord, or sometimes are drawn unwillingly. Hence says Aristotle, in his sixth book of his Mystical Philosophy, “ that when any one, by binding or bewitching, calls upon the Sun or other liars, praying them to aflift the work desired, the Sun and other liars do not hear his words ; but are moved, after a certain manner, by a certain conjun6lion and mutual series, whereby the 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 man’s body, one member is moved by perceiving the motion of another ; and in a harp, one firing is moved by the motion, of another. So when miy 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 following one the other, is the foundation of all wonderful operation, which is necessarily required to the exercising the power of attra6ling superior virtues. 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 repelling, by reason of the enmity of one to the other, from the contrariety and difference of things, and multitude of virtues ; which, although they are contrary and different, yet perfe6l one part. Sometimes, also, he compels things by way of authority, by the celestial virtue, because he is not a stranger to the heavens. A man, therefore, if he receives the imprefiion of a ligation, or fascination, doth not receive it according to the rational foul, but sensual ; and if he buffers in any part, he suffers according to the animal part ; for they cannot draw a knowing and intelligent man by reason, but by receiving that imprefiion and force by sense ; inasmuch as the animal spirit of man ‘is, by the influence of the celeftials, and co-operation of the things of the world, affe6led beyond his former and natural disposition. As the fon moves the father to labour, although unwilling, to keep and maintain him, although he be wearied ; and the desire to rule, is moved by

anger and other labours 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 inciteBook I. Y ment

[7] TALISMANIC MAGIC.

[8] Part II.

[9] ment to concupifcence ; and the harmony of a wife musician moves his hearers with various passions, whereof some do voluntary follow the confonancy of art, others conform themselves by gesture, although unwilling, because their sense is captivated, their reason not being intent to these things. Hence they fall into errors, who think those things to be above nature, or contrary to nature — which indeed are by nature, and according to nature. We mull know, therefore, that evey superior moves its next inferior, in its degree and order, not only in bodies, but also in spirits : fo the universal foul moves the particular foul ; the rational aCts upon the sensual, and that upon the vegetable ; and every part of the world aCts upon another, and every part is 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 fame beings, from the first to the lall, 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 offences, depending on the primary intellect, which is the aCting intellect ; but upon the virtue put in by the word of God ; which word the wife 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 truly produced : the word, therefore, is the image of God — the aCting intellect, the image of the word — the foul is the image of this intellect — and our word is the image of the foul, by which it aCts upon natural things naturally, because nature is the work thereof. And every one of those perfeCts his subsequent : as a father his fon ; and none of the latter exists without the former ; foMhey are depending among themselves by a kind of ordinate dependency — fo that when the latter is corrupted, it is returned into that which was next before it, until it come to the heavens ; then to the universal foul ; and, lastly, into the aCting intellect, by which all other creatures exist ; and itself exists in the principal author, which is the creating word of God, to which, at length, all things are

[10] returned.

[11] Chap. XLV. TALISMANIC MAGIC. 171

[12] returned. Our foul, therefore, if it will work any wonderful thing in these inferiors, mufi have refpeCl to their beginning, that it may be strengthened and iiiuflrated by that, and receive power of acting through each degree, from the very firfl Author. Therefore we mull be more diligent in contemplating the fouls of the liars — then their bodies, and the super-celeltial and intellectual world — then the celeltial, 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 liars, moll full of light ; but receives it from the intelligible world, above all other liars, because the foul thereof is more capable of intelligible fplendour. Wherefore he that desires to attraCl the influence of the Sun, mull contemplate upon the Sun ; not only by the speculation of the exterior light, but also of the interior. And no man can do this, unless he return to the foul of the Sun, and become like to it, and comprehend the intelligible light thereof with an

intelleClual fight, as the sensible light with the corporeal eye ; for this man lhall be filled with the light thereof, and the light whereof, which is an under type imprelfed by the fupernal orb, it receives into itself ; with the illullration whereof his intelled being endowed, and truly like to it, and being assisted by it, lhall 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 foul lhall come to perfection, and be made like to spirits of the Sun, and lhall attain to the virtues and illullrations of the supernatural virtue, and lhall enjoy the power of them, if he has obtained faith in the Firfl Author.. In the full place, therefore, we mull implore affillance from the Firfl Author ; and praying, not only with mouth, but a religious gellure and supplicant foul, also abundantly, inceifantly, and sincerely, that he would enlighten our mind, and remove darkness, growing upon our fouls by reason of our bodies.

[13] Y

[14] GHAP.

[15] TALISMANIC MAGIC.

[16] Part II.

Chapter XLVI

[1] TIIE CONCLUSION OF THE CONSTELLATORY PRACTICE, OR TALISMANIC MAGIC; IN WHICH IS INCLUDED THE KEY OF ALL THAT HAS BEEN WRITTEN UPON THIS SUBJECT; SHEWING THE PRACTICE OF IMAGES, &C. BY WAY OF EXAMPLE, AND LIKEWISE THE NECESSARY OBSERVATIONS OF THE CELESTIALS, TOWARDS TIIE PERFECTION OF TALISMAN ICAL OPERATIONS.

[2] WE will now fhew thee the observations of celeflial bodies, which are required for the pradlice of these thing's, which are briefly as follow :

[3] To make any one fortunate, wre make an imag-e at that time in which the figniftcaior of life , ihe giver of life , or Hylech , the Jigns and planeisy are fortunate : let the ascendant and mid-heaven, and the lords thereof be fortunate ; and also the place of the Sun and Moon ; part of fortune and lord of conjunction or prevention, made before their nativity, by deprefling- the malignant planets, i. e. taking the times when they are deprefled. But if we would make an image to procure misery, we mutt do contrary to this ; and those which we before placed fortunate, we mult now make unfortunate, by taking the malignant stars when they rule. And the fame means we must take to make any place, region, city, or house unfortunate. But if you would make any one unfortunate who hath injured you, let there be an image made under the ascension of that man whom thou wouldft make unfortunate ; and thou flialt take, when unfortunate, the lord of the house of his 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, and the tenth house and the lord thereof. Now, for the building, success, or fitting of any place, place fortunes in the ascendant thereof ; and in the firfl and tenth, and second and eighth house, thou flialt make the lord of the ascendant, and the lord of the house of the Moon, fortunate. But to chafe 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 wouldft chafe away or destroy, and after the

likeness thereof ; for instance, now, suppose thou wouldft with to chafe away scorpions from any place ; let an image of a scorpion be made, the sign

[4] Scorpio

[5] Chap. XLVI. TALISMANIC MAGIC. '173

[6] Scorpio ascending with the Moon ; then thou flialt make unfortunate the ascendant, and the lord thereof, and the lord of the house of Mars; and thou thalt make unfortunate the lord of the ascendant in the eighth house ; and let them be joined with an afpetft malignant, as opposite or square, and write upon the image the name of the ascendant, and of the lord thereof, and the Moon, the lord of the day and hour ; and let there be a pit made in the middle of the place from which thou wouldtt drive them, and put into it some earth taken out of the four corners of the fame 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, and come no more into this place." — And fo do by the rest.

[7] Now for gain, make an image under the ascendant of that man to whom thou wouldft appoint the gain •, and thou thalt make the lord of the second house, which is the house of substance, to be joined with the lord of the ascendant, in a trine or fextile afpedt, and let there be a reception amongst them ; thou thalt make fortunate the eleventh, and the lord thereof, and the eighth ; and, if thou canft, put part of fortune in the ascendant or second ; and let the image be buried in that place, or from that place, to which thou wouldft 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 you would wish to be beloved ; make fortunate the ascendant and the tenth, and hide the evil from the ascendant ; and you must have the lords of the tenth, and planets of the eleventh, fortunate, joined to the lord of the ascendant, from the trine or fextile, with reception ; then proceed to make another image, for him Whom thou wouldft stir up to love ; whether it be a friend, or female, or brother, or relation, or companion of him whom thou wouldft have favoured or beloved, if fo, 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, filter, or cousin, under the ascension of the third house ; if a mother, of the tenth, and fo on now let the fignificator of the ascendant of the second image be joined to the. fignificator of the ascendant of the first, and let there

[8] ^ be

[9] 17i TALISMANIC MAGIC. Part II.

[10] be between them a reception, and 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, and let them be wrapped up in silk, and cast away or spoiled.

[11] Also, for the success of petitions, and obtaining of a thing denied, or taken, cr possessed by another, make an image under the ascendant of him who petitions for the thing •, and cause the lord of the second house to be joined with the lord of the ascendant, from a trine or Textile afpeft, and let there be a reception betwixt them ; and, if it can be fo, let the lord of the second be in the obeying signs, and the lord of ascendant in the ruling : make fortunatethe ascendant and the lord thereof ; and beware that the lord of the ascendant be not retrograde, or combuft, or cadent, or in the house of opposition, i. e. in the seventh from his own house -, let him not be hindered by the malignant

planets, but let him be strong and in an angle ; thou shalt make fortunate the ascendant, and the lord of the second, and the Moon : and make another image for him that is petitioned to, and 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 fon, under the fifth, and fo of the like ; then put the fignificator of the second image, joined with the lord of the ascendant of the first image from a trine or Textile, and let him receive it ; and put them both strong and fortunate, without any hinderance ; make all evil fall from, them ; thou shalt make fortunate the tenth and the fourth, if thou canft, or any of them ; and when the second image shall be perfect, join it with the first, face to face, and wrap them in clean linen, and bury them in the middle of his house who is the petitioner, under a fortunate fignificator, the fortune being Jirong ; and let the face of the first image be towards the north, or rather towards that place where the thing petitioned for doth remain ; or, if it happens that the 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 Talifmanical operations whatsoever, by which wonderful effects may be wrought either by images, by rings, by glalfes, by seals, by tables, or any

[12] other

[13] Matick 'Seals. crTalismans .

[14] Mate. Jt9P

[15] Pub. by L cLccincrton ^Allen & Co

[16] Chap. XLVI. TALISMANIC MAGIC, 175

[17] other magical instruments whatsoever ; but as these have their chief' grounds in the true knowledge of the effedts of the planets, and the rising of the constellations, we recommend an earned; attention to that part of Astrology * which teaches of the power, influences, and effects of the celeflial bodies amongst themselves generally ; likewise, we would recommend the artist to be expert in the afpedts, motions, declinations, riflings, &c. &c. of the seven planets, and perfectly to understand their natures, either mixed or Ample ; also, to be ready and correct in the erecting of a figure, at any time, to fliew the true poflition of the heavens ; there being fo great a sympathy between the celeflials and ourselves ; and to obflerve all the other rules which we have plentifully recited : and, without doubt, the induflrious fludent shall receive the fatisfadtion of bringing his operations and experiments to effedt that which he ardently desires. With which, wilhing all fuccefls to the contemplator of the creature and the Creator, we will here close up this Second Part of pur Work, and the concluflion of our Book of Talifmanical Magic.

[18] * Those who would be perfect in the neceflary knowledge of Astrology, ought to fludy from Coley, his book, called Clavis Aftrologias Elimata, or his Key new filed— Salmon’s Soul of Astrology — Lilley’s, or Partridge’s, Vade Mecum— or Middleton’s Astrology.

[19] THE END OF THE FIRST BOOS.

[20] Knight and Compton, Typ.* Middle Street, Cloth Fair,

[21] \

[22] If

[23] THE

OR, .

CELESTIAL INTELLIGENCER.

BOOK II. PART I.

CONTAINING

MAGNETISM,

AND

CABALISTICAL MAGIC;

DISCOVERING

THE SECRET MYSTERIES

OF

CELESTIAL MAGIC.

With the Art of calculating by the divine Names of God ; (hewing the Rule, Order, and Government of

ANGELS, INTELLIGENCES, AND BLESSED SPIRITS, HOLY TABLES AND SEALS, TABLES OF THE CABALA, &c.

Likewise treating of Ceremonial Magic, Invocation of Spirits, Consecrations, Circles, &c.

Also of Dreams, Phophecy, Miracles, &c.

Br FRANCIS BARRETT,

STUDENT OF CHEMISTRY, NATURAL AND OCCULT PHILOSOPHY, THE CABALA, &C.

TO WHICH IS ADDED,

A Translation of the Works of Tritemius of Spanheim, viz. His Book of Secret Things, and of Spirits,

Book II,

B

\V, Btoekaier, Printer, Toek’s Court, Chancery Lane,

CONTAINING

THE MAGUS,

MAGNETISM,

AND

CABALISTICAL MAGIC.

TO WHICH 18 ADDED

A TREATISE

O N

PROPHECY, PROPHETIC DREAMS AND INSPIRATION.

BOOK II. PART I.

MAGNETISM.

[57] In our following Treatise of Magnetism we have collected and arranged in order some valuable and secret things out of the writings of that molt learned chemist and philosopher Paracelsus, who was the ornament of Germany and the age he lived in. Likewise we have extracted the very marrow of the science of Magnetism out of the copious and elaborate works of that moil celebrated philosopher (by fire) Van Helmont, who, together with Paracelsus, industriously promulgated all kinds of magnetic and sympathetic cures, which, through the drowsiness, ignorance, unbelief, and obstinacy of

[58] B 2 \ * * the

[59] i

[60] MAGNETISM.

[61] Book II.

[62] the present age, have been fo much and fo totally neglected and condemned j yet, however impudent in their adertions, and 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 proved the truth and possibility of Magnetism, by repeated and public experiments. Indeed the ingenious invention of the Magnetic TraCtors prove at once that science should never be impeded by public slander or misrepresentation of faCts that have proved to be of general utility. And we do not doubt but that we £hall be able to fhew, by the theory and practice delivered in the sequel, that many excellent cures may be performed by a due consideration and attentive observance of the principles upon which sympathy, antipathy, magnetic attraction, &c. are founded ; and which will be fully illustrated in the following compendium :

[63] We shall hasten to explain the first principles of Magnetism, by examining the magnetic or attractive power.

Chapter I: * The Magnetic, Or Attractive Tower Or Faculty.'

[1] AS concerning an aCtion locally at a distance, wines do fugged: a demonstration unto us : for, every kind of wine, although it be bred out of co-bordering provinces, and likewise more timely blossoming elsewhere, yet it is troubled while our country vine flowereth ; 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 temped: : or likewise, because the wine itself doth thus trouble itself of its own free accord,

[2] * Van Helmont.

[3] by

[4] Part I.

[5] MAGNETISM,

[6] by reason of the flowers of the vine : of both the which latter, if there be a fore-touched conformity, consent, co-grieving, or congratulation ; at leaf, that cannot but be done by an adtion at a dillance : to wit, if the wine be troubled in a cellar under ground, whereunto 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 effedl, they mull either run back to the liars, which cannot be controuled by our pleasures and liberties of boldness ; or, I fay, we return to a confeflion of an addon at a dillance : to wit, that some one and the fame, and as yet unknown Ipirit, the mover, doth govern the absent wine, and the vine which is at a far dillance, and makes them to talk and suffer together. But, as to what concerns the power of the liars, I am unwilling, as neither dare I, according to my own liberty, to extend the forces, powers, or bounds of the liars beyond or belides the authority of the sacred text, which faith (it being pronounced from a divine tellimony) that the liars lhall be unto us for signs,seasons, days, and years : by which rule, a power is never attributed to the liars, that wine bred in a foreign foil, and brought unto us from far, doth dillurb, move, or render itself confused : for, the vine had at some time received a power of encrealing and multiplying itself before the liars were born : and vegetables were before the liars, and the imagined influx of these : wherefore also, they cannot be things conjoined in elfence, one whereof could confill without the other. Yea, the vine in some places flowereth more timely and, in rainy, or the more cold years, our vine flowereth more llowly, whose flower and llages of flourilhing the wine doth, notwithstanding, imitate ; and fo neither doth it refped the liars, that it Ihould dillurb itself at their beck.

[7] In the next place, neither doth the wine hearken unto the flourilhing or blossoming of any kind of capers, but of the wine alone : and therefore we mull not flee unto an universal cause, the general or univerfai ruling air of worldly successive change; to wit, -we may rather run back unto impoflibilities and absurdities, than unto the moll near commerces of.resemblance and unity, although hitherto unpalfable by the schools.

[8] Moreover* .

[9] MAGNETISM.

[10] Book II.

[11] Moreover, that thing doth as yet far more manifestly appear in ale or beer : when, in times past, our anceflors had seen that of barley, after whatsoever manner it was boiled, nothing but an empty ptrfana or barley-broth, or also a pulp was cooked ; they meditated, that the barley first ought to bud (which then they called malt) and next, they nakedly boiled their ales, imitating wines : wherein, first of all, some remarkable things do meet in one ; to wit, there is stirred up in barley, a vegetable bud, the which when the barley is dried, doth afterwards die, and lofeth the hope of growing, and fo much the more by its changing into meal, and afterwards by an after-boiling, it despairs of a growing virtue ; yet these things nothing hindering, it retains the winey and intoxicating spirit of aqua vitae, the which notwithstanding it doth not yet actually possess : but at length, in number of days, it attaineth it by virtue of a ferment : to wit, in the one only bosom 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 itself while the barley flowereth, no otherwise than as wine is elsewhere wont to do : and fo 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 £o much the more powerfully do ales prove their agreement with the absent flowering barley ; in as much as the gelding of their power hath withdrawn the hopes of budding and increaflng : and at length the aqua vitae being detained and shut

up within the ale, hogshead, and prison of the cellar, cannot with the safety of the ale or beer wandering for some leagues unto the flowering ear of barley, that thereby, as a stormy returner, it may trouble the remaining ale with much confuflon. Certainly there is a far more quiet paflage for a magnetical or attractive agreement among some agents at a far distance from each other, than there is to dream an aqua vitas wandering out of the ale of a cellar, unto the flowering barley, and from thence to return unto the former receptacles of its pen-case, and ale : But the flgn imprinted by the appetite of a woman great with child, on her young, doth fitly, and alike clearly confirm a magnetism or attractive faculty and its operation at a distance : to wit, let there be a woman great with child,

[12] which

[13] Part I.

[14] MAGNATISM.

[15] which desires another cherry, let her but touch her forehead or any other place with her finger ; without doubt, the young is signed in its forehead with the image of the cherry, which afterwards doth every year wax green, white, yellow, and at length looks red, according to the tenor of the trees : and it much more wonderfully exprefles the fame fucceflive alteration of maturities in Spain than in Germany : and fo hereby an allion at a distance is not only confirmed, but also a conformity or agreement of the eflences of the cherry tree, in its wooden and fleshly trunk ; a consanguinity or near affinity of a being imprefled upon the part by an instantaneous imagination, and by a successive course of the years of its kernel; furelythe more learned ought riot to imputejthofe things unto evil spirits, which, through their own weakness, they are ignorant of ; for these things do on all sides occur in nature, the which, through our slenderness, we are not able to unfold ; for to refer whatsoever gifts of God are in nature (because our dull capacity does not comprehend the fame rightly) to the devil, fhews both ignorance and raffinefs, especially when, as all demonstration of causes from a former thing or cause is baniffied from us, and especially from Aristotle, who was ignorant of all nature, and deprived of the good gifts which descends from the Father of Lights; unto whom be all honour and glory.

[16] Note. We may, by the aforesaid chapter, fee the wonderful working power of the attractive or universal spirit, which can by no other means be fo clearly demonstrated as by the sympathies in natural things, which are inherent throughout all nature ; and, upon this principle of sympathy and antipathy, we fay is founded that spiritual power which tends to things and objects remote one from the other, i. e. a magnetic attraction, which does actually exist, as we Shall clearly prove by experiment, where we fully (hew the aCtion and passion that is between natural spirits, by which means wonderful effeCts are produced, which have ignorantly been attributed to divers superstitions, as Sorcery, In chant ment , Nigromancy, or the Black Art , &c.

[17] CHAP.

[18] MAGNETISM.

[19] Book II.

Chapter II: Of Sympathetic Medicines.

[1] IN the year 1639, a little book came forth, whose title was, f The Sympathetical Powder of Edricius Mohynus, of Eburo,' whereby wounds are cured without application of the medicine unto the part afflided, and without fuperdition ; it being sifted by the sieve of the reasons of Galen and Aridotle ; wherein it is Aridotetically, diffidently, proved, whatsoever the title of it promises ; but it hath negleded the directive faculty , or virtue , which may bring the virtues of the fympathetical powder, received in the bloody towel or napkin, unto the didant wound.

[2] Truly, from a wound, the venal blood, _ or corrupt pus, or fanies, from an ulcer, being received in the towel, do receive, indeed, a balsam from a fanative or healing being; I fay, from the power of the vitriol, a medicinal power connected and limited in the aforesaid mean ; but the virtues of the balsam received are directed unto the wounded object, not indeed by an influential virtue of the Ears, and much less do they fly forth of their own accord unto the objed at a distance : therefore the ideas of him that applieth the' fympathetical remedy are connected in the mean, and are made directrefles of the balsam unto the objed of his deflre : even as we have above also minded by injedions 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 fubjed : to wit, out of direding ideas, begotten by their mother Charity, or a desire of goodwill : for, from hence does that sympathetic powder operate more successfully, being applied by the hand of one than another : therefore I have always observed the bed process where the remedy is inflituted 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 edeemed the dars of

[3] the

[4] Fart I.

[5] MAGNETISM.

[6] the mind, in fympathetical remedies, than the Stars of heaven : but that images, being conceived, are brought unto an objed at a diltance, a pregnant woman is an example of, because the 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 delire is plainly natural, it is no wonder that the evil spirit doth require the ideas of the delires of his imps to be annexed unto a mean offered by him. Indeed, the ideas of the desire are after the manner of the influences of heaven call into a proper objed how locally remote foever ; that is, they are direded by the desire, especially pointing out an objed for itself, even as the light of the balilifk, or touch of the torpedo, is refleded on their willed objed ; for I have already Shewn in its place, that the devil doth not attribute fo much as any thing in the diredions of things injeded ; but that he hath need of a free, direding, and operative power or faculty. But I will not disgrace fympathetical remedies because the devil operates something about things injeded into the body : for what have fympathetical remedies in common ? Although Satan doth co-operate in injedions by wicked natural means required from his bond Slaves ; for every thing Shall be judged guilty, or good, from its ends and intents : and it is sufficient that fympathetical remedies do agree with things injeded in natural ?neans , or medicines.

Chapter III: Of The Magnetic Or Sympathetic Unguent, The Powder Of Sympathy, Armary Un. Guent, Curing Of Wounds, Ecstasies, Witchcraft, Mummies, &C.

[1] WE Shall now Show some remarkable operations that are effeded by magnetism, and founded upon natural sympathy and antipathy, likewise how by these means some extraordinary cures may be performed.

[2] Book II. C The

[3] 10 MAGNETISM. Book IL

[4] f

[5] The goodness of the Creator every where extended, created every thing for the ufe of ungrateful man ; neither did he admit any of the theologifts, or divines, as afiiftants in council, how many or how great virtues he should infuse into things natural. But there are those who venture to measure the wonderful works of God by their own Sharpened and refined wit, whereby they deny God to have given such virtue to things ; as though man (a worm) was able, by his narrow and limited capacity, to comprehend Omniscience ; he therefore measures the minds of all men by his own, who think that cannot be done, which they cannot underhand. They therefore can only develope the mysteries of nature, who being versed in the art of Cabala, Fire, and Magic, examined the properties of things, and draw, from darkness into light, the lurking powers of Man, Animals , Vegetables , Minerals , and Stones ; and, separating the crudities, dregs, poisons, heterogenities, that are the thorns implanted in virgin nature from the curse. For an observer of nature fees daily (he doth difiil, sublime, calcine, ferment, dijfiolve, coagulate, fix. See. therefore we who are the ministers of nature do separate, &c. finding out the causes and effects of every phaenomena (lie produces.

[6] Now, as magnetism is ordained for the ufe of man, and for the curing of the various disorders incident to human nature, we (hall first touch upon the grand fubjedt of magnetism, known to pofiefs wonderful properties, and which are not only evident to every eye, but (hew us sufficient grounds for our admitting the poflibility and reality of magnetism in general.

[7] The loadstone pofiefies an eminent medicinal faculty against many violent and implacable disorders. Helmont says, that the back of the loadstone, as it repulses iron, fo also it removes gout, swellings, rheum, &c. that is of the nature or quality of iron. The iron-attradling faculty, if it be joined to the mummy of a woman, and the back of the loadstone be put within her thigh, and the belly of the loadstone on her loins, it safely prevents a mifearriage, already threatened ; but the belly of the loadstone applied within the thigh and the back to her loins, it doth wonderfully facilitate her delivery.

[8] Likewise the wearing the loadstone eases and prevents the cramp, and such like disorders and pains.

[9] Uldericus

[10] MAGNETISM*

[11] Part I.

[12] Uldericus Balk, a dominican friar, publiflied a book at Frankfort in the year 1611, concerning the lamp of life ; in which we shall find (taken from Paracelsus) the true magnetical cure of many diseases, viz. the dropsy, gout, jaundice, &c. For if thou shalt enclose the warm blood of the sick in the lhell and white of an egg, which is exposed to a nourishing warmth, and 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 the leprosy of Naaman pafled over into Gehazi through the execration of the prophet.

[13] If women, weaning their infants, shall milk out their milk upon hot burning coals, the bread: soon dries.

[14] If any one happens to commit nuisance at thy door, and thou wilt prevent that beaddy trick in future, take the poker red-hot, and put it into the excrement, and, by magnetism, his poderiors shall become much scorched and inflamed.

[15] Make a small table of the lighted:, whited:, and based: kind of lead ; and at one end put a piece of amber, and, three spans from it, lay a piece of green vitriol; this vitriol will soon lose its colour and acid: both which effects are found in the preparation of amber. The root of the Caroline thistle being plucked up when full of juice and virtue, and tempered with the mummy of a man, will exhaud: the powers and natural strength out of a man, on whose fliadow thou ihalt stand, into thyself.

[16] ■ MAGNETISM,

[17] Book I?>

Chapter IV: Of The Armary Unguent, Or Weapon Saeve, &C.

[1] THE principal ingredient in this confection, is the moss of a dead man’s (hull, which Van Helmont calls the excrefcencies or fuperAuities of the stars. Now the moss growing on the Ikull of a dead man, seeing it has received its feed from the heavens, but its increase from the mummial marrow of the Ikull of man, or tower of the microcosm, has obtained excellent astral and magnetic powers beyond the common condition of vegetables, although herbs, as they are herbs, want not their own magnetism.

[2] Now, the magnetism of this unguent draws out that Arrange disposition from the wound (which otherwise, by a difunion of the parts that held together, and by which, I fay, Arrange difpoAtion and foreign quality is produced) from whence it Aips, not being overburdened or oppreAed by any accident, suddenly grow together ; and 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 and perfectly without pain, coArs, peril, or loss of Arrength ; hence it is manifeAr that the magnetical virtue is from God.

[3] It is now seasonable to discover the immediate cause of magnetism in the unguent.

[4] FirAr of all, by the consent of tnyftical divines, we divide man into the external and internal man, aAigning to both the powers of a certain mind, or intelligence : for fo there doth a will belong to fleAi and blood, which may not be either the will of man or the will of God and the heavenly Father also reveals 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

numbered among the works of the flefta seeing they consist only in the imagination, if the AeAr had not also its own imagination and elective will ?

[5] Furthermore, that there are miraculous ecstasies belonging to the more inward man, is beyond dispute. That there are also ecstasies in the animal man,

[6] by

[7] Part I.

[8] MAGNETISM.

[9] by reason of an intense, or heightend imagination, is, without doubt. Martin del Ris, an elder of the society of Jesus, in his Magical Difquilitions or Enquiries, makes mention of a certain young man in the city Infulis, that was transported with fo violent a delire of seeing his mother, that through the fame intense delire, as if being rapt up by an ecstasy, he faw her perfectly, although many miles absent from thence ; and, returning again to himself, being mindful of ali that he had seen, gave many true ligns of his true presence with his mother.

[10] Now that desire arose from the more outward man, viz. from blood and sense, or llelh, is certain ; for, otherwile, the foul being once dislodged, or loosened from the bonds of the body, cannot, except by miracle, be reunited to it ; there is therefore in the blood a certain ecllatical or transporting power, which, if at any time lhall be excited or stirred up by an ardent delire and mod; lirong imagination, it is able to conduit the spirit of the more outward man even to some absent and far dillant objeit, but then that power lies hid in the more outward man, as it were, in potential or by way of polfibility; neither is it brought into ait, unless it be roused- up by the imagination, inflamed ancL agi-tated by a molt fervent and violent delire

Chapter V: • F Tub Imaginative Power And The Magnetism Of The Natural Spirits, Mummiaj. Attraction, Sympathies Of Astral Spirits, With Their Bodies, Upon Which The Whole Art. Of Necromancy Is Founded..

[1] MOREOVER, when as the blood is after some fort corrupted, then indeed vall the powers thereof which, without a foregoing excitation of the imagination, , were before in poflibility, are of their own accord, drawn forth into aition ; for, , through corruption of the grain, the seminal virtue, , otherwise dowfy, and barren, breaks forth into ait ; because, .that seeing the eflences of things, and

[2] their

[3] MAGNETISM.

[4] Book II.

[5] their vital spirits, know not how to putrify by the dififolution of the inferior harmony, they sprung up as surviving afresh. For, from thence it is that every occult property, the compad of their bodies being by foregoing digestion, (which we call putrifadion) now dilfolved, comes forth free to hand, dispatched, and manifell: for adion.

[6] 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 just made, by reason of the said foreign quality, doth now enter

into the beginning of some kind of corruption (which blood being also then received on the weapon or splinter thereof, is befmeared with the magnetic ungent) the which entrance of corruption, mediating the ecftatical power lurking potentially in the blood, is brought forth into adion ; which power, because it is an exiled returner unto its own body, by reason of the hidden ecstasy; hence that blood bears an individual refped unto the blood of its whole body. Then indeed the magnetic or attradive faculty is busied in operating in the unguent, and through the mediation of the ecftatical power (for fo I call it for want of an etymology) fucks out the hurtful quality from the lips of the wound, and at length, through the mummial, balfamical, and attradive virtue, attained in the unguent, the magnetism is perfeded.

7 So thou haft now the positive reason of the natural magnetism in the unguent, drawn from natural magic, whereunto the light of truth aflents ; saying, " where the treasure is there is the heart also."

8 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.

9 But if the treasure be fixed or laid up in frail and 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 naked 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.

10 Also truth itself doth not interpret the present text mystically, and also by an example adjoined, Ihews a local and real presence of the eagles with the dead

11 carcass.

12 Fart I.

13 MAGNETISM.

14 *5

15 carcass, To 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.

16 What wonder is it, that the astral spirits of carnal or animal men should, as yet, after their funerals, fhew themselves as in a bravery, wandering about their buried treasure, whereunto the whole of Necromancy (or art of divination by the calling of spirits) of the antients hath enslaved itself ?

17 I fay, therefore, that the internal man is an animal or living creature, making ufe of the reason and will of blood : but, in the mean time, not barely an animal, but moreover the image of God.

18 Logicians therefore may fee how defectively they define a man from the power of rational discourse. But of these things more elsewhere.

19 I will therefore adjoin the magnetism of eagles to carcafies ; for neither are flying fowls endowed with such an acute smelling, that they can, with a mutual consent, go from Italy into Africa unto carcafies.

20 For neither is an odour, fo largely anduvidely spread ; for the ample latitude of the interposed fea hinders it, , and also a certain elementary property of consuming it; nor is there any ground that thou

fhouldefl: think these birds do perceive the dead carcafies at fo far a distance, with there fight, especially if those birds shall lie foutliwards behind a. mountain.

21 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 fame process to be of the heart and treasure, with these birds and the carcass, and fo interchangeably between these and them ?

22 For if the eagles were led to their food, the carcafies, with the fame appetite whereby four-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 falsehood : 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.

23 Therefor©

24 MAGNETISM.

25 Book II.

26 Therefore the spirit and will of the blood fetched out of -the wound, having intruded itself into the ointment by the weapon 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 faith by a peculiar testimony, that the eagle is drawn to the carcass, because flue is called thereunto by an implanted and mummial spirit of the carcass, but not by the odour of the putrifying body : for indeed that animal, in assimilating, appropritates to himself only this mummial spirit : for from thence it is said of the eagle, in a peculiar manner/* my youth shall be renewed as the eagle's."

27 For truly the renewing of her youth proceeds from an eftential extraction of the mummial spirit being well refined by a certain singular digestion proper to that fowl, and not from a bare eating of the flesh of the carcass ; otherwise dogs also and pies would be renewed, which is false.

28 Thou wilt fay, that it is a reason far-fetched in behalf of magnetism ; but what wilt thou then infer hereupon ? If that which thou confefieth to b^ far remote for thv capacity of understanding, that shall also with thee be accounted to be fetched from far. Truly the book of Genesis avoucheth, that in the blood of all living creatures doth their foul exist.

29 For there are in the blood certain vital powers *, the which, as if they were foulified or enlivened, do demand revenge from Heaven, yea, and judicial punhhment from earthly judges on the murderer ; which powers, seeing they cannot be denied to inhabit naturally in the blood, I fee not why they can

30 * This singular property of the blood, which Helmont calls Vital Powers, is no less wonderful than true, having been myself a witness of this experiment while in South Wales. It was tried upon a body that was maliciously murdered, through occasion of a quarrel over-night at an alehoufe. The fellow who was fufpefted of the murder appeared the next day in public seemingly unconcerned. rIhe Coroner's Jury fat upon the body within twenty-four hours after this notable murder was committed; when the fufpefted was suddenly taken into custody, and conveyed away to the fame public-house where the inquisition was taken. After some debate, one Dr. Jones desired the fufpefted to be brought into the room ; which done, he desired the villain to lay his left hand under the wound, which was a deep gash on the neck, and another on the bread; the villain plainly confessed his guilt by his

trepidation; but as soon as he lightly laid his finger on the body, the blood immediately ran, about fix or seven drops, to the admiration cf all present. If any one doubts the truth of this narrative, however learned and profound he may think himself, let him call personally upon me, and I will give him such reference, and that truly fefpe£lable and fair, as shall convince him of the sass. Irancis Barrett, #

31 MAGNETISM.

32 Part I.]

33 i

34 rejed: the magnetism of the blood, as accounting it among the ridiculous works of Satan.

35 This I will fay more, to wit, that those who walk in their deep, do, by no other guide than the spirit of the blood, that is, of the outward man, walk up and down, perform business, climb walls, and manage things that are otherwise impossible to those that are awake. I fay, by a magical virtue, natural to the more outward man ; that Saint Ambrofe, although he was for distant in his body, yet was vilibly present at the funeral folemnities of Saint Martin •, yet was he spiritually present at those folemnities, in the viiible spirit of the external man, and no otherwise : for, inasmuch as in that ecflafy which is of the more internal man, many of the faints have seen many and absent things. This is done without time and place, through the superior powers of the foul being collected in unity, and by an intellectual vision, but not by a visible presence ; otherwise the foul is not separated from the body, but in good earned:, 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.

36 It is not sufficient in fo great a paradox, to have once, or by one single reason, touched at the matter 3 it is to be further propagated, and wre mud: explain how a magnetical attraction happens also between inanimate things, by a certain perceivance or feeling 3 not indeed animal or fendtive, but natural.

37 Which thing, that it may be the more ferioudy done, it behoves us firfl to fliew what Satan can, of his own power, contribute to, and after what manner he can co-operate in the merely wicked and impious addons of witches : for, from thence it will appear unto what cause every effeCt may be attributed.

38 In the next place, what that spiritual power may be which tends to a far remote objeCt 3 or what may be the addon, padion, and Ikirmidiing between natural spirits, or what may be the superiority of man as to other inferior creatures 3 and, by consequence, why indeed our unguent, being compounded of human mummies, do thoroughly cure horses also. W e will explain the matter in the following chapter.

39 Book II.

40 D

41 CHAP,

42 i

43 MAGNETISM,

44 Book XL

45 CHAP, VI,

46 OF WITCHCRAFT,

47 LET a witch therefore be granted, who can fitrongly torment an absent man by an image of wax, by imprecation or curbing, by enchantment, or also by a foregoing touch alone, (for here we speak nothing of Sorceries, because they are thole which kill only by poison, inasmuch as every common apothecary can imitate those things) that this a£t is diabolical, no man doubts : however, it is profitable to discern how much Satan and how much the witch can contribute hereunto.

48 The Firjl Supposition..

49 Firldof all, thou shalt take notice, that Satan is the sworn and irreconcileable enemy of man, and to be fo accounted by all, unless any one had rather have him to be his friend^ and therefore he mold readily procures whatsoever mischief he is able to cause or with unto us, and that without doubt and negledd.

50 The Second Suppojition.

51 And then although he be an enemy to witches themselves, forafmuch as he is also a mold malicious enemy to all mankind in general ; yet, in regard they are his bond-slaves, and those of his kingdom, he never, unless against his will, betrays them, or discovers them to judges, &c.

52 From the former supposition I conclude, that if Satan were able of himself to kill a man who is guilty of deadly fin, he would never delay it f but he doth not kill him, therefore he cannot.

53 Notwithstanding, the witch doth oftentimes kill; hence also fhe can kill the fame man, no otherwise than as a privy murderer at the liberty of his own will, flays any one with a sword.

54 There

55 Part I.

56 MAGNETISM.

57 I?

58 There is therefore a certain power of the witch in this adtion, 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 nowise Hand in need of the witch as his affidant ; but he alone had soon taken the greated part of men out of the way.

59 Surely mod; miserable were the condition of mortals who should be fubjedt to such a tyrant, and stand liable to his commands ; we have too faithful a God, than that he ffiould fubjedt the work of his own hands to the arbitrary dominion of Satan.

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

61 Moreover, of what nature, extent, and quality that power may be, we mud: more exadtly lift out. ~

62 In the fird place, it is manifed that it is no corporeal drength of the male fex ; for neither doth there concur any drong touching of the extreme parts of the body, and witches are for the mod part feeble, impotent, and malicious old women, therefore there mud needs be some other power, far superior to a corporeal attempt, yet natural to man.

63 This power therefore was to be seated in that part wherein we mod nearly referable the image of God ; and although all things do also, after some fort, represent that venerable image, yet because man doth mod elegantly, properly, and nearly do that, therefore the image of God in man doth far

outffiine, 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.

64 Wherefore if God adt, per nutum> or by a beck, namely by his word, fo ought man to adt 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 mod vile abjedt 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 himfe If.

65 MAGNETISM.

66 Book II.

67 That privilege therefore ought no less 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 intruded, art terrified at this word, thou mayefl:, for me, call it a spiritual flrength or efficacy: for, truly, we are nothing solicitous about names. I always, as immediately as I can, cast an eye upon the thing itself.

68 'I hat magical power, therefore, is in the inward man, whether thou, by this etymology, or true word, underhanded: the foul or the vital spirit thereof, it is now indifferent to us ; since there is a certain proportion of the internal man towards the external in all things, glowing or growing after its own manner, which is an appropriated difpolition, and proportioned property.

69 Wherefore the power or faculty mull: needs be dilperfed throughout the whole man ; in the foul, indeed, more vigorous, but in the flesh and blood far more remiss.

Chapter VII: Of The Vital Spirit, &C.

1 THE vital spirit in the flesh and blood performs the office of the foul ; that is, it is the fame spirit in the outward man, which, in the feed, forms the whole figure, that magnificent ftrudure and perfed delineation of man, and which hath known the ends of things to be done, because it contains them ; and the which, as president, accompanies the new framed young, even unto the period of its life and the which, although it depart therewith, some smacks or finall quantity, at leaf!, thereof remains in a carcass slain by violence, being as it were molt exadly co-fermented with the fame. But, from a dead carcass that was extind of its own accord, and from nature failing, as well the implanted as inflowing spirit pafled forth at once.

2 For

3 Part I. MAGNETISM.

4 For which reason, physicians divide this spirit into the implanted or mummial, and inflowing or acquired spirit, which departs ; to wit, with the former life and this influxing spirit they afterwards subdivide into the natural, vital, and animal spirit -} but, we like wife, do here comprehend them all at once in one single word.

5 The foul therefore being wholly a spirit could never move or stir up the vital spirit, (being indeed corporeal,) much less flesh and bones, unless a certain natural power, yet magical and spiritual, did descend from the foul into the spirit and body.

6 After what fort, I pray, could the corporeal spirit obey the commands of the foul, unless there should be a command from her for moving of the spirit, and afterwards the body ?

7 But against this magical motive faculty thou will forthwith objedt, that that power is limited within her composed body, and her own natural inn : therefore although we call this foul a magiciannefs, yet it shall be only a wresting and abuse of the name ; for truly the true and fuperflitious magic draws not its foundation from the foul ; seeing this fame foul is not able to move, alter, or exite any thing out of its own body.

8 I answer, that this power, and that natural magic of the foul which die exercifeth not of herself, by virtue of the image of God, doth now lie hid as obscure in man, and as it were lie 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 fame power, how drowsy and as it were drunk foever, it otherwise remains daily in. us, yet it is sufficient to perform its offices in its own bodyf

9 CHAP,

10 MAGNETISM..

Chapter VIII: Of The Magical Powee, &C.

1 THEREFORE the knowledge and power magical, and that faculty in man which adeth only per nutum , deeps since the knowledge of the apple was eaten. ; and as long as this knowledge (which is of the flesh and blood, gross and material, belonging to the external man and darkness) flourishes, the more noble magical power is lying dormant.

2 But because in deep this outward or sensual knowledge is sometimes dormant, hence it is that our dreams are sometimes prophetical, and God himself is therefore nearer unto man in dreams, through that effed, viz. when the more inward magic of the foul being uninterrupted by the flesh, diffuses itself on every side into the understanding ; even as when it finks itself into the inferior powers thereof it safely leads those who walk in their deep by moving or conducting them, whither those that were awake could not surmount or climb.

3 Therefore we establish this point, viz. that there is inherent in the foul a certain magical virtue given her by God, naturally proper and belonging to her, in afmuch as we are his image and engravement ; and in this refped fhe ads also in a peculiar manner, /. e. spiritually on an objed at a distance, and that more powerfully than by any corporeal affifhnce ; for seeing the foul is the principal part of the body, therefore all adion belonging to her is spiritual, magical, and of the greatest validity.

4 Which power man is able, by the Art of the Cabala, to excite in himself at his own pleasure, and these, as we have before said, are called Adepts ; who are governed by the Spirit of God.

5 Thus we have endeavoured to lhew that man predominates over all other creatures that are corporeal, and that by his magical faculty he is able to subdue the magical virtues of all other things j which predominance of man, or the

6 foul's

7 Part X.

[8] MAGNETISM,

[9] foul’s natural magic, some have ignorantly attributed solely to •verses , charms , Jignsy 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.

[10] High and sacred is the force of the microcofmical spirit, which, as is evident in pregnant women, stamps upon the young the image and properties of a thing deflrea, as we have before instanced in a cherry, which, without the trunk of a tree, brings forth a true cherry, that is flesh and blood, enobled with the properties and power of the more inward or real cherry, by the conception of the imagination alone ; from whence are two necessary consequenceS.

[11] Firflr, that all the spirits, and as it were the eflences of all things, lie hid in us, and are'born and brought forth only by the working, power, and phantasy of the microcosm.

[12] The second is, that the foul, in conceiving, generates a certain idea of the thing conceived ; the which, as it before lay hid unknown, like fire in a flint, fo by the stirring up of the phantasy there is produced a certain real idea, which is not a naked quality, but something like a substance, hanging in fufpence between a body and a spirit, that is the foul.

[13] That middle being is fo spiritual, that it is not plainly exempted from a corporeal condition, since the actions of the foul are limited on the body, and the inferior orders of faculties depending upon it, nor yet fo corporeal that it may be inclosed 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, and then it is firfl inclosed by the limitation of place and numbers.

[14] The objeCt of the understanding is in itself a naked and pure eflence, not an accident, by the consent of practical, that is, mystical divines; therefore' this Proteus or transferable eflence, the understanding doth, as it were, put on and clothe itself, with this conceived eflence.

[15] 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 and wills not, the memory recolleCts not, but by images or likenefles : the understanding

[16] MAGNETISM.

[17] Book II,

[18] Handing therefore puts on this fame image of its objedi 3 and because the foul is the pure simple form of the body, which turns itself about to every member, therefore the adting underfianding cannot have two images at once, but firH one and then the other. He, who is wholly the life, created all things and hath said, nothing is to be expedted as dead out of his hand. Likewise nothing can come to our view wherein himself is not clearly apparent or present 3 for it is said, “ the spirit of the Lord hath filled the whole globe of the earth and, again, “ that he containeth or comprehended! all things,” therefore there is nothing in being, no creature but what pofiefies a certain degree of divine fire and life, yet lying dormant or unexcited, till stirred up by the art, power, and operation of man.

Chapter IX: Of The Exciting Or Stirring Up The Magical Virtue.

[1] EVERY magical virtue therefore Hands in need of an excitement, by which a certain spiritual vapour is Hirred up, by reason whereof the phantasy which profoundly sleeps is awakened, and there begins an adtion of the corporeal spirit, as a medium, which is that of Magnetism, and is excited by a foregoing touch.

[2] There is a magical virtue, being as it were abflradted from the body, which is wrought by the flirring up of the power of the foul, from whence there are made moH potent procreations, and moH famous impreflions, and Hrong effedts, fo that nature is on every side a magiciannefs, and adts by her own phantasy 3 and by how much the more spiritual her phantasy is, fo much the more powerful it is, therefore the denomination of magic is truly proportionable or concordant.

[3] Now

[4] Part I.

[5] MAGNETISM- 25

[6] Now the highest fort of magic is that which is stirred up from an intellectual conception, and 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 and heightened speculation, and, in witches, by the devil.

[7] But the magical virtue of the exhaled spiritual vapour, or fubtil spirits sent from the body, which before lay in potentia , or by way of poflibility only, is either excited by a more strong imagination, the magician making ufe of the blood as a medium, and establishing his kindled entity thereon, or by the amending phantasy of the weapon salve, the exciterefs of the property lying in the blood ; el fe by a foregoing appointment or disposition of the blood unto corruption, viz. whereby the elements are disposed unto a separation, and the essences (which cannot putrify) and the eflential phantasies, which lay hid in the properties come forth into acftion.

[8] The phantasy therefore, of any fubjecft 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 expulfton thereof; and there and not elsewhere we acknowledge magnetism as the natural magical endowment of that thing firmly planted in it by God.

[9] There is therefore a certain formal property separated from fympathetical and 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 it is sufficient that (if a man happens to receive many wounds in his body) blood be had only from one of these wounds, and 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 fame 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 feverifti.

[10] Therefore the outchafed blood being received on the weapon is introduced into-the magnetic unguent.

[11] For then the phantasy of the blood, being otherwise as yet drowsy and flow to acftion, being stirred up by the virtue of the magnetic unguent, and there finding Book IT E the

[12] MAGNETISM.

[13] Book II.

[14] the balfamic virtue of it, desires the quality induced into it, to be bestowed on itself throughout, and from thence by a lpiritual magnetism to draw out all the strange tindture of the wound, which, seeing it cannot fitly enough effedt by itself, it implores the aid of the moss> blood , fat , and mummy , which are conjoined together into such a balsams which not but by its own phantasy becomes also medicinal, magnetical, and. is also a tradtor 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 and ecflatical, from part of the blood that is fresh and newly brought unto the unguent ; but the magnetic attradlion began in the blood is perfedted by the medicinal virtue 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, and makes it medicinal, and stirs up the power thereof: from thence it contradts a certain medicinal virtue, which returns unto its whole body to corredt the spirit of the blood throughout the whole man. Now, to manifest a great mystery , viz. tofhew 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 adt out of himself, and to imprint a virtue, a certain influence which afterwards perseveres, or constantly fubftfts by itself, and adts upon objedts at a very great distance ; by which only mystery, those things which we have spoken (relative to ideal entity conveyed in a spiritual fewel, and 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, and also concerning the magical superiority of men over all other bodies,) will plainly and conspicuously appear.

[15] CHAP,

[16] Part I<^

[17] MAGNETISM,

[18] 2 7

Chapter X: Of The Magical Virtue Of The Soul, And The Mediums By Which It Acts.

[1] SOMETHING more we will add, before we dismiss the present fubjeil, which is that if a nail, dart, knife, or sword, or any other iron inflrument be thrufl into the heart of a horse, it will bind and withhold the spirit of a witch, and conjoin It with the mummial spirit of the horse, whereby they may be burnt in the fire together, and by that the witch is tormented, as by a fling or burning, by which means file may be known fo that fhe who is offensive to God, and deflruilive to mortal men, may be taken away from society according to the law of God <f thou shall not suffer a witch to live j” for if the work be limited to any outward object, that work the magical foul never attempts without a medium or mean : therefore it makes ufe of the nail, or sword, or knife, or any other thing as aforesaid.

[2] Now this being proved, that man hath a power of ailing, per nutum, or by his nod, or of moving any objeit remotely placed ; it has also been sufficiently confirmed by the fame natural example, that this efficacy was also given unto man by God.

[3] And as every magical faculty lies dormant, and has need of excitement, or stirring up ; which is always true, if the objeit whereon it is to ail is not nearly disposed, if its internal phantasy doth not wholly confirm to the impression of the agent, or also if the patient be equal' in strength, or superior to the agent therein.But on the contrary, where the objeit is plainly and nearly disposed, as fliel is, for the receiving of magnetism, then the patient without much stirring up, the alone phantasy of the more outward man being drawn out to the work and bound up to any suitable mean, yields to the magnetism.

[4] Therefore we repeat, the magician mufl always make ufe of a medium ; for then the words or forms of sacraments do always operate, because from

[5] E 2 the

[6] MAGNETISM.

[7] Book II.

[8] the work performed. But the reason why exorcisms, conjurations, charms, incantations, &c. do sometimes fail of their desired efFedl, is because the unexcited mind, or spirit of the exorcist, renders the words dull or ineffectual.

[9] Therefore no man can be a happy or successful magician, but him who knows how to stir up the magical virtue of his foul, or can do it practically without science.

[10] And there can be no nearer medium of magnetism, than human blood with human blood.

[11] And no sympathetic remedies, magnetical or attractive, but from the idea or phantasy of the operator impressing upon it a virtue and efficacy from the excited power in his own foul.

[12] And now to bring our Magnetic Treatise to a total conclusion, we have to fay, that whoever, through ignorance or obstinacy, will fay there is no validity or reason, or reality in the science of magnetism, proves himself unworthy the sacred name of philosopher, because he condemns what he knows nothing at all about.

[13] For those who will give themselves the leisure to examine the truth of those things which we have taught, will not find their expectation deceived, therefore will not condemn.

[14] But whoever should be fo superstitious as to attribute a natural effeCt fo created by God, and bestowed on the creature, unto the power and craft of the devil, he filches the honour due to the Omnipotent Creator, and reproachfully applies the fame unto Satan ; the which (under favour) will be found to be express idolatry and blasphemy.

[15] “ There are three” (as says the Scripture) “ who bear record in heaven; the Father, the Word, and the Holy Spirit ; and these three are only one.”

[16] There are three that bear record on earth ; the bloody the. spirit, and the water ; and these three are only one.

[17] We therefore, who have the like humanity, contain blood and spirit of a co-like unity ; and the aCtion of the blood is merely spiritual. Therefore, in

[18] Genefs,

[19] Part I.

[20] MAGNETISM.

Genejis, it is not called 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, and be perfect in what we have fet before them, constantly meditate and deflre that the First Cause and Archetype of all things would graciously and mercifully illuminate their minds ; without which, they grope but in darkness and uncertainty, and are fubjedt to the delusions of impure spirits and devus, who are only to be put to flight by putting on the whole armour of God, in whom we all live, move , breathe , and have our being.

END OF MAGNETISM.

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THE CABAL A;

OR, THE

SECRET MYSTERIES

OF

CEREMONIAL MAGIC

ILLUSTRATED.

' SHEWING

THE ART OF CALCULATING BY DIVINE NAMES ;

The Rule, Order, and Government of

ANGELS, INTELLIGENCES, AND BLESSED SPIRITS ;

Holy Seals, Pentacles, Tables of the Cabala, Divine Numbers, Chara&ers and Letters Of Miracles, Prophecy, Dreams, &c. &c. See.

Embelliihed and beautified with a vast Number of

RARE FIGURES, PENTACLES, CHARACTERS, &c. & c. &c.

Used in the

CABALISTIC ART,

Br FRANCIS BARRET

3TVDENT OF CHEMISTRY, NATURAL AND OCCULT PHILOSOPHY, THE CABALA, &CC,

CABALISTICAL MAGIC.

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Chapter I: Of The Cabala^ &C.

1 'OT E shall now turn our pen to the explaining of the high and mysterious secrets of the Cabala, by which only we can know the truth ; and likewise how to prepare our mind and spirit for the contemplation of the greatest and best part of magic, which we call intelledual and divine, because it chiefly takes Goa and the good spirits for its object ; and as the cabaliftic art opens many and the chiefefl myfleries and secrets of ceremonial magic.

2 But in refped of explaining or publishing those. few secrets in the Cabala, which are amongst a few wife men, and communicated by word of mouth only, I hope the student will pardon me if I pass over these in fllence, because we are not permitted io divulge some certain things : but this we shall do ; we will open all those secrets which are neceflary to be known ; and by the close reading of which, you shall find out, of your own head, to be both profitable and delightful.

3 Therefore, all we solicit is, that those who perceive those secrets should keep them together as secrets, and not expose or babble them to the unworthy ; but reveal them only to faithful, discreet, and chosen friends. And we would caution you in this beginning, that every magical experiment flies from the public, seeking to be hid, is strengthened and confirmed by silence, but is destroyed by publication ; never does any complete effed follow after : likewise all the virtue of thy works will suffer detriment when poured into weak, prating, and incredulous minds ; therefore, if thou would be a magiF cian,

4 THE CABALA ; OR,

5 Book II.

6 cian, and gain fruit from this art, to be secret, and to manifest to none, either thy work, or place, or time , nor thy desire or will, except it be to a rnafter, or partner, or companion, who should likewise be faithful, discreet, silent, and dignified by nature and education ; seeing that even the prating of a companion, his unbelief, doubting, questioning, and, laffcly, unworthiness, hinders and disturbs the. effeCt in every operation.

Chapter II: What Dignity And Preparation Is Essentially Necessary To Him Who Would

1 BECOME A TRUE MAGICIAN.

2 IT is fit that we who endeavour to attain fo great a height should first fludy two things : viz. First, how we should leave vain and carnal affections, frail sense, and material pafiions ; Secondly, by what ways and means we may ascend to an intellect pure, and joined with the powers of the celeftials, without which we shall never happily ascend to the scrutiny of secret things, and to the power of working wonderful effeCts, &c. Now, if thou art a man perfeCt in thy understanding, and constantly meditating upon what we have in this book written, and without doubting, believeth, thou shalt be able, by praying, consecrating, deprecating, invocating, &c. to attract spiritual and celestial gifts, and to imprint them on whatever things thou shalt please ; and by it to vivify every magical work.

3 CHAP.

4 (

5 Part I

6), ,

7 CEREMONIAL MAGIC.

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Chapter III: That The Knowledge Of The True God Is Necessary For A Macician.

1 SEEING that the being and operation of all things depend on the Most High God, Creator of all things, and from thence on the other divine powers, to whom also is granted a power of fashioning and creating, not principally indeed, but inftrumentally, 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 produced by the first, which is the producer of the second cause, which therefore we call secondaries.) It is neceflary, therefore, that every magician should know that very God, which is the first cause and creator of all things, and likewise the other divine powers, (which we call the second causes,) and not to be ignorant of them, and likewise what holy rites, ceremonies, &c. are conformable to them; but, above all, we are to worship in spirit and truth, and place our firm dependance upon that one only God who is the author and promoter of all good things, the Father of all, most bountiful and wife ; the sacred light of justice, and the absolute and foie perfection of all nature, and the contriver and wisdom thereof.

Chapter IV: Of Divine Emanations, And Ten Sephiroths, And Ten Most Sacred Name! Of God Which Rule Them, And The Interpretation Of Them.

1 GOD himself, although he is trinity in persons, yet he is but one only simple eflence ; yet we doubt not but that there are in him many divine powers, which emanate or flow from him.

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3 The

4 THE CABALA $ OR,

5 Book II.

6 The Cabalifts mod 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 we call Sephiroth, as it were vediments, indruments, or exemplars of the Archetype, have an influence upon all created things, from the highed to the lowed: ; yet by a certain order : for first and immediately they have influence upon the nine orders of angels and quire of blefled fouls, and by them into the celedial spheres, planets and men ; by the which Sephiroth every thing receiveth power and virtue.

7 The fird of these is the name Eheia, the name of the divine eflence ; his numeration is called Cether, which is interpreted a crown or diadem, and fignifi.es the mod Ample eflence of the divinity; and it is called that which the eye feeth not; and is attributed to God the Father, and hath its influence by the order of feraphims, or Hajoth Hakados, that is, creatures of holiness ; and then by the primum mobilet it bedows the gift of being upon all things, and filleth the whole universe, both through the circumference and center ; whose particular intelligence is called Merattron, that is, the prince of faces, whose duty it is to bring others to the face of the Prince ; and by him the Lord spake to Moses.

8 The second name is Jod, or Tetragrammaton joined with Jod ; his numeration is Hochma, that is, wisdom, and signifies the divinity full of ideas, and the Fird Begotten ; and is attributed to the Son, and has its influence by the order of cherubins, or that the Hebrews call Orphanim, i. e. forms or wheels ; and from thence into the darry heavens, where he frames fo many figures as he hath ideas in himself, and didinguiflies the very chaos of the creatures, by a particular intelligence called Raziel, who was the ruler of Adam.

9 The third name is called Tetragrammaton Elohim ; his numeration is named Prina, viz. providence and underdanding ; and signifies remifl'nefs, quietness, the jubilee, penetential conversion, a great trumpet, redemption of the world, and the life of the world to come : it is attributed to the Holy Spirit, and hath his influence by the order of thrones, or which the Hebrews call Abalim , that is, great angels, mighty and drong ; and from thence, by the sphere of Saturn , adminiders form to the unsettled matter, whose particular

10 Part I.

11 CEREMONIAL MAGIC.

12 cular intelligence is Zaphkiel, the ruler of Noah, and another intelligence named Jophiel, the ruler of Sem ; and these are the three supreme and highest numerations, as it were, feats of the divine persons, by whose command all things are made ; but are executed by the other seven, which are therefore called numerations framing.

13 The fourth name is El, whose numeration is Hefed, which signifies clemency or goodness ; likewise grace, mercy, piety, mgnificence, the scepter, and right-hand ; and hath its influx by the order of dominations, which the Hebrews call Hafmalim ; and fo through the sphere of Jupiter fashions the images 6f bodies, bellowing clemency and pacifying juflice on all: his particular intelligence is Zadkiel, the ruler of Abraham.

14 The fifth name is Elohim Gibor, that is, the mighty God, punishing the fins of the wicked ; and his numeration is called Gebufach, which is to fay, power,, gravity, fortitude, security, judgment, punishing by daughter and war ; and it is applied to the tribunal of God, the girdle, the sword, the left hand of God ; it is- also called Pachad, which is fear; and hath his influence through the order of powers, which the Hebrews call Seraphim, and from thence through the sphere of Mars, to whom belongs fortitude, war, and affliction. It draweth forth the elements ; and his particular intelligence is Camael, the ruler of Samson.

15 The sixth name is Eloha, or a name of four letters joined with Vaudahat ; his numeration is Tiphereth, that is, apparel, beauty, glory, pleasure, and signifies the tree of life, and hath his influence through the order of virtues, which the Hebrews call Malachim , that is, angels, into the sphere of the

fun, giving brightness and life to it, and from thence producing metals; his particular intelligence is Raphael, who was the ruler of Isaac, and Toby the younger, and -the angel Peliel, the Ruler of Jacob.

16 The seventh name is Tetragrammaton Sabaoth, or Adonai Sabaoth , that is, the God of Hofls ; and his numeration is Nezah, that is, truimph and vi&ory : the right column is applied to it, and it signifies the juflice and eternity of a revenging God ; it hath its influence through the orders of principalities, whom the Hebrews call Eohim, i. e. Gods, into the sphere of Venus , gives zeal and

17 love

18 38 THE CABALA 3 OR, Book II.

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20 love of righteousness, and produces vegetables 3 his intelligence is Hamel , and the angel CervieJ , the ruler of David.

21 The eighth is called also Elohim Sabaoth, which is likewise the God of Holts, not of war and jultice, but of piety and agreement, for this name signifies both, and precedeth his army 3 the numeration of this is called Hod , which is, praise, confeflion, honour and fame 3 the left column is attributed to it 3 it hath his influence through the order of the archangels, which the Hebrews call Ben Elohim, that is, the sons of God, into the sphere of Mercury, and gives elegancy, and confonancy of speech, and produces living creatures 3 his intelligence is Michael, who was the ruler of Solomon.

22 The ninth name is called Sadai, that is. Omnipotent, satisfying all, and Elhai, which is the Living God 3 his numeration is Jefod, that is, foundation, and signifies a good understanding, a covenant, redemption and rest 3 and hath his influence through the order of angels, whom the Hebrews name Cherubim, into the sphere of the moon causing the increase and decrease of all things, and provideth for the genii and keepers of men, and diftributeth them 3 his intelligence is Gabriel , who was the keeper of fofeph , cJojhuay and Daniel.

23 The tenth name is Adonai Melech, that is, lord and king 3 his numeration is Male hut h, that is, kingdom and empire, and signifies a church, the temple of God, and a gate 3 and hath his influence through the order of Animajlic , viz. of blessed fouls , which, by the Hebrews, is called Ifiim, that is, nobles, lords, and princes 3 they are inferior to the hierarchies , and have their influences on the sons of men, and give knowledge and the wonderful understanding of things, also industry and prophecy 3 and the foul of the Meftiah is president amongst them, or the intelligence Merattron, which is called the first creature, or the foul of the world, who was the ruler of Moses.

24 CHAP.

25 Part I.

26 CEREMONIAL MAGIC.

Chapter V: Of The Power And Virtue Of The Divine Names.

1 GOD himself, though he be one only efience, yet hath divers names, which expound not his divers efiences or deities ; but certain properties flowing from him ; by which names he pours down upon us, and all his creatures, many benefits ; ten of those names we have above described. The Cabalifts, from a certain text of Exodus, derive seventy-two names, both of the angels and of God, which they

call the name of seventy-two letters and Schemhamphores, that is, the expository. From these therefore, besides those which we have reckoned up before, is the name of the divine efience, Eheia , rrnK, which Plato translates <ui'» from hence they call God tow , others ouv, that is, the Being. Hu, xin, is another name revealed to Efay, signifying the abyss of the godhead, which the Greeks translate tuvtw, the Latins, himself the fame. Efch, itw, is another name received from Moses, which foundeth fire, and is the name of God }.Na, nj, is to be invocated in perturbations and troubles. There is also the name Ja, rv, and the name Elion, jvty, and the name Macom, tapia, the name Caphu , nos, the name Innon , pv, and the name Emeth, ton, which is interpreted truth, and is the seal of God ; and there are two other names, Zur, mv, and Aben , pN, both of these signify a solid work, and one of them exprefleth the Father with the Son ; and many names we have placed in the scale of numbers ; and many names of God and the angels, are extracted out of the Holy Scriptures by our Cabala, and the Notarian and Gimetrian arts, where many words retrained 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 the name Agla, n*?jn, from this verse of the Holy Scripture, viz. oiNDyV naunnx, that is, the Mighty God for ever. In like manner the name Iaia, n>n', from this verse, viz. -irmniiT wnNmrr, that is* God our God is one God in like manner the name Java, wn', from

[2] this

[3] THE CABALA i OR,

[4] Book It

[5] this verse, “iftcrri *n', that is, let there be light and there was light : in like manner the name Ararita, nj-v-ijok, from this verse, -inN'itmiran innnN

[6] “ihk, that is, one principal of his unity, one beginning of his individuality, his vicissitude is one thing ; and this name Hacaba. , Nipn, is extracted from this verse, NimMtpnprv., the holy and blelfed One ; in like manner this name Jefuy w, is found in the heads of these two verses, viz, that is,

[7] until the Messiah shall come ; and the other verse, miDt» p*, that is, his name abides till the end. Thus also is the name Amen, jon, extracted from this verse, pro ffi’D’j-iN, that is, the Lord is the faithful King . Sometimes these names are extracted from the ends of words, as the fame Amen from this verse, D'yiznm that is, the wicked not fo j but the letters are transposed : fo, by the final letters of this verse, nopty that is, to me what ? or what is his name ? is found the name Tetragrammaton : in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please ; and sometimes these names are extracted from all the letters, one by one, even as those seven-two names of God are extracted from those three verses of Exodus, beginning from these three words, d> wt tyDr*, the first and the last verses being written from the right to the left j but the middle contrariwise, from the left to the fight, as we shall fhew hereafter ; and fo sometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as Mefia , rvtyo, from Ifmah , now*, and Michael from Malachi , onVd ; but sometimes by changing the alphabet, which the Cabalifts call Ziruph, *p*v2f ; fo from the name Tetragrammaton, mrr, are drawn forth yssn, Maz-Paz, inn, Kuzu. Sometimes, by reason of the equality of the numbers, names are changed, as Merattron , p-iDton, pro Sadai, nw, for both of them make three hundred and fourteen ; fo Jiai, »«*’, and El, 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 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.

[8] We

[9] This SigiL against all dangers Sc mischiefs of evil Spirits ScMen

[10] Theforepart

[11] The hinder pm

[12] •-This Seal vs used as a/ preservative against aZl casieahties, dangers Sc mischief, icing ivarre engraven on pure (Sold it secures the bearer froraad evils.

[13] This is to he engrevv en onthe other side .

[14] l\ Barrett- Jh.v, i'Dd ,

[15] If, tsdpithi /'cv.lp .

[16] Pub. by Ij ackmorloTi Allen, lc Co

[17] Part I.

[18] CEREMONIAL MAGIC,

[19] We will here deliver unto thee a sacred seal, efficacious against any disease of man, or any griefs whatsoever, in whose fore-side are the four-squared names of God, fo subordinate to one another in a square, that, from the highest to the lowed:, those molt holy names or seals of the godhead do arise, whose intention is inscribed in the circumference ; but on the backlide is inscribed the /even-lettered name Araritha , and his interpretation is written about, viz. the verse from which it is extracted, even as you may fee in the annexed plate, where A represents the former part, B the hinder ; but all this mu ft be done in most pure gold, or virgin parchment, pure, clean, and unfpotted ; also with ink made of the frnoke of consecrated wax-lights, or incense and holy water. The operator must be purified and cleansed, and have an infallible hope, a constant faith, and have his mind lifted up to the Most High God, if he would surely obtain this divine power.

[20] Now, against the depredations of evil spirits and men, and what dangers foever, either of journies, waters, enemies, arms, &c. in the fame manner as is above said, these characters on the one side vnm, and these on the other may, which are the beginnings and ends of the five first verses of Genejis , and representation of the creation of the world ; and, by this ligature, they fay that a man ffiall be free from all mifchiefs, if that he firmly believes in God, the Creator of all things.

[21] Now these being done on a small plate of gold, as before described, (will be found to have the effeCt above mentioned) ; the figure of which you may likewise fee in the annexed plate, fig. C and D, where C shows the former part, and B the hinder.

[22] Now let no one distrust or wonder, that sacred words and divine names applied outwardly, can effeCt wonderful things, seeing, by them, the Almighty created the heavens and the earth j 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 holy, signifying the substance of the Creator in a pure signification.

[23] Book II.

[24] G

25 CHAP.

26 THE CABALA J OR,

27 Book II.

28 /

29 CHAP. VI,

30 — i ' 1 ' - ■ V " “ N

31 OF INTELLIGENCES AND SPIRITS, AND OF THE THREE'FOLD KIND OF THEM, AND' OF THEIR' DIFFERENT NAMES, AND OF INFERNAL AND SUBTERRANEAL SPIRITS.

32 NOW, consequently, we mult discourse of intelligences, spirits, and angels. An intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortal, insensible, aflifting all, having influence over all ; and the nature of all intelligences, spirits, and angels is the fame. But I call angels here, not those whom we usually call devils, but spirits fo called from the propriety of the word, as it were, knowing, understanding, and wife. But of these, according to the tradition of magicians, there are three kinds ; the first of which we call super-celestial, and minds altogether separated from a body, and, as it were, intellectual lpheres worshipping one only God, as it were, their molt firm and liable unity or centre. 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 they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every one’s duty to all of them. The celestial intelligences do next follow these in the second order, which they call worldy 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 fo 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 virtue of the other liars ; and because the old astrologers maintained fifty-five motions, therefore they invented fo many intelligences or angels. They placed also in the Harry heaven angels who

33 might

34 Part I.

35 CEREMONIAL MAGICr

36 might rule the signs, triplicities, decans, quinaries, degrees and liars ; for although the school of Peripatetics assign one only intelligence to each of the orbs of the liars, yet seeing every liar and small part of the heaven hath its proper and different power and influence, it is neceflary also that it have its ruling intelligence which may confer power and operate ; therefore they have ellablilhed twelve princes of the angels, who rule the twelve signs of the zodiac, and thirty-fix who may rule fo many decans, and seventy-two who may rule fo many quinaries of heaven, and the tongues of men and nations, and four who may rule the triplicities 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 they call characters, and uled them in their invocations, incantations and carvings, describing them in the inllruments of their operations, images , plates , glajjes, rings , papers , wax-lights, and such like. And if at any time they operated for the fun, they invocated by the name of the fun and by the names

of solar angels, and foofthe rest. Thirdly, they ellablilhed angels as ministers for the disposing of those things which are below, which Origen 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 diredt our journies and all our business, are often present at battles, and, by secret helps, do give the desired success to their friends ; for, at their pleasure, they can procure prosperity, and inflidt adversity. In like manner they diltribute these into more orders, fo as some are fiery, some watery, some aerial, some terrellrial ; which four species of angels are computed according to the four powers of the celellial fouls, viz. the mind, reason, imagination, and vivifying and moving nature ; hence the fiery follow the mind of the celellial fouls, 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, separate it from the sensitive and vegetative ; therefore it serves for an adtive life, as the fiery the contemplative but the watery follow the imagination, serve for a voluptuous life ; the earthly following nature, favours vegetable nature. Moreover, they distinguish also this kind of angels into saturnine and jovial, according to the names of the liars and the hea

[37] G 2 vens ,

[38] THE CABALA,* OR,

[39] Book II.

[40] vens ; farther, some are oriental, some occidental, some meridional, some feptentrional. Moreover, there is no part of the world deflitute of the proper abidance of these angels, not because they are alone, but because they reign there especially j for they are every where, although some especially operate, and have their influence in this place, some elsewhere ; neither truly are these things to be underflood as though they were fubjecft to the influence of the stars, but as they have correspondence with the heaven above the world, from whence especially all things are diredted, and to which all things ought to be conformable ; whence, as these angels are appointed for diverse stars, fo also for diverse places and times ; not that they are limited to any place or time, neither by the bodies which they areappointed to govern, but because the Divine Wisdom hath fo decreed ; therefore they favour more, and patronize those bodies, places, times, stars : fo they have called some diurnal, some nodturnal, others meridional. In like manner some are called woodmen, some mountaineers, some fleldmen, some domestics : hence the gods of the woods, country gods, satyrs, familiars,, fairies of the fountains, fairies of the woods, nymphs of the fea, the Naiades, Nereides, Dryades, Pierides, Hamadryades, Patumides, Hinnides Agapte, Pales, Parcades, Dodon®, Fanila?, Levernae, Parcae, Muses, Aonides, Caftalides, Heliconides, Pegaiides, Meonides, Phebiades, Camenae, the graces, the genii, hobgobblins, and such like ; whence the vulgar call them faperiors, some the demi-gods and godefles : some of these are fo familiar and acquainted with men, that they are even affedted with human perturbations ; by whose inftrudlions Plato thinks that men do oftentimes wonderful things, even as by the inflrudtion of men some beafls 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 fubjedt to men’s 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 Platonifts, and especially approved by Proclus, Plutarch also, and Demetrius the philosopher, and iEmilianus the rhetorician, affirm the fame ; therefore of

[41] these

[42] Vejsels of Wrath

[43] The Incubus

[44] Utnorhcc/. /r F Barrett.

[45] /tncrrav cj iv j? orl

[46] Reads of Evil

[47] Jh°2Part I'. CEREMONIAL MAGIC. 45

[48] these spirits of the third kind, as the opinion ohe Platonist is, they report that there are fo many legions as there are stars in the heaven, and fo many spirits in every legion as in heaven itself stars : but there are, (as Athanaftus delivers,) who think, that the true number of the good spirits is according to the number of men, ninety- nine parts, according to the parable of the hundred sheep ; others think only nine parts, according 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, following the masters of the sentences, Aujlm and Gregory , ealily resolve themselves, saying, that the number of the good angels tranfcendeth human capacity ; to the which, on the contrary, innumerable unclean spirits do correspond, there being fo 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 fubterraneous or obscure, which the Platonifts call angels that failed, revengers of wickedness and ungodlinefs, according to the decree of the divine justice; and they call them evil angels and wicked spirits, 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 mischievous kings rule over the other, according to the four parts of the world. Under these many more princes of legions govern, and many private officers ; hence the Gorgones, Statenotfe , the Furies; hence Tiipbone, Aleffio, Megcera , Cerberus. They of this kind of spirits. Porphyry says, 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 hurtful nature, therefore they plot, and endeavour violent and sudden mifchiefs ; and when they make incursions, sometimes they lie hid, and sometimes offer open violence, and are very much delighted in all such things done wickedly and mischievously.

[49] C HAP.

[50] THE CABALA j OR,

[51] Book XI.

Chapter VII: Or The Order Of Evil Spirlts, And Their Fall, And Different Natures-.

[1] THERE are some of the school of theologians, who distribute the evil spirits into nine degrees, as contrary to the nine orders of angels. Therefore, the firftof these, which are called false gods, who,

usurping the name of God, would be worlhipped 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 thee all these things,” fhewing 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 Molt High, who is called Beelzebub, that is, an old god. In the second place, follows the spirits of lies, of which fort was he who went forth, and was a lying spirit in the mouth of the prophet of Ahab ; and the prince of these is the serpent Pytho, from whence Apollo is called Pythius, and that woman a Pythonefs, or witch, in Samuel, and the other in the gospel, who had Pytho in her belly. Therefore, these kind of devils join themfelvesto the oracles, and delude men by divinations and predictions, fo that they may be deceived. In the third order, are the velfels of iniquity, which are called velfels of wrath : these are the inventors of evil things, and all wicked arts; as in Plato, that devil Theutus, who taught cards and dice ; for all wickedness, malice, and deformity, proceeds from these, of which in Genejis , in the benedictions of Simeon and Levi, Jacob said, “ velfels of iniquity are in their habitations, into their counsel let not my foul come;” which the Pfahmft calls velfels of death, Isaiah , velfels of fury ; and ‘Jq&emiah, velfels of wrath ; Ezekiel, velfels of detroying and flaying; and their prince is Belial, which flgnifies, without a yoke, and disobedient, a prevaricator, and an apostate ; of whom Paul to the Corinthians says, “ what agreement has Chrilt with Belial ?” Fourthly, follow the revengers of evil, and their prince is Afmodeus, viz. causing judgment. After these, in the fifth place, come the deluders, who imitate miracles, and serve

[2] conjurers

[3] UJlklS.

[4] TkeSfiint .An tic A rut

[5] Pub . by Lackinrfon & -Allen,.

[6] R. Griffith J:uht.

[7] "Harrell Del

[8] Part I.

[9] CEREMONIAL MAGIC.

[10] 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 in the Revelation, ** that he seduces the whole world, doing great signs, and causing fire to descend from heaven in the fight of men seducing the inhabitants of the earth by these signs, which are given him to do.” Sixthly, the aerial powers offer themselves and join themselves to thunder and lightning, corrupting the air, causing peftilencies, and other evils ; in the number of which are the four .angels of whom the the Revelations speak, to whom it is given to hurt the earth and the fea, 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 raging in the south, whom Pauly to the Epbejians, calls “ the prince of the power of the air, and the spirit which works in the children of disobedience.” The seventh mansion the- furies possess, who are powers of evil, discords, war,, and devaluation j whose name in the Revelation is called in Greek, Apollyon ; in the Hebrew, Abaddon, that is, destroying and wafting. In the eighth place are the accusers or inquisitors^ whose prince is Aftaroth, that is, a searcher out ; in the Greek language he is called Diabolus, that is, an accuSer or calumniator ; whicli in the Revelation is called the “ accuser of the brethren, accusing

them night and day before the face of God.” Moreover, the tempters and enfnarers 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 we call devils ; of whom Aujlin, in his firSt book of the Incarnation of the Word, to Januarius, says, concerning the devils ancj his angels contrary to virtues, the ecclesiastical preachers have taught that there are such things, but what they are, and who 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 apostate, 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,^ior that they are all purposely evil ; but that from the creation of the world the dispensation of things is ordained by

[11] thisBook If.

[12] 48 THE CABALA ; OR-,

[13] this means, that the tormenting of sinful fouls is made over to them. The other theologians fay, that no devil was created evil, but that they were driven and cad; out of heaven from the orders of good angels, for their pride-; whose fall not only our and the Hebrew theologians , but also the Ajfyrians , Arabians , Egyptians, and Greeks, do confirm by their tenets. Pherycies , the AJJ'yrian, , deferibes the fall of the devils ; and Ophis , that is, the develifh serpent, was the head of that rebelling army ; Trifmegiftus sings the fame 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 11s wander up and down in this obfeure air; others inhabit lakes, rivers, and seas ; others the earth, and terrify earthly things, and invade those who dig wells and metals, cause the gaping 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 than to hurt them ; some heightening themselves to the length of a giant’s body, and again shrinking themselves down to the smallness of pigmies, and changing themselves into different forms, to disturb men with vain fear ; others study lies and blasphemies, as we read of one in third book of Kings, saying, “ I will go forth and be a lying spirit in the mouth of all the prophets of Ahab.” But the worfl fort of devils are those who lie in wait, and overthrow passengers in their journies, and rejoice in wars and effusion of blood, and afflidt men with most cruel stripes : we read of such in Matthew , “ for fear of whom no man dared pass that way.” Moreover, the Scripture reckons up nodiurnal, diurnal, and meridional devils ; and deferibes other spirits of wickenefs by different names, as we read in Isaiah of satyrs, fcreechowls, sirens, storks, * owls ; and in the Psalms , of asps, bafilifks, 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 calls the prince of wickedness.

[14] CHAP.

[15] F. D arntl Del.

[16] R Griffith Sculp,DlStaTOlkPowers oj Evzl

[17] ■ads of Evil Damons

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[19] %

[20] Part L

[21] CEREMONIAL MAGIC.

Chapter VIII: W The Annoyance Of Evil Spirits, And The Preservation We Have From

[1] GOOD SPIRITS.

[2] 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 fet over us more pure spirits, with whom he hath entrusted us, as with 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 demon called AJmodeus , and bound him in the wilderness of the Upper Egypt. Of these, Hesiod says, there are 30,000 of Jupiter's immortal spirits living on the earth, who are the keepers of mortal men, who, jthat they might observe justice and merciful deeds, having clothed themselves with ajr, go to and fro 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 protestor deputed to every one, corroborating the spirit of the man to good ; fo 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 contenders is in the middle, and left in the hand of his own counsel to whom he will give vidtory : we cannot therefore accuse angels, or deny freewill, if they do not bring the nations entrusted to them to the knowledge of the true God and true piety, but suffer .them to fall into errors and perverse worship ; it is to be imputed to themselves, who have, of their own accord, declined from the right path, adhering to the fpir-its of error, giving vidtory to the devil : for it is in the hand of man to adhere to whom he Book II. H pleases.

[3] 50 THE CABALA 5 OR, Book II.

[4] pleases, 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 loft his sting. To which opinion Origen assents, in his book Periarchon, concluding that the faints fight against evil spirits, and, overcoming, do leflen their army ; neither can he that is overcome by any molest any more. As therefore there is given to every man a good lpirit, fo 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 mixed with it, as wine with water ; the good indeed, through all good works conformable to itself, change us into angels by uniting us y as it is written of John the Baptist in Malachi, " behold I fend 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 alio, by evil works, studies to make us conformable to itself, and unite us, as C.hrijl lays 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 loul of man,

he scatters the feed of his own notion, whence such a foul, being lown with feeds, 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 holyfoul, it doth exalt it to the light of wisdom ; but an evil spirit being transfused into a wicked loul, doth stir it up to theft, to man-slaughter, to luff, and whatsoever are the offices of evil spirits. Good spirits, as Jamblicus says, purge the fouls most perfectly, and Ibme bestow upon us other good things ; they being prefect, do give health to the body, virtue to the foul, and security ; what is mortal in us they take away, cherilh heat, and make it more efficacious to life } and, by an harmony, do always infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, theologians differ among themselves : we think there are more, the prophet laying, " he hath given his angels a charge concerning thee, that they Ihould 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 mimftry of different angels, and are brought to any degree

[5] Partl. CEREMONIAL MAGIC. 51

[6] of virtue, deserts, and dignity, who behave 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 lowed; degree of misery, as their evil merits shall require j but they that are attributed to the sublimer angels, are preferred before other men ; for angels having the care of them, exalt them, and fubjedt others to them by a certain occult power, which, although neither of them perceive, yet he that is fubjedted feels a certain yoke of presidency, of which he cannot easily quit himself ; yea, he fears and reverences that power, which the superior angels make to flow upon inferiors, and with a certain terror bring the inferiors into a fear of presidency. This did Homer seem to be sensible of, when he says, that the Muses begot of Jupiter, did always, as inseparable companions, affifl: the kings begot of Jupiter, speaking figuratively, who by them were made venerable and magnificent : fo we read that M. Antoninus. being formerly joined in Angular friendship with Odtavius Augufius, were accustomed always to play together ; but when, as always, Augustus always went away conqueror, a certain magician counselled M. Antoninus thus : " O Anthony, what dolt thou do with that young man ? Shun and avoid him, for although thou art older than he, and art more skilful than he, and art better descended than he, and hath endured the wars of more emperors, yet thy Genius doth much dread the Genius of this young man, and thy fortune flatters his fortune ; unless thou lhalt lhun 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 others, depress them, that they should reverence him as a prince ? Wherefore we mufl endeavour, that, being purified by doing well, and following sublime things, and choosing opportune times and seasons, we be entrufled or committed to a degree of sublimer and more potent angels, who taking care of us, we may deservedly be preferred before others*

[7] THE CABALA y OK

[8] Book IL

[9] S

Chapter IX: That There Is A Threefold Keefer Of Man, And From Whence Each Of' Thefcteroceed,.

[1] EVERY man hath a threefold good demon as a proper keeper or pre— server, the one whereof is holy, another of the nativity, and the other of profession. The holy demon is one, according to the dodtrine of the Egyptians ^ assigned to the rational foul, not from the liars or planets, but from 2u supernatural cause — from God himself,. the president of demons, being universal and above nature. This diredts the life of the foul, and does always put good thoughts into the mind, being always adtive in illuminating us*, although we do not always take notice of it j but when we are purified and; live peaceably, then it is perceived by us, then it does, as it were, speak with us, and communicates its voice to us, being before filerit, and Studies daily to bring us to a sacred perfedtion. So it falls out that some profit more in any science, or art, or office, in a less time and with little pains, when another takes much pains and studies hard, and all in vain j and although no science, art or virtue, is to be contemned, yet that you may live prosperously*, carry on thy affairs happily, in the firfb place, know thy good genius, and his nature, and what good the celestial disposition promises thee, and God the diftributer of all these, who distributes to each as he pleases, and follow the beginnings of these, profess these, be conversant in that virtue to which the most. high distributer doth elevate and lead thee ; who made Abraham excel in justice and clemency, lfaac with fear, "Jacob with Strength, Moses with meekness and miracles, JoJhua in war, Phineas in zeal, David in religion and vidtory*. 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 virtue you think you can moll: easily be a proficient in, nfe diligence to attain to the height thereof, that you may excel in one*

[2] when

[3] Fart I.

[4] CEREMONIAL MAGIC,

[5] S

[6] when in many you cannot, but in the rest endeavour to be as great a proficient &s you can ; but if thou shalt have the overseers of nature and religion agreeable, thou (halt find a double progress of thy nature and profeflion ; but if they shall be disagreeing, follow the better, for thou lhalt better perceive at some time a preserver of an excellent profeflion then of nativity.

[7] C H A P. X.

[8] THE TONGUE OF ANGELS, AND OF THEIR SPEAKING AMONGST THEMSELVES AND'

[9] WITH US'.

[10] WE might doubt whether angels or demons, since they are pure spirits, ufe any vocal speech or tongue among themselves or to us ; but that Paul, in some place says, “ if I speak with the tongue of men or angels;” — but what their speech or tongue is, is much doubted by many.- For many think that if they ufe 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 fo many oracles were given to the prophets by the Holy Ghost ; and seeing all tongues have and do undergo various mutations and corruptions, this alone

does always continue inviolated. Moreover, an evident sign of this opinion is, that though this demon and intelligence do ufe the speech of those nations with whom they do inhabit, yet, to them who understand it, they never speak in any idiom but in 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 neceflary with other instruments ; as the jaws, palate, lips, teeth, throat, lungs, the afpera arteria, and muscles of the breast, which have the beginning of motion from the foul, But if I speak at a distance to another, he

[11] mud

[12] •THE CABALA} OR,

[13] Book II.

[14] mud life a louder voice } but, if near, he whispers in my ear, as if he should be coupled to the hearer, without any noise, as an image in the eye or glass. So fouls going out of the body, lb angels, fo demons speak ; and what man does with a sensible 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 etherial body concealed in this } after which manner Avicen believes the angels were wont to be seen and heard by the prophets. That inllrument, 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 oftentimes they fend forth an audible voice, as they that cried at the afcenlion of the Lord, Ye men of Galilee, why Hand ye here gazing unto th x heaven ? And in the old law they spake with divers of the fathers with a sensible voice } but this never but when they alfumed bodies. But with what senses these spirits and demons hear our invocations and prayers, and fee our ceremonies, we are altogether ignorant.

[15] For there is a spiritual body of demons every where sensible by nature, fo that it touches, fees, hears without any medium, and nothing can be an impediment to it ; yet they do not perceive after the fame manner as we do, with different organs, but haply as sponges drink in water, fo do they all fenlible things with their body or feme 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 found, but after what manner we know not.

[16] CHAP.

[17] Part I.

[18] CEREMONIAL MAGTCi

Chapter XI: Of The Names Of Spirits, And Their Various Imposition, And Of The Spirits That Are Set Over The Stars, Signs, Corners Of The Heaven, And The Elements.

[1] MANY and different are the names of good and bad spirits ? but their proper and true 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 exprefled

to us in sacred writ. But the matters 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, fo the name of it was.” Hence the Hebrew Mecubals think, together with Magicians and Cabalifts, 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 virtue by some divine gift or sacred authority : but because a name that may express the nature of divinity, or the whole virtue of angelical essences, cannot be made by any human voice, therefore names for the most part are put upon them from their works, signifying some certain office or effect which is required by the quire of spirits ; which name then, and not otherwise, obtains efficacy and virtue to draw any spiritual substance from above, or beneath, to make any desired effect.

[2] I have seen and known some writing on virgin parchment the name and seal of some spirit in the hour of the moon, which afterwards he gave to be devoured by a water-frog, and had muttered over some verse j the frog being let go into the water, rains and showers presently followed. I faw also the fame man inscribing 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, there followed from that part of the heaven whither it flew, lightnings, shaking, and horrible thunders, with thick [clouds i neither were

[3] those.

[4] Book IB

[5] 56 THE CAB ALA j OR,

[6] those names of spirits of an unknown tongpe, neither did they signify any thing else but their offices ; of this kind are the names of those angels, Raziel, Gabrieli Michael , Raphael Haniel, which is as much as to fay the vision of God, the virtue of God, the Strength of God, the medicine of God, the glory of God, In like manner, in the offices of evil demons 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 fet 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 fay) govern all things by a certain vicissitude of hours, days, and years ; as the astrologers teach concerning the planets which they are fet over, which Mercurius Trifmegiftus calls the seven governors 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 fet an intelligence called Oriphael, 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 world 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, and the Sun reigns, and the government returns to the Spirit of Saturn.

[7] Tritemius writ to Maximilian Caesar a Special treatise concerning these, which he that will thoroughly examine may from thence draw great knowledge of future times. * Over the twelve signs are fet these, viz. over Aries, Malahidael ■, over Taurus, Afmodel ; over Gemini, AmhrieT, over Cancer, Muriel ; over Leo, VerchieT, over Virgo, Hamaliel ; over Libra, Z Uriel ; over Scorpio,

Barchiel ; over Sagittarius, Advachiel ; over Capricorn , Hanael ; over Aquarius , Cambiel •, over Pisces , Barchiel. Of these spirits fet over the planets and

[8] signs,

[9] Tritemius on Spirits,

[10] Part L

[11] CEREMONIAL MAGIC.

[12] "$7

[13] signs, John made mention of in the Revelation, speaking of the former in the beginning ; and the seven spirits which are in the presence of the throne of God, which I find are fet over the seven planets, in the end of the book, where he describes the platform of the heavenly city, saying, thaton the twelve gates thereof are twelve angels. There are again twenty-eight angels, who rule in the twenty-eight mansions of the moon, whose names are these ; Genie l, Enediel, Anixiel , Azariel , Gabiel, Dirachiel, Sc be He/, Amnediel, Barbie/, Ardefid, Neciel, Abdizue l, Jazeriel, Ergediel, Atliel, Azeruel, Adrid, Egibid, Amutiei, Kyriel, Bethnael, Gelid, Requid, AbrinaeZ, Aziel, Tagriel, Atheniel, Amnixiel. There are also four princes of the angels, which are fet over the four winds, and over the four parts of the world. Michael is placed over the east-wind, Raphael over the weft, Gabriel over the north, Nariel, who by some is called Ariel, is over the south. There are also afligned to the elements these, viz. to the air Cherub , to the water Tharjis , to the earth Ariel , to the fire Seraph. 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 fame manner, among evil fpitits, there are four, who, as most potent kings, are fet 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 ; Baymon, king of the weft ; Egin, king of the north ; which the Hebrew doctors perhaps call more rightly thus, Samuel, Azazel, Azael, and Mahazuel , under whom many others rule as princes of legions and rulers. Likewise there are innumerable demons of private offices. Moreover the ancient theologians of the Greeks reckon up fix demons, which they call Telchines, others- Alajlores ; which bearing ill-will to men, take up water out of the river Styx with their hands, sprinkle it upon the earth, whence follow calamities, plagues, and famines ; and these are said to be Adieus, Megalezius, Ormenus, Lycus, Nicon, Mhnon. But he that desires to know exa&ly the diftinbt names, offices, places, and times of angels, and evil demons, let him inquire into the book of Rabbi Sirion of the Temples, and in his book of Lights, and in his treatise of the Greatness of Stature, Book II. I and

[14] THE CABALA ; OR,

[15] and in the treatise of the Temples of Rabbi Ishmael, and in almost all thecommentaries of his book of Formation, and he ffiall find it written at largeconcerning them.

Chapter XII: ..Ie Cabal1Sts Draw Forth The Sacred Names Of Angels From Sacred Writ, And Of The Seventy-Two Angels, Who Bear T.He Names Of God; With The Tables Of- Zirufh^, And The Commutations Of Names And Numbers.

[1] THfeRE are also other sacred names of good and evil spirits deputed to each office of much greater efficacy than the former, which the Cabalifts draw from sacred writ, according to that art which we teach concerning them ; as also certain names of God are drawn forth out' of certain places : the general rule of these is, that wheresoever any thing of divine eflence is exprefied in the Scripture, from that place the name of God may be gathered ; but in what place foever in the Scripture the name of God is found exprefied, then mark what office lies under that name ; wheresoever therefore the Scripture speaks of the office or work of any spirit, good or bad, from thence the name of that spirit, whether good or bad, may be gathered ; this unalterable rule being observed, that of good spirits we receive the names of good spirits, of evil the names of evil : and let us not confound black with white, nor day with night, nor light with darkness, which, by these verses as by an example, is manifefi: :

[2] “ Let them be as dufl before the face of the wind ; and let the angel of the Lord scatter them : let their ways be darkness and slippery and let the angel of the Lord purfiie them.”

[3] nrHmrt* nr r poa.w

[4] EDDT nirv nip^> pm *pn Dm-fir

[5] in the xxxvth Psalm with the Hebrews, but with us, the xxxivth ; of which the names of those angels are drawn, Midael , and !?ntd Miriael \

[6] ■ _ of

[7] Part I.

[8] CEREMONIAL MAGIC,

[9] of the order of warriors ; fo of that verse, “ thou Jhalt Jet over him the wicked , and Satan shall Jiand at his right-hand out of Psalm cix. with the Hebrews, but with the Latins, cviii.

[10] wo* pirn jmn vby ‘lpsn

[11] is extracted the name of the evil spirit Scbii, >y-w, which signifies a spirit that is a worker of engines. There is a certain text in Exodus contained in three verses, whereof every one is written with seventy-two letters, beginning thus the hrft V ajifa, yon, the second Vajabo , ton, the third Vajot , oi ; which are extended into one line, viz. the first and the third from the left-hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left-hand ; then each of the three letters being subordinate the one to the other, make one name, which are seventy-two names, which the Hebrews call Schemhamphorce, to which if the divine name El bx or Jah nir be added, they produce seventy-two trifyllable names of angels, whereof every one carries the great name of God, as it is written, “ my angel shall go before thee ; observe him, for my name is in him.” And these are those that are fet over the seventy-two celestial quinaries, and fo many nations and tongues, and joints of man’s body, and cooperate with the seventy-two seniors of the synagogue, and

fo many disciples of Christ : and their names, according to the extraction which the Cabalifts make, are manifest in the following table, according to the manner which we have mentioned.

12 Now there are many other ways of making Schemhamphorce out of those verses ; as when all three are written in a right order, one after the other, from the right to the left, belides those which are extracted by the tables of Ziruph, and the tables of commutations, of which we made mention of before. Because these tables serve for all names, as divine, fo angelical, we shall therefore subjoin them to this chapter.

13 These are the seventy-two angels, bearing the name of God, Schemhamphorce.

14 For the tables, &c. fee the annexed Plates, No, i, 2, 3, 4.

15 I 2

16 C HAP.

17 6o

18 T«£ CABALA ; OR,

19 Bookir;

20 chap. xnr.

21 OF FINDING OUT THE NAMES OF SPIRITS AND GENII, FROM THE DISPOSITION OP THS'

22 CELESTIAL BODIES.

23 THE ancient magicians taught an art of finding out the name of a spirit to any desired effedt, drawing it from the disposition of the heavens j 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. conEellation, if thou wilt find out the spirit that is the ruler of that work, the figure of the heaven, being eredted, cast forth letters in their number and order, from the degree of the ascendant, according to the fuccefiion of signs through each degree, by filling the whole circle of the heavens ; then those letters which fall into the places of the Ears, the aid of which you would ufe, being according to the number and power of those Ears, marked without into number and order,, make the name of a good spirit. But if thou wilt do fo from the beginning of a degree falling againji the progress of the signs, the resulting spirit shall be evil. By this art feme of the Hebrews and Chaldean maEers teach that the nature and name of any genius maybe found out.; as for example, the degree of the ascendant of any one's nativity being known, and the other corners of the heaven being co-equated, then let that which had the moE dignities of planets in those four corners, which the Arabians call Almutez, be firE observed among the reE ; and according to that in the second place, that which shall be next to it in the number of dignities, and fo in order the reE of them, which obtain any dignity in the aforesaid corners; .

24 This order being used, you may know the true place . and degree of them in the heavens, beginning from the degree of the ascendant through each degree, according to the order of signs, to caE twenty-two of the letters of the Hebrews ; then what letters shall fall into the places of the aforesaid Ears, being marked and disposed according to the order found out above in the Ears, and

25 rightly

26 CEREMONIAL MAGIC.

27 6 1

28 I.

29 rightly joined together according to the rules of the Hebrew tongue, make the name of a genius ; to which, according to the cuEom, some monofy liable name of Divine Omnipotence, viz. El or Jah, is subjoined. But if the calling of the letters be made from an angle of the falling, and againfl the fuccefEon of the signs, and the letters which lhail fall in the Nadir (that is the opposite point) of the aforesaid Ears be after that order, as are said, joined together, shall make the name of an evil genius.

30 But the Chaldeans proceed another way, for they take not the Almutez of the angles 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, calling from the degree of the falling against the progress of the signs.

31 e h a p. xi v:

32 Ot THE CALCULATING ART OF IUCH NAMES BY THE TRADITION OF CABAL1STS.

33 THERE is yet another art of these kind of names, which they call calcu-' latory ; 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 lhalt find in the common angles' under their Ears and signs, which being reduced into order, the name of a good spirit is made of the nature of that Ear or sign under which thou didE enter ; but if thou lhalt enter in the column ascending, by taking the common angles above the Ears and lip-ns marked in the loweE line, the name of an evil spirit is made. And these are the names of spirits of any order of heaven miniEering, as of good, fo of bad, which yon may after this manner multiply into nine names of fo many orders ; inafmuchas you may, by entering with one name, draw forth another of a spirit

34 of

35 6 2

36 THE CABALA ; OR,

37 Book IL

38 of a superior order out of the fame, 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 magic , inasmuch as it depends on the word of God, and is thence framed. Therefore we must know that every angelical name mud: proceed from some primary name of God. Therefore angels are said to bear the name of God, according to that which is written, “ because my name is in him. ;” therefore that the names of good angels may be discerned from the names of bad, there is wont oftentimes to be added some name of Divine Omnipotence, as Elt or On, or Jab, 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 evil spirits either subsist or do any thing without the virtue of El, God. But we mull know that common angles of the fame star and sign are to be taken, unless entrance be made with a mixt 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.

39 There are moreover some that do fo extend those tables that they think also if there be an entrance made with the name of a flar, or office, or any aefired effect, a demon, whether good or bad, serving to that office or effed may be drawn out ; upon the fame account they that enter with the proper name of any person can extract the names of the genii under that star which shall appear to be over such a person as they ffiall, 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 folary, or of the nature of any other star.

40 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 fun colledled in a hollow jglafs do most intensely burn, the fun itself being icarce warm.

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Part L

CEREMONIAL MAGIC.

[1183] Now there Is an order of letters in those tables under the Pars and signs, almoP like that which is with the afirologers, of tenselevens, twelves. Of this calculatory art Alphonfus Cyprius once wrote, and also fitted it to Latin characters ; but because the letters of every tongue, as we Ihewed in the firP Book, have, in their number, order and figure, a celePial and divine original, I fihall easily grant this calculation concerning the names of spirits to be made not only by Hebrew letters* but also Chaldean, Arabick , Egyptian f Greek and Latin , and many others, the tables being rightly made after the imitation of the prefi dents. But here it is objected by many, that it falls out that in these tables men of a differing nature and fortune do oftentimes, by reason of the sameness of name, obtain' the fame genius of the fame name. We muP know therefore that it muP not be thought absurd, that the fame daemon may be separated from any one foul, and the fame be fet over more. Besides, as many men have the lame name, fo also spirits of divers offices or natures may be noted or marked by. one name, and by one and the fame seal or character, yet in a different respeCt ; for as the serpent does sometimes typify ChriP, and sometimes the devil, fo the fame names and the fame seals may be applied sometimes to the order of a good demon, sometimes of a bad one. LaPly, the very ardent intention of the invocatOr,, by which our intellect is joined to the separated intelligences, is the cause that we have sometimes one spirit, sometimes another, (although called upon under the fame name,) made obsequious to us.

[1184] See the 'following Plates for the tables of the calculation of the names of spirits, good and bad, under the, presidency of the seven planets, and under the order of the twelve militant signs.

[1185] CHAP.

[1186] 64 THE CABALA; OR* Book !I.

Chapter XV: Of The Characters And Seals Of Spirits.

[1] WE must now speak of the characters and seals of spirits. Characters are nothing else than certain unknown letters and writings, preserving the secrets of spirits and their names from the ufe and reading of prophane men, which the ancients called hieroglyphical, or sacred letters, because devoted to the secrets of God only. They accounted it unlawful to write the mysteries of God with those characters which prophane and vulgar things were wrote. Whence Porphyry says, “ that the ancients were willing to conceal God and divine virtues, by sensible figures and by those things which are visible, yet signifying invisible things 5” as being willing to deliver great mysteries in sacred letters, and explain them in certain fymbolical figures ; as when they dedicated all round things to the world, the fun and the moon, hope and fortune ; a circle to the heavens, and parts of a circle to the moon ; pyramids and obelisks to the fire, a cylinder to the fun and earth. — See the plate.

Chapter XVI: Another Way Of Making Characters, According To The C A B A Lists.

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[2] AMONG the Hebrews I find more fashions of characters, whereof one is most ancient, viz. an ancient writing which Moses and the prophets used, the form of which is not rashly to be discovered

to any ; for those letters which they ufe at this day were instituted by Efdras. There is among them a writing which they call celestial, because they fhew it placed and figured among the

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366 Tan Jhtn lies Kuff Zade Be Bin Jamech Nutt Mem

367 71 UHTX9AUAM

368 ca//<dC tyfZdZzvuNB.

369 afik Jod Theth Chelh Lain. Van He Dulelh- Gimel Beth Hlefh? ? ? ? P ?

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373 esh Kuff Zade Be- Bin- Jamech Samech Sckin - Tan Nun Mem Lamed •

374 vTU i mru ftt

375 c Jin Mrktaw cg//h ZdAvnd tZc.ZZddr-N

376 imed Cafih Jod Theft Chelh 'fain ^ Van He- Dalelh Gimel Belh Hlelih

377 frt-in Besh Huff Lade Be- Bin Samech Nun Mem

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380 R Griffith- J cutfi

381 Part I.

382 CEREMONIAL MAGIC.

383 %

384 .liars. There is also a writing which they call Malachim , or Melachim , i. e. of angels, or regal ; there is also another, which they call the passing through the river, and the characters and figures of all which you may fee in the following Plates.

385 There is another manner among the Cabalifts, formerly held in great esteem, hut now it is fo common that it is placed among prophane things, viz. the twenty-seven characters of the Hebrews may be divided into three clafies, whereof every one contains nine letters. The firfl, viz. onnmjQN which are the seals or marks of simple numbers and of intellectual things distributed into nine orders of angels. The second hath the marks of tens and

386 •celestial things in the nine orbs of the heavens. The third hath the other four letters, with the five final, viz. ^prjmnp, which are marks of hundreds, and inferior things, viz. four simple elements, and five kinds of perfect compounds- They do now and then cliftribute these three clafies into nine chambers, the firltis of units, viz. intellectual, celestial and elemental. The second is of two’s, the third of three’s, and fo of the rest ; these chambers are frame*a by the interfeClion of four parallel lines interseCting themselves into right angles, as is exprefied in the following Plate, fig. A.

387 Out of which, being difleCted into parts, proceed nine particular figures (fee Plate, fig.B.) which are of the nine chambers, characterizing their letters by that Notariacon, which, if it be of one point, fliews 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, ViO'D, that comes forth extended with five figures (for which fee the Plate C.) which are contracted to three figures, which then are contracted into one, yet the points Notariacon are usually omitted, and then there comes forth such a character of Michael. See fig. D.

388 There is yet another falhion 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 fig. E.

389 Book II.

390 K

391 And

392 THE CABALA ; OR,.

393 Book II.

394 And this fashion among the Arabians is mofl received ; neither is there' any writing which is fo readily and elegantly joined to itself as the Arabick. You mufl 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 human si'gns ; but we, not otherwise knowing their edence or quality, „do, from their names, ox works, or otherwise, devote and consecrate to them , figures and marks, by which we cannot any way compel them to us, but by which we rife up to them, as not to be known by such characters and figures ; and, first of all, we do fet 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 d and then are wrapt with our whole mind into an ecftatical adoration ; and then with a wonderful belief, an undoubted hope, and quick- ening love, calling upon them in spirit and truth by true names and characters, do obtain from them that virtue or power which we desire. .

395 G H A P. XVII.

396 THERE IS ANOTHER KIND OF CHARACTERS, OR MARKS OF SPIRITS^ WHICH ARE RECEIVED

397 ONLY BY REVELATION. .

398 THERE is another kind of character received by revelation only, which can be found out no another way ; the virtue of which characters is from the Deity 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 lign fhewed to Conjiantine , which was this, in hoc vince ; there was another re- • vealed to Antiochus in the figure of a Pentangle, which fignihes health -, for,

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414 Part L

415 CEREMONIAL MAGIC.

416 being resolved into letters, it speaks the word iylaa, i. e. health : in the faith and virtue of which signs, both kings obtained a great vi&ory against their enemies. So Judas, who by reason of that, was afterwards firnamed Machabeus, being to fight with the jews aga.in{kj4ntiochus Eupator , received from an angel a notable sign, odd, in the virtue of which they first flew i i-,ooo, with an infinite number of elephants, then again 35,000 of their enemies : for that sign did represent the name of Jehovah , and was a memorable emblem of the name of seventy-two letters by the equality of number ; and the exposition thereof is rvrvo 6*0 TD 'O, a e. who is there among thee strong as Jehovah f See Plate, iig. F.

Chapter XVIII

1 *

2 OF the bonds of spirits, and their adjurations, and castings OUT.

3 THE bond by which spirits are bound, besought, or cast out, are three j some of them are taken from the elemental world, as when we adjure a spirit by any inferior and natural thing of affinity with or adverse to them ; inasmuch as we would call up or cast them out, as by fumigations of flowers, herbs, animals, /now, ice, or by hell, fire , and fiuch like -, and these also are often mixt with divine praises, and blessings, and consecrations, as appears in the song of the Three Children, and in the psalm, Praifeye the Lord from the heavens, and in the consecration and blessing of th z pafichal taper. This bond works upon the spirits by an apprehensive virtue, under the account of love or hatred, inasmuch 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 fecondbond is taken from the celestial world, viz. when we adjure them by their heaven, by the stars, by their motions, rays, light, beauty, clearness, excellency, fortitude, influence and wonders, and such like and this bond works

4 K 2 upon

5 THE CABALA J OR',

[6] Book II.

[7] 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 fay, when we swear by the sacraments, miracles, divine names, lacred seals, and other mysteries of religion ; wherefore this bond is the highest of all and the strongest, working upon the spirits by command and power ; but this is to be observed, that as after the universal Providence there is a particular one, and after the universal foul, particular fouls ; fo, in the hr ft place, we invocate by the superior bonds, and by the names and powers which rule the things, then by the inferior and the things themselves. We must know further, that by these bonds, not only spirits, but also all creatures are bound, as tempests, burnings, floods, plagues, diseases, force of arms, and every animal, by afliiming them, either by adjuration or deprecation, or benediction, as in the charming of serpents ; befldes the natural and celestial, by rehearsing out of the mysteries and religion, the cure of the serpent in terrestrial paradise, the lifting up of the serpent in the wuldernefs ; likewise by afluming that verse of the 91ft Psalm, thou JJjalt walk upon the afp and the bafilijk, and fh alt tread upon the lion a?id the dragon .

[8] C H A P. XIX.

[9] BY WHAT MEANS MAGICIANS AND NECROMANCERS CALL FORTH THE SOULS OF THE DEAD

[10] BY the things which have been already spoken it is manifest, that fouls after death do as yet love their body which they left, as those fouls do whose bodies want due burial or have left their bodies by violent death, and as yet wander about their carcafles 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 eaflly called forth

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[12] Part I.

[13] CEREMONIAL MAGIC.

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[16] and allured by the like vapours, liquors and favours, certain artificial lights being also used, songs, founds, and such like, which moves the imaginative and spiritual harmony of the foul; and sacred invocations, and such like, as belong to religion, 'ought not to be nelgedted by reafqn of the portion of the rational foul which is above nature..

[17] Necromancy has its name because it 'works on the bodies of the dead, and gives answers by the ghofls and apparitions of the dead, and fubterraneous spirits, alluring them into the carcafles of the dead, by certain helliffi charms, and infernal invocations, and. by deadly sacrifices and wicked oblations.

[18] There are two kinds of necromancy : railing the carcafles, which is not done without blood ; the other fciomancy, in which the calling up of the ffiadow only suffices. To conclude, it works all its experiments by the carcafies 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 : . therefore they easily allure the flowing down of wicked spirits, by reason of the fimilitude and property of every familiar, by whom the

necromancer, strengthened by their help, can do much in human and terrestrial things, and kindle unlawful lulls, cause dreams, diseases, hatred, and such like palfions ; to which also they can confer the powers of the foul, which as yet being involved in a moill and. turbid spirit,. wandering about their call bodies, can do the fame things that the wicked spirits commit, seeing therefore they experimentally find, that the wicked and impure fouls violently plucked from their bodies, and of men not expiated, and wanting burial, do llray about carcafles, and are drawn to them by affinity. The witches easily abuse them for effecting witchcraft, alluring these unhappy, fouls, by the apposition of their body, or by the taking of some. part thereof, and compelling them by their devililh charms, by entreating them by the deformed carcafles dispersed through the wide fields, and the wandering lhadows of those who want burials, and by the gholls sent back from Acheron , and the guells 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

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20 THE CABALA j OR,

21 Book IL

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23 could red ore the fouls truly to their bodies, must ffirft know what is the proper nature of the foul from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is itrengthened, by what means diffused into the body, by what harmony it ffiall 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 raffing of the dead, requires all these things which belong not to men, but to God only, and to whom he will communicate them.

Chapter XX: Of Prophetical Dreams.

1 I CALL that a dream which proceeds either from the spirit of the phantasy and intelleCf united together, or by the illustration of the agent intellect above our fouls, or by the true revelation of some divine power in a quiet and purified mind for by this our foul receives true oracles, and abundantly yields prophecies to us ; for in dreams we seem both to afk queffions, and learn to find them out ; also many doubtful things, many policies, many things unknown, unwifhed for, and never attempted by our minds, are manifested to us in dreams : also the representation of things unknown, and unknown places, appear to us ; and the images of men, both alive and dead, and of things to come, are foretold ; and also things which at any time have happened are revealed, which we know not by any report. And these dreams need not any art of interpretation, as those of which we have before spoken, which belong to divination, not to foreknowledge j and it comes to pass that diey who fee dreams, for the mod part, understand them not : for as to fee

2 dreams

3 Part I.'

4 CEREMONIAL MAGIC*

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6 dreams is from the strength of imagination , fo to underhand them is from the strength of the understanding. They, therefore, whose intelledt being overwhelmed by too much commerce of the flesh is in a dead sleep, or its imaginative or phantaftic power or spirit is too dull and unpolifhed, that it cannot receive the species and representation which flow from the superior intellect j this man, I fay, is altogether unfit for the receiving of dreams and prophesying by them.

7 Therefore it is necessary that he who would receive true dreams should keep a pure undisturbed, and an undifquieted imaginative spirit, and fo compose it that it may be made worthy of the knowledge and government by the mind and understanding ; for such a spirit is most fit for prophesying, and is a most clear glass of all the images which flow (every where) from all things. When therefore we are found in body, not disturbed in mind, our intellect not dulled by meats and drinks, not fad through poverty, not provoked through lust, not incited bv any vice, not stirred up by wrath or anger, not being irreligioufly and prophanely inclined, not given to levity, not loft in drunkenness, but chastely going to bed, fall asleep ; then our pure and divine foul, being free from all the evils above recited, and separated from all hurtful thoughts, and now freed by dreaming, , is endowed with this divine spirit as an inllrument, and doth receive those beams and representations which are darted down,, as it were, and shine forth from the Divine Mind into itself ; and, as it were in a deifying glass, it does more certain, more clear and efficaciously behold all things than by the vulgar inquiry of the intelledt, and by the discourse of reason. The divine powers inftrudting the foul, being invited to their society by the opportunity of the no&urnal folitarinefs, neither, will that genius be wanting to him when he is awake, which rules all his actions.

8 Whosoever therefore, by quiet and religious meditation, and by a diet temperate and moderate according to nature, preserves his spirit pure shall very much prepare himself, and by this means become (in a degree) divine and knowing all things, justly merits the fame. But whosoever, on the contrary, languishes with a fantastic spirit, he receives not perspicuous and

9 distant

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11 72 THE CABALA, ETC. Book II.

12 distant visions ; but even as the divine fight, by reason of its vision, being weakened and impaired, judges confusedly and indiftin&ly, fo also when we are overcome with wine and drunkenness, then our spirit, being opprefled with noxious vapours (as a troubled water is apt to appear in various forms) is deceived, and waxes dull ; therefore those who would receive oracles by dreams, and those oracles true and certain, I would advise him to abstain one whole day from meat, and three days from wine or any strong liquors, and drink nothing but pure water ; for, to sober and religious minds, the pure spirits are adherent, but fly those who are drowned in drunkenness and surfeiting. Although impure spirits do very often adminifler notable secrets to those who are apparently besotted with wine or liquors ; yet all such communications are to be contemned and avoided.

13 But there are four kinds of true dreams, viz. the first, matutine , i. e. between sleeping and waking ; the second that which one fees concerning ano ther ; the third, that whose interpretation is fhewn to the fame dreamer in the nodturnal vision ; and, lastly, the fourth, that which is repeated to the fame dreamer in the nodturnal vision.

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THE PERFECTION AND KEY

OF

THE CABALA,

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CEREMONIAL MAGIC.

BOOK II. PART II.

jN this last hook, which we have made the Perfection and Key of all that A has been written, we have given thee the whole and entire pradtice of Ceremonial Magic, fhewing what is to be done every hour of the day ; fo that as by reading what we have heretofore written, thou /halt contemplate in theory, here thou shalt be made perfect by experiment and practice : for in this Key you may behold, as in a mirror, the diitindt functions of the spirits, and how they are to be drawn into communication in all places, seasons, and 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 fay, by collecting together the letters out of the figures of the world from the rising of the body of the planet, according to the fuccefiion of the signs through the several degrees, and out of the several degrees, from the afpedts of the planet himself, the calculation being made from the degree of the ascendant.

Book II.

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71THE KEY TO

Book IT.

In like manner are conflicted 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 highefl intelligence, which many suppose to be the foul of the world, is colleCled. 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 demon or evil spirit, upon the four cadent angles, .

In like manner you shall underfland the names of the great presidential spirits ruling in the air, from the four angles of the fuccedent houses, fo asto obtain the names of the good spirits : the calculation is to be made according to the succession of the signs, beginning from the degree of the ascendant, and to attain 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 : fo, notwithflanding, • 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 what manner foever 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.

32 It is further to be noted, that as often as we enter this table with the good spirits of the second order, the names extraCled are of the second order ; and if under them we extra Cl the name of an evil spirit, he is of the superior. order of the governors. The fame 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 extraCled shall be the names of the ministering spirits of the inferior order,.

33 But

34 Part II

35 CEREMONIAL MAGIC.

36 But many magicians, men of no small authority, will have the tables of this kind to be extended with Latin letters ; fp that by the fame 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 fame manner which is above delivered, by taking the name of the office or of the effefl in the column of letters, in their ■own line, under their own flar. And of this practice Lrifmegijius is a great author, who delivered this kind of calculation in Egyptian letters : not improperly also may they be referred to the letters of other tongues, for the reason assigned to the ligns ; for truly he only is extant of all men who have treated concerning the attaining to the names of spirits.

37 Therefore the force, secrecy, and power , in what manner the sacred names of spirits are truely and rightly found out, confifleth in the difpoling of vowels, which make the name of a spirit, and wherewith is conflituted the true name and right word. Now this art is thus perfected and brought to pass. Firfl, we are to take heed to placing the vowels of the letters, which are found by the calculation of the celeflial figure, to find the names of the spirits of the second order, presidents and governors : and this, in the good spirits, is thus brought to effect, by considering the Ears which do conflitute and make the letters, and by placing them according to their order. Firfl, let the degree of the eleventh house be fubtradled from the degree of that flar which is firfl 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 firfb letter.

38 Begin therefore to calculate the vowels of these letters according to their number and order, and the vowel which falls in the place of the flar, which is the firfb in order, the fame vowel is attributed to the firfb letter ; then afterwards thou ffialt find the part of the second letter, by fubtradling the degree of a flar, which is the second in order from . the firfl flar j and that which remains cast from the ascendant. And this is the part from which you ffiall begin the calculation of vowels ; and that vowel which falls upon the second flar the fame is the vowel of the second letter : and fo consequently thou mayefl search out the vowels of the following letters

39 L 2 by

40 THE KEY TO

41 Book' II.

42 by always, subtraCting the degree of the following flar from the degree of the Bar 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 iucceffion of the signs. And whereas in calculating the names of the evil spirits, the names of the good lpirits are taken from the degree of the eleventh houfej in these ought to be taken the degree of the twelfth house. And all numerations and calculations may be made with the succession of the signs, by taking the beginning from the degree of the tenth house.

43 But in all extractions by tables, the vowels arc placed after another manner* In the firfl place, is taken the certain number of letters, making the name itself, and is thus numbered from the beginning of the column of the firfl letter, or w'hereupon the name is extracted ; and the letter on which this number falleth is referred to the firfl 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 fame column ; and the vowel which shall fall upon the first letter of a name, the fame shall be attributed to that name.

44 Now thou shalt find the following vowels, by taking the distance from the preceding vowel to the following, and fo consequently according to the succession of the 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 fought 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 underhand only of the good spirits. In the evil spirits likewise you may proceed in the fame 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 colums (that is to fay) ascending.

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46 CEREMONIAL MAGIC.

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48 The name of good angels, and of every man, which we have before"taught how to find out, 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 afpeCted, make the name of an angel.

49 There is also another way wherein they take Almutel , which is the ruling and governing star over the aforesaid five places, and the projection is to be made from the degree of the ascendant; which is done by gathering together the letters falling upon 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 ascendant, and by gathering together the letters according to the Almutel of the eleventh house ; which house they call a good demon ; which being placed according to their dignities, the names of the angels are conftitutedo 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 fucceflion of the signs ; fo that in seeking the names of good spirits, we are to calculate from the beginning of Aries ; 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 ; con-* trariety, in the evil, we must calculate from the degree of the seventh house.

[50] Bup according to the Egyptians, 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 elsewhere already by us delivered in this Book, may be made by the characters 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 the fame spirit may be called by divers names j but others

[51] 7 8 THE KEY TO Book IL

[52] are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.

[53] Now these celestial characters do consist of lines and heads. The heads are fix, according to the fix magnitudes of the liars, whereunto the planets likewise are reduced. The first magnitude holds a star with the fun 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 a 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 defending ; the sixth, with the moon, a point made black, all which you may fee in the annexed Plate. The heads then being posited according to the site of the stars of the figure of heaven, then the lines are to be drawn out 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, No. i.

[54] So when a character is to be found, of any celestial image ascending in any degree or face of a sign, which consists of stars of the fame magnitude and nature, then the number of these stars being posited according to their place and order, the lines are drawn after the fimilitude of the image signified, as copioufiy as the fame can be done.

[55] But the characters which are extracted according to the name of a spirit are composed by the table following, by giving to every letter that name which agrees to him out of the table ; and although it may appear ealy to those that apprehend it, yet there is no small difficulty herein ; to wit, when 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 thus 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

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[58] CEREMONIAL MAGIC.

[59] added together) from the beginning of the letters according to the succession of the alphabet ; and the letter upon which that number (hall happen to fall, ought to be placed for a character of that spirit. But if any letter of 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 alphabet ; and, being added together, divide it by nine, and the remainder will

fliew the figure or number to be placed in the character, and this may be put either in a geometrical or arithmetrical figure of number ; which, notwithstanding, ought not to exceed the number of nine, or nine angels. — See the Plate, No. z..

60 But the characters which are understood b j the revelations of spirits take their virtue from thence, because they are, as it were, certain hidden leals, 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.

61 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 may be seen inthe considerations of each day’s business, according to the course of the letters conffituting the names of spirits themselves ; fo that if in any letter there is found more than the name of one spirit, his image holds the pre-eminence, the others imparting their own orders ; fo 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 lowed possess the thighs a'nd feet ; fo likewise themiddle 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 ; arid if they are equal they all impart equal things. Moreover if any name shall obtain any notable character or inflrument out of the table, he shall likewise have the fame character inthe image.

62 We may also attain to the knowledge of the dignities of the evil spirits, by the fame tables of characters and images : for upon whatsoever spirit falls

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65 THE KEY TO

66 Book II.

67 any excellent sign or instrument out of the table of charadters, he poiTefies that dignity. As if there should be a crown, it thews a kingly dignity ; if a crest or plume, a dukedom if a horn, a county : if without these there be a scepter, sword, or forked instrument, it thews 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.

68 Lathy, they which bear a human thape and figure have a greater dignity than those which appear under the forms and images of beatis. They likewise who ride do excel them which appear on foot. And thus, according to all their commixtures, you may judge the dignity and excellency of spirits, one before another. Moreover, you mutl understand that the spirits of the inferior order, of what dignity foever, they are always fubjedt to the spirits of the superior order ; likewise that it is not incongruent for their kings and dukes to be fubjedt and minister to the presidents of the superior order.

69 OMagic Pentacles and their Composition.

70 WE now proceed to speak of the holy and sacred [Pentacles and Seals. For these pentacles are certain holy signs and charadters, preserving us from evil chances and 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 charadters of good spirits of the superior order, or of sacred pidtures of holy letters or revelations, with apt and proper verficles, 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 mixed. The charadters which are useful for us to constitute and make the pentacles are the charadters of

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72 Part II.

73 CEREMONIAL MAGIC.

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75 the good Jfpirits, chiefly of the good spirits of the first and second order, and fbmetimes of the third order. These kind of characters are especially to be named holy.

76 Whatsoever characters of this kind are to be instituted, we mu ft 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 lawful 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 Testaments ; evn as the figure of the serpent hanging on the cross, and such like 3 whereof many may be found in the visions of the prophets,, as in Isaiah, Daniel, Efdras, and others, and likewise in the revelations of the Apocalypse. And we have before spoken of them in our First Part, where we have made mention of holy things, therefore where any picture is posited 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 around , it some verficle taken out of part of the body of holy Scripture, which may ascertain or deprecate the desired effedt.

77 If a pentacle were to be made to gain a vidtory, or revenge against one’s enemies, as well visible as invisible, the figure may be taken out of the Second Book of the Maccabees ; that is to fay, a hand holding a golden sword drawn, about which let there be written the verficle there contained, to wit, take the holy sword, the gtft of God, w herewith thou fh alt fay the adversaries of my people Israel. Or else there may be written about a verficle of the fifth Psalm ; in this is the frength of thy arm: before thy face there is death ; or some other such like verficle. But if you will write a divine name about 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 according to the rule of the numbers, as we have taught where we Book II. M have

78 THE KEY TG

79 Book II.

80 have treated of numbers, and the like operations. And of this fort there are two pentacles of sublime virtue and great power, very useful and neceflary 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 fitting upon a throne, having in his mouth a two-edged sword, as there is described ; 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 the Lafl, who am living, and was dead, and behold I live for ever and ever j and I have the keys of death and hell." Then there {hall be written about it these three verficles :

81 Munda Deus virtuti tuse, &c. — Give commandment , O God, to thy frength ; confirm , O God, thy jlrength in us. Let them be as dufi befiore the face of the wind : and let the angel of the Lord scatter them. Let all their ways be dark nefs and uncertain: and let the angel of the Lord persecute them.

82 Moreover, let there be written about it the ten general names, which are El, Elohim , Elohe, Zebaoth , Elion , Efcerchie , Adonay , jab, Letragrammaton ,

83 There is another pentacle, the figure whereof is like a lamb fain , having seven eyes and seven horns \ and under his feet a book sealed with seven seals, as it is in the fifth chapter of the Apocalypse. Round about let be written this verficle, behold the lion hath overcome of the tribe of Judah, the root of David. I will open the book and unloose the seven seals thereof. And another verficle, I faw 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 fall be able to hurt you. And let there be also written about it the ten general names as aforesaid.

84 But those pentacles which are thus made of figures and names, let them keep this order j for when any figure is posited, conformable to any number, to produce any certain effect or virtue, there must be written thereupon, in all the several angles, some divine name obtaining the force and efficacy of the thing desired ; yet fo nevertheless, that the name which is of this fort do consist of just fo many letters as the figure may constitute a number ; or of fo

85 many

86 Saday

87 CEREMONIAL MAGIC.

88 many letters of a name, as, joined together among themselves, may make the number of a figure ; or by any number which may be divided without any fiiperfluity or diminution. Now such a name being found, whether it be only ©ne name or more, or divers names, it is to be written in all the several angles in the figure j but in the middle of the figure, let the revolution ©f the name be wholly and totally placed, or at least principally.

89 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 verficle 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 diftind: forms and fashions, which we may, if we please, either multiply or commix together by course among themselves,-to work the greater efficacy, extension and enlargement of force and virtue-.

90 As, if a deprecation would be made for the overthrow and deftrudtion of one's enemies, we are to mind, and call to remembrance how God destroyed the face of the whole earth in the deluge of waters* and the definition 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 maledidion or curse be found in holy writ. And thus in things of the like fort. _ So likewise in deprecating and praying againfr 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 from being cast away by 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 in danger of drowning, and the like.. And, lafily, with these we invoke and call upon some certain holy names of God * to wit, such as are fignificative to accomplish our desire, and. accommodated to the desired effedt i as if it be to overthrow enemies, we are to invoke and call upon names of 'wrath, revenge, fear, jujiice, and fortitude of God ; and if we would avoid and i

91 M 2 escape

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93 s the key to Book IL

94 escape any evil or danger, we then call upon the names of mercy, defence, &U vation, fortitude, goodness, and such like names of God. When likewise we pray to God that he would grant 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 , punifhmcnt , or deflruBion.

95 Furthermore, if there be any verficle in the Psalms, or any other part of the holy Scripture that shall seem congruent and agreeable to our desire, the fame 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 foul, 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 former part of our work, where we have treated of the manner of the composition of enchantments* &c.

96 You may know farther, that these kind of bonds have a threefold difference ; for the fir ft bond is when we conjure by natural things ; the second is compounded of religious mysteries, by sacraments, miracles, and things of this fort ; 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, as animals , tempejls , burnings, floods of waters , the force and power of arms. Also we ufe these bonds aforesaid, not only by conjuration, but sometimes also using the means of deprecation and benediction. Moreover, it conduces much to this purpose to join some sentence of holy Scripture, if any (hall 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 verficle, thou float walk upon the aflp and the bafllijk , &c. Superstition is also of much proveCEREMONIAL MAGIC.

97 Tart 1L

98 lancy herein, by the translation of some sacramental rites, to bind that which we intend to hinder; as, the rites of excommunication, of fepulchres, funerals, buryings,-and the like fort.

99 Of the Consecration of all magical Infiruments and Materials which are used in.

100 this Art .

101 THE virtue of consecrations chiefly conftfts in two things, viz. the power of the person consecrating, and the virtue of the prayer by which the confecraxion is made. ,

102 For in the person consecrating, there is required firmness, constancy, and holiness of life; and that the confecrator himself shall, with a firm and undubitable faith, believe the virtue, power, and effedt thereof.

103 Then hvthe prayer by which the consecration is made it derives its virtue either from divineinfpiration, or else by composing it from sundry places in the holy Scriptures, in the commemoration of some* of the wonderful miracles of God, effedts, promises, sacraments and sacramental things, of which we have abundance in hojy writ.

104 There must Hkewife be used the invocation of divine names, that are fignificative of the work in hand ; likewise a fandtifying and expiation which is wrought by sprinkling with holy water, undtions with holy oil, and odoriferous fuffumigations. Therefore in every consecration there is generally used a benedidtion and consecration of water, earth, oil, fire, and faffumigat-ions, &c. with consecrated wax-lights on lamps burning; for without lights no consecration is duly performed. You mull 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, lirft of all, be purified by an Exorcism composed solely for that purpose, which ought to precede the consecration ;

105 which

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107 THE KEY TO

108 Book IT.

109 which things Being fo made pure are most 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 performed, as we have mentioned; theoperator ought to bless the thing' consecrated, by Breathing out some sentence with divine virtue and power of the present consecration, with a commemoration of his virtue and authority, that fo it may be the more duly performed, and with an earned: and attentive mind. Now I shall mention here some examples, that, by these, a path may be made to the whole perfection thereof.

110 The Consecration o/" Water.

111 SO in the consecration of water, we must commemorate that God has placed the firmament in the midst: of the .waters, and likewise that God placed the fountain of waters in the earthly pa radife, from whence sprang four holy rivers that watered the whole earth ; likewise we are to remember that God caused the waters to be an instrument of his justice in destroying the giants, by bringing on the deluge which covered the face of the whole earth and in the overthrow of the host of Pharoah in the Red Sea, and that God led the children of Israel through on dry land, and through the midst: of the river Jordan, and likewise his marvellously drawing water out of the stony rock in the wilderness; and that, at the prayer of Samson, he caused water to flow out of the jaw-bone of an afs ; and likewise that God has made water the instrument of his mercy and lalvation for the expiation of original fin ; also that Christ: was baptized in the river Jordan, and hath thereby fandtified and cleansed the waters. Likewise certain divine names are to be invocated which are conformable

hereto; as, that God is a living fountain, living water, the fountain of mercy, and names of the like fort.

112 Consecration

113 Part II.

114 CEREMONIAL MAGIC.

115 ^7

116 Consecration of Fire.

117 AND likewlfe, 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, and the expiation of fins ; 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 appeared to Moses in a burning bush ; and also how he went before the children of Israel in a pillar of fire ; and that nothing can be duly offered, fandtified, or sacrificed, without fire ; and how that God instituted fire to be kept in continually in the tabernacle of the covenant ; and how miraculously he re-kindled the fame, being extindt, and preserved it elsewhere from going out being hidden under the waters ; and things of this fort ; likewise the names of God are to be called upon which are consonant to this ; as we read in the law and prophets, that God is a comfuming fire ; and likewise if there is any divine names which signify fire, as the glory of God, the^ light of God, the splendor and brightness of God, &c„

118 The Consecration of Oi l,

119 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, mentioned in Exodus, and divine names significant thereunto; such as is the name Christ, which signifies anointed ; and 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, mentioned in Revelations.

120 Of the Benediftion ^/'Lights, Lamps, Wax, &c.

121 NOW, the blefling of the lights, lamps, wax, &c. is taken from the fire, and whatever contains the substance of the flame, and whatever fimilitudes" are in the mysteries, as the seven candlesticks which burn before the face of God.

122 Therefore

123 88 t THE KEY TO Book XI*

124 Therefore we have here given the manner of composing the consecrations, which first of all are neceflary to be used in every kind of ceremony, and ought to precede every experiment or work, and without which nothing in magic ritescan be duly performed.

125 In the next place, we will fhew thee the consecration of places , inflruments , and the like things.

126 The Consecration of Places, Ground, Circle, &c.

127 THEREFORE when you would consecrate any place or circle, you fhoulcL take the prayer of Solomon used in the dedication and consecration of the temple ; you must likewise bless the place by sprinkling with holy water and with fuffumigations, and 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 : alio the fandlification 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, and the like divine names of this fort, which are to be written about the circle, or place to be consecrated.

128 And, in the consecration of instruments, and every other thing that is used in this art, you must proceed after the fame manner, by sprinkling with holy water the fame, by fumigation, by anointing with holy oil, sealing it with fomfe holy seal, and blefling it with prayer, and by commemorating holy things out of the sacred Scriptures, collecting divine names which are agreeable to the things to be consecrated ; as for example, in the consecration of the sword we are to remember in the gospel, “he that hath two coats,” &c. and that in the second of the Maccabees, it is said that a sword was divinely and 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

129 also*

130 Tart II.

131 CEREMONIAL MAGIC.

132 also, in the fame 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 Testaments, and likewise of the law, prophets, and Scriptures, which were promulgated by the Holy Ghost : and again, there are to be mentioned 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, and the like. And with such kind of rites as these is the personal consecration performed.

133 There are beside these another rite of consecration of great power and efficacy ; and this is one of the kinds of superstition, viz. when the rite of consecration or collection of any sacrament in the church is transferred to that thing which we would consecrate.

134 It must be noted that vows , oblations , and 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 and us who make them, strongly cleaving to our delire and wilhed effeCts, as when we sacrifice with certain names, or things ; as fumigations, unCtions, rings, images, mirrors ; and some things less material, as characters, seals, pentacles, enchantments, orations, pictures. Scriptures, of which we have largely spoken before.

135 Of the Invocation of Evil Spirits, and the binding of and cons raining of

136 them to appear .

137 NOW, if thou art delirous of binding any spirit to a ready obedience to thee, we will Ihew you how a certain book may be made by which they may be invoked ; and this book is to be consecrated a book of Evil Spirits, ceremonioully to be composed in their name and order, whereunto they bind Book II. N with

138 THE KEY TO

139 Book II:

140 9°

141 with a certain holy oath, the ready and present obedience of the spirit. Thisbook is therefore to be made of the mod: pure and clean paper, which is generally called virgin paper ; and this book mud: be inscribed after this manner, viz. let there be drawn on the left side of the book the image of the spirit, and on the right side thereof his character, with the oath above it,, containing the name of the spirit, his dignity and place, with his office and power. Yet many magicians do compose this book otherwise, omitting the characters and images ; but I think that it is much more efficacious not to negleCt any thing above mentioned in the forms.

142 There is likewise to be observed the circumstances of places, times, hours, according to the ffars which these spirits are under, and are seen to agree to ; with their site, rite, and order, being applied.

143 Which book being fo written, is to be well bound, adorned, garniffied* embellished and kept lecure, with registers and seals, led: it should happen after the consecration to open in some part not designed, and endanger the operator. And, above all, let this book be kept as pure and reverent as possible ; for irreverance of mind, causes it to lose its virtue by pollution and prophanation.

144 Now this sacred book being thus composed according, to the form and manner we have delivered, we are to consecrate it after a two-fbldway> the first is, that all and dngularly 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, and 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, ail the oaths which are contained and written in that book ; then the book to be consecrated being already'placed without the circle in a triangle there drawn, compel all the spirits to impose their hands where their images and characters are drawn, and to confirm and consecrate the fame with a special and common oath. This being done, let the book be shut and preserved as we have spoken before ; then licence the spirits to depart according to due rite and magical order.

145 • There

146 Part II.

147 CEREMONIAL MAGIC.

148 9I

149 There is another method extant among us of consecrating a general book of spirits which is more easy, and of as much efficacy to produce every efFedt, except that in opening this book, the spirits do not always appear visible. And this way is thus : let be made a book of spirits, as we have before ffiewn, but in the end thereof write invocations, bonds, and flrong conjurations, wherewith every spirit may be bound ; then bind this book between two lamens or tablesj and on the inside thereof draw or let be drawn two holy pentacles of the divine Majefly, which we have before fet forth, out of the Apocalypse. Then let the firfl of them be placed in the beginning of the book, and the second at the end of the fame.

150 This book being thus perfected, let it be brought, in a clear and fair night, to a circle prepared in a cross-way, according to the art which we have before delivered ; and there, in the firfl place, the book is to be opened, and to be consecrated according to the rites and ways which we have before delivered concerning consecration, which being done, let all the spirits be called which are written in

the book, in their own order and place, conjuring them thrice by the bonds described in the book that they come to that place within the space of three days, to assure their obedience and confirm the fame, to the book fo to be consecrated ; then let the book be wrapped up in a clean linen cloth, and bury it in the midfl of the circle, and flop the hole fo as it may not be perceived or discovered : the circle being destroyed, after you have licened the spirits, depart before fun-rife ; and on the third day, about the middle of the night, return and make the circle anew, and on thy knees make prayer unto God, and give thanks to him and let a precious perfume be made, open the hole in which you buried your book and take it out, and fo let it be kept, not opening the fame. Then after licensing the spirits in their order and deflroying the circle, depart before sunrise. And this is the lafl rite and manner of consecrating, profitable to whatever writings, experiments, &c. that diredl the spirits, placing the fame between two holy lamens or pentacles, as is, before mentioned.

151 But when the operator would work by the book thus consecrated he ffiould do it in a fair and clear season, when the spirits are leafl troubled j and let him

152 N 2 turn

153 THE KEY TO

154 Book If.

155 turn himself towards the region of the spirits ; then let him open the book under a due regiiler, and likewise invoke the spirits by their oaths there de« fcribed and confirmed, and by the name of their character and image, to whatever purpose you desire, and if there be need conjure them by the bonds placed in the end of the book *. And having attained thy desired effedt license them to

156 And now we proceed .0 speak of the Invocation of good as well as bad Spirits .

157 The good spirits m-iy be invocated of us, or by us, divers ways, and they in sundry ihapes and manners offer themselves to us, for they openly speak to those that watch, and do offer themselves to our fight, or do infom 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 fight, he muff particularly observe two things ; one whereof is about the difpoftion of the invocant, the other concerning those things which are outwardly to be adhibited to the invocation for the conformity of the spirit to be called.

158 It is necelfary therefore that the invocant religiously dispose himself for the space of many days to such a myilery, and to conserve himself during the time chaile, abilinent, and to abftradt himself as much as he can from all manner of foreign and lecular business ; likewise he ihould observe failing, as much as ihall seem convenient to him, and let him daily, between fun-rising and letting, being clothed in pure white linen, seven times call upon God, and make a deprecation to the angels to be called and invocated, according to the rule which we have before taught. Now the number of days of failing and preparation is commonly one month, i. e. the time of a whole lunation. Now, in the Cabala, we generally prepare ourselves forty days before.

159 Now concerning the place, it mull be chosen clean, pure, close, quiet, free from all manner of noise, and not fubjedt to any Granger’s fight. This place muil firil of all be exorcised and conl'ecrated ; and let there be a table or altar placed therein, covered with a clean white linen cloth, and fet towards the eail : and on each side thereof place two consecrated wax-lights burning, the

160 * I have given an example of the book of spirits, by which you may fee the method in which the charafters, &c< are placed as above described. Sec the Plate.

161 flame

162 Part II.

163 CEREMONIAL MAGIC.

164 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 until the end of the days of consecration. You {hall also have in readiness a precious perfume, and a pure anointing oil.— And let them both be kept consecrated. Then fet a sensor on the head of the altar, wherein you {halt kindle the holy fire , and make a precious perfume every day that you pray.

165 Now for your habit, you {hall have a long garment of white linen, close before and behind, which may come down quite over the feet, and gird yourself about the loins with a girdle. You {hall likewise have a veil made of pure white linen on which mu ft be wrote in a gilt lamen, the name Tetragrammaton ; all which things are to be consecrated and fanftified in order. But you must not go into this holy place till it be first washed and covered with a cloth new and clean, and then you may enter, but with your feet naked and bare ; and when you enter therein you shall sprinkle with holy water, then make a perfume upon the altar j and then on thy knees pray before the altar as we have directed. Now when the time is expired, on the last day, you shall fast more ftridrly ; and falling on the day following, at the rising of the fun, 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, and anoint your eyes, using prayer in all these consecration s. Then, open the lamen and pray before the altar upon your knees ; and then an invocation may be made as follows :

166 ^ Invocation of the Good Spirits.

167 IN the name of the blefied and Holy Trinity, I do desire thee, strong and mighty angels (here name the spirits you would have appear J that if it be tire divine will of him who is called Tetragrammaton, &c. the holy God, the Father, that thou take upon thee some lhape as best becometh thy celestial nature, and appear to us visibly here in this place, and answer our demands, in as far as we {hall not transgress the bounds of the divine mercy and goodness.

168 $ 4 the key T ' Book IL

169 by requeuing unlawful knowledge ; but that thou wilt gracioufty fhew 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.

170 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.

171 And that all things may work together for thy honour and glory, to whom with thee, the Son and blessed Spirit, be ascribed all might, majesty, and dominion, world without end. Amen.

172 The particular Form of the Lamen. — (For the form of the Lamen fee

173 the Plate.)

174 THE invocation being made, the good angels will appear unto you which you delire, which you shall entertain with a chaste communication, and licence them to depart.

175 Now the lamen which is used to invoke any good spirit mult be made after the following manner : either in metal conformable or in new wax mixed with convenient spices and 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 fort, according to the rule of the numbers, in which there mult be written the divine names, as well general as special. And in the centre of the lamen draw a hexagon or character of fix corners, in the middle thereof write the name and character of the Ear, or of the spirit his governor, to whom the good spirit that is to be called is subjeCt. And about this character let there be placed fo many characters of five corners or pentacles as the spirits we would call together at once. But if we should call only one, nevertheless there mult 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 encreafe, on those days and hours which agree to the spirit ; and if we take a fortunate planet

176 therewith.

177 Fart II.

178 CEREMONIAL MAGIC.

179 therewith, it will be the better for the producing the effedt : which table or lamen being rightly made in the manner we have fully described, must be conIterated according to the rules above delivered:

180 And this is the way of making the general table or lamen for- the invacating of all spirits whatever ; the form whereof you may fee in the Plates of pentacles, seals, and lamens.

181 Nevertheless, we make special tables congruent to every spirit by the rule which we have above spoken concerning holy pentacles.

182 We will yet declare unto you another rite more easy to perform this thing : let the man who wiihes to receive an oracle from a spirit be chaste, pure, and fandtified ; then a place being chosen pure, clean, and covered every where with clean and white linen, on the Lord’s-day in the new of the moon, let him enter into that place clothed with white linen ; let him exorcise the place, bless it, and make a circle therein with a consecrated 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 ; and let be placed within the circle, at the four parts - of the world, the vessels for the perfumes. Then, being washed and fasting, let him enter the place and pray towards the east this whole Psalm, “ Blefied are the undefiled- in the way,” &c. Psalm cxix. Then make a fumigation, and deprecate the angels by the said divine names, that they will appear unto you, and reveal or difeover that which you fo earnestly desire ; and do this continually for fix days, washed and failing. On the seventh day, being washed and fasting, enter the circle, perfume it, and anoint thyself with holy oil upon the forehead, eyes, and in the palms of both hands, and upon the feet ; then, with bended knees, fay the Psalm ’ aforesaid, with divine and angelical names. Which being said, arise, and walk round the circle from East to Weft, until thou shalt be wearied with a giddiness of thy head and brain, then ftraitway . fall down in the circle, where thou mayeft rest, and thou wilt be wrapped up in an eeftafy ; and a spirit will appear

and inform thee of all things necessary to be known. We must observe also, that in the circle there ought to be four holy candles

183 burning

184 96 THE KEY TO Book II.

185 burning at the four parts of the world, which ought not to want light for the space of a week.

186 And the manner of fading is this : to abstain from all things having a life of sense, and from those which do proceed from them, let him drink onlypure running water ; neither is there any food or wine to be taken till the going down of the fun.

187 Let the perfume and the holy anointing oil be made as is fet forth in Exodus, and other holy books of the Bible. It is also to be observed, 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 mentioned.

188 Of O racles by Dreams.

189 BUT natural things and their own commixtures do likewise belong unto magicians, and we often ufe such to receive oracles from a spirit by a dream 5 which are either by perfumes, undtions, meats, drinks, seals, rings, &c.

190 Now those who are desirous to receive oracles in or through a dream, let him make himself a ring of the fun or Saturn for this purpose. There are likewise images of dreams, which, being put under the head when he goes to deep, doth effectually give true dreams of whatever the mind hath before determined or consulted upon, the practice of which is as follows :

191 Thou shalt make an image of the fun, the figure whereof must be, a man lleeping upon the bosom of an angel, which thou shalt make when Leo ascends, the fun being in the ninth house in Aries ; thou shalt write upon the figure the name of the effedt desired, and in the hand of the angel the name of the intelligence of the fun. Let the fame image be made in Virgo ascending, Mercury being fortunate in Aries in the ninth ; or Gemini a fcending. Mercury being fortunate in the ninth house in Aquarius j and let

192 it

193 CEREMONIAL MAGIC.

194 Part II.

195 -it be received with Saturn with a fortunate afped, and let the name of the spirit be written upon it. Let the fame likewise be . made in Libra amending, Venus being received from Mercury in Gemini in the ninth house, and write upon it the angel of Venus. Again, you may make the fame image Aquarius ascending, Saturn fortunately pofleffing the ninth in his exaltation, which is Libra ; and let there be written upon it the angel of Saturn. The fame may be made Cancer ascending, the moon being received by Jupiter and Venus in Pisces, and being fortunately placed in the ninth house, and write upon it the spirit of the moon.

196 There are likewise made rings of dreams of wonderful efficacy ; and there are rings of the fun and Saturn ; and the constellation of them is when the fun or Saturn ascend in their exaltations in the ninth, and when the moon is joined to Saturn in the ninth, and in that*sign which was the ninth house of the nativity ; and write and engrave upon the rings the name of the spirit of the fun or Saturn ^ and

by these rules you may know how and by what means to constitute more of thyself : but know this, that such images work nothing (as they are limply images) unless they are vivified by a spiritual and celestial virtue, and chiefly by the ardent desire and firm intent of the foul of the operator. But who can give a foul to an image, or make a Hone, or metal, or clay, or wood, or wax, or paper to live ? certainly no man 3 (for this arcanum doth not enter into an artist of a fluff neck,) he only hath it who transcends the progress of angels, and comes to the very architype himself.

197 The tables of numbers likewise confer to the receiving of oracles, being duly formed under their own constellations. Holy tables and papers likewise serve to this effed, being especially composed and consecrated ; such as the Almutel of Solomon, and the Table of the Revolution of the name Tetragram maton and those things which are of this kind, and written to produce these effeds, out of various figures, numbers, holy Scriptures, and pidures, with inscriptions of the divine names of God and names of holy angels ; the composition whereof is taken out of diverse places of the holy Scriptures, Psalms, and verficles, and other certain promises out of the divine revelations and prophecies^,

198 Book II. G

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200 THE KEY TO

201 Book II ,

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204 To the ume effeCt do conduce, likewise. Holy prayers and deprecations as \v*ell to God as to the blefied angels ; the deprecations of which prayers are to be composed, as we have before fhewn, according to some religious fimilitude, making mention of those tilings which we intend to do ; as out of the Old Testament of the dream of Jacob, Joseph, Pharoah, Daniel, and Nebuchadnezzar : if out of the New Tefl'ament, of the dream of Joseph ; of the three wife men, or magi, of John the evangelist Deeping upon the bread: of our Lord j and whatever of the like kind can be found in religion, miracles, and revelation. According to which the deprecation may be composed ; if when he goes to Deep it be with a firm intention, and then, without doubt, they will afford a wonderful efi~eCt.

205 Therefore he who is desirous of receiving true oracles by dreams, let him abDain from supper, from drink, and be otherwise well disposed, fo his brain will be free from turbulent vapours ; let him also have his bed-chamber fair and clean, exorcised and consecrated if he will ; then let him perfume the fame with some convenient fumigation, and let him anoint his temples with some unguent efficacious hereunto, and 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, and place the fame under his head ; then, having made a devout prayer, let him address himself to Deep, meditating upon that thing which he desires to know ; fo Diall he receive a moD certain and undoubted oracle by a dream, when the moon goes through that sign which was in the ninth house of his nativity, and also when Die goes through the sign of the ninth of the revolution of his nativity, and when Die is in the ninth sign from the sign of perfection.

206 This is the way whereby we may obtain all sciences and arts whatsoever, whether alchemy, magic, or else, suddenly and perfectly with a true illumination cf our intellect ; although all inferior familiar spirits whatsoever conduce to this efteCt, and sometimes also evil spirits sensibly inform us intrinsically and extrinfically.

207 Of

208 Part XL

209 CEREMONIAL MAGIC,

210 Of the Method of rdijthg Evil or Familiar Spirits by a Circle j likewfe the Souls and Shadows of the Dead.

211 IT is here convenient that we fay something abfcut the means used by exorcists to raise up what are usually termed evil spirits to the circle, and the methods of calling up the ghosts or fouls of those who have died a violent or premature death.

212 Now, if any one would call any evil spirit to the circle, he mull first consider and know his nature, and to which of the planets it agrees, and what offices are distributed unto him from the planet. This being known, let there be fought out a place fit and convenient, and proper for his invocation, according to the nature of the planet and the quality of the offices of the fame spirit, as near as it can be done ; as if their power be over the fea, rivers or floods, then let the place be the sea-shore, and fo of the rest. Then chufe a convenient time both for the quality of the air (being serene, quiet, clear and fitting for the spirits to assume bodies) ; as also of the quality of and nature of the planet and the spirit, as on his day and time in which he rules ; he may be fortunate or unfortunate sometimes of the day, and sometimes of the night, as the stars and spirits do require.

213 These things being judiciously considered, 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, and all those things which do yield defence to us ; and, with them, those divine names which do rule his planet, and the offices of the spirit himself ; likewise write therein the names of the good spirits which bear rule in the time you do this, and are able to bind and constrain -that spirit which we intend to call. And if wTe will further strengthen and fortify our circle, we may add charadters and pentacles agreeing to the work ; then also, if we will, we may either, within or without the circle, frame an angular figure with the inscription of such convenient numbers as are congruent amongst themselves to our work, which

214 O 2 are

215 THE KEY TO

216 Book I IV

217 are to be known according to the manner of numbers and figures delivered in our first Book.

218 F urther we are to be provided with lights , perfumes, unguents, andi medicines, compounded according to the nature of the spirit and planet, which agree with the spirit by reason of their natural and celestial virtue.

219 Then we are to be furnished with holy and consecrated things neceflary, not' only for the defence of the invocant' and his companions, but also serving for bonds to bind and constrain the spirits 5

such as holy papers, lamens, pictures, pentacles, swords, scepters, garments of convenient colour and matter.

220 Then, with all these things provided, let the exorcist and 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 and firm manner, with convenient gesture and countenance, let him begin to pray with a loud voice after the manner following. First, by making an oration or prayer to God, and them intreating the good spirits ; but wb should read some prayer, or psalm, or gospel, for our defence in the first place. After those prayers and orations are said, let him begin to invocate the spirit which he defireth, with a gentle and loving enchantment to all the coasts of the world, with a commemoration of his own authority and power. Then rest and look round to fee if any spirit does appear ; which if he delays, then let him repeat his invocation, as above said, until he hath done it three times ; and if the spirit is obstinate and will not appear, then let the invocator begin to conjure him with divine power ; but fo that all his conjurations and commemorations do agree with the nature and office of the spirit, and reiterate the fame three times, from stronger to stronger, using contumelies, curfings, punishments, suspension from his power and office, and the like.

221 And after these courses are finished, cease ; and if the spirit shall appear let the invocant turn himself towards the spirit, and courteously receive him, and, earnestly entreating him, let him afk his name, which write down on your holy paper, and then proceed by asking him whatsoever you will ; and if in any

222 thing

223 Part II.

224 CEREMONIAL MAGIC.

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226 thing the spirit (hall appear to be objlinate , 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* and compel the spirit to enter into it > and if you receive any promise which yon would have confirmed with am oath, stretch the sword out of the circle, and. swear the spirit by laying his hand on the sword. Then having obtained of the spirit that which you desire, or are otherwise contented, license him to de« part with courteous words* giving command that he do no hurt ; and if he will not depart, compel him by powerful conjurations ; and if need require expel him by exorcisms and by making contrary fuffumigations. And when ho is departed, go not out of the circle, but make a flay, and ufe some prayer giving thanks to God and the good angels ; and also praying for your future; defence and conservation, which being orderly performed you may depart.

227 But if your hopes are frustrated, and no spirit will appear, yet for this** you need not despair ; but leaving the circle after licensing to depart (which mufl 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 conflancy of repetition encreafes your authority and power, and flrikes ' a terror into the spirits, and compels them to obey*

228 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 fmply, but bya kind of dispensation, with suspension, until they shall render themfelves' obedient : also, without a circle, these spirits may be called to appear, by theway we have delivered in the consecration of a book. But when we intend to execute any effed where an apparition is not needful, then that is to be done, by making and forming that which is to be to us an inflrument; as whether it be an image, ring, character, table, writing, candle, sacrifice, or

229 * They who negleft licensing the spirits are in very great danger, .because instances have been known of the operator experiencing sudden death.

230 any . 102

231 THE KEY TO

232 Book IT.

233 any thing else j then the name of the spirit is to be written therein with his character, according to the exigency of the experiment, either by writing it with blood, or otherwise uSing a perfume agreeable to the spirit. Likewise we are often to make orations and prayers to God and the good angels before we invocate any evil spirit, conjuring him by divine power.

234 In some former parts of our work we have taught how and by what means the foul is joined to the body.

235 We will in this place inform thee farther, that those fouls do still love their relinquished bodies after death, a certain affinity alluring them as it were. Such are the fouls of noxious men who have violently relinquished their bodies, and fouls wanting a due burial, which Still wander in a liquid and turbulent spirit about their dead carcafles ; for these fouls, by the known means by which they were joined to their bodies, by the like vapours, liquors, and favours, are eaffiy drawn into them.

236 Hence it is that the fouls of the dead are not to be called up without blood or by the application of some part of their relid: body.

237 In the raiing therefore of these Shadows, we are to perfume with new blood the bones of the dead, and with fleffi, eggs, milk, honey, and oil, which furniSh the foul with a medium apt to receive its body.

238 It is likewise to be understood, those who are deSirous to raise any fouls of the dead, ought to feled those places wherein these kind of fouls are mod: known to be conversant ; or by some alliance alluring the fouls into their forsaken bodies, or by some kind of affedion in times past impreffied in them in their life, drawing the fouls to certain places, things, or persons ; or by the forcible nature of some place fitted and prepared to purge or punish these fouls : which places, for the most part, are to be known by the appearance of visions, nightly incursions, and apparitions.

239 Therefore the places most fitting for these things are church-yards. And better than them are those places devoted to the executions of criminal judgments ; and better than these are those places where, of late years, there have been fo great and fo many public Slaughters of men j and that place is still better than those where some dead carcass that came by violent death is

240 not

241 Part II.CEREMONIAL MAGIC.

242 not yet expiated, nor was lately buried •, for the expiation of those places islikewife a holy rite duly to be adhibited to the burial of the bodies, and often prohibits the foul returning to its body, and expels the fame afar off to the place of judgment.

243 And from hence it is that the fouls of the dead are not easy to be raised up, except it be the fouls of them whom we know to be evil, or to have perilhed by a violent death, and whose bodies do want the rite of due burial.

244 Now although we have spoken concerning 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 relidt of the body, and therewith make a perfume in due manner, and to perform other competent rites.It is also to be known, that because the fouls are certain spiritual lights, therefore artificial lights framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of names and seals, do very much avail to the railing up of departed fouls. But those things which are now spoken of are not always sufficient to raise up fouls, because of an extra-natural portion of understanding and reason, which is above and known 1 only to the heavenly destinies and their powers.

245 We should therefore allure the said fouls by supernatural and celestial powers duly administered, even by those things which do move the very harmony of the foul, as well imaginative as rational and intelle<5lual, such as voices, songs, founds, enchantments 5 and religious things, as prayers, conjurations, exorcisms, and other holy rites, which may commodioully be adminillered hereunto.

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247 END OF PART SECOND.

248 die namai drupeA ^everniyr du f day* f die mseA mA diser-AeiA, Sees.

249 Sundav

250 dlfonday

251 Tuesday

252 Wednesday

253 Thursday

254 Triday

255 J' a tu rdav

256 Michaiel

257 Gabriel

258 Camael

259 Raphael

260 S a duel

261 Ana’el

262 Cafliel

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PARTICULAR COMPOSITION

OF THE

301 MAGICAL CIRCLE ;

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303 OF

304 EXORCISMS, BENEDICTIONS, AND THE CONJURATIONS OF EVERY DAY IN THE WEEK;

305 AND

306 THE MANNER OF WORKING DESCRIBED.

307 BOOK II. PART III.

308 HPHE following inftru&ions are the principal and fum total of all we have said, only we have brought it rather into a closer train of experiment and pradtice than any of the rest ; for here you may behold the diftindt functions of the spirits ; likewise the whole perfection of magical ceremonies is here described, syllable by syllable.

309 But as the greatest oower is attributed to the circles, (for they are certain fortresses,) we will now clearly explain, and fhew the composition and figure of a circle.

310 The Compoftion of the Circle. — (For the figure of the Circle fee the Plate.)

311 The forms of circles are not always one and the fame, but are changed according to the order of spirits that are to be called, their places, times.

312 Book II. P days,

313 io 6

314 THE KEY TO

315 Book II.

316 days, and hours j for in making a circle it ought to be considered in what time of the year, what day, and what hour, what spirits you would call, and; to what star or region they belong, and what functions they have : therefore,, to begin, let there be made three circles of the latitude of nine feet, diftantone from another about a hand’s breadth. First, write in the middle circle the name' of the hour wherein you do the work ; in the second place, write thename of the angel of the hoar ; 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, and the names of his ministers ; in the fifth place, the name of the present time ; fixthly, the name of the spirits ruling in that part of time, and their presidents ; feventhly, the name of the head of the ftgn ruling in the time ; eighthly, the name of the earth, according to the time of working ; ninthly, and for the compleating of the middle circle, write the name of the fun and moon, according to the said rule of time : for as the times are changed, fo 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 and his three ministers. Without the circle, in four angles, let pentagons be made. In the inner circle write four divine names, with four erodes interposed : in the middle of the circle, viz. towards the east let be written Alpha ; towards the weft. Omega ; and let a cross divide the middle of the circle.

317 When the circle is thus finished, according to rule, you shall proceed to conlecrate and bless it, saying.

318 In the name of the holy, hie fed, and glorious Trinity , proceed we to our work in these myferies to accompli (h that which we desire ; we therefore, in the names aforesaid, consecrate this piece of ground for our defence fa that no spirit whatsoever fall be able to break these boundaries , neither be able to cause injury Jior detriment to any of us here afembled ; but that they may be compelled to) land before this circle , and answer truly our demands, fo far as it pleafeth Him who liveth for ever and ever ; and who says, I am Alpha and Omega, the Beginning and the End, which is, and which was , and which is to come , the Almighty ; l am the Firjl and the Laf , who am living and was dead j and behold I live

319 for

320 Part III.

321 CEREMONIAL MAGIC.

322 ◦7

323 for ever and ever and I have the keys of death and hell. Bless , 0 Lord ! this creature of earth wherein we sand ; confirm , 0 God ! thy firength in us, Jo that neither the adversary nor any evil thing may cause us to fail, through the' merits of Jesus Chrifi. Amen .

324 It is also to be known that the angels rule the hours in a fucceflive order, according to the course of the heavens and the planets to which they are fubje<ft ; fo the fame spirit which governeth the day rules also the first hour of the day ; the second from this governs the second hour, and fo on throughout ; and when seven planets and 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, viz.

325 A Table Jhewing ^ Magical Names of the Hours, both Day

326 and Night.

327 Names of Hours of

328 the Day.

329 Names of Hours of

330 the Night.

331 Yain

332 Beron

333 Janor

334 Barol

335 Nafnia

336 Thami

337 Salla

338 Athar

339 Sadedali

340 Methon

341 Thamur

342 Rana

343 Ourer

344 Netos

345 Thamic

346 Tafrac

347 Neron

348 Safiur

349 IO

350 Jayon

351 IO

352 Agle

353 1 1

354 Abai

355 1 1

356 Calerva

357 . 12

358 ' Natalon

359 Salam

360 Gf the names of the angels and their seals it shall be spoken in tbeir proper places j but here we will ftiew the names of the times.

361 P 2

362 A year

363 io

364 THE KEY TO

365 Book II»

366 A year therefore is four-fold, and is divided into spring, summer, autumn* and winter ; the names thereof are these :

367 The spring, Tahi ; the summer, Cafmaran ; autumn, Adarcel ; winter*

368 Farias.

369 The Angels of the Spring — Caracafa, Core, Amatiel, Commifloros. The head of the sign in spring is called Spugliguel.

370 The name of the earth in spring, Amadai.

371 The names of the fun and moon in spring : fun, Abraym ; moon, Agufita*

372 The Angels of the Summer — Gargatel, Tariel, Gaviel.

373 The head of the sign of the summer, Tubiel.

374 The name of the earth in summer, Feftativi.

375 The names of the fun and moon in summer: fun, Athemay ; moon, Armatus.

376 The Angels of the Autumn — Tarquam, Guabarel.

377 The head of the lign of autumn, Torquaret.

378 The name of the earth in autumn, Rabinnara.

379 The names of the fun and moon in autumn : the fun, Abragini j the moon, Matalignais.

380 The Angels of the Winter — Amabael, Cetarari.

381 The head of the sign of winter, Attarib.

382 The name of the earth in winter, Geremiah.

383 The names of the fun and moon in winter : the fun, Commutoff; the moon, Affaterim.

384 These things being known, finifii the consecration of the circle by saying, " Thou shalt purge me with hyfop, O Lord, and I shall be clean : thou {halt wash me and I shall be whiter than snow."

385 Then sprinkle the fame with holy water, and proceed with the benedi&ion o§ the perfumes.

386 Bene*

387 Part III,

388 CEREMONIAL MAGIC,

389 IO

390 Benediction of Perfumes.

391 THE God of Abraham, God of Isaac, God of Jacob, bless here the creatures of these kinds, that they may fill up the power and virtue of their odours ; fo that neither the enemy nor any false imagination may be able to enter into them; through our Lord Jesus Christ, &c. Then sprinkle the fame with holy water.

392 The Exorcism of Fire into which the Perfumes are to be put.

393 I EXORCISE thee, O thou creature of fire, by the only true God Jehovah, Adonai, Tetragrammaton, that forthwith thou cast away every phantafin from thee, that it shall do no hurt to any one. We beseech thee, O Lord, to bless this creature of fire, and fandlify it, fo that it may be blefled to fet forth the praise and glory of thy holy name, and that no hurt may be permitted to come to the exorciferor fpedtators ; through our Lord Jesus Christ. Amen .

394 Of the Habit of the Exorcist.

395 IT should be made, as we have before described, of fine white linen and clean, and to come round the body loose, but close before and behind

396 Of the Pentacle o/'Solomon. — (For the fig. fee the Plate.)

397 IT is always necefiary 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 and fortified by the pentacle, the virtue of the holy names therein written presiding with wonderful influence over the spirits.

398 It should be made in the day and hour of Mercury upon parchment made of a kidfkin, or virgin, or pure, clean, white paper ; and the figures and

399 letters

400 THE KEY TO

401 1 10

402 Book II.

403 letters wrote in pure gold ; and it ought to be consecrated and sprinkled (as before often spoken) with holy water.

404 When the vefture is put on, it will be convenient to fay the following oration :

405 An Oration when the Habit or Vesture is put on.

406 ANOOR, Amacor, Amides, Theodonias, Anitor; by the merits of the angels, O Lord ! I will put on the garment of salvation, that this which I delire I may bring to effedt, through thee, the moll holy Adonai, whose kingdom endureth for ever and ever. Amen.

407 The Manner of Working.

408 LET the moon be increaling and equal, if it can then be conveniently done ; but especially let her not be combull, or in Via Combulla, which is between fourteen degrees of Libra and fourteen degrees of Scorpio.

409 The operator ought to be clean and 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 mull 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 mull have a new vefiel of earth, with fire, the vellure, and the pentacle ; and let all these things be rightly and duly consecrated and prepared. Let one of the companions carry the vefiel with fire, and the perfumes, and let another bear the book, the garment, and pentacle ; and let the operator himself carry the sword, over which Ihould be said a prayer of consecration : and on the middle of the sword on one side let there be engraven Agla -f-t and on the other side, *j On> -f Tetragrammaton -f*. And the place being fixed upon where the circle is to be eredted, let him draw the lines we have before taught, and sprinkle the fame with holy water, consecrating, &c. &c.

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411 Part Iir.

412 CEREMONIAL MAGIC.

413 Ill

414 The operator ought therefore to be prepared with failing, chastity, and abstinence, for the space of three days before the day of operation j and on the day that he would do this work, being clothed with the fore-mentioned vefture, and furnished with pentacles, perjumes, a sword, bible, paper , pen, and consecrated ink , and all things necejfary hereunto, let him enter the circle, and call the angels from the four parts of the world which do rule the seven planets, the seven days of the week, colours, and metals, whose names you will fee in their places ; and, with bended knees, first let him fay the Paternofter or Lord’s Prayer, and then let him invocate the said angels, saying,

415 O angeli ! fupradicli ejlote adjutores mihi petitioni, & in adjatorum mihi, in meis rebus et petitionibus.

416 Then call the angels from the four parts of the world that rule the air the fame day in which he makes the experiment ; and, having employed efjpecially all the names and spirits within the circle, fay,

417 O vos omnes , adjutore atque contejlor, per fedem Adonai, per Hagios, Theos, Ifchyros, Athanatos, Paracletos, Alpha & Omega , & per hcec tria nomina fe~ creta , Aylay On, Petragrammaton , quod hodie debeatis adimplere quod cupio.

418 These things being performed, let him read the conjuration assigned for the day; but if they shall be pertinacious or refractory, and will not yield themselves obedient, neither to the conjuration assigned for the day, nor any of the prayers before made, then ufe the exorcism following :

419 ^ General Exorcism of the Spirits of the Air.

420 WE being made after the image of God, endued with power from God, and made after his will, do exorcise you, by the most mighty and powerful name of God, El, strong and wonderful, (here name the spirit which is to appear,J and we command you by Him who spoke the word and it was done, and by all the names of God, and by the name Adonai, El, Elohim, Elohe, Zebaoth, Elion, Eferchie, jah, Tetragrammaton, Sadai, Lord God Mod; High: we exorcise you, and powerfully command you that you forthwith appear unto us here before this circle in a fair human ffiape, without any deformity

421 1 12

422 THE KEY TO

423 Book II.

424 mity or tortuoiity ; come ye all such, because we command you by the name Yaw and Vau, which Adam heard and spoke ; and by the name of God, Agla, which Lot heard, and was saved with his family ; and by the name Joth, which Jacob heard from the angel wrestling with him, and was delivered from the hand of his brother Elau ; and by the name Anaphexeton, which Aaron heard and spoke, and was made wife ; and by the name Zebaoth, which Moses named, and all the rivers were turned into blood ; and by the name Eferchie Oriflon, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses of the Egyptians, destroying all things ; and by the name Elion, which Moses named, and there was great hail, such as had not been since the beginning of the world ; and by the name Adonai, which Moses named, and there came up locusts, which appeared upon the whole land of Egypt, and devoured all which the hail had left ; and by the name Schema Amathia, which Joshua called upon, and the fun flayed his course ; and by the name Alpha and Omega, which Daniel named, and deflroyed Bel and flew the dragon and in the name Emmanuel, which the three children, Sidraeh, Mifach, and Abednego, sung in the midfl of the fiery furnace, and were delivered j and by the name Hagios ; and by the seal of Adonai ; and by Ifchyros, Athanatos, Paracletos ; and by these three secret names, Agla, On, Tetragrammaton, I do adjure and contefl you ; and by these names, and by all the other names of the living and true God, our Lord Almighty, 1 exorcise and command you, by Him who spoke the word and it was done, to whom all creatures are obedient ; and by the dreadful judgment of God •> and by the uncertain fea of glass, which is before the divine Majejiy, mighty and powerful ; by the four beads before the throne, having eyes before and behind ; and by the fire round about his throne j and 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 fulfil our will in all things which shall seem good unto us; by the seal of Baldachia, and by this name Primeumaton, which Moses named, and the earth opened and swallowed up Corah, Dathan, and Abiram : ami in the power of that name Primeumaton, commanding the whole host of heaven, we curse you, and deprive you of your

425 office,

426 Part lit

427 CEREMONIAL MAGIC.

428 n

429 office, joy, and place, and do bind you in the depth of the bottomless pit, there to remain until the dreadful day of the last judgment ; and we bind you into eternal fire, and into the lake of fire and brimflone, unless you forthwith appear before this circle to do our will : therefore, come ye, by these names, Adonai, Zebaoth, Adonai,, Amioram ; come ye, come ye, come ye, Adonai commandeth ; Saday, the moll mighty King of Kings, whose power no creature is able to refill, be unto you moll dreadful, unless ye obey, and forthwith affably appear before this circle, let miserable ruin and fire unquenchable remain with you j therefore come ye, in the name of Adonai, Zebaoth, Adonai, Amioram j come, come, why stay you ? hasten! Adonai, Sadai, the King of Kings commands you : El, Aty, Titcip, Azia, Hin, Jen, Minofel, Achadan Vay, Vaah, Ey, Exe, A, El, El, El, A, Hy, Hau, Hau, Hau, Vau, Vau, Vau, Vau.

430 A Prayer to God, to be said in the four Parts of the World

431 in the Circle.

432 AMORULE, Taneha, Latiflen, Rabur, Teneba, Latillen, Efcha, Aladia, Alpha and Omega, Leyfte, Orifion, Adonai; O most merciful heavenly Father ! have mercy upon me, although a sinner ; make appear the arm of thy power in me this day againfl; these obfidnate spirits, that I, by thy will, may be made a contemplator of thy divine works, and may be illuffcrated with all wisdom, to the honour and glory of thy holy name. I humbly beseech thee, that these spirits which I call by thy judgment may be bound and constrained to come and give true and perfedt answers to"' those things which I shall alk of them ; and that they may do and declare those things unto us, which by me may be commanded of them, not hurting any creature, neither injuring or terrifying me or my fellows, nor hurting any other creature, and affrighting no man ; but let them be obedient to those things which are required of them.

433 a.

434 Then

435 THE KEY TO

436 Book II.

437 Then, standing in the middle of the circle, stretch out thy hand towards the pentacle, saying. By the pentacle of Solomon I have called you ; give me a true answer .

438 Then follows this Oration.

439 BERALANENSXS, Balaachienfis, Paumachia, and Apologia Sedes, by the moll mighty kings and powers, and the most powerful princes, genii, Liachidse, minifiers of the Tartarean feat, chief prince of the feat of Apologia, in the ninth legion, I invoke you, and by invocating, conjure you ; and being armed with power from the supreme Majesty, I strongly command you, by Him who spoke and it was done, and to whom all creatures are obedient ; and by this ineffable name, Tetragrammaton Jehovah, which being heard the elements are overthrown, the air is lhaken, the fea runneth back, the fire is quenched, the earth trembles, and all the host of the celeflials, and terrestrials, and infernals do

tremble together, and are troubled and confounded : wherefore, forthwith and without delay, do you come from all parts of the world, and make rational answers unto all things I shall afk of you; and come ye peaceably, visibly and affably now, without delay, manifefling what we desire, being conjured by the name of the living and true God, Helioren, and fulfil our commands, and perfifl unto the end, and according to our intentions, visibly and affably speaking unto us with a clear voice, intelligible, and without any ambiguity.

440 Of the Appearance of the Spirits.'

441 THESE things being duly performed, there will appear infinite visions, apparitions, phantasms, &c. beating of drums, and the found of all kinds of musical instruments ; which is done by the spirits, that with the terror they might force some of the companions out of the circle, because they can effedt nothing againfi: the exorcifl himself : after this you shall fee an infinite company

442 Part III.

443 CEREMONIAL MAGIC.

444 pany of archers, with a great multitude of horrible beasts, which will arrange themselves as if they would devour the companions ; nevertheless fear nothing.

445 Then the exorcist, holding the pentacle in his hand, let him fay. Avoid hence these iniquities, by virtue of the banner of God. Then will the spirits be compelled to obey the exorcist, and the company ftiall fee them no more.

446 Then let the exorcist, stretching out his hand with the pentacle, fay. 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 armed by God, without fear, and well provided, who potently invocateth and calleth you by exorcising ; 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 and true God, Eloy, Archima, Rabur, and by the pentacle of Solomon here present, which powerfully reigns over you ; and by the virtue of the celestial spirits, your lords ; and by the person of the exorcist, in the middle of the exorcism : being conjured, make haste and come, and yield obedience to your master, who is called Odtinomos. This being performed, immediately there will be hidings in the four parts of the world, and then immediately you ihall fee great motions; which when you fee, fay. Why stay you ? Wherefore do you delay ? What do you ? Prepare yourselves to be obedient to your master in the name of the Lord, Bathat or Vachat milling upon Abrac, Abeor coming upon Aberer.

447 Then they will immediately come in their prbper forms ; and when you fee them before the circle, ihew them the pentacle covered with fine linen ; uncover it, and lay, Behold your confusion if you refuse to be obedient ; and suddenly they will appear in a peaceable form, and will fay, Aik what you will, for we are prepared to fulfil all your commands, for the Lord hath fubjefted us hereunto.

448 Then let the exorcist fay, Welcome spirits, or most noble princes; be cause I have called you through Him to whom every knee doth bow, both of things in heaven, and things in earth, and things under the earth ; in

449 a.* whose

450 1 1 6

451 THE KEY TO

452 Book II*

453 whose hands are all the kingdoms of ’kings, neither is there any able to contradidl his Majesty. Wherefore, I bind you, that you remain affable and visible before this circle, fo long and fo constant ; neither shall you depart without my licence, until you have truly and without any faliacy performed my will, by virtue of his power who hath fet the fea her bounds, beyond which it cannot pass, nor go beyond the law of his providence, viz. of the Molt High God, Lord, and King, who hath created all things* Amen.

454 Then let the exorcist mention what he would have done.

455 After which fay, In the name of the Father, and of the Son, and of the Ho^ Ghost, go in peace unto your places ; peace be between us and you ; be ye ready to come when you are called. (For the figures of the circle, pentacle, and other inflruments, fee the Plate.)

456 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. Lord's day,, in spring.

457 Here follow the Considerations and Conjurations/^ every Day

458 in the Week and firs of

459 The Considerations, &c. of Sunday.

460 (For the figure of the seals, planets , fgns, names of the angels of the several days, and names of the fourth heaven, with the chara&ers and magic book, fee the Plate.}

461 THE angels of the Lord’s day — Micbaelt Dardiel , Huratapcl.

462 The angels of the air ruling on the Lord’s day, Varcan , king ; — his ministers, Tus, Andas, CynabaL

463 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 Lord s day, which should be called from the four parts of the world, are,— east, Samael , Baciel ', Abel,

464 Gabriel x

465 Part III.

466 CEREMONIAL MAGIC.

467 II

468 Gabriel , Vhnatraba ; — from the weft, Anael, Pabel, Uflael, Bur chat, Suceratos, Capabili ; — from the north, Aiel, Ariel, vel Aquiel, Mafgabriel, Saphiel, Matuyel ; — at the south, Haludiel, Machafiel, Charjiel, Uriel, Naromiel.

469 The perfume of Sunday is Red Sanders.

470 The Conjuration for Sunday.

471 I CO.NJURE and confirm upon you, ye strong and holy angels of God, in the name Adonai, Eye, Eyer Eya, which is he who was, and is, and is to come. Eye, Abray y and in the name Saday, Cados, Cados, fitting on high upon the cherubin ; and by the great name of God himself, strong, and powerful, who is exalted above all the heavens ; Eye , Saraye , who created the world, the heavens, the earth, the fea, and all that in them is, in the first day, and sealed 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 and honourable and by the name of his star, which is Sol, and by his sign, and by. the immense name of the living Godr and by all the names aforesaid, I conjure thee, Michael, O great angel ! who art chief ruler of this day y, and by the name Adonai, the God of Israel, I conjure thee, O Michael ! that thou labour for me, and fulfil all my petitions according to my will and desire in my cause and business.

472 The spirits of the air of the Lord’s day are under the north wind ; their nature is to procure gold, gems, carbuncles, diamonds, and rubies, and to cause one to obtain favour and benevolence, to dissolve enmities amongst men, to raise to honours, and to take away infirmities. They appear, for the most part, in a large, full and great body, sanguine and gross, in a gold colour, with the tindure of blood. Their motion is like the lightning of heaven ; the lign of their becoming visible is that they move the person to sweat that calls them..* but their particular forms are as follow y. viz,

473 A king, having a scepter, riding on a lion,

474 A king crowned y a queen with a scepter*

475 A bird j

476 1 1

477 T&E KEY T

478 Book II.

479 A bird ; a lion ; a cock.

480 A yellow garment.

481 A scepter.

482 Considerations, &c. of Monday.

483 (For the angel of Monday, his figil, planet, sign of the planet, and name of

484 the first heaven, fee the Plate.)

485 THE angels of Monday — Gabrieli Michael , Samael.

486 The angels of the air ruling Monday, Arcan , king ; — his ministers, Bilef, Mijfabiiy Abuhaza. The wind which these are fubjed: to is the weft wind.

487 The angels of the first heaven, ruling on Monday, to be called from the four parts of the world. From the east, Gabriel , Madiel, Deamie /, fanak ; — from the weft, Sachiel, Zaniel , Habiely Bachance , Corobael ; — from the north, Mae l, Uvael, Valnum , Baliel, Balay, Humajtraw ; — from the south, — Curaniel, Dabriel, Darquiel, Hamm, Vetnel.

488 The perfume of Monday — Aloes.

489 The Conjuration of Monday.

490 I CONJURE and confirm upon you, ye strong and good angels, in the name Adonaiy Adonaiy Adonaiy Adonai, Eyey Eye, Eye ; Cados, Cados , Cados, Achirn , Achim , Ja, Ja, strong Ja, who appeared in mount Sinai with the glorification of king Adonai, Sadai, Zebaoth, Anathay Ya, Ya, Ya, Maranata, Abim, Jeia, who created the fea, and all lakes and waters, in the second day, which are above the heavens and in the earth, and sealed the fea in his high name, and gave it its bounds beyond which it cannot pass ; and by the names of the angels who rule in the firjl legion , and who serve Orphaniel, a great, precious,, and honourable angel, and by the name of his star which is Luna,

and by all the names aforesaid, I conjure thee, Gabriel, who art chief ruler of Monday, the second day, that for me thou labour and fulfil, c.

491 The

492 Part III.

493 CEREMONIAL MAGIC.

494 gm.

495 The spirits of the air of Monday are fubjedt to the Weft wind, which is the wind of the moon ; their nature is to give silver and to convey things from place to place ; to make horses swift, and to disclose the secrets of persons both present and future.

496 ' Their familiar Forms are as follow :

497 They appear generally of a great and full stature, soft and phlegmatic, of colour like a black, obscure cloud, having a fwoln countenance, with eyes red and full of water, a bald head, and teeth like a wild boar ; their motion is like an exceeding great tempest of the fea. For their sign there will appear an exceeding great rain, and their particular shapes are,

498 A king, like an archer, riding upon a doe.

499 A little boy.

500 A woman-hunter with a bow and arrows.

501 A cow ; a little doe ; a goose. '

502 A green, or silver-coloured garment.

503 An arrow ; a creature with many feet.

504 Considerations o/'Tuesday.

505 (For the angel of Tuesday, his figil, planet, sign governing the planet,

506 and name of the fifth heaven, fee the Plate.)

507 THE angels of the air on Tuesday — Samael, Satael, AmabieL

508 The angels of the air ruling on Tuesday, Samax , king; his Ministers, Car max, Ifmoli , Pajfran.

509 The wind to which the said angels are fubjedt is the eaf wind.

510 The angels of the fifth heaven ruling on Tuesday. — At the east, Friagne , Guely Damael, Calzas, Arragon ; — the. weft, Lamat AJlagna , Lobquiny So neasy Jazel , Ifiael, Irel ; — the north, Rbaumely Hyniel , Rayel, Seraphiely Fra del, Mathiel ; — the south, Sacriel, faniely Galdel, Ofaely Vianuely Zaliel.

511 The perfume of Tuesday — Pepper .

512 THE KEY TO

513 Book II,

514 The Conjuration of Tuesday.

515 I CONJURE arid call upon you, ye strong and good angels, in the names Ya, Ya, Ya ; He, He, He ; Va, Hy, Hy, Ha, Ha, Ha j Va, Ya, Va ; An, An, An ; Aia, Aia, Aia ; El, Ay, Elibra, Elohim, Elohim ; and by the names of the high God, who hath made the fea and dry land, and by his word hath made the earth, and produced trees, and hath fet his seal upon the planets, with his precious,

honoured, revered and 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, and honoured, and by the name of his flar which is called Marst I call upon thee, Samael , by the names above mentioned, thou great angel ! who presides over the day of Mars , and by the name Adonai, the living and true God, that you assist: me in accompli filing my labours, &c. fas in the conjuration of Sunday.)

516 The spirits of the air on Tuesday are under the eafi: wind j their nature is to bring or cause war, mortality, death, combuftions, and to give two-thousand soldiers at a time ; to bring death, infirmity or health.

517 Familiar Forms of the Spirits of Mars.

518 THEY appear in a tall body and choleric, a filthy countenance, of colour brown, swarthy, or red, having horns like harts, and griffins claws, and bellowing like wild bulls. Their motion is like fire burning : their sign thunder and lightning round about the circle.

519 Their particular shapes are, a king armed, riding on a wolf ; a man armed.

520 A woman with a buckler on her thigh.

521 A fiie-goat , a horse j a flag. ■

522 A red garment , a piece of wool ; a cowslip.

523 ConPart III* CEREMONIAL MAGIC, I2T

524 Considerations of Wednesday,

525 (For the angel of Wednesday his figil, ©V. &c. fee the Plate.)

526 THE angels of Wednesday— Raphael, Meil, Seraphiel.

527 The angels of the air ruling on Wednesday, Mediat, king ; Ministers, Suquinos , S allales the said angels of the air are fubjedt to the south-wejl wind.

528 The angels of the second heaven, governing Wednesday, that are to be called, &c. At the east — Mathlai, Tarmiel , Baraborat — at, the weft, yerufcue, Merattron ; — at the north, Thiel, Rael, Jarihael, Venahel , Velel, Abuiori, TJcir « miel — at the south, Milliely Nelapa, C alvei , vel Laquel.

529 The perfume of Wednesday — Majlic .

530 The Conjuration of Wednesday.,

531 I CONJURE and call upon you, ye strong and holy angels, good and powerful, in a strong name of fear and praise, Ja, Adonay, Elohim, Saday, Saday, Saday ; Eie, Eie, Eie ; Afamie, Afamie ; and in the name of Adonay, the God of Israel, who hath made the two great lights, and distinguished day from night for the benefit of his creatures •> and by the names of all the discerning angels, governing openly in the second house before the great angel, Tetra, strong and powerful ; and by the name of his star which is Mercury ; and by the name of his seal, which is that of a powerful and honoured God ; and I call upon thee, Raphael, and by the names above mentioned, thou great angel who prefideft over the fourth day: and by the holy name which is written in the front of Aaron, created the most high priest, and by the names of all the angels who are constant in the grace of Christ, and by the name and place of Ammaluim, that you assist me in my labours, &c. &c.

532 The spirits of the air, on Wednesday are fubjedt to the south-weft wind j their nature is to give all forts of metals, to reveal all earthly things past, preBook II. R sent.

533 THE KEY TO

534 5 22

535 Book IL

536 sent, and to come ; to pacify judges, to give vidlory in war, to teach experiments and all sciences decayed, and to change bodies mixt of elements, conditionally, out of one thing into another ; to give health or infirmities, to raise the poor and caff down the rich, to bind or loose spirits, to open locks or bolts.

537 Such kinds of spirits have the operations of others, but not in their perfect power, but in virtue or knowledge.

538 Forms of the Spirits cMercury.

539 THE spirits of Mercury appear in a body of a middle flature, cold, liquid and moiffc, fair and of an affable speech, in a human shape and form, like a knight armed, of colour ciear and bright. The motion of them is like filvet coloured clouds : for their sign they cause horror and fear to him that calls them.

540 Their particular shape s are, a king riding upon a bear.

541 A fair youth ; a woman holding a distaff.

542 A dog, a flie-bear, and a magpye.

543 A garment of various changeable colour* .

544 A rod, a little ftaffi. j

545 >

546 Considerations of Thursday.

547 (For the angel of Thursday, his figil, &c. fee the Plate.)

548 THE angels of Thursday — Sachiel, CaJJiel, Afafiel.

549 The angels of the air of Thursday, Suth, king ; Ministers, Magutht Gutrix.

550 The angels of the air are under the south-wind.: — (But because there are no angels of the air to be found above the fifth heaven, therefore, on Thursday, fay the prayers following in the four parts of the world :)

551 At the eafl— O Dens magne et excelfe et honor ate, per infinita fecula ; or, O great and raoft high God, honoured be thy name, world without end.

552 At

553 Part III;

554 CEREMONIAL MAGIC,

555 At the weft- — O wife, pure, and just God, of divine clemency, I beseech thee, most holy Father, that this day I may perfectly understand and accomplish my petition, work, and labour; for the honour and glory of thy holy name, who livest and reigneft, world without end. Amen.

556 At the north — O God, strong, mighty, and wonderful, from everlasting to everlasting, grant that this day I bring to effed: that which I desire, through our blessed Lord. Amen.

557 At the south — O mighty and most merciful God, hear mv prayers and grant my petition.

558 The perfume of Thursday — Saffron.

559 The Conjuration ^/"Thursday.

560 I CONJURE and confirm upon you, ye strong and holy angels, by the names Cados, Cados, Cados, Efchereie, Efcherei,Efchereie, Hatim,Ya, strong founder of the worlds ; Cantine, Jaym, Janie, Anic, Calbot, Sabbac, Berifay, Alnaym ; and by the name Adonai, who created fillies and creeping things in the waters, and birds upon the face of the earth, flying towards heaven, in the fifth day ; and by the names of the angels serving in the sixth host before Pastor, a holy angel, and a great and powerful prince and by the name of his star, which is Jupiter, and by the name of his seal, and by the name of Adonai, the great God, Creator of all things, and by the name of all the stars, and by their power and virtue, and by all the the names aforesaid, I conjure thee, Sachiel, a great Angel, who art chief ruler of Thursday, that for me thou labour, &c .

561 The spirits of the air of Thursday are fubje<ft to the south wind ; their nature is to procure the love of women, to cause men to be merry and joyful, to pacify ftrifes and contentions, to appease enemies, to heal the diseased, and to disease the whole, and procure Ioffes, or restore things loft.

562 J24

563 THE KEY TO

564 Book II.

565 ThefamPiar Forms of the Spirits of Jupiter.

566 V '

567 The appear with a body sanguine and choleric, of a middle stature, with a horrible, fearful motion, but with a mild countenance, and a gentle speech, and of the colour of iron : the motion of them is flafhings of lightning, and thunder. For their sign there will appear about the circle men who {hall seem to be devoured by lions. Their forms are,

568 A king, with a sword drawn, riding on a {lag.

569 A man, wearing a mitre, with long raiment.

570 A maid, with a laurel crown, adorned with flowers.

571 A bull ; a {lag -, a peacock.

572 An azure garment ; a sword ; a box-tree.

573 Considerations of Friday.

574 (For the seal planet, and sign governing the planet, and name of the third heaven, fee the Plate.)

575 >

576 THE angels of Friday — Anael , Rachiel, Sachiel.

577 The angels of the air ruling on F riday, Sarabotes, king ; Ministers, Ama hid. Aba, Abalidoth, Blaef. The wind which the angels of the air are fubjedt to is the weft wind.

578 Angels of the third heaven, which are to be called from the four parts of the world, are

579 At the ea ft, Setchiel , Cheduftamel, Corat , Tamuel , Tenaciel ; — at the weft. Tun'd , Coniel , Babiel, Kadie, Maltiel , Huphaltiel ; — at the north, Penid, Penael, Penat , Raphael, Rand, Doremiel ; — at the south, P or of a, Sachiel, Chermiel Samael, Santanael, Famiel.

580 The perfume of Friday— ~Pepperwort,

581 The

582 (

583 Part III, CEREMONIAL MAGIC.

584 The Conjuration of Friday.

585 I CONJURE and confirm upon you, ye strong and holy angels, by the names On, Hey , Hey a, Ja, Je, Saday , Adonai, and in the name Sadat, who created four-footed beafis, and creeping things, and man, in the sixth day, and gave to Adam power over all creatures ; wherefore blefled be the name of the Creator in his place ; and by the name of the angels serving in the third host> before Dagiel, a great angel, and a strong and powerful prince, and by the name of his star, which is Venus, and by his seal which is holy; and by all the names aforesaid, I conjure upon thee, Anael, who art the chief ruler this day, that thou labour for me, &c.

586 The spirits of the air on Friday are fubjed to the well wind; their nature is to give silver, to incite men, and incline them to luxury, to cause marriages, to allure men to love women, to cause or take away infirmities, and to do all things which have motion.

587 Their familiar Shapes.

588 They appear with a fair body, of middle stature, with an amiable and pleasant countenance, of colour white or green, their upper parts golden ; the motion of them is like a clear star. For their sign there will appear naked virgins round the circle, which will strive to allure the invocator to dalliance with them : but

589 Their particular Shapes are ,

590 A king, with a scepter, riding on a camel.

591 A naked girl ; a she-goat.

592 A camel ; a dove.

593 A white or green garment.

594 Flowers; the herb favine.

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596 Book II,

597 *

598 THE KEY TO

599 a

600 The Considerations of Saturday.

601 (For seal, &c. &c. fee the Plate.)

602 THE angels of Saturday — Cajfiel , Machatan, Uriel.

603 The angels of the air ruling this day, Maymon , king ; Ministers, Abumalith, AJfaibi , Balidet. The wind they are fubjedt to, xhefouth wind.

604 The fumigation of Saturday is sulphur.

605 There are no angels ruling in the air on Saturday above the fifth heaven, therefore in the four corners of the world, in the circle, ufe those orations which are applied to Thurfdav.

606 7 he Conjuration of Saturday.

607 I CONJURE and confirm upon you, Caphriel, or Cafliel, Machator, and Seraquiel, strong and powerful angels ; and by the name Adonai, Adonai, Adonai ; Eie, Eie, Eie ; Acim, Acim, Acim; Cados, Cados ; Ima, Ima, Ima; Salay, Ja, Sar, Lord and Maker of the World, who rested on the seventh day ; and by him who of his good pleasure gave the fame to be observed by the children of Israel throughout their generations, that they should keep and fandtify the fame, to have thereby a good reward in the world to come; and by the names of the angels serving in the seventh host, before Booel, a great angel, and powerful prince ; and by the name of his star, which is Saturn ; and by his holy seal, and 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.

608 The spirits of the air on Saturday are fubjedl to the south-weft wind : the nature of them is to fow discords, hatred, evil thoughts and cogitations, to give leave to kill and murder, and to lame or maim every member.

609 Their

610 Part III.

611 CEREMONIAL MAGIC.

612 I27

613 Their familiar Shapes.

614 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, and one on each side, nosed or beaked, likewise there appears a face on each knee of a black thining colour ; their motion is the moving of the wind, with a kind of earthquake y their sign is white earth, whiter than snow.

615 Their particular Shapes are ,

616 * A king, bearded, riding on a dragon.

617 An" old man with a beard..

618 An old woman leaning on a crutch.

619 A hog ; a dragon ; an owl.

620 A black garment ; a hook or fickle.

621 A juniper tree.

622 Those are the figures that these spirits usually afiiime, which are generally terrible at the firfi: coming on of the visions, but as they have only a limited power, beyond which they cannot pass, fo 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, and above all, to have a firm and constant faith in the mercy, wisdom, and goodness of God.

623 * Those spirits who appear in a kingly form, have a much higher dignity than them who take an inferior (hape ; and those who appear in a human fliape, exceed in authority and power them that come as animals; and again, these latter surpass in dignity them who appear as trees or instruments, and the like : fo that you are to judge of the power, government, and authority of spirits by their afluming a more noble and dignified apparition.

2ND OF THE THIRD PART, AND* OF CAE AUSTICAL AND CEREMONIAL M AGt C,

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THE

MAGIC AND PHILOSOPHY

OF

HEMIUS OF SPAN HEIM

CONTAINING HIS BOOK OF

SECRET THINGS,

AND

DOCTRINE OF SPIRITS:

With many curious and rare Secrets (hitherto not generally known ;)

THE ART OF DRAWING SPIRITS INTO CRYSTALS, &e.

With many other Experiments in the Occult Sciences, never yet publiihed in the English Language,

TRANSLATED FROM A VALUABLE LATIN MANUSCRIPT,

Br FRANCIS BARRETT,

STUDENT OP CHEMISTRY, NATURAL AND OCCULT PHILOSOPHY, THE CABALA, & C,

PART IV.

Book II,

S

THE

MAGIC AND PHILOSOPHY

O F

The T'ranfators Letter to a Friend of his, a young Student in these

occult Sciences.

MY FRIEND,

jjNOWING thee to be a curious searcher after those sciences which are out of the common track of study, (I mean the art of foretelling events, magic, telifmans, &c.) I am moved spiritually to give thee my thoughts upon them, and by these ideas here written, to open to thine eye (spiritual) as much information as it seems neceflary for thee to know, by which thou mayeft be led by the hand into the deledtable field of nature ; and to give thee such documents as, guided by the supreme wisdom of the Highest, thou mayeft refrelh thy foul with a delicious draught of knowledge j fo that after recreating thy spirit with the ufe of those good gifs which may please God to bestow on thee, thou mayeft be wrapped up into the contemplation of the immense wisdom of that great munificent Being who created thee.

Now, art thou a man, in whose foul the image of Divinity is sealed for eternity, think first what is thy desire in the searching after these mysteries ! Is it wealth, honour, fame, power, might, aggrandizement, and the like ? Perhaps thy heart says. All ! all these I would gladly crave ! If fo, this

is my answer, — seek first to know thyself thoroughly, cleanse thy heart from all wicked, vain, and rapacious desires. Thinkeft thou, oh man ! to attain power to gratify thy lifts, to enrich thy coffers, to build houses , to raise thyself to the pinnacle of human admiration ; if these are thy hopes and desires, thou haft reason to lament thy being born : all such desires are immediately from

651 S 2 the

652 THE TRANSLATOR'S LETTER

653 Book II.

654 the devil, I mean that Being whose engines (/. e. myriads of demons) are continually in the adt of placing sensual delights and luxuries before the depraved minds and hearts of man, and whose chief business and property it is to counteract the benevolent actions and inspiration of those blelfed spirits who are the inflruments of God our Creator.

655 Fear God and love thy neighbour] ufe no deceit, swear not, neither lyc ; let all thy adtions be sincere. Here, O man ! is the grand seal of all earthly "wisdom, the true talisman of human happiness. When thou (halt accomplish this, behold nothing will be impoflible unto thee as far as God permits i then with all speed apply thy mind and heart to attain knowledge and wisdom j with all humility throw thy dependance on God alone, the author of all things that cannot die.

656 To know thyself is to know God, for it is a spiritual gift from God that enables a man to know himself. This gift but very few poflefs, as may be daily seen. How many are there tolfed about to and fro’ upon the perilous fea of contending passions, and who are more light than feathers ! how many in this great city who place their chiefest good in debauchery and letchery ! See their adtions, manners , and difpoftions ; these poor, unfortunate, miserable wretches, such is their fatal magical infatuation and ignorance, that they think those mad who might even attempt to reason with them on the vanity and misery of their situation. To make myself more intelligible, these are what the world calls men of fashion, a phrase insignificant enough when we consider that the universal falhion of this time is vice, and that fo glaring, that it needs no great intelledt to difeover what is daily open tothe view of the observer. But to you, my friend, I have addressed these lines] therefore let it not be supposed that I am reprehending my friend for vices which I cannot suppose him attached to : for I know thou art a young man designed for the receiving of inftrudtion, in much higher and more glorious contemplations than those sons of earth are capable of, therefore I have presented thee with this translation which thou didft delire me to give thee.

657 But

658 ' Part IV.

659 TO A FRIEND.

660 But beware of flattery, self-Iove,and covetousness, fo wilt thou thrive ; and be diligent in thy occupation, fo /hall thy body be fed. Idleness is offensive to the Deity, industry shall sweeten thy brown bread, and the fruits of it fhallwarjm thine heart, and inspire thy foul with gratitude to him that blefles thee with enough : seek for no more, for it will damn thee ; pray for enough to feed and clothe thy body, but afk no more, leaf; thou pine away in heart-rending poverty, and spend the remainder of thy days in contumely and beggary. For know a thing most neceflary for thee to know, that if by thy study, by thy art, or any other thing, thou couldft command a million of spirits, it thould not be lawful for thee to with to gain riches suddenly, for the Wisdom Eternal has put forth the fiat ; and it has been

said by him who never spoke in vain, and who cannot lye, that man /ball get bread bv the fee eat of his brow ; therefore let us not have in view the enriching of ourselves in worldly goods, by supernatural means, or by a greedy desiring of what we ought to look upon with eyes of contempt, draw upon us the wrath of God. Rather let us cheerfully rely on, and follow in very deed, spirit and truth, these words of the apostle, “ Seek ye first the kingdom of God, and all these things {hall be added unto you fear not but that God shall make thy household as a flourishing tree, and thy wife shall be as a fruitful vine. Farewell, remember my poor counsel, and be happy. From thy true friend, F. B.

661 N. B. To enable thee the better to comprehend this Book, I have drawn out the various figures, of which mention is made in this work, that thou mayeft fee the very exaCt method of working ; likewise the images of seals, spirits, and various other rare, and curious instruments, which are neceflary for thee to know and fee with the eye ; therefore in the construCtion of them thou canft not be liable to error.

662 Fig. 1. The form of the crystal for invocating spirits, with the plate of pure gold in which the crystal must be fastened, with the divine characters around.

663 Fig- 2,

664 134- A CAUTION TO THE INEXPERIENCED, &C« Book II.

665 Fig. 2. A magical circle (C DE F), ofa simple conftru&ion, for the operator to Hand or fit in when he calleth the spirits.

666 Fig. 3. The crystal (A), two silver or other candlesticks (G G,) with the wax tapers burning, and tripod or vefiel for the oderiferous fuffumigation.

667 Fig. 4. A wand of black ebony with golden chara&ers. The chara&ers are explained.

668 A Caution to the inexperienced in this Art, and a Word of Advice to

669 those who would be Adepts.

670 BROTHER,

671 IT is necessary for me to inform thee, that whatever thy desires are in the pursuit of this art, which we call Magic, fo wilt thy connexion and answer be. If in the purfiiit of revenge, it is but proper thou fhouldeft know that thou wilt, in any of these experiments he¥e laid down, draw to thyself a revengeful demon, or an infernal furious spirit, serving in the principle of the wrath of God ; if worldly riches and aggrandizement, then shalt thou have an earthial or fiery spirit, which will delude thee with the riches of the central world; if fame, or the blaze of glory, then the spirits oj pride will bealloted thee, who will gratify thy inordinate desire of vain glory ; for all these offices are there spirits allotted and will be eager to mix with thy spirit : it will attradl thee to his own nature, and serve all thy purposes according to the extent of God’s permission ; and as thy desires are and from what principle they proceed, fo shalt thou be answered : but if thou defireft to know nothing but for the honour and glory of God, and the help of thy neighbour, and, in great humility, fill thy heart with the love of God, thou shalt then have a pure spirit which

672 will

673 Part IV.

674 TRITHEMIUS*S BOOK OF SECRETS, 5 CC.

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677 will grant (by the Lord’s permifiion) thy delires. Therefore seek for that which is good ; avoid all evil either in thought, word, or aCtion ; pray to God to fill thee with wisdom, and then thou shalt reap an abundant harvest. There are two ways magically fet before thee ; chufe which thou wilt, thou shalt be sure of thy reward. Fareweh

678 London , 1800.

679 F. B.

680 Of the making of the Crystal and the Form of Preparation for a

681 Vision.

682 PROCURE of a lapidary a good clear pellucid crystal, of the bigness of a small orange, u e. about one inch and a half in diameter ; let it be globular or round each way alike ; then, when you have got this crystal, fair and clear, without any clouds or specks, get a small plate of pure gold to encompass the crystal round one half > let this be fitted on an ivory or ebony pedestal, as you may fee more fully described in the drawing, (fee the Plate, fig. 1 .) Let there be engraved a circle (A) round the crystal with these characters around

683 ; afterwards the

684 name 4* Letragrammaton” . On the other side of the plate let there be engraven “ Michael, Gabriel , Uriel, Raphael which are the four principal angels ruling over the Sun, Moon , Venus and Mercury ; but on the table on which the crystal stands the following names, characters, &c. must be drawn in order.

685 First, The names of the seven planets and angels ruling them, with their seals or characters. The names of the four kings of the four corners of the earth. Let them be all written within a double circle, with a triangle on a table j on which place the crystal on its pedestal : this being done,

686 thy

687 in side the circle next the crystal

688 &

689 *

690 TRITHEMIUS’S BOOK Or

691 Book II.

692 thy table is complete (as in the Fig. D,) and fit for the calling of the spirits; after which thou shalt proceed to experiment, thus :

693 In what time thou wouldefl deal with the spirits by the table and cryjlal , thou must observe the planetary hour ; and whatever planet rules in that hour, the angel governing the planet thou shalt call in the manner following ; but, firfi, fay this short prayer:

694 “ Oh, God i wdio art the author of all good things, /Lengthen, I beseech thee, thy poor servant, that he may fland fafl, without fear, through this dealing and work ; enlighten, I beseech thee, oh Lord ! the dark underflanding of thy creature, fo that his spiritual eye may be opened to fee and know thy angelic spirits descending here in this cryflal : (Then lay thy hand on the cryjlal , saying,) and

thou, oh inanimate creature of God, be fandtified and consecrated, and blefied to this purpose, that no evil phantasy may appear in thee; or, if they do gain ingress into this creature, they may be constrained to speak intelligibly, and truly, and without the leafl ambiguity, for Chrifl's fake. Amen . And forafmuch as thy servant here /landing before thee, oh. Lord ! desires neither evil treasures, nor injury to his neighbour, nor hurt to any living creature, grant him the power of descrying those celeflial spirits or intelligences, that may appear in this cryflal, and whatever good gifts (whether the power of healing infirmities, or of imbibing wisdom, or discovering any evil likely to afflidl any person or family, or any other good gift thou mayefl be pleased to beflow on me, enable me, by thy wisdom and mercy, to ufe whatever I may receive to the honour of thy holy name. Grant this for thy fon Chrifl's fake. Amen"

695 Then taking your ring and pentacle, put the ring on the little finger of your right hand ; hang the pentacle round thy neck ; [Note, the pentacle may be either wrote on clean virgin parchment, or engraven on a square plate of silver and suspended from thy neck to the breafl), then take your black ebony wand, with the gilt characters on it and trace the circle, (Fig. 7. CDEFj) saying, " In the name of the blefied Trinity, I consecrate this piece of ground for our defence ; fo that no evil spirit may have power to break these bounds prescribed here, through Jesus Chrifl our Lord," Amen .

696 Then

697 PartIV. SECRET THINGS, &C, I37

698 Then place the veflel for the perfumes between thy circle and the holy table on which the crydal (lands, and, having fire therein, call in thy perfumes, saying ,

699 " I conjure thee, oh thou creature of fire 1 by him who created all things both in heaven and earth, and in the fea, and in every other place whatever, that forthwith thou cad away every phantasm from thee, that no hurt whatsoever (hall be done in any thing. Bless, oh Lord, this creature of fire, and fanflify it that it may be blefled, and that they may fill up the power and virtue of their odours ; fo neither the enemy, nor any false imagination, may enter into them; through our Lord Jesus Christ. Amen"

700 Now, this being done in. the order prescribed, take out thy little book, which mud be made about seven inches long, of pure white virgin vellum or paper, likewise pen and ink mud be ready to write down the name, charatter, and office, likewise the seal or image of whatever spirit may appear (for this I mud tell you that it does not happen that the (ame spirit you call will always appear, for you mud try the spirit to know whether he be a pure or impure being, and this thou (halt easily know by a firm and undoubted faith in God.)Now the mod pure and simple way of calling the spirits or spirit is by a short oration to the spirit himself,, which is more effedtual and eaiy to perform than composing a table of letters ; for all celedial operations, the more pure and unmixed they are, the more they are agreeable to the celedial spirits: therefore, after the circle is drawn, the book, perfumes, rod, &c. in readiness, proceed as follows :

701 (After noticing the exad: hour of the day,, and what angel rules that hour,, thou (halt fay,.)

702 In the name of the blefied and holy Trinity, I do desire thee,, thou drong and mighty angel *, Michael, that if it be the divine will of him who i$ called Tetragrammaton, &c. the Holy God, the Father, that thou take upon thee some (hape as bed becometh thy celedial nature, and appear to us visibly here in tlxis cry dal, and answer our demands in as far as we (hall not transgress the

703 Book II.

704 * Qr any other angel or spirit,

705 T

706 bounds

707 TRITHEMIUS’S BOOK OF

708 Book II.

709 x38

710 bounds of the divine mercy and goodness. by requeding unlawful knowledge ; but that thou wilt gracioudy fhew us what things are moil profitable for us to know and do, to the.glory and honour of his divine Majedy, who liveth and reigneth, world without end. Amen.

711 “ 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.

712 “ O Lord, by thy name, we have called him, suffer him to adminider unto us. And that all things may work together for thy honour and glory, to whom with thee, the Son, and bleded Spirit, be ascribed all might, majedy and dominion. Amen."

713 Note, In these dealings, two should always be present ; for often a spirit is manifest to one in the crydal when the other cannot perceive him j therefore if any spirit appear, as there mod likely will, to one or both, fay,

714 “ Oh, Lord ! we return thee our hearty and sincere thanks for the hearing of our prayer, and we thank thee for having permitted thy spirit to appear unto us which we, by thy mercy, will interrogate to our further inftrudtion, through Ghrid. Amen"

715 Interrog. i. In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghod, proceeding from both, what is thy true name ?

716 If the spirit answers, Michael, then proceed.

717 Qued. 2. What is thy office ? 3. What is thy true sign or character ?

718 4. When are the times mod agreeable to thy natdre to hold conference with us ? i

719 Wilt thou swear by the blood and righteousness of our Lord Jesus Chrid, that thou art truly Michael ?

720 (Here let him swear, then write down his seal or character in thy book, and againd it, his office and times to be called, through God’s name ; also write down any thing he may teach thee, or any responses he may make to thy questions or interrogations, concerning life or death, arts or sciences, or any other thing ;) and then dialt thou fay.

721 “ Thou

722 PartIV. SECRET THINGS, &C. 1 39

723 “ Thou great and mighty spirit, inasmuch as thou cameft in peace and in the name of the ever blessed and righteous Trinity, fo in this name thou mayeft depart and return to us, when we call thee in his name to whom every knee doth bow down. Fare thee well, Michael y peace be between us, through our blessed Lord Jesus Christ. Amen”

724 Then will the spirit depart ; then fay, “ To God the Father, eternal Spirit, fountain of Light, the Son, and Holy Ghost, be all honour and glory, world without end.. Amen ”

725 I shall here fet down the Table of the names of Spirits and Planets governing the Hours ; fo thou shalt easily know by infpedtion, what Spirit and Planet governs every Hour of the Day and Night in the Week*

726 Hours

727 Day.

728 Angels and Planets ruling Sunday.

729 Angels and Planetsruling. Monday.

730 Angels and Planets -ruling Tuesday.

731 Angels and Planets ruling

732 Wednesday

733 Rngels and Planets ruling

734 Thursday.

735 Angels and Planets, ruling Friday.

736 Asgels and Planets ruling

737 Saturday..

738 Day.

739 O Michael

740 Day.

741 D Gabriel

742 Day.. $ Samael

743 Day.

744 g Raphael

745 Day.

746 If Sachiel

747 Day. ? Anael

748 Day. b Caffiel

749 $ Anael

750 b Cafliel

751 © Michael

752 4) Gabriel

753 $ Samael

754 g Raphael

755 If Sachiel

756 g Raphael

H- Sachiel
2 Anael
b Caffiel
© Michael
h Gabriel
S Samael
D Gabriel
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TRITHEMIUS’S BOOK OF SECRET THINGS.

Book IJ

Note, The day is divided into twelve equal parts, called Planetary Hours, reckoning from fun-rife to fun-set, and, again, from the setting to the rising; and to find the planetary hour, you need but to divide the natural hours by twelve, and the quotient gives the length of the planetary hours and odd minuets, which fiiews you how long a spirit bears rule in that day j as Michael governs the firfi: and the eighth hour on Sunday, as does the o. After you have the length of the firfi: hour, you have only to look in the Table, as if it be the fourth hour, on Sunday, you fee in the Table that the j and Gabriel rules ; and fo for the refi: it being fo plain and easy you cannot err.

THE CONCLUSION OF THE MAGUS.

ADVERTISEMENT.

THE Author of this Work refpeltfully informs those who are curious in the Jludies of Art and Nature , efptcially of Natural and Occult Philosophy, Chemijlry, Ajlrology, (Sc. life. that , hawing been indefatigable in his researches into those sublime Sciences , of which he has treated at large in this Book, that he gives private infiruftions and ledures upon any of the above-mentioned Sciences ; in the course of which he will dif cover many curious and rare experiments, Those who become

Students will be initiated into the choicefe operations of Naiural Philosophy , Natural Magic, the Cabala, Chemijlry , the Talifmanic Art, Hermetic Philosophy, Aferology , Phyfognomy, &c.&c. Likewise they will acquire the knowledge of the Rites, Mysteries, Ceremonies, and Principles of the ancient Philosophers, Magi, Cabalifs, Adepts, £sV. — The purpose of this School (which will conftft of no greater number than Twelve Students J being to invefeigate the hidden treasures of Nature s to bring the Mind to a contemplation of the Eternal Wisdom ; to promote the discovery of whatever may conduce to the perfection of Man 1 the alleviating the miseries and calamities of this life, both in ref peri of ourselves and others ; the fudy of morality and religion here, in order to secure to ourselves felicity hereafter ; and, finally, the promulgation of whatever may conduce to the getter al happiness and welfare of mankind. ■ Those who feel tbemfelves thoroughly disposed to enter upon such a course of Jludies, as is above recited, with the fame principles of philanthropy with which the Author invites the lovers of philosophy and wisdom, to incorporate themf elves in fo feledl, permanent , and deferable a society, may speak with the Author upon the fubjeri, at any time between the hours of Eleven and Two o'clock , at 99 Norton Street, MaTy-le-Bonne.

929 Letters (pose paid) upon any fubjeCl treated of in this Book, vjill be duly answered, with the necejfary information.