





Henry Cornelius Agrippa's

Fourth BOOK

O F

OCCULT PHILOSOPHY,

A N D

GEOMANCY.

Magical Elements of

PETER de ABANO.

ASTRONOMICAL GEOMANCY:

T H E

NATURE of SPIRITS;

And ARBATEL of

M A G I C.

First Translated into *English* by Robert Turner,
Philomathées. 1555.

And reprinted with great Improvements, 1783.

18463



The P R E F A C E.

To the unprejudiced Reader.

AS the fall of man made himself and all other creatures subject to vanity ; so, by reason thereof, the most noble and excellent arts wherewith the rational soul was endued, are by the rusty canker of time brought into corruption. For Magic itself, which the ancients did so divinely contemplate, is scandalized with bearing the badge of all diabolical sorceries : which art (saith *Mirandula*) *Pauci intelligunt, multi reprehendunt, & sicut canes ignotos semper al-latrant* : Few understand, many reprehend, and as dogs bark at those they know not : so do many condemn and hate the things they understand not. Many men there are, that abhor the very name and word *Magus*, because of *Simon Magus*, who being indeed not *Magus*. but *Gees*, that is, familiar with evil spirits, usurped that title. But Magic and Witchcraft are far different sciences ; whereof *Pliny* being ignorant, scoffeth thereat : for *Nero* (saith *Pliny**) who had the most excellent Magicians of the East sent him by *Tyridates* King of *Armenia*, who held that kingdom by him, found the art after long

* *Pliny lib. 30. Nat. Hist.*

study and labour altogether ridiculous. Now Witchcraft and Sorcery, are works done meerly by the Devil, which with respect unto some covenant made with man, he useth by men his instruments, to accomplish his evil ends : of these, the histories of all ages, people and countrys, as also the holy Scriptures, afford us sundry examples.

But *Magus* is a Persian word primitively, whereby is express'd such a one as is altogether conversant in things divine ; and as *Plato* affirmeth, the art of Magic is the art of worshipping God ; and the Persians called their gods *Magoús*, hence *Appollonius* saith, that *Magus* is either ο *kaká plúsin Theós* or *therapeutés Theónē*, that is, that *Magus* is a name sometimes of him that is a God by nature, and sometimes of him that is in the service of God : in which latter sense it is taken in *Matth* ii. 1, 2 when the wise men came to worship Jesus, and this is the first and highest kind which is called divine Magic ; and these the Latins did intitle *sapienties*. or wise men : for the fear and worship of God, is the beginning of knowledge. These wise men the Greeks call *Philosophers* ; and among the Egyptians they were termed *Priests* : the Hebrews termed them *Cabalists*, Prophets, Scribes, and Pharaees ; and amongst the Babylonians

bylonians they where known by the name of *Calleans*; and by the Persians they were called *Magicians*: and one speaking of *Sosthenes*, one of the ancient Magicians, useth these words: *Et verum Dⁿⁱ merita in jestate prosequitur, & angelos ministros Dei sed veri ejus venerationi novit assistere; idem dæmonas prodit terrenos, Vagos, humanitatis inimicas: Sosthenes* ascribeth the due Majesty to the true God, and acknowledgeth that his Angels are ministers and messengers which attend the worship of the true God; he also hath delivered, that there are Devils earthly and wandering, and enemies to mankind

So that the word *Magus* of itself imports a contemplator of divine and heavenly Sciences; but under the name of *Magic* are all unlawful Arts comprehended; as Necromancy and witchcraft. and such Arts which are effected by combination with the Devil, and whereof he is a party.

These Witches and Necromancers are also called *Mulifici* or *venifici*; forcerers or poisoners; of which name Witches are rightly called, who without the art of Magic do indeed use the help of the devil himself to do mischief; practicing to mix the powder of dead bodies with other things by the help of the Devil prepared; and at other times to make pictures of wax, or

clay ; or otherwise (as it were *sacramentaliter*) to effect those things which the Devil by other means bringeth to pass. Such were, and to this day partly, if not altogether, are the corruptions which have made odious the very name of Magic, having chiefly sought, as the manner of all impostures is, to counterfeit the highest and most noble part of it.

A second kind of Magic is Astrology, which judgeth of the events of things to come. natural and human, by the motions and influences of the stars upon these lower elements, by them observed and understood.

Philo Judeus affirmeth, that by this part of Magic or Astrology, together with the motions of the stars and other heavenly bodies, *Abraham* found out the knowledge of the true God while he lived in *Caldea*, *Qui contemplatione Creaturarum, cognevit Creatorum* (saith *Damasceus*) who knew the Creator by the contemplation of the creature. *Iosephus* reporteth of *Abraham*, that he instructed the Egyptians in Arithmetic and Astronomy ; who before *Abraham's* coming unto them, knew none of these Sciences.

Abraham sanctitate & sapientia omnium præstantissimus primum Caldaeos, deinde Phenices, demum Egyptios Sacerdotes, Astrologia & Divina docuerit.
Abraham the holiest and wisest of men, did first teach

teach the Caldeans, then the Phœnicians, and lastly the Egyptian Priests, Astrology and Divine knowledge.

Without doubt *Hermes Trismegistus*, that divine Magician and Philosopher, who (as some say) lived long before *Noah*, attained to much Divine knowledge of the Creator through the study of Magick and Astrology ; as his writings to this day extant among us do testify.

The third kind of Magic containeth the whole Philophy of nature ; which bringeth to light the inmost virtues, and extracteth them out of natures hidden bosom to human use : *Virtutes in centro centri latentes* ; Virtues hidden in the centre of the centre, according to the Chymists : of this sort were *Albertus*, *Arnaldus de villa nova*, *Ramond*, *Bacon*, and others, &c.

The Magic these men professed are thus defined. - *Magia est connexio a viro sapiente agentium per naturam cum patientibus, sibi, congruentior respondentibus, ut inde opera prodeant, non sine eorum admiratione qui causam ignorant.* Magic is the connexion of natural agents and patients, answerable to each other, wrought by a wise man, to the bringing forth of such effects as are wonderful to those that know not their causes.

In all these, *Zoroaster* was well learned especially in the first and the highest : for in his

Oracles he confesseth God to be the first and the highest ; he believeth in the Trinity, which he could not invelligate by any natural knowledge : he speaketh of Angels, and of Paradise; approveth the immortality of the soul ; teacheth Truth, Faith, Hope, and Love ; discoursing of the abstinence and charity of the *Magi*

Of this *Zoroaster*, *Eusebius* in the Theology of the Phœnicians, using *Zoroaster's* own words: *Hæc ad verbum scribit* (saith *Eusebius*) *Deus primus incorruptibilium, sempiternus ingenuus, expers partium, sibiipso simillimus, bonorum omnium auriga, munera non expectans, optimus, prudentissimus. pater juris, sine doctrina justitiam perdoctus, natura perfectus, sapiens. sacræ naturæ unicus inventor, &c.* Thus saith *Zoroaster*, word for word : God the first, incorruptable, everlasting, unbegotton, without parts, most like himself. the guide of all good, expecting no reward, the best, the wisest, the father of right, having learned justice without teaching, perfect, wise by nature, the only inventor thereof.

So that a Magician is no other but *divinorum cultor & interpres*, a studious observer and expounder of divine things ; and the art itself is none other than *quam Naturalis Philosophiæ absoluta consummatio*, than the absolute perfection of natural Philosophy. Nevertheless there is a
mixture

mixture in all things, of good with evil, of falsehood with truth, of corruption with purity. The good, the truth, the purity, in every kind, may well be embraced: as in the ancient worshipping of God by Sacrifice, there was no man knowing God among the Elders, that did forbear to worship the God of all power or condemn that kind of Worship, because the Devil was so adored in the Image of *Baal*, *Dagon*, *Astaroth*, *Chemosh*, *Jupiter*, *Apollo*, and the like.

Neither did the abuse of Astrology terrify *Abraham*, (if we believe the most ancient and religious Writers) from observing the motions and natures of the heavenly bodies. Neither can it dehort wise and learned men in these days from attributing those virtues influences, and inclinations, to the Stars and other Lights of heaven, which God hath given to those his glorious creatures.

I must expect some calumnies and obtreactions against this from the malicious prejudiced man, and the lazy affecters of ignorance, of whom this age swarms: but the voice and sound of the Snake and the Goose is all one. But our stomachs are not now so queazy and tender, after so long time feeding upon solid Divinity; nor are we so umbragious and start-

ling, having been so long enlightened in God's path, that we should relapse into that childish Age, in which *Aristotle's* Metaphysics, in a council in *France*, was forbid to be read.

But I incite the Reader to a charitable opinion hereof, with a Christian Protestation of an innocent purpose therein; and intreat the Reader to follow this advice of *Tabæus* *Qui litigant, sint ambo in conspectu tuo mali & rei*. And if there be any scandal in this enterprize of mine, it is taken, not given. And this comfort I have in that Axiome of *Trifnegistus*, *Qui pius est, summe phylosophatur*. And therefore I present it without disguise, and object to it all of candor and indifference: and of readers, of whom there be four sorts, as one observes: Spunges, which attract all without distinguishing; Hour-glasses, which receive, and pour out as fast; Bags, which retain only the dregs of Spices, and let the Wine escape: and Sieves, which retain the best only. Some there are of the last sort, and to them I present this *Occult Philosophy*, knowing that they may reap good thereby. And they who are severe against it, they shall pardon this my opinion, that such their severity proceeds from Self-guiltiness; and give me leave to apply that of *Ennodius*, that it is the nature of the Self-wickedness

wickedness, to think that of others, which they themselves deserve. And it is all the comfort which the guilty have, Not to find any innocent But that amongst others this may find some acceptance, is the desire of,

R. TURNER.

London, August, 1554.



To his special friend Mr. R. Turner, on his judicious
Translation of Corn. Agrippa.

AS one that just out of a trance appears,
Amaz'd with stranger sights, whole secret
fears

Are scarcely past, but doubtful whether he
May credit's eyes, remaineth stedfastly
Fix'd on those objects ; just like him I stand,
Rapt in amazement to behold that can
By art come near the Gods, that far excel
The Angels that in those bright spheres do dwell.
Behold *Agrippa* mounting the lofty skies,
Talking with Gods ; and then anon he pries
Int' earth's deep cabinet, as i' *Mercury*,
All kinds of spirits willing subjects be,
And more than this his book supplies : but we
Blind mortals, no ways could be led to see
That light without a taper, then thou to us,
Must be *Agrippa* and an *Oedipus*.

Agrippa once again appears, by thee
Pull'd out o' th' ashes of Antiquity.

Let squint-ey'd envy pine away, whilst thou
Wear'lt crowns of Praise on thy deserving brow.

I. P. B. *Cantabrigiæ*.

To his ingenious friend Mr. Turner upon his
Translation.

THrice noble Soul ! renown'd Epitome,
Of Learning and Occult Philology ;
That unknown Geomancy dost impart,
With profound secrets of that abstruse Art !
To expound Natural Magic is thy task ;
Not hell born Necromancy to unmask ;
Exposing mysteries to public view,
That heretofore were known to very few.
Thou dost not keep thy knowledge to thyself,
(As base covetous Misers do their pelf ;
Whose numerous bags of rusty eaten gold,
Profit none, till themselves are laid in mold)
But studious of public good dost make
All of th' fruits of thy Labours to partake.

Therefore if some captious Critic blame
Thy writing surely then his judgment's lame.
Art hath no hater but an empty pite.
Which can far better carp, than imitate.
Nay *Zoilus* or *Momus* will not dare
Blame thy translation, without compare
Excellent. So that if an hundred tongues
Dame nature had bestow'd, and brazen lungs ;
Yet rightly to ebuccinate thy praises,
I should want strength, as well as polite phrases.
But if the gods would grant what I do crave,
Then *Enoch's* translation thou shalt have

W. P. S. John's Cambr.



*To his Friend the Author on his
Translation.*

WHAT not a Sibyl or *Cassandra* left?
Apollo ceas'd? has sharp-lang'd time bereft
 Us of the Oracles? Is *Dodan's* grove
 Cut down? Does ne'er a word proceed from *Jove*
 Into the ears of mortals that inherit
Tiresias soul, or the great *Calcha's* spirit?
 What is become o' th' *Augurs* that foretold
 Nature's intents? are the *Magi* dead that could
 Tell what was done in every sphere? Shall we
 Not know what's done in the remot'st country
 Without great travel? Can't we below descry
 The mind o' th' gods above? All's done by thee,
Agrippa; all their arts lie couch'd in thee.
 Th' art that before in divers heads did lie,
 Is now collect int' one monopoly.
 But all's in vain; we lack'd an *Oedipus*,
 Who should interpret's meaning unto us:
 This thou effect'st with such dexterity,
 Adding perhaps what the Author ne'er did see;
 That we may say, thou dost the art renew;
 To thee the greater half of the praise is due.

J. B. *Cantabrigiæ*.



*To the Author, on his Translation of
Cornelius Agrippa.*

PALLAS of learning th'art, if Goddess nam'd;
Which Prototype thy knowledge hath
explain'd ;
Which nature also striving to combine,
Science and Learning in this form of thine,
To us not darkly, but doth clearly shew
Knowledge of Mysteries as the shrine in you.
By thy permission 'tis, we have access
Into Geomancy ; which yet, unless
Thou hast unmask'd, a mystery 't had lain,
A task too hard for mortals to explain.
Which since thou hast from the *Lethæan* floods
Preserv'd, we'll consecrate the Laurel buds
To thee : (*Phæbus* dismissed) thine shall be
The Oracle, to which all men shall flee
in time of danger ; thy predictions shall,
To whatsoever thou command'st, inthral
Our willing hearts ; yea, thou shalt be
Sole Prophet, we obedient to thee.

J. R.



*To the Author, on his ingenious Trans-
lation of Cornelius Agrippa.*

WHAT is't I view? *Agrippa* made to wear
An English habit? sure 'tis something rare.
Or are his Roman garments, by thy Wit,
Transluted to an English garb so fit
To illustrate him? for that thou hast, we see,
Enlightened his obscure Philosophy;
And that which did so intricate remain,
Thou hast expos'd to ev'ry vulgar brain.
If then thy beams through such dark works
Shine clear,
How splendid will they in thine own appear;
Then go thou on, brave soul, to spread such rays
Of Learning through the world, may speak thy
praise.
And fear no Critics: for thou, by a spell,
Canst force their tongues within their teeth to
dwell.

Jo. Tabor,

of St. John's in Cambridge.

*To the Author, on his Translation of
Cornelius Agrippa.*

DOth *Phæbus* cease to answer t' our demands,
Or will he not accept at mortals hands
A sad bidental ? and is *Sibyls* cave,
Inhabitable ? or may *Tiresias* have
No successor nor rival ? how shall we
Then *Oedipus* to th' world direct ; if he
Do incests add to parricide, th' are dumb
That could predict what things would surely come
And they are silent that knew when t' apply
T' our body-politic purge and phlebotomy
How will bold thieves our treasures rob, who shall
Lost goods regain, or by his charms recall
The nocent ? if h' art by thee repriev'd :
In thee the *Magi* seem to be reviv'd
Phæbus is not brain-sick, *Joves* doves not dead,
Th' oracles not ceas'd : *Agrippa's* bed
(Like the Arabian birds felt-built nest (rest)
Which first her urn proves, then her quickning
Hath thee produc'd more than his equal sure,
Else had this art as yet remain'd obscure,
A miracle to vulgars, well known to none,
Scarce read by deepest apprehension.
Then I'll conclude, since thou dost him explain,
That the younger brother hath the better brain.

John Tomlinson.
of St. John's in Cambridge.

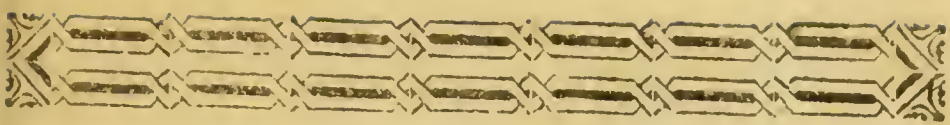
*To his good friend the Author, on his
 Translation of Occult Philosophy,
 and Geomancy.*

MOST noble undertakings ! as if art
 And prudence should a bargain make t'
 impart
 Refulgent lustrres : you send forth a ray,
 Which noblest patrons never could display,
 Well may *Diana* love you and inspire,
 Your noblest genius with celestial fire, (quell,
 Whose sparkling fancy with more power can
 And sooner conquer than a magic spell.
 The author thought not, (when he pen'd the book)
 To be surmounted with a higher look,
 Or be o'er topt b' a more triumphant strein,
 Which should exalt his then most pleasant vein,
 But seeing that a later progeny
 Hath snatch'd his honour from obscurity,
 Both shall revive and make spectators know
 The best deservers of the laurel bow,
 Nature and art here strive, the victory
 To get : and tho'to yield he doth deny,
 Th' hast got the start: tho' he triumph in praise,
 Yet may his Ivy wait upon your bays.

M. S.

Contabrigiæ.

Henry



Henry Cornelius Agrippa, *Of GEOMANCY.*









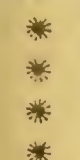














GEOMANCY is an art of divination, whereby the judgment may be rendered by lot, or destiny to every question of every thing whatsoever: but the art hereof consisteth especially in certain points, whereof certain figures are deducted according to the reason or rule of equality or inequality, likeness or unlikeness; which figures are also reduced to the celestial figures, assuming their natures and properties, according to the course and forms of the signs and planets. Notwithstanding this in the first place we are to consider, that this kind of art can declare or shew forth nothing of verity, unless it shall be radical in some divine virtue; and this the authors of this science have demonstrated to be two-fold: the one whereof consists in religion and ceremonies; and therefore they will have the projecting of the points of this art to be made with signs in the earth: wherefore the art is appropriated to this element the earth, even as pyromancy to the fire, and hydromancy

cy

cy to the element of water: then whereas they judged the hand of the projector or worker to be most powerfully moved, and directed to the terrestrial spirits; and therefore the first used certain holy incantations and deprecations, with other rites and observations, provoking and alluring spirits of this nature hereunto.

Another power there is that doth direct and rule this lot or fortune, which is in the very soul itself of the projector, when he is carried to this work with some great egress of his own desire. for this art hath a natural obedience to the soul itself, and of necessity hath efficacy and is moved to that which the soul itself desires; and this way is by far more true and pure: neither matters it where or how those points are projected: therefore this art hath the same radix with the art of Astrological questions: which also can no otherwise be verified, unless with a constant and excessive affection of the Querent himself. Now then that we may proceed to the praxis of this art; first it is to be known, that all figures upon which this whole art is founded are only sixteen, as in this following table you shall see noted, with their names.

Greater

Greater Fortune	Lesser Fortune	Solis. 	Conjunct	Allus	Mercury. 
					
Via.	Populus	Lunæ. 	Pier	Robens.	Martis. 
					
Aquisitio	Lætitia.	Jovis. 	Carcer	Tristitia	Saturn. 
					
Polla	Amiffio	Veneris 	Dragon head	Dragon tail.	
					

Now we proceed to declare with what planets these figures are distributed: for hereupon all the propriety and nature of figures, and the judgment of the whole art dependeth; therefore the greater and lesser fortune are ascribed to the Sun; but the first or greater fortune is when the sun is diurnal, and posited in his dignities; the other or lesser fortune, is when the sun is nocturnal, or placed in less dignities. Via and Populus, (that is, the way, and people) are referred

ferred to the moon ; the first from her beginning and increasing, the second from her full light and quarter decreasing. *Acquisitio*, and *Lætitia*, (which is gain, profit, Joy, and gladness) are of *Jupiter* : but the first hath *Jupiter* the greater fortune, the second the less, but without detriment. *Puella* and *Amisio* are of *Venus* ; the first fortunate, the other (as it were retrograde, or combust. *Conjunctio* and *Albus* are both figures of *Mercury*, and are both good : but the first the more fortunate. *Puer* and *Rubeus* are figures ascribed to *Mars* ; the first whereof hath *Mars* benevolent, the second malevolent. *Cancer* and *Tristitia* are both figures of *Saturn*, and both evil ; but the first of the greater detriment. The Dragons head and Dragons tail do follow their own natures.

And these are the infallible comparisons of the figures, and from these we may easily discern the equality of their signs ; therefore the greater and lesser fortunes have the sign of *Leo*. which is the house of the Sun : *Via* and *Populus* have the sign of *Cancer*, which is the house of the Moon : *Acquisitio* hath for his sign *Pisces* ; and *Lætitia* *Sagittary*, which are both the houses of *Jupiter* : *Puella* hath the sign of *Taurus*, and *Amisio* of *Libra*, which are the houses of *Venus* : *Conjunctio* hath for his sign *Virgo*, and *Albus* the sign *Gemini*,

the houses of Mercury: ^{Puer} ~~Puella~~ and Rubeus
have for their sign Scorpio, the house of Mars :
Cancer hath the sign Capricorn, and Tristitia Aqua-
ry, the houses of Saturn : the Dragons head and
tail are thus divided the head to Capricorn, and
the Dragons tail adhereth to Scorpio: and from
hence you may easily obtain the Triplicities of
these signs, after the manner of the triplicities of
the signs of the zodiac: Puer therefore, both for-
tunes and Lætitia, do govern the fiery triplicity ;
Puella, Conjunctio. Cancer. and the Dragons head,
the earthly triplicity: Albus, Amissio. and Tristitia,
to make the airy triplicity: and Via, Populus,
and Rubeus, with the Dragons tail, and Aquisitio,
make the watry triplicity ; and this order is taken
according to the course or manner of the signs.

But if any will constitute these triplicities ac-
cording to the natures of the planets and figures
themselves, let him observe this rule, that Fortu-
na major, Rubeus, Puer, and Amissio, do make
the fiery triplicity: Fortuna minor, Puella Læti-
tia, and Conjunctio, the triplicity of the air: Ac-
quisitio, the Dragons tail, Via, and Populus, do
govern the watry triplicity ; and the earthly tri-
plicity is ruled by Cancer, Tristitia, Albus, and
the Dragons head. And this way is rather to be
observed than the first which we have set forth ;
because it is constituted according to the rule and
manner of the signs.

This

This order is far more true and rational than that which vulgarly is used, which is described after this manner: of the fiery triplicity are *Cauda*, *Fortuna minor*, *Amiffio*, and *Rubeus*: of the airy triplicity are, *Acquisitio*, *Iætitia*, *Puer*, and *Conjunctio*: of the watry triplicity are *Populus*, *Via*, *Albus*, *Puella*: and *Caput*, *Fortuna major*, *Cancer* and *Tristitia*, are of the earthly triplicity.

They do likewise distribute these figures to the twelve signs of the zodiac, after this manner *Acquisitio*, is given to *Aries*; *Fortuna* both *major* and *minor* to *Taurus*; *Iætitia* to the sign *Gemini*; *Puella* and *Rubeus* to *Cancer*; *Albus* is assigned to *Leo*, *Via* to *Virgo*; the Dragons head and *Conjunctio* to *Libra*; *Puer* is submitted to *Scorpio*; *Tristitia* and *Amiffio* are assigned to *Sagittary*; the Dragons tail to *Capricorn*; *Populus* to *Aquarius* and *Cancer* is assigned to the sign *Pisces*.

And now we come to speak of the manner of projecting or setting down these figures, which is thus, that we set down the points according to their course in four lines, from the right hand towards the left and this in four courses: there will therefore result unto us four figures made in four several lines, according to the even or uneven marking every several line; which four figures are wont to be called *Matres*: which do bring forth the rest, filling up and completing the

the whole figure of judgment, an example whereof you may see here following.

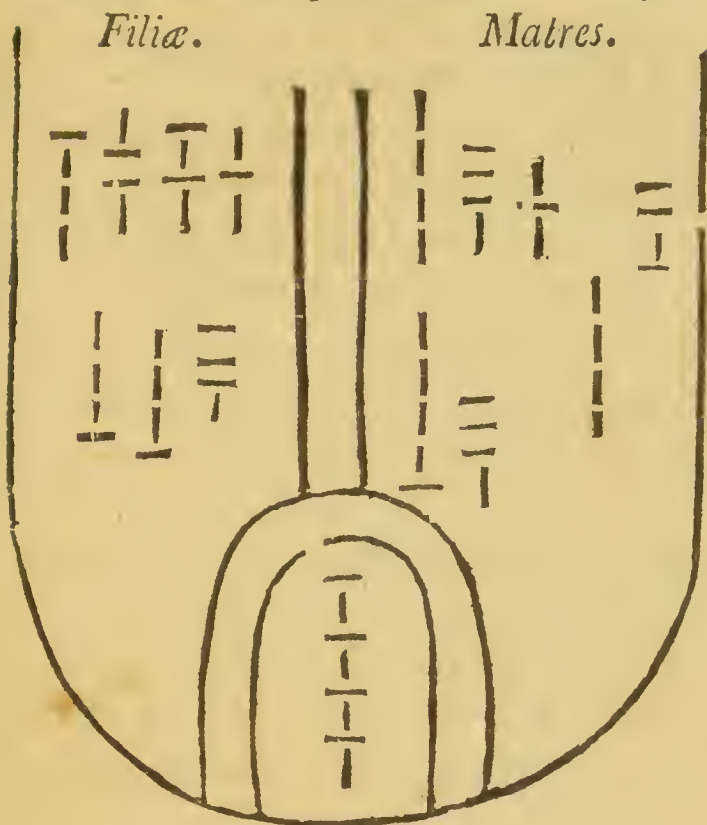
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I I H H H H H H H H H H H H H	I H H H H H H H H H H H H H H H H H H H	I H I H H H H H H H H H H H H H H H H H	I H H H H H H H H H H H H H H H H H H H

Of these four *Matres* are also produced four other secondary figures, which they call *Filiæ*, or succedents, which are gathered together after this manner, that is to say, by making the four *Matres* according to their order, placing them in course one after another **; then that which shall result out of every line maketh the figure *Filiæ*, the order whereof is by descending from the superior points through both *mediums* to the west: as in this example,

<i>Matres.</i>	*	*		*		*	*	*
	*	*		*		*	*	*
		*		*	*	*	*	*
	*	*		*			*	*
<i>Filie pro- duced.</i>	*	*		*		*		*
		*		*	*	*	*	*
	*	*		*		*	*	*
		*		*	*	*		*

And these figures do make eight houses of heaven, after this manner, by placing the figures from the left hand towards the right: as the four *Matres* do make the four first houses, so the four *Filæ* do make the four following houses, which are the fifth, sixth, seventh, and eighth: and the rest of the houses are found after this manner; that is to say, out of the first and second is derived the ninth, out of the third and fourth the tenth; out of the fifth and sixth the eleventh; and out of the seventh and eighth the twelfth: By the combination of joining together of two figures according to the rule of the even or uneven number in the remaining points of each figure. After the same manner they are produced out of the last four figures, that is to say, of the ninth, tenth, eleventh, and twelfth, two figures, which they call *Coadjutores* and *Testes*; out of which two, is also one constituted, which is called the index of the whole figure, or thing quesied: as appeareth in this example following.

A Theme of Geomancy.



And this which we have declared is the common manner observed by Geomancers, which we do not altogether reject neither extol; therefore this is only to be considered in our judgments: now therefore I will give you the true figure of Geomancy, according to the right constitution of Astrological reason, which is thus.

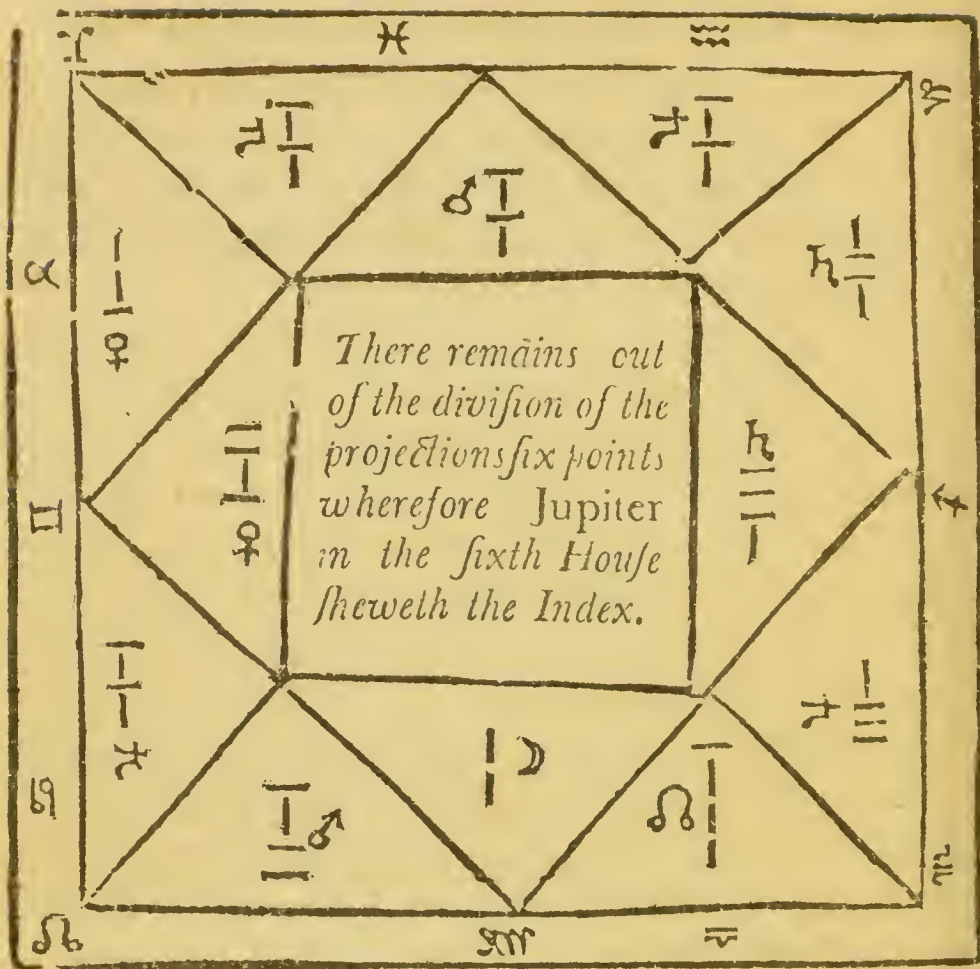
As the former *Matres* do make the four angles of an house, the first maketh the first angle, the second the second angle, the third maketh the third angle, and the fourth the fourth angle; so

the four *Filiæ* arising from the *Matres*, do constitute the four succedent houses; the first maketh the second house, the second the eleventh, the third the eighth, and the fourth maketh the first house; the rest of the houses, which are cadents, are to be calculated according to the rule of their triplicity; that is to say, by making the ninth out of the fourth and fifth, and the sixth out of the tenth and second, of the seventh and eleventh the third, and of the fourth and eighth the twelfth.

And now you have the whole figure of true judgment constituted according to true and efficacious reasons, whereby I shall shew how you shall complete it: the figure which shall be in the first house shall give you the sign ascending, which the first figure sheweth; which being done, you shall attribute their signs to the rest of their houses, according to the order of the signs: then in every house you shall note the planets according to the nature of the figure: then from all these you shall build your judgment according to the signification of the planets in the signs and houses wherein they shall be found, and according to their aspects among themselves, and to the place of the querent and thing quesited; and you shall judge according to the nature of the signs ascending in their houses, and according to
the

the nature and properties of the figures which they have placed into the several houses, and according to commixture of other figures aspecting them: the index of the figure which the Geomancers for the most part have made, how it is found in the former figure.

But here we shall give you the secret of the art of finding out the Index in the subsequent figure, which is thus: that you number all the points which are contained in the lines of the projections, and this you shall divide by twelve: and that which remaineth project from the ascendent by the several houses, and upon which house there falleth a final unity, that figure giveth you a competent judgment of the thing quesited: and this together with the significations of the judgments aforesaid. But if on either part they shall be equal, or ambiguous, then the index alone shall certify you of the thing quesited. The example of this Figure is here placed.



It remaineth now, that we declare, of what thing and to what house a question doth appertain. Then, what every figure doth shew or signify concerning all questions in every house.

First therefore we shall handle the significations of the houses; which are these.

The first house sheweth the person of the querent, as often as a question shall be proposed concerning himself, or his own matters, or any thing

thing appertaining to him. And this house declareth the judgment of the life, form, state, condition, habit, disposition, form and figure. and of the colour of men. The second house containeth the judgment of substance, riches, poverty, gain and loss, good fortune and evil fortune: and of accidents in substance; as theft, loss or negligence. The third house signifieth brethren, sisters and collaterals in blood: it judgeth of small journies, and fidelities of men. The fourth house signifies father and grandfather, patrimony and inheritance, possessions, buildings, fields, treasure and things hidden: it giveth also the description of those who want any thing by theft, losing, or negligence. The fifth house giveth judgment of legates, messengers, rumours, news; of honour, and of accidents after death: and of questions that may be propounded concerning women with child, or creatures pregnant. The sixth house giveth judgment of infirmities, and medicines; of familiars and servants; of cattle and domestic animals, the seventh house signifieth wedlock, whoredom, and fornication; rendereth judgment of friends, strifes, and controversies; rendereth judgment of Judges: The eighth hath signification of death, and of those things which come by death of legates, and hereditaments; of the dowry or portion of a wife. The ninth

house sheweth journies, faith, and constancy ; dreams, divine sciences, and religion. The tenth house hath signification of honours, and of magisterial offices. The eleventh house signifies friends and the substance of Princes. The twelfth house signifies enemies, servants, imprisonment, and misfortune, and whatsoever evil can happen besides death and sickness, the judgments whereof are to be required in the sixth house and in the eighth.

It rests now, that we shew you what every figure before spoken of signifieth in these places ; which we shall now unfold.

Fortuna major being found in the first house, giveth long life and freeth from the molestation of diseases : it demonstrateth a man to be noble, magnanimous, of good manners, mean of stature, complexion ruddy, hair curling, and his superior members greater than his inferior. In the second house, he signifies manifest riches and manifest gain, good fortune, and the gaining of any thing lost or mislaid ; the taking of a thief, and recovery of things stolen. In the third house, he signifieth brethren and kinsmen, nobles, and persons of good conversation ; journies to be prosperous and gainful with honour : it demonstrateth men to be faithful, and their friendship to be unfeigned. In the fourth house, he repre-
sents

sents a father to be noble, and of good reputation, and known by many people: he enlargeth possessions in cities, increaseth patrimonies, and discovereth hidden treasures. In this place he likewise signifies theft, and recovers every thing lost. In the fifth house, he giveth Joy by children, and causeth them to attain to great honours: Embassages he rendereth prosperous; but they are purchased with pains and prayers: he noteth rumours to be true: he bestoweth public honours, and causeth a man to be very famous after death, foresheweth a woman with child to bring forth a man child. In the sixth house, he freeth from diseases: sheweth those that have infirmities shall in a short time recover: signifieth a Physician to be faithful and honest, to administer good Physic, of which there ought to be had no suspicion; household servants and ministers to be faithful; and of animals he chiefly signifies horses. In the seventh house, he giveth a wife rich, honest and of good manners; loving and pleasant; he overcometh strifes and contentions. But if the question be concerning them, he signifieth the adversaries to be very potent, and great favourites. In the eighth house, if a question be proposed of the death of any one, it signifies he shall live: the kind of death he sheweth to be good and natural; an honest burial, and ho-

nourable funerals; he foresheweth a wife to have a rich dowry, legacies and inheritances. In the ninth house, he signifieth journies to be prosperous; and by land on horseback, rather than on foot; to be long, and not soon accomplished: he sheweth the return of those that are absent; signifies men to be of good faith, and constant in their intentions; and religious; and that never change or alter their faith: dreams he presageth to be true; signifieth true and perfect sciences. in the tenth house, he foresheweth great honours, bestoweth public Offices, Magistracy, and judgments; and honours in the courts of Princes: signifieth Judges to be just, and not corrupted with gifts; bringeth a cause to be easily and soon expidited: sheweth Kings to be potent, fortunate, and victorious: denoteth victory to be certain: signifieth a mother to be noble, and of long life. In the eleventh house, he signifieth true friends, and profitable; a Prince rich and liberal: maketh a man fortunate, and beloved of his Prince. In the twelfth house, if a question be proposed of the quality of enemies, it demonstrateth them to be potent and noble, and hardly to be resisted; but if a question shall be concerning any other condition or respect of the enemies, he will deliver from their treacheries. It signifies faithful servants; reduceth fugitives; hath

hath signification of animals, as horses, lions, and bulls: freeth from imprisonments, and eminent dangers he either mitigateth or taketh away.

Fortuna minor in the first house, giveth long life, but incumbred with divers molestations and sicknesses: it signifieth a person of short stature, a lean body, having a mold or mark in his forehead or right eye. In the second house, he signifies substance, and that to be consumed with too much prodigality: hideth a thief; and a thing stolen is scarcely to be recovered, but with great labour. In the third house, he causeth discord amongst brethren and kinsfolk; threateneth danger to be in a journey; but escapeth it; rendereth men to be of good faith, but of close and hidden minds. In the fourth house, he prejudiceth patrimonies and inheritances; concealeth treasures; and things lost cannot be regained, but with great difficulty: he signifieth a father to be honest but a spender of his estate through prodigality, leaving small portions to his children. *Fortuna minor* in the fifth house, giveth few children; a woman with child he signifies shall have a woman child; signifies embassages to be honourable, but little profitable; raiseth to mean honours; giveth a good fame after death, but not much divulged; nor of lasting memory. In the sixth house, he signifies diseases, both sanguine and

and choleric: sheweth the sick person to be in great danger, but shall recover: signifies faithful servants, but slothful and unprofitable: and the same of other animals. In the seventh house, he giveth a wife of a good progeny descended; but you shall be incumbered with many troubles with her: causeth love to be anxious and unconstant: prolongeth contentions, and maketh ones adversaries to circumvent him with many cavillations; but in process of time he giveth victory. In the eighth house, he sheweth the kind of death to be good and honest; but obscure, or in a strange place, or pilgrimage, discovereth legacies and possessions; but to be obtained with suit and difficulty; denoteth funerals and buryings to be obscure, the portion of a wife to be hardy gotten, but easily spent. In the ninth house, he maketh journies to be dangerous; and a party absent slowly to return: causeth men to be occupied in offices of religion: sheweth sciences to be unaccomplished; but keepeth constancy in faith and religion. In the tenth house, he signifieth Kings and Princes to be potent; but to gain their power with war and violence: banished men he sheweth shall soon return: it likewise discovereth honours, great offices and benefits: but for which you shall continually labour and strive, and wherein you shall have no staple continuance

ance; A Judge shall not favor you; suits and contentions he prolongeth: a father and mother he sheweth shall soon die, and always to be affected with many diseases. In the eleventh house, he maketh many friends, but such as are poor and unprofitable, and not able to relieve thy necessities: it ingratiates you with Princes, and giveth great hopes, but small gains! neither long to continue in any benifice or offices bestowed by a Prince. In the twelfth house, he sheweth enemies to be crafty, subtil, and fraudulent, and studying to circumvent you with many secret factions: signifies one in prison to be long detained, but at length to be delivered: animals he sheweth to be unfruitful, and servants unprofitable; and the changes of fortune to be frequent, from good to evil, and from bad to good.

Via in the first house, bestoweth a long and prosperous life; giveth signification of a stranger, lean of body, and tall of stature; fair of complexion, having a small beard; a person liberal and pleasant, but slow, and little addicted to labour. In the second house, he increaseth substance and riches; recovering any thing that is stolen or lost, but signifies the thief to be departed without the city. In the third house, he multiplies brethren and kinsfolks, signifies continual
 journies

journies, and prosperous; men that are publicly known, honest, and of good conversation.

Via in the fourth house, signifies the father to be honest; increaseth the patrimony and inheritance; produceth wealthy fields; sheweth treasure to be in the place inquired after; recovereth any thing lost. In the fifth house, he increaseth the company of male children; sheweth a woman with child to bring forth a male child; sendeth embassages to strange and remote parts; increaseth public honours; signifieth an honest kind of death, and to be known through many provinces.

Via in the sixth house, preserveth from sickness; signifies the diseased soon to recover: giveth profitable servants, and animals fruitful and profitable. In the seventh house, he bestoweth a wife fair and pleasant, with whom you shall enjoy perpetual felicity: causeth strifes and controversies most speedily to be determined; adversaries to be easily overcome, and that shall willingly submit their controversies to the arbitration of good men. In the eighth house, he sheweth the kind of death to proceed from phlegmatic diseases; to be honest, and of good report: discovereth great legacies, and rich inheritances to be obtained by the dead: and if any one hath been reported to be dead, it sheweth him to be alive.

Via

Via in the ninth house, causeth long journies by water, especially by sea, and protendeth very great gains to be acquired thereby; he denoteth priesthoods, and profits from ecclesiastical employments: maketh men of good religion, upright, and constant faith: sheweth dreams to be true, whose signification shall suddenly appear: increaseth philosophical and gramatical sciences, and those things which appertain to the instruction and bringing up of children.

In the tenth house if *Via* be found, he maketh Kings and Princes happy and fortunate. and such as shall maintain continual peace with their Allies; and that they shall require amity and friendship amongst many Princes by their several embassages; promoteth public honours, offices, and magistracy amongst the vulgar and common people: or about things pertaining to the water, journies, or about gathering taxes and assessments: sheweth Judges to be just and merciful, and that shall quickly dispatch causes depending before them: and denotes a mother to be of good repute, healthy, and of a long life.

In the eleventh house, he raiseth many wealthy friends, and acquireth faithful friends in foreign Provinces and countries, and that shall willingly relieve him that requires them, with all help and diligence: it ingratiate persons with
profit

profit and trust amongst Princes, employing him in such offices, as he shall be incumbered with continual travels

Via in the twelfth house, causeth many enemies, but such as of whom little hurt or danger is to be feared : signifies servants and animals to be profitable : whosoever is in prison, to be escaped, or speedily to be delivered from thence : and preserveth a man from the evil accidents of fortune.

Populus being found in the first house, if a question be propounded concerning that house, sheweth a mean life, of a middle age, but inconstant, with divers sicknesses, and various successes of fortune : signifies a man of a middle stature, a gross body, well set in his members ; perhaps some mold or mark about his left eye. But if a question shall be proposed concerning the figure of a man, and to this figure if there be joined any of the figures of *Saturn* or *Rubeus*, it sheweth the man to be monstrously deformed ; and that deformity he signifies to proceed from his birth . but if in the fifth house. if he be encompassed with malevolent aspects, then that monstrosity is to come. In the second house, *Populus* sheweth a mean substance, and that to be gotten with great difficulty : maketh a man also always sensible of laborious toil : things stolen

stolen are never regained : what is lost shall never be wholly recovered : that which is hidden shall not be found But if the question be of a thief, it declareth him not yet to be fled away, but to lie lurking within the city. In the third house *Populus* raiseth few friends, either of brethren or kindred ; foresheweth journies, but with labour and trouble ; notwithstanding some profit may accrue by them : derotes a man unstable in his faith, and causeth a man often to be deceived by his companions. In the fourth house, it signifies a father to be sickly. and of a laborious life, and his earthly possessions and inheritance to be taken away : sheweth profit to be gained by water : sheweth treasure not to be hid ; or if their be any hidden, that it shall not be found : a patrimony to be preserved with great labour. In the fifth house, he sheweth no honest messages, but either maketh the messengers to be porters or public carriers : he divulgeth false rumours, which notwithstanding have the likeness of some truth, and seem to have their original from truth, which is not reported as it is done : it signifies a woman to be barren, and causeth such as are great with child to be abortives : appointeth an inglorious funeral, and an ill report after death. In the sixth house, *Populus* sheweth cold sicknesses ; and chiefly affecting

fecting the lower parts of the body; a physician is declared to be careless and negligent in administering physic to the sick, and signifies those that are affected with sickness to be in danger of death, and scarcely to recover at all: it notes the deceitfulness of servants, and detriment of cattle. In the seventh house, it sheweth a wife to be fair and pleasant; but one that shall be solicited with the love of many wooers: signifies her loves to be feigned and dissembling: maketh weak and impotent adversaries soon to desert prosecuting. In the eighth house, it denotes sudden death without any long sickness or anguish, and oftentimes sheweth death by the water; giveth no inheritance, possession or legacies from the dead; and if any be, they shall be lost by some intervening contentions, or other discord: he signifieth the dowry of a wife to be little or none. *Populus* in the ninth house, sheweth false dreams. personates a man of rude wit, without any learning or science; in religion he signifies inferior offices, such as serve to cleanse the Church, or ring the bells; and he signifies a man little curious or studious in religion, neither one that is troubled with much conscience. In the tenth house, he signifies such Kings and Princes, as are for the most part expelled out of their rule and dominions, or either suffer continual trouble
and

and detriment about them: he signifies offices and magistracy, which appertain to matters concerning the waters, as about the navy, bridges, fishing, shores, meadows, and things of the like sort: maketh Judges to be variable and slow in expiditing causes before them; declareth a mother to be sickly and of a short life. In the eleventh house he giveth few friends, and many flatterers; and with Princes giveth neither favour nor fortune. In the twelfth house, he sheweth weak and ignoble enemies; declareth one in prison not to be delivered; discovereth dangers in waters, and watry places.

Acquisitio found in the the first house, giveth a long life and a prosperous old age; signifieth a man of a middle stature, and a great head, a countenance very well to be distinguished or known, a long nose, much beard, hair curling, and fair eyes: free of his meat and drink, but in all things else sparing and not liberal. In the second house, he signifies very great riches, apprehending all thieves, and causeth whatsoever is lost to be recovered. In the third house, many brethren and they to be wealthy; many gainful journies; signifies a man of good faith. In the fourth house is signified a patrimony of much riches, many possessions of copious fruits; he signifieth that treasure hid in any place shall be found

found ; and sheweth a father to be very rich, but covetous. In the fifth house *Acquisitio* signifies many children of both sexes, but more males than females ; sheweth a woman to be with child, and that she shall be delivered without danger : and if a question be propounded concerning any sex, he signifies it to be masculine : encreaseth gainful profitable embassages and messages, but extendeth same not far after death, yet causeth a man to be inherited of his own, and signifieth rumours to be true. In the sixth house, he signifies many and grievous sicknesses, and long to continue ; maketh the sick to be in danger of death and often to die : yet he declareth a physician to be learned and honest ; giveth many servants and cattle, and gains to be acquired from them. In the seventh house, he signifies a wife to be rich, but either a widow or, a woman of a well grown age ; signifies suits and contentions to be great and durable, and that love and wedlock shall be effected by lot. In the eighth house, if a man be inquired after, it sheweth him to be dead, signifieth the kind of death to be short, and sickness to last but a few days ; discovereth very profitable legacies and inheritances, and signifies a wife to have a rich dowry. In the ninth house, he signifieth long and profitable journies ; sheweth if any one be absent he shall soon

soon return ; causeth gain to be obtained from religious and ecclesiastical persons or scholars, and signifies a man of a true and perfect science. In the tenth house he maketh Princes to enlarge their dominions ; a judge favourable, but one that must be continually presented with gifts ; causeth office and magistracy to be very gainful ; signifieth a mother rich and happy. In the eleventh house, *Acquisitio* multiplieth friends, and bringeth profit from them, and increaseth favour with Princes. In the twelfth house he signifieth a man shall have many powerful or potent enemies ; reduceth and bringeth home servants fled away, and cattle strayed ; and signifies he that is in prison shall not be delivered.

Latitia in the first house signifies long life with prosperity, and much joy and gladness, and causeth a man to out live and be more victorious than all his brethren ; signifies a man of a tall stature, fair members, a broad forehead, having great and broad teeth ; and that hath a face comely and well coloured. In the second house it signifieth riches and many gains, but great expence and various mutations of ones state and condition ; theft and any thing lost is recovered and returned ; but if the question be concerning a thief it declareth him to be fled away. In the third house, *Lætitia* sheweth brethren to be of a
good

good conversation, but of a short life; journies pleasant and comfortable: men of good credit and faith. In the fourth he signifies happy patrimonies and possessions, a father to be noble, and honoured with the dignity of some princely office; sheweth treasure to be in the place inquired after, but of less worth and value than is supposed, and causeth it to be found. In the fifth house he giveth obedient children, endued with good manners, and in whom shall be had the greatest joy and comfort of old age; signifies a woman with child to bring forth a daughter; sheweth honourable embassages, and declares rumours and news to be altogether true, and leaveth a good and ample fame after death. In the sixth house it sheweth the sick shall recover; denoteth good servants, good and profitable cattle and animals. In the seventh house, *Lætitia* giveth a wife fair, beautiful and young; overcome thirifes and contentions, and rendereth the success thereof to be love. *Lætitia* in the eighth house giveth legacies and possessions, and a commendable portion with a wife: if a question be proposed concerning the condition of any man, it signifies him to be alive, and declares an honest, quiet, and meek kind of death. In the ninth house *Lætitia* signifies very few journies; and those that do apply themselves to travel, their
journies

ournies either are about the messages and embassages of Princes, or pilgrimages to fulfil holy vows; sheweth a man to be of a good religion, of indifferent knowledge, and who easily apprehendeth all things, with natural ingenuity. In the tenth house, it raiseth Kings and Princes to honour and great renown; maketh them famous by maintaining peace during their times: signifies Judges to be cruel and severe; honest offices and magistracy; signifies those things which are exercised either about ecclesiastical affairs, schools or the administration of justice; sheweth a mother if she be a widow, that she shall be married again. In the eleventh house *Latitia* increaseth favour with Princes, and multiplies friends. And in the twelfth house *Lætitia* giveth the victory over enemies; causeth good servants and families, delivereth from imprisonment, and preserveth from future evils.

Puella in the first house signifies a person of a short life, weak constitution of body, middle stature, little fat, but fair, effeminate and luxurious, and one who will incur many troubles and dangers in his life time, for the love of women. In the second house, it neither increaseth riches, nor diminisheth poverty; signifies a thief not to be departed from the city, and a thing stolen to be alienated and made away: if a question be of treasure

treasure in a place, it is resolved their is none. In the third house *Puella* signifies more sisters than brethren, and increaseth and continueth good friendship and amity amongst them ; denoteth journies to be pleasant and joyous, and men of good conversations In the fourth house *Puella* signifies a very small patrimony, and a father not to live long ; but maketh the fields fertile with good fruits. In the fifth house a woman with child to bring forth a woman child ; denotes no embassages, causeth much commerce with women ; and some office to be obtained from them. *Puella* in the sixth house signifies much weakness of the sick, but causeth the sick shortly to recover ; and sheweth a physician to be both unlearned and unskilful, but one who is much esteemed of in the opinion of the vulgar people ! giveth good servants, handmaids, cattle and animals. In the seventh house *Puella* giveth a wife fair, beautiful and pleasant, leading a peaceable conversation with her husband, notwithstanding one that shall burn much with lust, and be coveted and lusted after of many men : denoteth no suits or controversies which shall depend before a Judge, but some jars and wranglings with the common people one amongst another, which shall be easily dissolved and ended. In the eighth house, if a question be of one re-
puted

puted to be dead, *Puella* declareth him to be alive; giveth a small portion with a wife, but that which contenteth her husband. In the ninth house *Puella* signifies very few journies, sheweth a man of good religion, indifferent skill and knowledge in sciences, unless happily music as well vocal as instrumental. In the tenth house *Puella* signifies Princes not to be very potent, but notwithstanding they shall govern peaceably within their dominions, and shall be beloved of their neighbours and subjects; it causeth them to be affable, mild and courteous, and that they shall always exercise themselves with continual mirth, plays and huntings; maketh judges to be good, godly and merciful; giveth offices about women, or especially from noble women. In the eleventh house *Puella* giveth many friends, and increaseth favour with women. In the twelfth house *Puella* signifies few enemies, but contention with women; and delivereth prisoners out of prison through the intercession of friends.

Amiffio in the first house signifies the sick not to live long, and sheweth a short life; signifies a man of disproportioned members of his body, and one of a wicked life and conversation, and who is marked with some notorious and remarkable defect in some part of his body, as ei-

C

ther

ther lame, or maimed, or the like. *Amiffio* in the second house, consumeth all substance, and maketh one to suffer and undergo the burden of miserable poverty; neither thief nor the thing stolen shall be found; signifies treasure not to be in the place sought after, and to be sought after with loss and damage. In the third house *Amiffio* signifies death of brethren, or the want of them, and of kindred and friends; signifieth no journeys, and causeth one to be deceived of many. In the fourth house *Amiffio* signifies the utter destruction of ones patrimony; sheweth the father to be poor, and son to die. *Amiffio* in the fifth house, sheweth death of children, and afflicts a man with divers sorrows; signifieth a woman not to be with child, or else to have miscarried; raising no fame or honours, and disperseth false rumours. In the sixth house *Amiffio* signifies the sick to be recovered, or that he shall soon recover; but causeth loss and damage by servants and cattle. In the seventh house *Amiffio* giveth an adulterous wife, contradicting her husband with continual contention; nevertheless she shall not live long; and it causeth contentions to be ended. In the eighth house *Amiffio* signifies a man to be dead; consumeth the dowry of a wife; bestoweth or sendeth no inheritances or legacies. In the ninth house *Amiffio* causeth no
journeys

journies, but such as shall be compassed with great loss; signifies men to be inconstant in religion and often changing their opinion from one sect to another, and altogether ignorant of learning. In the tenth house *Amisio* rendereth Princes to be most unfortunate, and sheweth that they shall be compelled to end their lives in exile and banishment; judges to be wicked; and signifies offices and magistracy to be damageable, and sheweth the death of a mother. In the eleventh house *Amisio* signifies few friends, and causeth them to be easily lost, and turned to become enemies; causeth a man to have no favour with his Prince, unless it be hurtful to him. In the twelfth house *Amisio* destroyeth all enemies, detaineth long in prison, but preserveth from danger.

Conjunctio in the first house maketh a prosperous life, and signifies a man of a middle stature, not lean nor fat, long face, plain hair, a little beard, long fingers and thighs, liberal, amiable, and a friend to many people. In the second house *Conjunctio* doth not signify any riches to be gotten, but preserveth a man secure and free from the calamities of poverty; detecteth both the thief and the thing stolen, and acquireth hidden treasure. In the third house he giveth various journies with various success, and signifies good faith and constancy. in the fourth house *Conjunctio*

sheweth a mean patrimony; causeth a father to be honest, of good report, and of good understanding. In the fifth house he giveth childrer of subtil ingenuity and wit, sheweth a woman pregnant to have a male child, and raiseth men to honours by their own proper wit and ingenuity, and disperseth their fame and credit far abroad; and also signifies news and rumours to be true. In the sixth house *Conjunctio* signifies sickness to be tedious and of long continuance; but foresheweth the physician to be learned and well experienced; and sheweth servants to be faithful and blameless, and animals profitable. In the seventh house he giveth a wife very obedient, conformable, and dutiful to her husband, and one of a good wit and ingenuity, causeth difficult suits and controversies, and crafty, subtil, and malicious adversaries. In the eighth house, him of whom a question is propounded *Conjunctio* signifies him to be dead, and pretendeth some gain to be acquired by his death; sheweth a wife shall not be very rich. In the ninth house he giveth a few journies, but long and tedious, and sheweth one that is absent shall after a long season return. *Conjunctio* in this house increaseth divers arts, sciences, and mysteries of religion: and giveth a quick, perspicuous, and efficacious wit. In the tenth house *Conjunctio* maketh Princes liberal, affable.

affable and benevolent, and who are much delighted and affected with divers sciences and secret arts, and with men learned therein, causeth judges to be just, and such who with a piercing and subtil speculation, do easily discern causes in controversy before them: enlargeth offices which are concerned about letters, learning sound doctrine and sciences; and signifies a mother to be honest, of good ingenuity, and wise, and also one of a prosperous life. In the eleventh house *Conjunctio* signifies great increase of friends; and very much procureth the grace and favour of Princes, powerful and noble men. In the twelfth house *Conjunctio* signifies wary and quick witted enemies; causeth such as are in prison to remain and continue so very long, and causeth a man to eschew very many dangers in his life.

Albus in the first house signifies a life vexed with continual sickness and grievous diseases; signifies a man of a short stature, broad breast, and gross arms, having curled or crisped hair, one of broad full mouth, a great talker and babler, given much to use vain and unprofitable discourse; but one that is merry, joyous and jocund, and much pleasing to men. In the second house *Albus* enlargeth and augmenteth substance gained by sports, plays, vile and base arts and exercises, but such as are pleasing and delightful; as by plays, pastimes

pastimes, dancings and laughters: he discovereth both the thief, and the theft or thing stolen, and hideth and concealeth treasure. In the third house *Albus* signifies very few brethren, giveth not many but tedious and wearysome journies, and signifies all deceivers. In the fourth house he sheweth very small or no patrimony, and the father to be a man much known; but declareth him to be a man of some base and inferior office and employment. In the fifth house *Albus* giveth no children, or if any, that they shall soon die; declareth a woman to be servile, and causeth such as are with young to miscarry, or else to bring forth monsters; denoteth all rumours to be false, and raiseth to no honour. In the sixth house *Albus* causeth very tedious sicknesses and diseases; discovereth the fraud, deceit, and wickedness of servants; and signifies diseases and infirmities of cattle to be mortal, and maketh the physician to be suspected of the sick patient. *Albus* in the seventh house giveth a barren wife, but one that is fair and beautiful; few suits or controversies, but such as shall be of very long continuance. In the eighth house if a question be propounded of any one, *Albus* shews the party to be dead; giveth little portion or dowry with a wife, and causeth that to be much strived and contended for. In the ninth house *Albus* denoteth some journies to be

be accomplished, but with mean profit; hindereth him that is absent, and signifies he shall not return; and declareth a man to be superstitious in religion, and given to false and deceitful sciences. In the tenth house *Albus* causeth Princes and judges to be malevolent; sheweth vile and base offices and magistracy; signifies a mother to be a whore, or one much suspected for adultery. In the eleventh house *Albus* maketh dissembling and false friends; causeth love and favour to be inconstant. *Albus* in the twelfth house denoteth vile, impotent and rustical enemies; sheweth such as are in prison shall not escape, and signifies a great many and various troubles and discomforts of ones life.

Puer in the first house giveth an indifferent long life, but laborious, raiseth men to great fame through military dignity, signifies a person of a strong body, ruddy complexion, fair countenance and black hair. In the second house *Puer* increaseth substance, obtained by other mens goods, by plunderings, rapines, confiscations, military laws and such like; he concealeth both the thief and thing stolen, but discovereth no treasure. In the third house *Puer* raiseth a man to honour above his brethren, and to be feared of them; signifies journies to be dangerous, and denoteth persons of good credit. In the fourth house *Puer* signifies dubious inheritances and possessions,

signifies a father to attain to his substance and estate through violence. In the fifth house *Puer* sheweth good children, and such as shall obtain to honours and dignities; he signifies a woman to have a male child, and sheweth honours to be acquired through military discipline, and great and full fame. In the sixth house *Puer* causeth violent diseases and infirmities, as wounds, falls, contusions, bruises, but easily delivering the sick, and sheweth the physician and surgeon to be good; denoteth servants and animals to be good, strong and profitable. In the seventh house *Puer* causeth a wife to be a virago, of a stout spirit, of good fidelity, and of one that loveth to bear the rule and government of a house; maketh cruel strifes and contentions, and such adversaries, as shall scarcely be restrained by justice. *Puer* in the eighth house sheweth him that is supposed to be dead to live, signifieth the kind of death not to be painful or laborious, but to proceed from some hot humour, or by iron, or by the sword, or some other cause of the like kind; sheweth a man to have no legacies or other inheritance. In the ninth house *Puer* sheweth journies not to be undergone without peril and danger of life, yet nevertheless declareth them to be accomplished prosperously and safely; sheweth persons of little religion, and using little conscience; notwithstanding

standing giveth the knowledge of natural philosophy and phyfic, and many other liberal and excellent arts. *Puer* in the tenth house signifies Princes to be powerful, glorious, and famous in warlike atchievements; but they shall be unconstant and changeable, by reason of the mutable and various success of victory. *Puer* in this house causeth judges to be cruel and unmerciful; increaseth offices in warlike affairs; signifies magistracy to be exercised by fire and sword; hurteth a mother, and endangereth her life. In the eleventh house *Puer* sheweth noble friends, and noble men, and such as shall much frequent the courts of Princes, and follow after warfare; and causeth many to adhere to cruel men: nevertheless he causeth much esteem with Princes; but their favour is to be suspected. *Puer* in the twelfth house causeth enemies to be cruel and pernicious; those that are in prison shall escape, and maketh them to eschew many dangers.

Rubeus in the first house, signifies a short life, and an evil end; signifies a man to be filthy, unprofitable, and of an evil, cruel and malicious countenance, having some remarkable and notable sign or scar in some part of his body. In the second house *Rubeus* signifies poverty, and maketh thieves and robbers, and such persons as shall acquire and seek after their maintenance and livelihood

lihoods by using false, wicked, evil, and unlawful arts; preserveth thieves, and concealeth theft; and signifies no treasure to be hid nor found. In the third house *Rubeus* renders brethren and kinsmen to be full of hatred, and odious one to another, and sheweth them to be of evil manners and ill disposition; causeth journies to be very dangerous, and foresheweth false faith and treachery. In the fourth house he destroyeth and consumeth patrimonies, disperfeth and wasteth inheritances, causeth them to come to nothing; destroyeth the fruits of the field by tempestuous seasons, and malignancy of the earth; and bringeth the father to a sudden death. *Rubeus* in the fifth house giveth many children; but either they shall be wicked and disobedient, or else shall afflict their parents with grief, disgrace and infamy. In the sixth house *Rubeus* causeth mortal wounds, sicknesses and diseases; him that is sick shall die; the physician shall err, servants shall be false and treacherous, cattle and beasts shall procure hurt and danger. In the seventh house *Rubeus* signifies a wife to be infamous, publicly adulterate, and contentious; deceitful and treacherous adversaries, who shall endeavour to overcome you, by crafty and subtil wiles and circumventions of the law. In the eighth house *Rubeus* signifies a violent death to be inflicted by the execution

ecution of public justice; and signifies if any one be inquired after, he is certainly dead; and a wife to have no portion or dowry. *Rubeus* in the ninth house sheweth journies to be evil and dangerous, and that a man shall be in danger either to be spoiled by thieves and robbers, or to be taken by plunderers and robbers; declareth men to be of most wicked opinions in religion, and of evil faith, and such as will often easily be induced to deny and go from their faith for every small occasion; denoteth sciences to be false and deceitful, and the professors thereof to be ignorant. In the tenth house *Rubeus* signifies Princes to be cruel and tyrannical, and that their power shall come to an evil end, as that either they shall be cruelly murdered and destroyed by their own subjects, or that they shall be taken captive by their conquerors, and put to an ignominious cruel death, or shall miserably end their lives in hard imprisonment; signifies judges and officers to be false, thieves, and such as shall be addicted to usury; sheweth that a mother shall soon die, and denotes herto be blemished with an ill report. In the eleventh house *Rubeus* giveth no true, nor any faithful friends; sheweth men to be of wicked lives and conversation, and causeth a man to be rejected and cast out of all society and conversation with good and noble persons. *Rubeus* in

the twelfth house maketh enemies to be cruel and traitorous, of whom we are circumspectly to beware; signifies such as are in prison shall come to an evil end; and sheweth a great many inconveniences and mischief to happen in a man's life.

Carcer in the first house being posited, giveth a short life; signifies men mostly to be wicked, of a filthy, cruel, unclean figure and shape, and such as are hated and despised of all men. *Carcer* in the second house, causeth most cruel and miserable poverty; signifies both the thief and thing stolen to be taken and regained; and sheweth no treasure to be hid. In the third house *Carcer* signifies hatred and dissention amongst brethren; evil journies, most wicked faith and conversation. *Carcer* in the fourth house signifieth a man to have no possessions or inheritances, a father to be most wicked, and to die a sudden and evil death. In the fifth house *Carcer* giveth many children; sheweth a woman not to be with child, and provoketh those that are with child to miscarry of their own consent, or slayeth the child, signifieth no honours, and disperseth most false rumours. In the sixth house *Carcer* causeth the diseased to undergo long sickness; servants to be wicked rather unprofitable; physicians ignorant. In the seventh house *Carcer* sheweth the wife shall be hated of her husband, and signifies suits and contentions, to be ill ended and determined. In the eighth house *Carcer* declareth the kind of death

to be by some fall, mischance, or false accusation, or that men shall be condemned in prison, or in public judgment, and sheweth them to be put to death, or that they shall often lay violent and deadly hands upon themselves; denieth a wife to have any portion or legacies. *Carcer* in the ninth house, sheweth he that is absent shall not return, and signifieth some evil shall happen to him in his journey; it denotes persons of no religion, a wicked conscience, and ignorant of learning. In the tenth house *Carcer* causeth Princes to be very wicked, and wretchedly to perish, because when they are established in their power, they will wholly addict themselves to every voluptuous lust, pleasure and tyranny; causeth judges to be unjust and false; declareth the mother to be cruel and infamous, and noted with the badge of adultery; giveth no offices nor magistracies, but such as are gotten and obtained either by lying or through theft, and base and cruel robbery. In the eleventh house *Carcer* causeth no friends, nor love, nor favour amongst men. In the twelfth house it raiseth enemies, detaineth in prison, and inflicteth many evils.

Tristitia in the first house doth not abbreviate life, but afflicteth it with many molestations; signifieth a person of good manners and carriage, but one that is solitary, and slow in all his business and occasions; one that is solitary, melancholly, seldom laughing, but most covetous af-

ter all things. In the second house it giveth much substance and riches, but they that have them shall not enjoy them, but shall rather hide them, and shall scarce afford to themselves food or sustenance therefrom; treasure shall not be found, neither shall the thief nor the theft. *Tristitia* in the third house signifieth a man to have few brethren, but sheweth that he shall out live them all; causeth unhappy journies, but giveth good faith. In the fourth house *Tristitia* consumeth and destroyeth fields, possessions and inheritances; causeth a father to be old and of long life, and a very covetous hoarder up of money. In the fifth house it signifies no children, or that they shall soon die, sheweth a woman with child to bring forth a woman child, giveth no fame nor honours. In the sixth house *Tristitia* sheweth that the sick shall die; servants shall be good but slothful; and signifies cattle shall be of a small price or value. In the seventh house *Tristitia* sheweth that the wife shall soon die; and declar-eth suits and contentions to be very hurtful, and determined against you. In the eighth house it signifies the kind of death to be with long and grievous sickness, much dolour and pain; giveth legacies and an inheritance, and endoweth a wife with a portion. *Tristitia* in the ninth house sheweth that he that is absent shall perish in his journey

journey; or signifies that some evil mischance shall happen unto him; causeth journies to be very unfortunate, but declareth men to be of good religion, devout, and profound scholars. In the tenth house *Tristitia* signifies Princes to be severe, but very good lovers of justice; it causeth just judges, but such as are tedious and slow in determining of causes; bringeth a mother to a good old age, with integrity and honesty of life, but mixt with divers discommodities and misfortunes; it raiseth to great offices, but they shall not be long enjoyed nor persevered in; it signifies such offices as appertain to the water, or tillage, and manuring of the earth, or such as are to be employed about matters of religion and wisdom. In the eleventh house *Tristitia* signifies scarcity of friends, and the death of friends; and also signifies little love or favour. In the twelfth house it sheweth no enemies; wretchedly condemneth the imprisoned; and causeth many discommodities and disprofits to happen in ones life.

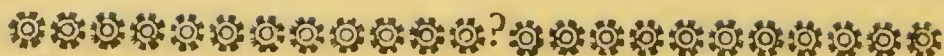
Caput Draconis in the first house augmenteth life and fortune. In the second house he increaseth riches and substance; saveth and concealeth a thief; and signifies treasure to be hid. In the third house *Caput Draconis* giveth many brethren, causeth journies, kinsmen; good faith
and

and credit. In the fourth house he giveth wealthy inheritances; causeth the father to attain to old age. In the fifth house *Caput Draconis* giveth many children; signifies women with child to bring forth women children, and oftentimes to have twins; it sheweth great honours and fame; and signifies news and rumours to be true. *Caput Draconis* in the sixth house increaseth sicknesses and diseases; signifies the physician to be learned, and giveth very many servants and cattle. In the seventh house he signifieth a man shall have many wives; multiplies and stirreth up many adversaries and suits. In the eighth house he sheweth the death to be certain, increaseth legacies and inheritances, and giveth a good portion with a wife. In the ninth house *Caput Draconis* signifies many journies, many sciences, and good religion; and sheweth those that are absent shall soon return. In the tenth house he signifies glorious Princes, great and magnificent judges, great offices, and gainful magistracy. In the eleventh house he causeth many friends, and to be beloved of all men. In the twelfth house *Caput Draconis* signifieth men to have many enemies, and many women; detaineth the imprisoned, and evilly punisheth them.

Cauda Draconis, in all and singular the respective houses aforesaid, giveth the contrary judgment

ment to *Caput*. And these are the natures of the figures of Geomancy and their judgments, in all and singular their houses, upon all manner of questions to be propounded, of, or concerning any matter or thing whatsoever.

But now in the manner of proceeding to judgment. this you are especially to observe, whensoever any question shall be proposed to you which is contained in any of the houses, that you shall not only answer thereto by the figure contained in such a house; but be holding and diligently respecting all the figures, and the Index itself in two houses, you shall ground the face of judgment. You shall therefore consider the figure of the thing quesited or enquired after, if he shall multiply himself by the other places of the figure that you may cause them also to be partakers in your judgment: as for example, if the question shall be propounded of the second house concerning a thief, and the figure of the second house shall be found in the sixth, it declareth the thief to be some of ones own household or servants: and after this manner shall you judge and consider of the rest; for this whole art consisteth in the commixtures of the figures, and the natures thereof; which whosoever doth rightly practice, he shall always declare most true and certain judgments upon every particular thing whatsoever.



Book the Fourth of

OCCULT PHILOSOPHY,
 OR OF
MAGICAL CEREMONIES.

Written by Henry Cornelius Agrippa.

IN our Books of Occult Philosophy, we have not so compendiously, as copiously, declared the principles, grounds, and reasons of Magic itself, and after what manner the experiments thereof are to be chosen, elected, and compounded, to produce many wonderful effects; but because in those books they are treated of, rather Theorically, than Practically; and some also are not handled completely and fully, and others very figuratively, and as it were Enigmatically and obscure Riddles, as being those we have attained to with great study, diligence, and very curious searching and exploration, and are heretofore set forth in a more rude and unfashioned manner.

Therefore in this book, which we have composed and made as it were a compliment and key of our other books of Occult Philosophy,

and

and of all Magical Operations, we will give unto thee the documents of holy and undefiled verity, and inexpugnable and unresistable Magical discipline. and the most pleasant and delectable experiments of the sacred deities. So that as by the reading of our other books of Occult Philosophy, thou mayest earnestly covet the knowledge of these things; even so with reading this book, thou shalt truly triumph. Wherefore let silence hide these things within the secret closets of thy religious breast, and conceal them with constant taciturnity.

This therefore is to be known, that the names of the intelligent presidents of every one of the Planets are constituted after this manner; that is to say, by collecting together the letters out of the figure of the world, from the rising of the body of the planet, according to the succession of the signs through the several degrees; and out of the several degrees, from the aspects of the planet himself, the calculation being made from the degree of the ascendant.

In the like manner are constituted the names of the Princes of the evil Spirits; they are taken under all the planets of the presidents in a retrograde order, the projection being made contrary to the succession of the signs, from the beginning of the seventh house. Now the name
of

of the supreme hand highest intelligence, which many do suppose to be the soul of the world, is collected out of the four cardinal points of the figure of the world, after the manner already delivered; and by the opposite and contrary way, is known the name of the great *Dæmon*, or evil spirit, upon the four cadent angles.

In the like manner shalt thou understand the names of the great presidential spirits ruling in the air, from the four angles of the succedent houses: so that as to 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 to the names of the evil spirits, by working the contrary way.

You must also observe, that the names of the evil spirits are extracted, as well from the names of the good spirits, as of the evil: so notwithstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil spirit shall be extracted from the order of the 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 soever they are extracted, whether by this table, or from a celestial figure, the names which do proceed from
hence

hence, shall be the names of the evil spirits, the ministers of the inferior order.

It is further to be noted, That as often as we enter this table with the good spirits of the second order the names extracted are of the second order; and if under them we extract the name of an evil spirit, he is of the superior order of the governors. The same order is, if we enter with the name of an evil spirit of the superior order. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministering spirits as well of the good spirits, as of the evil, the names extracted shall be the names of the ministering spirits of the inferior order.

But many Magicians, men of no small authority, will have the tables of this kind to be extended with Latin letters; so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, as well good as evil, by the same manner which is above delivered, by taking the name of the office or of the effect, in the column of letters, in their own line, under their own star. And of this practice *Trismegistus* is a great author, who delivered this kind of calculation in Egyptian letters: not unproperly also may they be referred to other letters of other tongues, for the reasons assigned to the
 signs

signs; for truly he only is extant of all men, who have treated concerning the attaining to the names of spirits.

Therefore the force, secrecy, and power, in what manner the sacred names of spirits are truly and rightly found out, consisteth in the disposing of vowels, which do make the name of a spirit, and wherewith is constituted the true name and right word. Now this art is thus perfected and brought to pass; first, we are to take heed of placing the vowels of the letters, which are found by the calculation of the celestial figure, to find the names of the spirits of the second order, presidents and governors. And this in the good spirits, is thus brought to effect, by considering the stars which do constitute and make the letters, and by placing them according to their order: first let the degree of the eleventh house be subtracted from the degree of that star which is first in order; and that which remaineth thereof, let it be projected from the degree of the ascendant; and where that number endeth, there is part of the vowel of the first letter: begin therefore to calculate the vowels of these letters according to their number and order; and the vowel which falleth in the place of the star, which is the first in order, the same vowel is attributed to the first letter. Then afterwards thou shalt find the part
o.

of the second letter, by subtracting the degree of the first star, which is the second in order from the first star; and that which remaineth, cast from the ascendant. And this is the part from which thou shalt begin the calculation of the vowels; and that vowel which falleth upon the second star, the same is the vowel of the second letter: and so consequently mayest search out the vowels of the following letters always, by subtracting the degree of the following star, from the degree of the star next preceding and going before. And so also all calculations, and numerations in the names of the good spirits, ought to be made according to the successions of the signs. And in calculating the names of the evil spirits, wherein the names of the good spirits by taking the degree of the eleventh house, in these ought to be taken the degree of the twelfth house. And all numerations and calculations may be made with the succession of the signs, by taking the beginning from the degree of the eleventh house.

But in all extractions by tables, the vowels are placed after another manner. In the first place therefore is taken the certain number of letters making the name itself, and is thus numbered from the beginning of the column of the first letter, or whereupon the name is extracted; and the

the letter on which this number falleth, is referred to the first letter of the name, extracted by taking the distance of the one from the other, according to the order of the alphabet. But the number of that distance is projected from the beginning of his column; and where it endeth there is part of the first vowel; from thence therefore thou shalt calculate the vowels themselves in their own number and order, in the same column; and the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. Now thou shalt find the following vowels, by taking the distance from the preceding vowel to the following: and so consequently according to the succession of the alphabet. And the number of that distance is to be numbered from the beginning of his own column, and where he shall cease, there is part of the vowel sought after. From thence therefore must you calculate the vowels, as we have above said; and those vowels which shall fall upon your own letters, are to be attributed unto them; if therefore any vowel should happen to fall upon a vowel, the former must give place to the latter, and this you are to understand only of the good spirits. In the evil spirits also you may proceed in the same way; except only that you make the numerations after a contrary and backward order

contrary

contrary to the succession of the alphabet, and contrary to the order of the columns (that is to say) in ascending.

The name of good Angels, and of every man, which we have taught how to find out, in our third book of Occult Philosophy, according to that manner, is of no little authority, nor of a mean foundation. But now we will give unto thee some other ways, illustrated with no vain reasons. one whereof is, by taking in the figure of the nativity, the five places of Hylech; which being noted, the characters of the letters are projected in their order and number from the beginning of *Aries*; and those letters which fall upon the degrees of the said places, according to their order and dignity disposed and aspected, do make the name of an Angel. There is also another way wherein they do 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, do make the name of an Angel. There is furthermore another way used, and very much had in observation from the Egyptians, by making their calculations from the degree of the ascendant, and by gathering together

D

ther

ther the letters according to the Almutel of the eleventh house; which house they call a good *Dæmon*: which being placed according to their dignities, the names of the Angels are constituted. Now the names of the evil Angels are known after the like manner except only that the projections must be performed contrary to the course and order of the succession of the signs: so that whereas in seeking the names of good spirits, we are to calculate from the beginning of *Aries*; contrariwise, in attaining the names of the evil, we ought to account from the beginning of *Libra*. And whereas in the good spirits we number from the degree of the ascendant; contrarily, in the evil, we must calculate from the degree of the seventh house. But according to the Egyptians, the name of an 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 our third book of Occult Philosophy, may be made by the character of any language. In all which (as we have abovesaid) there is a mystical and divine number, order and figure, from whence it cometh to pass, that the same spirit may be called by diverse names. But others are discovered from the name of the spirit himself, of the good or evil by tables formed to this purpose.

Now

Now these celestial characters do consist of lines and heads: the heads are fix, according to the fix magnitudes of the stars, whereunto the planets also are reduced. The first magnitude holdeth a star, with the Sun, or a cross. The second with Jupiter a circular point. The third holdeth with Saturn, a semicircle, a triangle, neither crooked, round or accute. The fourth with Mars, a little stroke penetrating the line, neither square, straight, or oblique. The fifth with Venus and Mercury, a little stroke or point with a tail, ascending or descending. The sixth with the Moon, a point made black. All which you may see in the ensuing table. 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.

Stars.

Heads.

lines joined to the heads.



When therefore a character is to be found of any celestial Image ascending in any degree or face of a sign, which do consist of Stars of the same magnitude and nature ; then the number of these Stars being posited according to their place and order, the lines are drawn after the similitude of the Image signified, as copiously as the same can be done.

But the characters which are extracted according to the name of a spirit, are composed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may appear easy to those that apprehend

apprehend it, yet there is herein no small difficulty; to wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth 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 containeth, as five or seven, and multiply these numbers one after another by themselves, and treble the product, then cast the whole (being added together) from the beginning of the letters according to the succession of the alphabet: and the letter upon which that number shall happen to fall, ought to be placed for the character of that spirit. But if any letter of a name fall upon the line of figures, it is thus to be 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 sheweth the figure or number to be placed in the character: and this may be put either in a Geometrical or Arithmetical figure of number; which notwithstanding ought not to exceed the number of nine, or nine Angels.

The Characters of good Spirits.

A simple point.



Round.



Starry.



Straight standing line.



Lying.



Oblique.



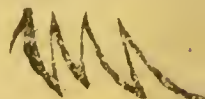
Line crooked like a bow.



Like waves.



Toothed.



Interfection right.



Inherent.



Adherent separate.



Obliq. interfection simple.



Mixt.



Manifold.



Perpendicular right dexter.



Sinister.



Neuter:



A whole figure.



Broken.



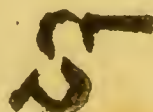
Half.



A letter inhering.



Adhering.



Separate.



The

The Character of evil Spirits.

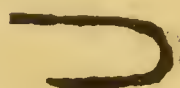
A right line.



Crooked.



Reflexed.



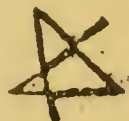
A simple figure.



Penetrate.



Broken.



A right letter.



Retrograde.



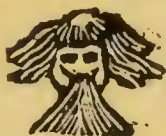
Invers'd.



Flame.



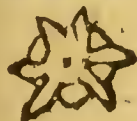
Wind.



Water.



A mass.



Rain



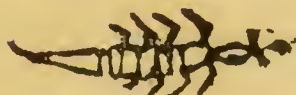
Clay.



A flying thing.



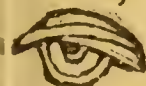
A creeping thing.



A Serpent.



An eye.



A hand.



A foot.



A crown.



A crest.



Horns.



A scepter.



A sword.



A scourge.



But the Characters which are understood by the revelation of Spirits, take their virtue from thence; becaule they are as it were, certain hidden seats, making the harmony of some divinity: either they are signs of a covenant entered into and of a promised and plighted faith, or of obedience. And those characters cannot by any other means be searched out.

Moreover, 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 that invoke them. And all these characters or Images may be seen by the table following, according to the course of the letters constituting the names of spirits themselves: so that if in any letter there is found more than the name of one spirit, his Image holdeth the preeminence, the others imparting their own order; so that they which are the first orders, to them is attributed the head, the upper part of the body, according to their own figure: those which are lowest do possess the thighs and feet; so also the middle letters do attribute like to themselves the middle parts of the body, to
give

give the parts that fit But if their happen any contrarity, that letter which is the stronger in the number shall bear rule; and if they are equal they all impart equal'things. Furthermore if any name shall obtain any notable character or instrument out of the table, he shall likewise have the same character in the Image.

We may also attain to the knowledge of the dignities of the evil spirits, by the same tables of characters and images: for upon what spirit soever their falleth any excellent sign or instrument out of the table of characters, he possesseth that dignity. As if their should be a crown, it sheweth 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 sheweth rule and authority Likewise out of the table of images you shall find them which bear the chief kingly dignity: from the crown judge dignity; and from the instruments, rule and authority. Lastly, they which bear an human shape and figure, have greater dignity than those which appear under the forms and images of beasts; they also 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 must understand, that the spirits

of the inferior order, of what dignity soever they be, are always subject to the spirits of the superior order: so also, that it is not incongruent for their Kings and Dukes to be subject and minister to the presidents of the superior order.

The shapes familiar to the Spirits of Saturn.

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THEY appear for the most part with a tall, lean and slender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each side nosed or beaked: there likewise appeareth a face on each knee, of a black shining colour; their motion is the moving of the wind, with a kind of earthquake: their sign is white earth, whiter than any snow.

Their particular forms are,

A King having a beard, riding on a Dragon.

An old man with a beard.

An old woman leaning on a staff.

A Hog.——A Dragon.——An Owl.

A black garment.——A Hook or Sickle.

A Juniper-tree.

The familiar forms to the Spirits of Jupiter.

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THE spirits of Jupiter do appear with a body sanguine and choleric, of a middle stature, with

with a horrible fearful motion; but with a mild countenance, a gentle speech, and of the colour of lion. The motion of them is flashings of lightning and thunder; their sign is, there will appear men about the Circle, who shall seem to be devoured of Lions.

Their familiar forms are.

A King with a sword drawn, riding on a Stag.
A Man wearing a Mitre in long raiment.
A Maid with a laurel crown adorned with flowers.
A Bull.—A Stag —A Peacock.
An azure garment.—A Sword.—A Box-tree.

The familiar forms of the Spirits of Mars.



THEY appear in a tall body, choleric, a filthy countenance, of colour brown, swarthy or red, having horns like Harts horns, and Griffins claws, bellowing like wild Bulls. Their motion is like fire burning; their sign thunder and lightening about the Circle.

Their particular shapes are,

A King armed riding on a wolf.—A man armed
A Woman holding a buckler on her thigh.
A she Goat.—A Horse —A Stag
A red Garment,—Wool,—A Cheeslip.

Shapes familiar to the Spirits of the Sun.

THE Spirits of the Sun do for the most part appear in a large, full and great body, sanguine and gross, in a gold colour, with the tincture of blood. Their motion is as the lightning of Heaven; their sign is to move the person to sweat that calls them. But their particular forms are.

A King having a Scepter riding on a Lion.

A King crowned.—A Queen with a Scepter.

A Bird.—A Lion.—A Cock.

A yellow or Golden Garment.

A Scepter.—*Caudatus.*

Familiar shapes of the Spirits of Venus.

THEY do appear with a fair body, of middle stature, with an amiable and pleasant countenance, of colour white or green, the upper part golden. The motion of them is as it were a most clear Star. For their sign, there will seem to be maids playing without the circle, which will provoke and allure him that calleth them to play. But their particular forms are,

A King with a Scepter riding on a Camel.

A Maid naked.—A she Goat,

A Camel. — A Dove.

A white or green Garment.

Flowers — The herb Savine.

The familiar forms of the Spirits of Mercury.



THE Spirits Mercury will appear for the most part in a body of a middle stature, cold, liquid and moist, fair, and of an affable speech; in a human shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver colour'd clouds. For their sign, they cause and bring horror and fear to him that calls them. But their particular shapes are,

A King riding upon a Bear.

A fair Youth — A Woman holding a distaff.

A Dog — A she Bear. — A Magpy.

A Garment of sundry changeable colours.

A Rod. — A little staff.

The forms familiar to the Spirits of the Moon.



THEY will for the most part appear in a great and full body, soft and phlegmatic, of colour like a black obscure cloud, having a swelling countenance, with eyes red and full of water, a bald head, and teeth like a wild boar. Their motion is as it were an exceeding great tempest

of

of the sea For their sign their will appear exceeding great rain about the circle. and their particular shapes are,

A King like an Archer riding upon a Doe.
A little Boy.

A Woman hunter with a bow and arrows.

A Cow.—A little Doe.—A Goose.

A Garment green or silver coloured.

An Arrow.—A Creature having many feet.

But we now come to speak of the holy and sacred Pentacles and Sigils. Now these pentacles are as it were certain holy signs 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 unto us. And these pentacles do consist either of characters of the good spirits, of the superior order, or of sacred pictures of holy letters or revelations, with apt and fit versicles, 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 very many of them mixt. And the characters which are useful for us to constitute and make the pentacles, they are the characters of the good spirits, especially and chiefly of the good spirits of the first and second order,

order, and sometimes also of the third order. And these kind of characters are especially to be named holy; and then those characters which we have above called holy. What character soever therefore of this kind is to be instituted we must draw about him a double circle, wherein we must wright the name of his Angel: and if we will add some divine name congruent with his spirit and office. it will be of the grearer force and efficacy. And if we will draw about him any angular figure, according to the manner of his numbers, that also shall be lawful to be done. But the holy pictures which do make the pentacles are they which every where are delivered unto us in the Prophets and sacred writings, as well of the old as of the new Testament: even as the figure of the serpent hanging on the cross, and such like; whereof very many may be found out of the visions of the Prophets, as of *Esaias*, *Daniel*, *Esdrafs*, and others, and also out of the revelations of the *Apocalipse*. And we have spoken of them in our third book of Occult Philosophy, where we have made mention of holy things. Therefore when any picture is posited of any of these holy Images, let the circle be drawn round about it on each side thereof, wherein let there be written some divine name, that is apt and conformed to the effect of that figure, or else there
may

may be written about it some versicle taken out of part of the body of holy Scripture, which may desire to ascertain or deprecate the desired effect. As, if a pentacle were to be made to gain victory or revenge against ones enemies, as well visible as invisible, the figure may be taken out of the second book of the *Maccabees*: that is to say, a hand holding a golden sword drawn, about which let there be written the versicle there contained: to wit, * *Take the holy sword the gift of God, wherewith thou shalt slay the adversaries of my people Israel.* Or else there may be written about a versicle of the fifth *Psalms*: *In this is the strength of thy arm: before thy face there is death*; or some other such like versicle. But if you will write a divine name about the 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 him be taken according to the reason and rule of the numbers, as we have taught in our second book of Occult Philosophy, where we have treated of the numbers, and of the like operations. And of this sort there are two pentacles of sublime virtue and great power, very useful

* *Accipe gladium sanctum, munus a Deo, in quo concides adversarios populi mei Israel.*

useful and necessary to be used in the consecration of experiments and spirits: one whereof is that in the 1st. chapter of *Apocalypse*; to wit, a figure of the Majesty of God sitting upon a throne, having in his mouth a two edged sword, as there is written, about which let there be written, * *I am Alpha and Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the first and the last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell.* Then there shall be written about it these three versesicles.

Manda Deus virtui tuæ, &c.

Give commandment O God, to thy strength.

Confirm, O God, thy strength in us.

Let them be as dust before the face of the wind. And let the Angel of the Lord scatter them. Let all their ways be darkness and uncertain. And let the Angel of the Lord persecute them.

Moreover, let there be written about it the ten general names, which are, *El, Elohim, Elohe, Zebaoth, Elion, Escherchie, Adonay, Jah, Tetragrammaton, Saday.*

There is another pentacle, the figure whereof is like unto a *Lamb slain, having seven eyes, and seven horns, and under his feet a book sealed with seven seals*

* *Ego primus & novissimus, vivus & fui mortuus & ecce sum vivens in secula seculorum; & habeo claves mortis & inferni.*

seals, as it is in the 5. chap. of the Apocalypse. Whereabout let it be written this versicle; Behold the Lion hath overcome the tribe of Judah, the Root of David. I will open the Book, and unloose the seven seals thereof. And one other versicle; I saw Satan like lightning fall down from heaven. Behold I have given you power to tread upon Serpents and Scorpions, and over all the power of your enemies, and nothing shall be able to hurt you. And let there be also written about it the ten general names, as aforefaid.

But those pentacles which are thus made of figures and names, let them keep this order: for when any figure is posited, conformable to any number, to produce any certain effect or virtue, there must be written thereupon, in all the several angles, some divine name, obtaining the force and efficacy of the thing desired; yet so nevertheless, that the name which is of this sort do consist of just so many letters, as the figure may constitute a number; or of so many letters of a name, as joined together amongst themselves, may make the number of a figure; or by any number which may be divided without any superfluity or diminution. Now such a name being found, whether it be only one name or more or divers names, it is to be written in all the several angles in the figure: but in the middle
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of the figure let the revolution of the name be whole and totally placed, or at least principally.

Oftentimes also we 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 by writing therein some holy versicle competent and befitting this name, or from which that name is extracted. And this is the way of making the pentacles, according to their several distinct forms and fashions, which we may if we please either multiply or commix together by course among themselves. to work the greater efficacy, extention and enlargement of force and virtue.

As, if a deprecation would be made for the overthrow and destruction of ones enemies, then we are to mind and call to remembrance how God destroyed the face of the whole earth in the deluge of waters, and the destruction of *Sodom* and *Gomorrah*, by raining down fire and brimstone; likewise, how God overthrew *Pharoah* and his host in the Red sea, and to call to mind if any other malediction or curse be found in holy writ. And thus in things of the like sort. So likewise in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the saving of *Noah* in the deluge of waters, the passing of the children of *Israel* through
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the Red sea; and also we are to mind how Christ walked on the waters, and how he saved the ship in danger to be cast away with the tempest; and how he commanded the winds and the waves and they obeyed him; and also, that he drew *Peter* out of the water, being in danger of drowning, and the like. And lastly, with these we invoke and call upon some certain and holy names of God; to wit, such as are significative to accomplish our desire, and accommodated to the desired effect: as, if it be to overthrow enemies, we are to invoke and call upon the names of wrath, revenge, fear, justice, and fortitude of God: and if we would avoid and escape any evil or danger, we then call upon the names of mercy, defence, salvation, fortitude, goodness, and such like names of God. When also we pray unto God that he would grant unto us our desires, we are likewise to intermix therewith the name of some good spirit, whether one only, or more, whose office it is to execute our desires: and sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle; and that rightly, especially, if it be to execute any evil work; as revenge, punishment, or destruction.

Furthermore, if there be any versicle in the Psalms, or any other part of the holy Scripture,
that

that shall seem congruent and agreeable to our desire, the same is to be mingled with our prayers. Now after prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have desired should administer unto us, whether one or more, or whether he be an Angel, or star, or soul, or any of the noble Angels. But this kind of Oration ought to be composed according to the rules which we have delivered in the second book of Occult Philosophy, where we have treated of the manner of the composition of enchantments.

You may know further, that these kind of bonds have a threefold difference: for the first bond is when we conjure by natural things; the second is compounded of religious mysteries, by Sacraments, Miracles, and things of this sort; and the third is constituted by divine names, and holy Sigils. With these kind of bonds, we may bind not only spirits, but also other creatures whatsoever, as animals, tempests, * burnings, floods of waters, the force and power of arms. Oftentimes also we use these bonds aforesaid, not only by conjuration, but sometimes also using the means of deprecation and benediction. Moreover, it conjuceth much to this purpose to join
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* *Incendia, Envy and Malice.*

some sentence of holy Scripture, if any shall be found convenient thereunto: 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 added that versicle, * *Thou shalt walk upon the Asp and the Basilisk*, &c. Superstition also is of much prevelancy herein, by the translation of some sacramental rites, to bind that which we intend to hinder; as, the rites of excommunication, of sepulchres, funerals, buryings, and the like.

And now we come to treat of the consecrations which men ought to make upon all instruments and things necessary to be used in this art: and the virtue of this consecration most chiefly consists in two things; to wit, in the power of the person consecrating, and by the virtue of the prayer by which the consecration is made. For in the person consecrating, there is required holiness of life, and power of sanctifying: both which are acquired by dignification and initiation. And that the person himself shall with a firm and undaunted faith believe the virtue, power, and efficacy thereof. And then in the prayer itself, by which this consecration is made, there is required the like holiness; which either solely consisteth in

* *Super aspidem & basilicum ambulabis*, &c.

in the prayer itself, as, if it be by divine inspiration ordained to this purpose, such as we have in many places of the holy Bible; or that it be hereunto instituted through the power of the holy spirit, in the ordination of the Church. Otherwise there is in the prayer a sanctimony, which is not only by itself, but by the commemoration of holy things; as the commemoration of holy scripture, histories, works, miracles, effects, graces, promises, sacraments, and sacramental things, and the like. Which things, by a certain similitude, do seem properly or improperly to appertain to the thing consecrated.

There is used also the invocation of some divine names, with the consination of holy seals, and things of the like sort, which do conduce to sanctification and expiation; such as the sprinkling with holy water, unctions with holy Oil, and odoriferous suffumigations appertaining to holy worship. And therefore in every consecration there is chiefly used the benediction and consecration of water, oil, fire, and fumigations, used every where with holy wax lights or lamps burning: for without lights no sacrament is rightly performed. This is therefore to be known and firmly observed, that if any consecration be to be made of things profane in which there is any pollution, or defilement, then an exorcising
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and expiation of those things ought to precede the consecration. Which things being so made pure, are more apt to receive the influences of the divine virtues. We are also to observe that in the end of every consecration after that the prayer is rightly performed, the person consecrating ought to bless the thing consecrated, by breathing out some words, with divine virtue and power of the present consecration, with the commemoration of his virtue and authority, that it may be the more duly performed, and with an earnest and attentive mind. And therefore we will here lay down some examples hereof, whereby the way to the whole perfection hereof may the more easily be made to appear unto you.

So then, in the consecration of water, we ought to commemorate how that God hath placed the firmament in the midst of the waters, and in what manner God placed the fountain of waters in the earthly Paradise, from thence sprang four holy rivers which watered the whole earth. Likewise we are to call to remembrance in what manner God made the water to be the instrument of executing his justice in the destruction of the giants in the general deluge over all the earth, and in the overthrow of the host of *Pharaoh* in the Red sea; also how God led his own people
through

through the midst of the sea on dry ground, and through the midst of the river *Jordan*; and likewise how marvelously he drew forth water out of the stony rock in the wilderness; and how at the prayer of *Sampson*. he caused a fountain of running water to flow out of the cheek tooth of the jaw bone of an ass: and likewise, how God hath made waters the instrument of his mercy, and of salvation, for the expiation of original sin: also, how Christ was baptized in *Jordan*, and hath hereby sanctified and cleansed the waters. Moreover, certain divine names are to be invocated, which are conformable hereunto; as that God is a living fountain, living water, the fountain of mercy; and names of the like kind.

And likewise in the consecration of fire, we are to commemorate how that God hath created the fire to be an instrument to execute his justice, for punishment, vengeance, and for the expiation of sins: also, when God shall come to judge the world, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner God appeared to Moses in the burning bush; and also, how he went before the children of Israel in a pillar of fire; and that nothing can be duly offered, sacrificed, or sanctified, without fire; and how that God instituted fire to be kept continually in the tabernacle

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nacle of the covenant; and how miraculously he rekindled the same, being extinct, and preserved it elsewhere from going out, being hidden under the waters: and things of this sort. Likewise the names of God are to be called upon which are consonant hereunto, as, it is read in the Law and the Prophets, that God is a consuming fire, and if there be any of the divine name which signify fire, or such like names; as the glory of God, the light of God, the splendor and brightness of God.

And likewise in the consecration of Oil and Perfumes, we are to call to remembrance such holy things as are pertinent to this purpose, which we read in *Exodus* of the holy anointing Oil, and divine names significant thereunto, such as is the name Christ, which signifies anointed: and what mysteries there are hereof; as that in the *Revelations* of the two Olive-trees distilling holy oil into the lamps that burn before the face of God, and the like.

And the blessing of the lights, wax, and lamps, is taken from the fire, and the altar which containeth the substance of the flame: and what other such similitudes as are in mysteries; as that of the seven candlesticks and lamps burning before the face of God.

These therefore are the consecrations which
first

first of all are necessary to be used in every kind of devotion, and ought to precede it, and without which nothing in holy Rites can be duly performed.

In the next place now we shall shew unto you the consecration of places, instruments, and such like things.

Therefore when you would consecrate any place or circle, you ought to take the prayer of Solomon used in the dedication of the Temple : and moreover, you must bless the place with the sprinkling of holy water, and with fumigations; by commemorating in the benediction holy mysteries ; such as these are, * The sanctification of the throne of God, of mount Sinai, of the tabernacle of the covenant, of the holy of holies, of the temple of Jerusalem. Also, the sanctification of mount Golgotha, by the crucifying of Christ; the sanctification of the temple of Christ ; of mount Tabor, by the transfiguration and ascension of Christ : and the like. And by invoking divine names which are significant hereunto ; 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 such like divine names of this sort, which are to be written about the circle or place to be consecrated.

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And

* *Sanctum sanctorum.*

And in the consecration of instruments and of all other things whatsoever that are serviceable to this art, you shall proceed after the same manner, by sprinkling the same with holy water, perfuming the same with holy fumigations, anointing it with holy oil, sealing it with some holy Sigil, and blessing it with prayer; and by commemorating holy things out of the sacred Scriptures, religion, and divine names which shall be found agreeable to the thing that is to be consecrated: as for example sake, in consecrating a sword, we are to call to remembrance that in the Gospel, * *He that hath two coats, &c.* and that place in the second of *Maccabees*, that a sword was divinely and miraculously sent to *Judas Maccabeus*. And if there be any thing of the like in the prophets; as that place, † *Take unto you two-edged swords, &c.*

In like manner you shall consecrate experiments and books, and whatsoever of the like nature, as it is contained in writings, pictures, and the like, by sprinkling, perfuming, anointing, sealing, and blessing with holy commemorations, and calling to remembrance the sanctification of mysteries; as the sanctifications of the tables of the ten commandments, which were delivered

* *Qui habet duas tunicas, &c.*

† *Accipite vobis gladios his accutos.*

delivered to *Moses* by God in mount *Sinai*; the sanctification of the testaments of God, the old and the new; the sanctification of the law, and of the Prophets, and Scriptures, which are promulgated by the holy Ghost. Moreover, there is to be commemorated such divine names as are fit and convenient hereunto; as these are; 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 is the personal consecration performed.

There is furthermore, besides these, another rite of consecration, of wonderful power, and much efficacy: And this is out of the kinds of superstitions; that is to say, when the rite of consecration or collection of any Sacrament in the Church is transferred to that thing which we would consecrate.

It is to be known also, that vows, Oblations, and Sacrifice have the power of consecration, as well real as personal; and they are as it were certain covenants and conventions between those names with which they are made, and us who make them, strongly cleaving to our desire and wished effects; as when we dedicate. offer, and sacrifice, with certain names or things; as, fumigations, unctions, rings, images. looking-glasses; and things less material, as deities, sigils, pentacles

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inchantments,

inchantments, orations, pictures, and Scriptures: of which we have largely spoken in our third book of Occult Philosophy.

There is extant among those magicians (who do most use the ministry of evil spirits) a certain rite of invoking spirits by a book to be consecrated before to that purpose; which is properly called, * *A book of Spirits*; whereof we shall now speak a few words. For this book is to be consecrated, a book of evil spirits, ceremoniously to be composed in their name and order: whereunto they bind with a certain holy oath, the ready and present obedience of the spirit therein written.

Now this book is to be made of most pure and clean paper, that hath never been used before; which many do call *Virgin paper*. And this book must be inscribed after this manner; that is to say, let there be placed on the left side the image of the spirit, and on the right side his character, with the oath above it containing the name of the spirit, his dignity and place, with his office and power. Yet very many do compose this book otherwise omitting the characters or image: but it is more efficacious not to neglect any thing which conduceth to it.

Moreover, there is to be observed the circumstances

* *Liber Spiritum.*

stances of places, times, hours, according to the stars which these spirits are under, and are seen to agree unto; their site, rite, and order being applied.

Which book being so written, and well bound is to be adorned, garnished, and kept secure, with registers and seals, lest it should happen after the consecration to open in some place not intended, and endanger the operator. Furthermore, this book ought to be kept as reverently as may be; for irreverence of mind causeth it to lose its virtue with pollution and profanation.

Now this sacred book being thus composed according to the manner already delivered, we are then to proceed to the consecration thereof after a twofold way: one whereof is, that all and singular the spirits who are written in the book be called to the circle, according to the rites and order which we have before taught; and the book that is to be consecrated, let it be placed without the circle in a triangle. And in the first place, let there be read in the presence of the sprits all the oaths which are written in that book; and then the book to be consecrated being placed without the circle in a triangle there drawn, let all the spirits be compelled to impose their hands where their images and characters are drawn, and to confirm and consecrate the same

with a special and common oath. Which being done, let the book be taken, shut, and preserved as we have before spoken, and let the spirits be licensed to depart, according to due and right order.

There is another manner of consecrating a book of spirits which is more easy, and of much efficacy to produce every effect, except that in opening this book the spirits do not always come visible. And this way is thus: let there be made a book of spirits as we have before set forth, but in the end thereof let there be written invocations, bonds, and strong conjurations wherewith every spirit may be bound. Then this book must be bound between two tables or lamens, and in the inside thereof let there be drawn the holy pentacles of the divine Majesty, which we have before set forth and described out of the *Apocalypse*: then let the first of them be placed in the beginning of the book, and the second at the end of the same. This book being perfected after this manner, let it be brought in a clear and fair time, to a circle prepared in a cross way, according to the art which we have before delivered; and there in the first place the book being opened, let it be consecrated to the rites and ways which we have before declared concerning consecration. Which being done, let all the spirits be

be called which are written in the book, in their own order and place, by conjuring them thrice by the bonds described in the book, that they come unto that place within the space of three days, to assure their obedience, and confirm the same, to the book so to be consecrated. Then let the book be wrapped up in clean linen, and buried in the middle of the circle, and there fast stopped up: and then the circle being destroyed, after the spirits are licensed, depart before the rising of the sun: and on the third day, about the middle of the night, return, and new make the circle, and with bended knees make prayer and giving thanks unto God. and let a precious perfume be made, and open the hole, and take out the book; and so let it be kept, not opening the same. Then you shall license the spirits in their order, and destroying the circle depart before the sun rise. And this is the last rite and manner of consecrating profitable to whatsoever writings and experiments, which do direct the spirits, placing the same between two holy lamens or pentacles, as before is shewn.

But the operator, when he would work by the book thus consecrated, let him do it in a fair and clear season, when the spirits are least troubled; and let him place himself towards the region of the spirits, Then let him open the book under a

due register; let him invoke the spirits by their oath there described and confirmed, and by the name of their character and Image, to that purpose which you desire: and if there be need, conjure them by the bonds placed in the end of the book. And having attained your desired effect, then you shall license the spirits to depart.

And now we shall come to speak concerning the invocation of spirits as well of the good spirits as of the bad.

The good spirits may be invoked of us divers ways, and in sundry manners do offer themselves unto us. For they do openly speak to those that watch, and do offer themselves to our sight, or do inform us in dreams by oracle of those things which are desired. Whosoever therefore would call any good spirit, to speak or appear in sight, it behoveth them especially to observe two things: one whereof is about the disposition of the invocant; the other about those things which are outwardly to be adhibited to the invocation, for the conformity of the spirits to be called. It behoveth therefore that the invocant himself be religiously disposed for many days to such a mystery. In the first place therefore, he ought to be confessed and contrite, both inwardly and outwardly, and rightly expiated by daily washing himself with holy water. Moreover, the
invocant

invocant ought to conserve himself all these days, chaste, abstinent, and to separate himself at much as may be done, from all preturbation of mind, and from all manner of foreign and secular business. Also he should observe fasting all these days, as much as shall seem convenient to him to be done. Also let him daily between sun-rising and sun-setting, being clothed with a holy linen garment, seven times call upon God, and make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of days of fasting and preparation is commonly the time of a whole lunation. There is also another number observed amongst the cabalists, which is forty days.

Now concerning those things which do appertain to this rite of invocation, the first is, that a place be chosen, clean, pure, close, quiet, free from all manner of noise, and not subject to any strangers sight. This place must first be exorcised and consecrated: and let there be a table or altar placed therein, covered with clean white linen, and set towards the east: and on each side thereof, let there be set two consecrated wax-lights burning, the flame whereof ought not to go out all these days. in the middle of the altar, let there be placed lamens, or the holy paper which we have before described, covered with

fine linen; which is not to be opened until the end of these days of the consecration. You shall also have in readiness a precious perfume, and pure anointing oil; and let them be both kept consecrated. There must also a censer be set on the head of the altar, wherein you shall kindle the holy fire, and make a perfume every day that you shall pray. You shall also have a long garment of white linen, close before and behind, which may cover the whole body and the feet, and gird about you with a girdle. You shall also have a veil made of pure clean linen, and in the fore-part thereof let there be fixed golden or gilded lamens, with the inscription of the name *Tetragrammaton*; all which things are to be sanctified and consecrated in order. But you must not enter into the holy place, unless it be first washed, and arrayed with a holy garment; and then you shall enter into it with your feet naked. And when you enter therein, you shall sprinkle it with holy water; then you shall make a perfume upon the altar, and afterwards with bended knees pray before the altar as we have directed.

But in the end of these days, on the last day, you shall fast more strictly: and fasting on the day following, at the rising of the sun, you may enter into the holy place, using the ceremonies before spoken of, first by sprinkling yourself, then with
making

making a perfume, you shall sign yourself with holy oil in the forehead and anoint your eyes, using prayer in all these consecrations. Then you shall open the holy lamen, and pray before the altar upon your knees, as abovesaid; and then an invocation being made to the Angels, they will appear unto you, which you desire; which you shall entertain with a benign and chaste communication, and license them to depart.

Now the lamen which is to be used to invoke any good spirit, you shall make after this manner; either in metal conformable or in new wax, mixt with spices and colours conformable: or it may be made with clean paper, with convenient colours: and the outward form or figure thereof may be square, circular, or triangular, or of the like sort, according to the rule of the numbers: in which there must be written the divine names, as well the general names as the special. And in the centre of the lamen, let there be drawn a character of * six corners; in the middle whereof let there be written the name and character of the star, 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 so many characters of || five corners, as the spirits we would call together at once. And if we shall call
only

* Hexagonus.

§ Pentagonus.

only one spirit, nevertheless there shall be made four Pentagones wherein the name of the spirit or spirits, with their character, are to be written. Now this table ought to be composed when the Moon is increasing, on those days and hours which then agree to the spirit. And if we take a fortunate star herewith, it will be the better. Which table being made in this manner, it is to be consecrated according to the rules above delivered.

And this is the way of making the general table, serving for the invoking of all good spirits whatsoever. Nevertheless we may make special tables congruent to every spirit, by the rule which we have above spoken of concerning holy pentacles.

And now we will declare unto you another rite more easy to perform this thing: that is to say, let the man that is to receive an oracle from the good spirits, be chaste, pure, and confessed. Then a place being prepared pure, clean and covered every where with white linen, on the Lords day in the new of the moon let him enter into that place, clothed with clean white garments; let him exorcise the place, bless it, and make a circle therein with a sanctified coal; let there be written in the uttermost part of the circle the names of the angels, in the inner part thereof
let

let there be written the mighty names of God : and let him place within the circle, at the four angles of the world, the censers for the perfumes. Then let him enter the place fasting, and washed, let him begin to pray towards the east this whole Psalm: * *Beati immaculati in via, &c. Blessed are the undefiled in the way, &c.* by perfuming; and in the end deprecating the angels, by the said divine names, that they will deign to discover and reveal that which he desireth; that let him do six days; continuing washed and fasting. On the seventh day, which is the sabbath, let him, being washed and fasting, enter the circle, perfume it, and anoint himself with holy anointing oil, by anointing his forehead, upon both his eyes, in the palms of his hands, and upon his feet. Then upon his knees let him say the Psalm aforesaid, with divine and angelical names. Which being said let him arise. let him begin to walk about in a circle within the said circle from the east to the west, until he is wearied with a dizziness of his brain : let him fall down in the circle, there he may rest; and forthwith he shall be wrapt up in an extasy, and a spirit will appear unto him, which will inform him of all things. We must observe also, in the circle there ought to be four holy candles burning at the four parts
of

* Psalm, 119.

of the world, which ought not to want light for the space of a week. And the manner of fasting must be such, that he abstain from all things having a life of sense, and from those which do proceed from them; let him drink only pure running water; neither let him take any food till the going down of the sun. Let the perfume and the holy anointing oil be made, as is set forth in *Exodus* and the other holy books of the Bible. It is also to be observed, that always as often as he enters into the circle, he hath upon his forehead a golden lamen, upon which there must be written the name *Tetragrammaton*, as we have before spoken.

But natural things, and their commixtures, do also belong unto us, and are conducing to receive oracles from any spirit by a dream: which are either perfumes, unctions, and meats or drinks: which you may understand in our first book of Occult Philosophy.

But he that is willing always and readily to receive the oracles of a dream, let him make unto himself a ring of the sun or of saturn for this purpose. There is an image to be made, of excellent efficacy and power to work this effect; which being put under his head when he goeth to sleep, doth effectually give true dreams of what thing soever the mind hath before determined or consulted

ulted on. The table of numbers likewise confer to receive an oracle, being duly formed under their own constellations. And these thou mayest know in the third book of occult Philosophy.

Holy tables and papers do also serve to this effect, being specially composed and consecrated: such as the *Almutel* of *Solomon*, and the table of the revolutions of the name *Tetragrammaton*. And those things which are of this kind, and written unto these things, out of divers figures, numbers, holy pictures, with the inscriptions of the holy names of God and of angels; the composition whereof is taken out of divers places of the holy Scriptures, Psalms, and versicles, and other certain promises of the divine revelations and prophecies.

To the same effect do conduce holy prayers and imprecations, as well unto God, as to the holy Angels and heros: the imprecations of which prayers are to be composed as we have before shewn, according to some religious similitude of miracles, graces, and the like, making mention of those things which we intend to do: as, out of the old Testament, of the dream of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, and *Nebuchadnezzar*: if out of the new Testament, of the dream of *Joseph* the husband of the virgin *Mary*; of the dream of the three wise men; of *John* the Evangelist sleeping upon

upon the breast of our Lord; and whatsoever of the like kind can be found in religion, miracles, and revelations; as, the revelation of the cross to *Helen*, the revelations of *Constantine* and *Charles* the great, the revelations of *Bridget*, *Cyril*, *Methodius*, *Mechtild*, *Joachim*, *Merhir*, and such like. According to which let the deprecations be composed, if when he goeth to sleep it be with a firm intention: and the rest well disposing themselves, let them pray devoutly, and without doubt they will afford a powerful effect.

Now he that knoweth how to compose those things which we have now spoken of, he shall receive the most true oracles of dreams. And this he shall do; observe those things which in the second book of Occult Philosophy are directed concerning this thing. He that is desirous therefore to receive an oracle, let him abstain from supper, from drink, and be otherwise well disposed, his brain being 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 same with some convenient fumigation; and let him anoint his temples with some unguent efficacious hereunto. and put a ring upon his finger, of the things above spoken of: let him take either some image, or holy table, or holy paper, and place the same under his head: then

then having made a devout prayer, let him go unto his bed, meditating upon that thing which he desireth to know, let him so sleep; for so shall he receive a most certain and undoubted oracle by a dream, when the moon goeth through that sign which was in the ninth house of his nativity, and also when she goeth through the sign of the ninth house of the revolution of his nativity; and when she is in the ninth sign from the sign of perfection. This is the way and means whereby we may obtain all sciences and arts whatsoever, suddenly and perfectly, with a true illumination of our understanding; although all inferior familiar spirits whatsoever do conduce to this effect; and sometimes also evil spirits sensibly informing us intrinsically and extrinsically.

But if we would call any evil spirit to the circle, it first behoveth us to consider, and to know his nature, to which of the Planets it agreeth, and what offices are distributed to him from the Planet; and being known, let there be sought out a place fit and proper for his invocation, according to the nature of the Planet, and the quality of the offices of the same spirit, as near as the same may be done: as, if their power be over the sea, rivers or floods, then let the place be chosen in the shore; and so of the rest. Then let there be chosen a convenient time, both for the quality of

of the air, serene, clear, quiet, and fitting for the spirits to assume bodies ; as also of the quality and nature of the planet, and of the spirit, as to wit, on his day, or the time wherein he ruleth: he may be fortunate or unfortunate, sometimes of the day, and sometimes of the night, as the stars and spirits do require. These things being considered, let there be a circle framed at the place elected, as well for the defence of the invocant, as for the confirmation of the spirit. And in the circle itself there are to be written the divine general names, and those things which do yield defence unto us ; and with them, those divine names which do rule this planet, and the offices of the spirit himself ; there shall also be written therein, the names of the good spirits which bear rule, and are able to bind and constrain that spirit which we intend to call. And if we will any more fortify and strengthen our circle, we may add characters 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 are also to be known, according to the manner of numbers and figures : of which in the second book of occult Philosophy it is sufficiently spoken. Furthermore,

thermore, he is to be provided of lights, perfumes, unguents and medicines compounded according to the nature of the planet and spirit : which do partly agree with the spirit, by reason of their natural and celestial virtue ; and partly are exhibited to the spirit for religious and superstitious worship. Then he must be furnished with holy and consecrated things, necessary as well for the defence of the invocant, and his fellows, as also serving for bonds to bind and constrain the spirits ; such as are either holy papers, lamens, pictures, pentacles, swords, scepters, garments of convenient matter and colour, and things of the like sort. Then when all these things are provided, and the master and his fellows being in the circle, in the first place let him consecrate the circle, and all those things which he useth ; which being performed with a convenient gesture and countenance, let him begin to pray with a loud voice, after this manner. First let him make an oration unto God, and then let him intreat the good spirits ; and if he will read any prayers, psalms, or gospels for his defence, they ought to take the first place. After those prayers and orations are said, then let him begin to invoke the spirit which he desireth, with a gentle and loving enchantment. to all the coasts of the world, with the commemoration of his
own

own authority and power. And then let him rest a little, looking about him, to see if any spirit do appear; which if he delay, then let him repeat his invocation, as abovesaid, until he hath done it three times; and if the spirit be pertinacious, obstinate, and will not appear, then let him begin to conjure him with divine power; so also that the conjurations and all his commemorations do agree with the nature and offices of the spirit himself; and reiterate the same three times, from stronger to stronger, using objurgations, contumelies, cursings, and punishments, and suspensions from his office and power, and the like.

And after all the courses are finished, then cease a little; and if any spirit shall appear, let the invocant turn himself towards the spirit and courteously receive him, and earnestly intreating him, let him require his name: and then proceeding further, let him ask him whatsoever he will: and if in any thing the spirit shall shew himself obstinate or lying, let him be bound by convenient conjurations; and if you doubt of any lye, make without the circle with the consecrated sword, the figure of a triangle or * *Pentagone*, and compel the spirit to enter into it: and if thou receivest any promise which thou wouldst

* *A Character with five Corners.*

est have to be confirmed with an oath, let him stretch the sword out of the circle, and swear the spirit, by laying his hand upon the sword. Then having obtained of the spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command unto him, 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 fumigations. And when he is departed, go not out of the circle, but make a stay, making prayer, and giving of thanks unto God and the good angels, and also praying for your defence and conservation; and then all those things being orderly performed, you may depart.

But if your hopes are frustrated, and no spirit will appear. yet for this do not despair; but leaving the circle, return again at other times, doing as before. And if you shall judge that you have erred in any thing, then you shall amend by adding or diminishing; for the constancy of reiteration doth often increase your authority and power, and striketh terror into the spirits, and humbleth them to obey.

And therefore some use to make a gate in the circle, whereby they go in and out, which they
open

open and shut as they please, and fortify it with holy names and pentacles.

This also we are to take notice of, that when no spirits will appear, but the master being wearied hath determined to cease and give over; let him not therefore depart without licensing the spirits; for they that do neglect this, are very greatly in danger, except they are fortified with some sublime defence.

Oftentimes also the spirits do come, although they appear not visible, (for to cause terror to him that calls them) either in the thing which he useth, or in the operation itself. But this kind of licensing is not given simply, but by a kind of dispensation with suspension, until in the following terms they shall render themselves obedient. Also without a circle these spirits may be called to appear according to the way which is above delivered about the consecration of a book.

But when we intend to execute any effect by evil spirits, where an apparition is not needful; then that is to be done, by making and forming that which is to be unto us an instrument, or subject of the experiment itself; as whether it be an image, or a ring, or a writing, or any character, candle, or sacrifice, or any thing of the like sort; then the name of the spirit is to be
written

written therein, with his character, according to the exigency of the experiment, either by writing it with some blood, or therwise using a perfume agreeable to the spirit. Oftentimes also making prayer and orations to God and the good angels before we invoke the evil spirit, conjuring him by the divine power.

There is another kind of spirits which we have spoken of in our third book of occult Philosophy, not so hurtful, and nearest to men; so also, that they are affected with human passions, and do joy in the conversation of men, and freely do inhabit with them: and others do dwell in the woods and deserts; and others delight in the company of divers domestics, animals and wild beasts: and other some do inhabit about fountains and meadows. Whosoever therefore would call up these kind of spirits, in the place where they abide, it ought to be done with odoriferous perfumes, and with sweet sounds and instruments of music, specially composed for the business, with using songs, enchantments and pleasant verses, with praises and promises.

But those that are obstinate to yield to these things are to be compelled with threatenings, comminations, cursings, delusions, contumelies, and especially by threatening to expel them from those places where they are most conversant.

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Further, if need be, thou mayest betake thee to use exorcisms ; but the chiefeſt thing that ought to be obſerved, is, conſtancy of mind, and boldneſs, free and alienated from fear. 15

Laſtly, when you would invoke theſe kind of ſpirits, you ought to prepare a table in the place of invocation, covered with clean linen ; whereupon you ſhall ſet new bread, and running water or milk in new earthen veſſels, and new knives. And you ſhall make a fire, whereupon a perfume ſhall be made. But let the invocant go unto the head of the table, and round about it let there be ſeats placed for the ſpirits, as you pleaſe ; and the ſpirits being called, you ſhall invite them to drink and eat. But if perchance you ſhould fear any evil ſpirit, then draw a circle about it, and let that part of the table at which the invocant ſits, be within the circle. and the reſt of the table without the circle.

In our third book of occult Philoſophy, we have taught how and by what means the ſoul is joined to the body ; and what happeneth to the ſoul after death.

Thou mayeſt know further, that thoſe ſouls do ſtill love their relinquished bodies after death as it where a certain affinity alluring them, ſuch as are the ſouls of noxious men, which have violently relinquished their bodies, and ſoul
wanting

wanting a due burial, which do still wander in a liquid and turbulent spirits about their dead carcasses ; for these souls by the known means by which heretofore they were conjoined to their bodies, by the like vapours, liquors, and flavours, are easily drawn unto them.

From hence it is, that the souls of the dead are not to be called up without blood, or by the application of some part of their relict body.

In the raising up of these shadows, we are to perfume with new blood, and the bones of the dead, and with flesh, eggs, milk, honey, and oil, and such like things, which do attribute to the souls a means apt to receive their bodies.

It is also to be understood, those who are desirous to raise up any souls of the dead, they ought to do it in those places, wherein these kind of souls are most known to be conversant ; or for some alliance alluring those souls into their forsaken body ; or some kind of affection in times past, impressed in them in their life, drawing the said souls to certain places, things, or persons ; or for the forcible nature of some place fitted and prepared for to purge or punish these souls. Which places for the most part are to be known by the experience of visions, nightly incursions, and apparitions, and such like prodigies seen.

Therefore the places most fitting for these

things, are church-yards. And better than them, are those places wherein there is the execution of criminal judgments. And better than these, are those places, in which of late years there have been some public slaughters of men. Furthermore, that place is better than these, where some dead carcass, that came by violent death, is not yet expiated, nor lately buried, and was lately buried; for the expiation of those places, is also a holy rite duly to be adhibited to the burial of the bodies, and oftentimes prohibiteth the souls to come unto their bodies, and expelleth them far off unto the places of judgment.

And from hence it is, that the souls of the dead are not easily to be raised up, except it be the souls of them whom we know to be evil, or to have perished by a violent death, and whose bodies do want a rite, and due burial.

Now although we have spoken concerning such places of this kind, it will not be safe or commodious to go unto them, but it behoveth us to take to what place soever is to be chosen, some principal part of the body that is relict, and therewith make a perfume in due manner, and to perform other competent rites.

It is also to be known, that because the souls are certain spiritual lights, therefore artificial lights, especially if they be framed out of certain competent

competent things, compounded according to a true rule, with congruent inscriptions of names and seals, do very much avail to the raising up of departed souls.

Moreover, these things which are now spoken of, are not always sufficient to raise up souls, because of an extranatural portion of understanding and reason, which is above, and known only to the heaven and destinies, and their powers.

We ought therefore to allure the said souls, by supernatural and celestial powers duly administered, even by those things which do move the very harmony of the soul; as well imaginative, as rational and intellectual; as are voices, songs, sounds, enchantments; and religious things; as prayers, conjurations, exorcisms, and other holy rites, which may very commodiously be administered hereunto.

The end of the fourth book of Agrippa.



HEPTAMERON:

O R

MAGICAL ELEMENTS

O F

PETER de *ABANO*:

PHILOSOPHER.

IN the former book, which is the fourth book of *Agrippa*, it is sufficiently spoken concerning Magical ceremonies and Initiations.

But because he seemeth to have written to the learned, and well experienced in this art, because he doth not specially treat of the ceremonies, but rather speaking of them in general, it was therefore thought good to add hereunto the magical elements of *Peter de Abano*: that those who are hitherto ignorant, and have not tasted magical superstitions, may have them in readiness, how they may exercise themselves therein. For we see in this book, as it were a certain introduction of magical vanity; and as it were in present exercise, they may behold the distinct functions

functions of spirits, how they may be drawn to discourse and communication; what is to be done every day, and every hour; and how they shall be read, as if they were described syllable by syllable.

In brief, in this book are kept the principles of magical conveyances. But because the greatest power is attributed to the Circles; (For they are certain fortresses to defend the operators safe from the evil spirits;) in the first place we will treat concerning the composition of a Circle.

Of the Circle, and the composition thereof.

THE form of Circles is not always one and the same; but useth to be changed according to the order of the spirits that are to be called, their places, times, days and hours. For in making a circle, it ought to be considered in what time of the year, what day, and what hour, that you make the circle; what spirits you would call, to what star and region they do belong, and what functions they have. Therefore let there be made three circles of the latitude of nine feet, and let them be distant one from another a hands breadth; and in the middle circle, first, write the name of the hour wherein you do the work. In the second place, write the name of the Angel of the hour. In the third place, the Sigil of the

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Angel.

Angel of the hour. Fourthly, the name of the Angel that ruleth that day wherein you do the work, and the names of his ministers. In the fifth place, the name of the present time. Sixthly, the name of the spirits ruling in that part of time, and their Presidents. Seventhly, the name of the head of the sign ruling in that part of time wherein you work. Eighthly, the name of the earth, according to that part of time wherein you work. Ninthly, and for the completing of the middle circle, write the name of the sun and of the moon, according to the said rule of time; for as the time is changed, so the names are to be altered. And in the outermost circle, let there be drawn in the four angles, the names of the presidential Angels of the air, that day wherein you would do this work; to wit, the name of the King and his three ministers. Without the circle, in four angles, let *Pentagones* be made. In the inner circle let there be written four divine names with crosses interposed in the middle of the circle; to wit, towards the east let there be written *Alpha*, and towards the west let there be written *Omega*; and let a cross divide the middle of the circle. When the circle is thus finished according to the rule now before written, you shall proceed.

Of the names of the hours and the Angels ruling them.

IT is also to be known, that the Angels do rule the hours in a successive order, according to the course of the heavens, and planets unto which they are subject; so as that spirit which governeth the day ruleth also the first hour of the day; the second from this governeth the second hour; the third, the third hour, and so consequently: and when seven planets and hours have made their revolution, it returneth again to the first which ruleth the day. Therefore we shall first speak of the names of the hours.

Hours of the day.

1. Yain,
2. Janor,
3. Nasnia,
4. Salla,
5. Sadedali,
6. Thamur,
7. Ower,
8. Thamic,
9. Neron,
10. Jayon,
11. Abai.
12. Natalon.

Hours of the night.

1. Beron,
2. Barol,
3. Thami,
4. Athar,
5. Methon,
6. Rana,
7. Netos,
8. Tufrac,
9. Saffur,
10. Agle,
11. Calerva,
12. Salam.

Of the names of the Angels and their Sigils, it shall be spoken of in their proper places. Now

let us take a view of the names of the times. A year therefore is fourfold, and is divided into the spring, summer, harvest, and winter; the names whereof are these.

The spring, *Talvi*. The summer, *Casmaran*. Autumn, *Adarael*. Winter, *Farlas*.

The Angels of the spring, *Caracasa*, *Core*, *Amatiel*, *Commifforos*.

The head of the sign of the spring, *Spugliguel*.

The name of the earth in the spring, *Amalai*.

The names of the sun and moon in the spring; the sun, *Abraym*; the moon, *Agusita*.

The Angels of the summer, *Gargatel*, *Tariel*, *Gaviel*.

The head of the sign of the summer, *Tubiel*.

The name of the earth in summer, *Festativi*.

The names of the sun and moon in summer; the sun, *Athemay*. The moon, *Armatius*.

The Angels of Autumn, *Tarquam*, *Guabarel*.

The head of the sign of Autumn, *Torquaret*.

The name of the earth in Autumn, *Rabinnara*.

The names of the sun and moon in Autumn, the sun, *Abragini*. The moon, *Mataignais*.

The Angels of the winter, *Amabael*, *Clarari*.

The head of the sign of winter, *Altarib*.

The name of the earth in winter, *Geremiah*.

The names of the sun and moon in winter; the sun, *Commutaff*. The moon, *Affaterim*.

The

*The Consecrations and Benedictions: and first of the
Benediction of the Circle.*

WHEN the circle is rightly perfected, sprinkle the same with holy or purged water, and say, *Thou shalt purge me with hyssop, O Lord, and I shall be clean: thou shalt wash me, and I shall be whiter than Snow.*

The Benediction of Perfumes:

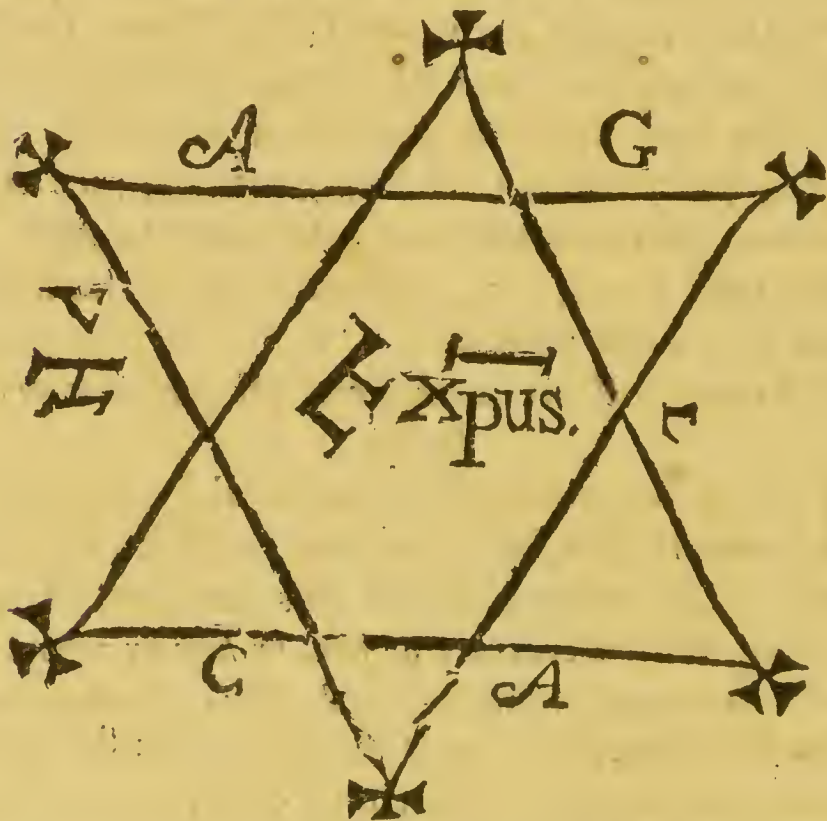
THE God of Abraham, God of Isaac, God of Jacob, bless here the creatures of these kinds, that they may fill up the power and virtue of their colours; so that neither the enemy, nor any false Imagination, may be able to enter into them: through our Lord Jesus Christ, &c. Then let them be sprinkled with holy water.

*The Exorcism of fire: upon which the perfumes are to
be put.*

THE fire which is to be used for fumigations, is to be in a new vessel of earth or iron: and let it be exorcised after this manner. *I exorcise thee, O thou creature of fire, by him by whom all things are made, that forthwith thou cast away every phantasm from thee, that it shall not be able to do any hurt in any thing. Then say, Bless, O Lord, this creature of fire, and sanctify it, that it may be blessed to set forth the praise of thy holy name, that no hurt may come to the exorcisers or spectators: through our Lord Jesus Christ, &c.*

Of the garment and pentacle.

LET it be a Priests garment, if it can be: but if cannot be had, let it be of linen, and clean. Then take this pentacle made in the day and hour of *Mercury*, the moon increasing, written in parchment made of a kids skin. But first let there be laid over it the mass of the holy Ghost, and let it be sprinkled with water of baptism.



An Oration to be said when the Vesture is put on.

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 desire
I

I may bring to effect: thro' thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen.

Of the manner of working.

LET the moon be increasing and equal, if it may then be done, and let her not be combust.

The operator ought to be clean and purified by the space of nine days before the beginning of the work, and to be confessed, and receive the holy communion. Let him have ready the perfume appropriated to the day wherein he would perform the work. He ought also to have holy water from a Priest, and a new earthen vessel with fire, a Vesture and pentacle; and let all these things be rightly and duly consecrated and prepared. Let one of the servants carry the earthen vessel full of fire, and the perfumes, and let another bear the book, another the garment and pentacle, and let the master carry the sword; over which there must be said one mass of the Holy Ghost; and on the middle of the sword, let there be written this name *Alga†*, and on the other side thereof the name *†Ont*. And as he goeth to the consecrated place, let him continually read Litanies, the servants answering, And when he cometh to the place where he will erect the circle, let him draw the lines of the circle as we have before taught: after he hath made it,

let

let him sprinkle the circle with holy water, saying. *Asperges me domine, &c.*

The Master therefore ought to be purified with fasting, chastity. and abstinency from all luxury the space of three whole days before the day of the operation. And on the day that he would do the work, being cloathed with pure garments, and furnished with pentacles, perfumes, and other things necessary hereunto, let him enter the circle, and call the angels from the four parts of the world, which do govern the seven planets the seven days of the week, colours and metals; whose names you shall see in their places. And with bended knees invoking the said angels particularly, let him say, *O Angeli supradicti, esote adjutores meæ petitioni, & in adiutorium mihi, in meis rebus & petitionibus.*

Then let him call the Angels from the four parts of the world, that rule the air the same day wherein he doeth the work or experiment. And having implored specially all the names and spirits written in the circle, let him say, *O vos omnes, adjuro atque contestor per sedem Adonay, per Hagios, Theos, Ischyros, Athanatos, Paracletos, Alpha & Omega, & per hec tria nomina secreta, Agla, On, Tetragrammaton, quod bodie debeatis adimplere quod cupio.*

These things being performed, let him read
the

the conjuration assigned for the day wherein he maketh the experiment, as we have before spoken; but if they shall be pertinacious and refractory, and will not yield themselves obedient, neither to the conjuration assigned to the day, nor to the prayers before made, then use the conjuration and exorcism, following.

An Exorcism of the Spirits of the air.

NOS facti ad imaginem Dei, datai potentia Dei, & ejus facti voluntate, per potentissimum & corroboratum nomen Dei El, forte & admirabile, vos exorcizamus (*here he shall name the spirits he would have appear, of what order soever they be*) & imperamus per eum qui dixit, & factum est, & per omnia nomina Dei, & per nomen Adonay, El, Elohim, Elohe, Zebaoth, Elion, Elcerchie, Jah, Tetragrammaton, Sadai, Dominus Deus, excelsus, exorcizamus vos, atque potenter imperamus, ut appareatis statim nobis hic juxta Circulum in pulchra forma, videlicet humana, & sine deformitate & tortuositate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen Y & V quod Adam audavit, & locutus est: & per nomen Dei Agla, quod Loth audavit, & factum salvus cum sua familia: & per nomen Joth quod Jacob audivit ab Angelo secum luctantes & liberatus est de manu fratris sui Elau: *and by the name* Anephexeton, quod Aaron adivit, & loquens, & sapiens

sapiens factus est: & per nomen Zebaoth quod Moyses nominavit, & omnia flumina & plaudes de terra Ægypti versa fuerunt in sanguinem: & per nomen Elcerchie Oriflon, quod Moyses nominavit, & omnes fluvii ebullierunt ranas, & ascenderunt in domos Ægyptiorum, omnia destituentes: & per nomen Elion, quod Moyses nominavit, & fuit grando talis; qualis non fuit ab initio mundi: & per nomen Adanay, quod Moyses nominavit, & fuerunt locusta, & apparuerunt super terram Ægyptiorum, & comederunt que residua erant grandini; & per nomen Schemes amathia, quod Josua vocavit, et remoratus est Sol cursum: & per nomen Alpha & Omega, quod Daniel nominavit, & destruxit Beel, & Draconem interfecit: & in nomine Emmanuel, quod tres pueri, Sidrach, Misach & Abednago, in camino ignis ardentis, cantaverunt, & liberati fuerunt: & per nomen Hagaios, & sedem Adonay, & per Theos, Ischyros, Athanatos, Paracletus; & per hec tria secreta nomina Agla, On, Tetragrammaton, abjuro, contestor, & per hec nomina, & per alia nomina Domini nostri Dei Omnipotentis. vivi & veri, vos qui vestra culpa de Celis ejecti fuistis usque ad infernum locum, exorcizamus, & viriliter imperamus, per eum qui dixit, & factum est, cui omnes obediunt creatura, & per illud tremendum Dei judicium: & per mare omnibus incertum vitreum, quod

quod est ante conspectum divina majestatis gradiens, & potentiale: & per quatuor divina animalia T. ante sedem divina majestatis gradienta, & oculos ante & retro habentia; & per ignem ante ejus thronum circumstantem: & per sanctos Angelos Celorum, T. & per eam que Ecclesia Dei nominatur: & per summam sapientiam Omnipotentis Dei viriliter exorcizamus, ut nobis hic ante circulum appareatis, ut faciendam nostram voluntatem, in omnibus prout placuerit nobis: per sedem Baldecia, & per hoc nomen Primeumaton, quod Moses nominavit, & in cavernis abyssi fuerunt profundati vel absorpti, Datan, Corah & Abiron: & in virtute istius nominis Primumaton, tota Celi militia compellente, maledicimus vos, privamus vos omni officio, loco & gaudio vestro, usque in profundum abyssi. & usque ad ultimum diem judicii vos ponimus, & relegamus in ignem eternum, & in stagnum ignis & sulphuris, nisi statim appareatis hic coram nobis, ante circulum, ad faciendum voluntatem nostram. In omnibus venite per hec nomina, Adonay Zebaoth. Adonay Amioram. Venite, venite, imperat vobis, Adonay, Saday, Rex regum potentissimus & tremendissimus, cujus vires nulla subterfugere potest creatura vobis pertinacissimis futuris nisi obedieritis, & appareatis ante hunc circulum, affabiles subeto, tandem ruina flebilis miserabilisque,

&

& ignis perpetuum inextinguibilis vos manet. Venite ergo in nomine Adonay Zebaoth, Adonay Amioram: venite, venite, quid tardatis? festinate imperat vobis Adonay Sady, Rex regum, El, Aty, Titcip, Azia, Hyn, Jen, Minofel, Achadan, Vay, Vaa, Ey, Haa, Eye, Exe, a, El, E, El, a, Hy, Hau. Hau. Hau, Va, Va, Va, Va.

An Exorcism of the Spirits of the Air.

WE being made after the Image of God, endowed 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 he shall name the Spirits he would have appear, of what order soever they be*) and we command you by him, who said the word and it was done, and by all the names of God, and by the name *Adonay, El, Elohim, Elohe, Zebaoth, Elion, Escherchie, Jah, Tetragrammaton, Saday*, Lord God most high: we exorcise you, and powerfully command you, that you forthwith appear unto us, here before this circle, in a fair human shape, without any deformity or tortuosity; come ye all such, because we command you by the name *Y* and *V*, 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

from the hand of his brother *Ejau*; and by the name *Anephxeton*, which *Aaron* heard and spoke, and was made wise; and by the name *Zebaoth*, which *Moses* named, and all the rivers and waters in the Land of *Egypt* were turned into blood; and by the name *Escherchie Oriston* 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 hath not been since the beginning of the world; and by the name *Adonay*, which *Moses* named, and their came up locusts, which appeared upon the whole land of *Egypt*, and devoured all which the hail had left: and by the name *Schemes amathia*, which *Joshua* called upon. and the Sun stayed his course; and by the name *Alpha* and *Omega*, which *Daniel* named and destroyed *Bel* and flew the *Dragon*; and in the name *Emmanuel*, which the three children *Sidrach*, *Misach* and *Abednego*, sung in the midst of the fiery furnace, and were delivered; and by the name *Hagios*, and by the seal of *Adonay*, and by *Ischyros*, *Athanatos*, *Paracletus*; and by these three secret names, *Agla*, *On*, *Tetragrammaton*, I do adjure and contest you; and by these names, and by all the other names of the living and true God, and by our Lord Almighty, I exorcise

and

and command you, by him that spake the word and it was done, to whom all creature are obedient; and by the dreadful Judgment of God; by the uncertain sea of glasse; which is before the face of the divine Majesty mighty and powerful; by the four beasts before the throne, having eyes before and behind, and by the fire round about his throne, 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*; and in the power of that name *Primeumaton*, commanding the whole host of heaven, we curse you and deprive you from all your office, joy, and place, and do bind you in the depth of the bottomless pit, there to remain until the day of the last judgment; and we bind you into eternal fire, and into the lake of fire and brimstone, unless you forthwith appear here before this Circle to do our will: Therefore come ye by these names, *Adonay Zebaoth*, *Adonay amioram*; come ye, come ye, *Adonay* commandeth you; *Saday*, the most mighty and dreadful King of Kings, whose power no creature is able to resist, be unto you most dreadful, unless
ye

ye obey, and forthwith affably appear before this circle, let miserable ruin and fire unquenchable remain with you : therefore come ye in the name of *Adonay Zebaoth*, *Adonay amioram*; come, come, why stay you? hasten: *Adonay Saday*, 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, Va, Va, Va, Va.

A Prayer to God, to be said in the four parts of the world, in the Circle.

A Morule, Taneha, Latisten, Rabur, Teneba, Latisten, Escha, Aladia, Alpha and Omega, Leyfle, Orifion, Adonay : O my most merciful heavenly Father, have mercy upon me, although a sinner : make appear the arm of thy power in me this day (although thy unworthy child) against these obstinate and pernicious Spirits, that I by thy will may be made a contemplator of thy divine works, and may be illustrated with all wisdom, and always worship and glorify thy name. I humbly implore and beseech thee, that these Spirits which I call by thy judgment, may be bound and constrained to come, and give true and perfect answers to those things which I shall ask them, and that they may declare and shew unto us those things which by me or us may be commanded them, not hurting any creature, neither injuring nor terrifying me

or my fellows nor hurting any other creature, and affrighting no man; but let them be obedient to my requests in all these things which I command them. Then let him stand in the middle of the circle, and hold his hand towards the pentacle, and say, *Per Pentaculum Salomonis advocavi, dent mihi responsum verum.* By the Pentacle of Solomon I have called you, give me a true answer.

Then let him say, *Beralanensis, Baldachienfis, Paumachia & Apologia sedes, per Reges protestatesq; magnanimas, ac principes prepotentes, genio, Liachida, ministri tartarea sedes: primac, hic princeps sedis Apologia nona coherte; Ego vos invoco, & invocando vos conjuro, atq; superna Majestatis munitus virtute potenter imperio, per cum qui dixit, & factum est, & cui obediunt omnes creatura: & per hoc nomen ineffabile, Tetragrammaton Johovah, in quo est plasmatum omne seculum, quo audito elementa corruunt, aer concutitur, mare retrograditur, ignis extinguatur, terra tremit, omnesq; exercitus Celestium. Terrestrium, & infernorum tremunt, turbantur & corruunt; quatenus cito & sine mora & omni occasione remota, ab universis mundi partibus veniatis, et rationabiliter de omnibus quacunque interrogavero respondeatis vos, et veniatis pacifice, visibiles, et affabiles: nunc et sine mora manifestantes quod eupipus: conjurati per*
nomen

nomen eterni vivi & veri Dei Helioren, & mandata nostra perficientes, persistentes semper usq; ad finem, & intentionem meam, visibiles nobis, & effabiles, clara voce nobis, intelligibile, & sine omni ambiguitate.

B Eralanensis, Baldachienfis, Paumachia & Apologa sedes, by the most mighty Kings and Potestates, and the most powerful Princes *Cenio, Liachidæ*, Ministers of the *Tartarean* seat, chief Prince of the seat of *Apologia* in the ninth Legion; I invoke you, and by invoking 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 shaken, the Sea runneth back, the fire is quenched, the earth trembleth, and all the host of Celestials, Terrestrials, and infernals do tremble, and are troubled and confounded together: Wherefore forthwith and without delay, do you come from all parts of the world, and make rational answers unto all things I shall ask of you, and come ye peaceably, visibly, and affably. now without delay manifesting what we desire, being conjured by the name of the eternal, living and true

true God *Helioren*, and fulfil our commands, and persist unto the end, and according to our intentions, visibly and affably, speaking unto us with a clear voice, intelligible and without any ambiguity.

Visions and apparitions.

QUibus rite peractis; apparebunt infinita, visiones, & phantasmata pulstantia organa & omnis generis instrumenta musica, idq: sit a spiritibus, ut terrore compulsi focii abeant a Circulo, quia nihil adversus magistrum possunt. Post hec videbis infinitos sagittarios cum infinita multitudine bestiarum horribilem: que ita se componunt, ac si vellent devorare focios: & tamen nil timeant. Tunc Sacerdos sive Magister, adhibens manum Penticulo, dicat: fugiat hinc iniquitas vestra, virtute vexilli Dei. Et tunc spiritus obedire magistro coguntur, & focii nil amplius videbunt.

Then let the exorcist say, stretching out his hand to the Pentacle, Ecce Pentaculum Salomonis, quod ante vestram adduxi presentiam exorcizatoris in medio Exorcismi, qui est optime a Deo mutinis, intrepidus, providus, qui viribus potens vos exorcizando invocavii & vocat. Venite ergo cum festinatione in virtute nominum istorum, Aye, Saraye, Aye, Saraye, Aye, Saraye, ne differatis venire,

venire, per nomina eterna Dei vivi & veri Eloy, Archima, Kabut: & per hoc presens Pentaculum, quod super vos potenter imperat: & per virtutem celestium spiritum dominorum vestrorum: & per personam exorcizatoris, conjurati, festinati venire & obedire preceptori vestro, qui vocatur Odino-mos. His peractis, sibles in quatuor angulis mundi. Et videbis immediate magnos motus: & cum videris, dicas: Quid tardatis? quid moramini? quid facitis? preparate vos & obedite preceptori vestro, in nomine Domini Bathat, vel Vachat super Abrac ruens, supervenieus, Abeor super Aberer.

Tunc immediate venient in sua forma propria. Et quando videbis eos juxto Circulum, ostende illis Pentaculum cooperatum syndone sacro, & discooperiatur, & dicat, Ecce conclusionem vestram. nolite fieri inobedientes. Et subito videbis eos in pacifica forma: & dicent tibi, Pete quid vis, quia nos sumus parati complere omnia mandata tua, quia dominus ad hec nos subjugavit. Cum autem apparuerint Spiritus, tunc dicas. Bene veneritis Spiritus, vel reges nobilissimi quia vos vocavi per illum cui omne genu flectitur celestium, terrestrium & infernum: .cujus in manu omnia regna regum sunt, nec est quia sua contrarius esse possit Majestati. Quatenus constringuo vos, ut hic ante circulum visibiles, affabiles

G

permanetis

permanetis, tamdiu tamq; constantes, nec sine
 licentia mea recedatis, donec meam sine fallacia
 aliqua & veredice perficiatis voluntatem. per po-
 tentia illius virtutem, qui mare posuit terminum
 suum, quem preterire non potest, & lege illius
 potentia, non pertransit fines suos Dei scilicet al-
 tissimi, regis, domini, qui cuncta creavit, *Amen*
Then command what you will, and it shall be done
afterwards license them thus. † In nomine Patris
 † Filii, & † Spiritus sancti, ite in pace ad loca
 vestra: & pax sit inter nos & vos, parati sitis
 venire vocati.

Visions and Apparitions.

TH E S E things duly performed there will
 appear infinite Visions and Phantasms
 beating of organs and all kinds of musical Instru-
 ments, which is done by the spirits, that with
 the terror they might force the companions to
 go out of the Circle, because they can do no-
 thing against the Master. After this you shall see
 an infinite company of archers, with a great
 multitude of horrible beasts, which will so com-
 pose themselves, as if they would devour the
 fellows: nevertheless fear nothing.

*Then the Priest or Master holding his hand to-
 wards the pentacle, shall say. Avoid hence the
 iniquities by virtue of the banner of God; and*
 the

then will the spirits be compelled to obey the Master and the company shall see no more.

Then let the exorcist, stretching out his hand to the pentacle, say, Behold the pentacle of Solomon which I have brought before your presence. Behold the person of the exorcist in the middle of the exorcism, who is armed by God, and without fear, and well provided, who potently invocateth and calleth you by exorcising; come therefore with speed, in the virtue of these names, *Aye Saraye, Aye Saraye*; defer not to come by the eternal names of the living and true God, *Eloy, Arehima, Rabur*, and by the pentacle here present, which powerfully reigns over you, and by virtue of the celestial spirits your Lords, and by the person of the exorcist, being conjured, make haste to come and yield obedience to your Master, who is called *Oclimomos*. This being performed, there will be hissings in the four parts of the world, and then immediately you shall see great motions; and when you see them, say, 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* rushing upon *Abrac*, *Abeor* coming upon *Aberer*.

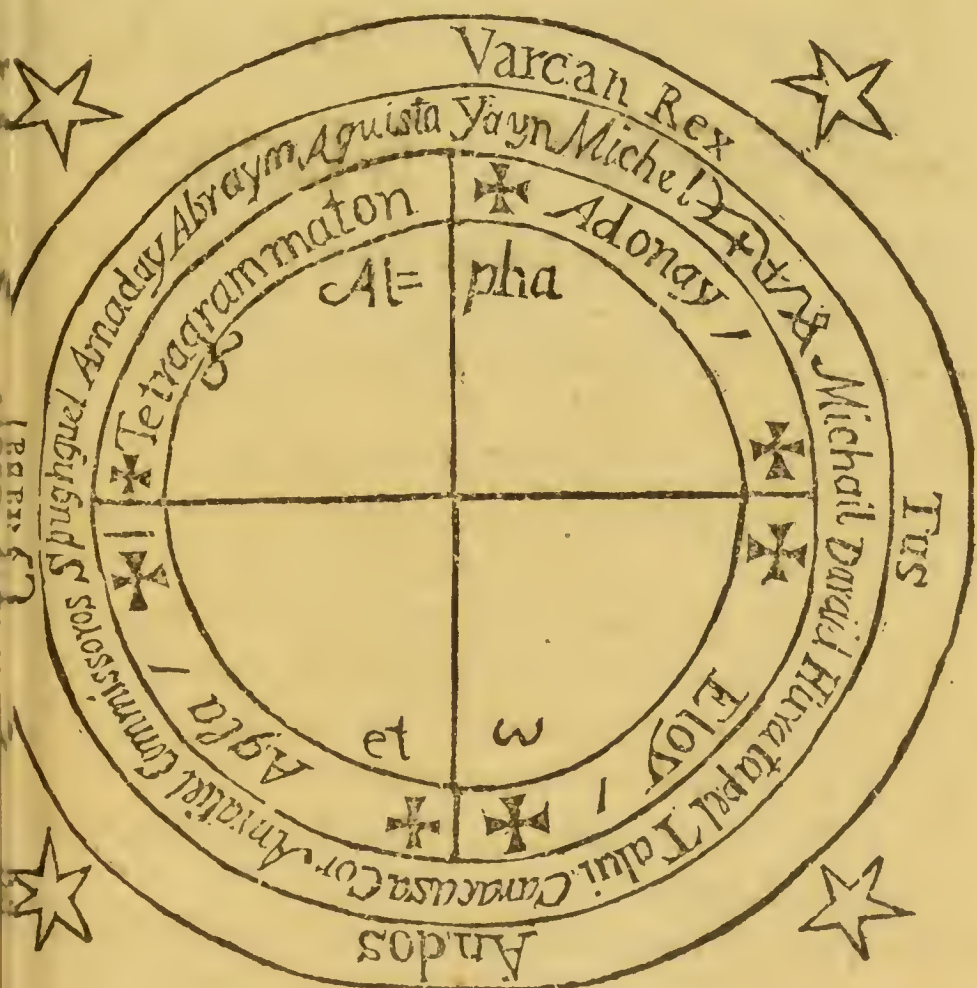
Then they will immediately come in their proper form; and when you see them before the Circle, shew them the Pentacle covered with fine

linen; uncover it and say, behold your confusion, if you refuse to be obedient; and suddenly they will appear in a peaceable form. and will say, ask what you will, for we are prepared to fulfil all your commands, for the Lord hath subjected us hereunto; and when the spirits have appeared, then you shall say, welcome spirits, or most noble Kings, because I have called you through him to whom every knee doth bow both of things in heaven, and things on earth and things under the earth, in whose hands are all the kingdoms of Kings, neither is there any that can contradict his Majesty. Wherefore I bind you, that you remain affable and visible before this circle, so long and so constant; neither shall ye depart without my licence, until you have truly and without any falacy performed my will, by virtue of his power, who hath set the sea her bounds, beyond which these cannot pass, nor go beyond the law of his power to wit, of the most high God, Lord and King who hath created all things, Amen. † In the name of the Father, † and of the Son, † and of the holy Ghost, go in peace unto your places, peace be between us and you, be ye ready to come when ye are called.

These are the things which *Peter de Abano* hath spoken concerning magical elements

But that you may the better know the manner of composing a Circle, I will set down one scheme, so that if any one would make a Circle in spring-time for the first hour of the Lord's day, it must be in the same manner as is the figure following

The figure of a Circle for the first hour of the Lord's day in Spring-time.

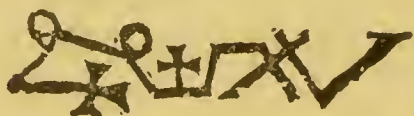
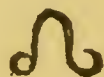


It remaineth now that we explain the week. the several days thereof; and first of the Lord's day.

Considerations of the Lord's day.

THE Angel of the Lord's day, his Sigil, Planet, Sign of the Planet, and the name of the fourth heaven,

Michaël



Machen.

The Angels of the Lord's day; *Michael, Dardiel, Huratopal.*

The Angels of the air ruling on the Lord's day; *Varcan. King.*

His ministers; *Tus, Andas, Cynabal.*

The wind which the Angels of the air above-said are under; *the North-wind.*

The Angels of the fourth heaven, ruling on the Lord's day, which ought to be called from the four parts of the world. At the East, *Samael, Baciël, Atel, Gabriël, Vionatraba.*

At the West; *Anael, Pabel, Ustael, Burchat, Suceratos, Capabili.*

At the North; *Aiel, Aniel, vel Aquiel, Masgabriel, Sapiel, Matuyel.*

At

At the South; *Haludiel, Machafiel, Charfiel, Uriel, Naromiel.*

The perfume of the Lord's day, *Red Sanders.*

The Conjuraton of the Lord's day.

CONjuro & confirmo super vos Angeli sortes Dei, & sancti, in nomine Adonay, Eye, Eye. Eya, qui est ille, qui fuit, est & erit, Eye, Abraye; & in nomine Saday, Cados, Cados, Cades, alte sedentis super Cherubin, & per nomen magnum ipsius Dei fortis & potentis, exaltique super omnes celos, Eye, Seraye, plalmatoris seculorum, qui creavit mundum, celum, terram, mare, & omnia que in eis sunt in primo die, & sigillavit ea sancto nomine suo Phaa: & per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, & serviunt coram potentissimo Salamia, Angelo magno & honorata: & per nomen stella, que est Sol, & per signum, & per immensum nomen Dei vivi, & per nomina omnia predicta; conjuro te Michael angele magne, qui es prepositus Diei Dominica: & per nomen Adonay, Dei Israel, qui creavit mundum & quicquid in eo est, quod pro melabores, & adimpleas omnem meam petitionem, juxta meum velle & votum meum, in negotio & causa mea. *And here thou shalt declare thy cause and business, and for what thing thou makest this conjuration.*

The Conjuraton of the Lord's day.

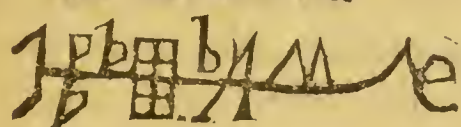
I Conjure and conferm upon you, ye strong and holy Angels of God, in the name *Adonay*, *Eye*, *Eye*, *Eya*, which is he who was, and is, and is to come, *Eye Abray*; and in the name *Saday*, *Cados*, *Cados*, *Cados*, sitting on high upon the *Cherubin*; and by the great name of God himself, strong and powerful, who is exalted above all heavens, *Eye*, *Saray*, maker of the world, who created the world, the heaven, the earth, the sea, and all that in them is in the first day, and sealed them with his holy name *Phaa*; and by the name of the holy 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 God, and by all the names aforesaid, I conjure thee *Michael*, Oh! great Angel, who art chief ruler of the Lord's day; and by the name *Adonay*, the God of *Irael*, who hath created the world, and all that therein is, that thou labour for me, and fulfil all my petitions, according to my will and desire in my cause and business.


The spirits of the air of the Lord's day, are under the north wind; their nature is to procure gold, gems, carbuncles, riches; to cause one to obtain

obtain favour and benevolence; to dissolve the enmities of men; to raise men to honours; to carry or take away infirmities. But in what manner they appear, is spoken already in the former book of magical ceremonies.

Consideration of Monday

THE Angel of Monday, his Sigil, Planet, the Sign of the Planet, and name of the first heaven.

Gabriel



 Shamain

The Angels of Monday; *Gabriel, Michael, Samael*
 The Angels of the Air ruling on Monday
Arcan, King.

His ministers; *Bilet, Missabu, Abuzaha.*

The wind which the said Angels of the Air are subject to: *the West-wind.*

The Angels of the first heaven, ruling on Monday, which ought to be called from the four parts of the world. From the east, *Gabriel, Gabrael, Madiel, Deamiel, Janaek.*

From the west: *Sachiel, Zaniel, Haniel, Bachanael, Corobacl.*

From the north; *Mael, Uvael, Valnum, Baniel, Balay, Humaſtrau.*

From the ſouth; *Curaniel, Dabriel, Darquiel, Hanun, Anayl, Vetuel.*

The perfume of Monday. *Aloes.*

The Canjuration of Monday.

COnjuro & confirmo ſuper vos Angeli fortes & boni, in nomine Adonay, Adonay, Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Achim, Achim, Ja, Ja, Fortis, Ja, qui apparuit monte Sinai, cum glorificatione regis Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marina-ta, Abim, Jeia, qui maria creavit, ſtagna & omnes aquas in ſecundo die, quaſdam ſuper celos, & quaſdam in terra. Sigillavit mare in alio nomine ſuo, & terminum, quem ſibi poſuit, non prete-ribit: & per nomina Angelorum. qui domi-nantur in primo exercitu, qui ſerviunt Orphan-iel Angelo magno, precioſo & honorata: & per nomen ſtella que eſt Luna: & per nomina pre-dicta, ſuper te conjuro, ſcilicet Gabriel, qui es prepoſitus diei Luna ſecundo, quod pro me la-bores & adimpleas, &c. As in the conjuration of Sunday.

The Conjuration of Monday.

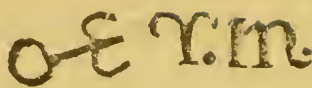
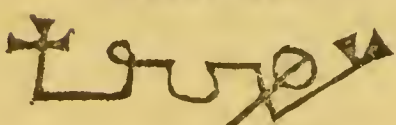
I Conjure and confirm upon you ye ſtrong and good Angels, in the name *Adonay, Adonay, Adonay*

Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Achim, Achim, Ja, Ja, strong Ja, who appeared in mount Sinai. with the glorification of King *Adonay, Saddy, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia*, who created the Sea and all lakes and waters in the second day, which are above the heavens and in the earth, and sealed the Sea in his high name, and gave it bounds, beyond which it cannot pass: and by the names of the Angels, who rule in the first Legion, who serve *Orphaniel*, a great, precious and honourable Angel, and by the name of his star, which is *♄*; 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.

The Spirits of the air of Monday are subject to the west-wind, which is the wind of the moon: their nature is to give silver; to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future; but in what manner they appear you may see in the former book.

Considerations of Tuesday.

THE Angels of Tuesday, his Sigil, his Planet, the Sign governing that Planet, and the name of the fifth heaven,

Samael... 
 Machon.

The Angels of Tuesday: *Samael, Satael, Amabiel,*

The Angels of the Air ruling on Tuesday,
Samax. King.

His Ministers, *Carmax, Ismoli, Paffran.*

The wind to which the said Angels are sub-
 ject; *the East-wind.*

The Angels of the fifth heaven ruling on
 Tuesday, which ought to be called from the four
 parts of the world. At the east; *Friagne, Grael,*
Damael, Calzas, Arragon.

At the west: *Lama, Aslagna, Lobquin, Son-*
cas, Jazel, Isiael, Iiel.

At the north: *Rahumel, Hyniel, Rayel, Sca-*
phiel, Mathiel, Fraciel,

At the south: *Sacriel, Janiel, Galdel, Osacl,*
Vianuel, Zaliel.

The personne of Tuesday. *Pepper.*

The Conjuratiō of Tuesday.

COnjuro & confirmo super vos, Angeli fortes &
 sancti, per nomen Ya, Ya, Ya, He, He, He,
 Va, Hy, Hy, Ha, Ha, Ha, Va, Va, Vo, An, An,
 An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim,
 &

& per nomina ipsius alti Dei, qui fecit aquam aridam apparere, & vocavit terream, & produxit arbores, & herbas de ea & sigillavit super eam cum precioso, honorato, metuendo & sancto nomine suo: & per nomen angelorum dominantium in quinto exercitu, qui serviunt Acimoy Angelo magno, forti, potenti, & honorata: & per nomen Stella, que est Mars: & per nomina predicta conjuro super te Samael, Angele magne, qui prepositus es diei Martis; & per nomina Adonay, Dei vivi & veri, quod pro me labores, & adimpleas, &c. As in the conjuration of Sunday.

The Conjuration of Tuesday.

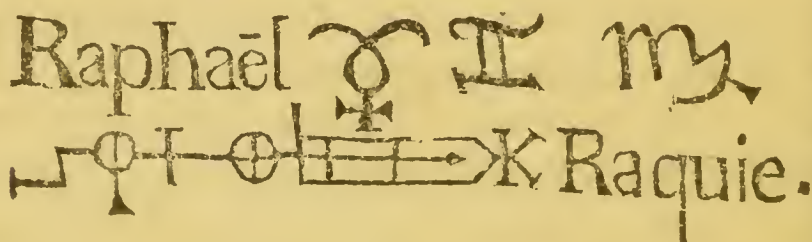
I Conjure and call upon you, ye strong and good Angels! in the name Ya Ya Ya, He He He, Va, Hy Hy, Ha Ha Ha, Va Va Va, An An An, Aia Aia Aia, El, Ay, Elibra, Eloim Eloim, and by the names of him the high God, who hath made the Sea into dry Land, and by his word hath made the Earth, and produced Trees and hath set his Seal upon the Plants of it, 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 the Constellation, which is called Mars. And I call upon thee Samael, and the names above mentioned

mentioned, thou great Angel! who predest over the day of Mars; and by the name Adonay the living and true God, that you assist me in accomplishing my labours, &c. As in the conjuration of Sunday.

The spirits of the Air of Tuesday are under the East-wind: their nature is to cause wars, mortality, death and combustions; and to give two thousand Soldiers at a time; to bring death, infirmities or health. The manner of their appearing you may see in the former book.

Considerations of Wednesday.

THE Angel of Wednesday, his Sigil, Planet, the Sign governing that Planet, and the name of the second heaven.



The Angels of Wednesday; *Raphael, Meil, Seraphiel.*

The Angels of the air ruling on Wednesday, *Mediat, or Modiat, Rex.*

Ministers. *Suquinos. Sallales.*

The wind to which the said Angels of the Air are subject. *The South-west-wind.*

The

The Angels of the second heaven governing Wednesday, which ought to be called from the four parts of the world.

At the East: *Mathlai, Tarmiel, Baraborat.*

At the West: *Jerescue, Mitraton.*

At the North: *Thiel, Rael, Jariakel, Venahel, Velcl, Abuiori, Ucirnucl.*

At the South: *Milliel, Nelapa, Babel, Caluel, Vel, Laquel.*

The fumigation of Wednesday. *Maslick.*

The Conjuration of Wednesday.

CONjuro & confirmo vos angeli fortes, sancti & potentes, in nomine fortes, metuendissimi & benedicti Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Asmaie, Asfarrie: & in nomine Adonay Dei Israel, qui creavit luminaria magna, ad distinguendum diem à nocte; & per nomen omnium Angelorum deserventium in exercitu secundo coram Tetra Angelo majori, atque forti & potenti: & per nomen Stella, que est Mercurius: & per nomen Sigilli, que sigillatur a Deo fortissimo & honorato: per omnia predicta super te Raphael Angele magne, conjuro, qui es prepositus diei quarta: & per nomen sanctum quod erat scriptum in fronte Aaron sacerdotis altissimi creatoris: & per nomina Angelorum, qui in gratiam Salvatoris confirmati sunt: & per
nomen

nomen sedis Ammalium, habentium fenas alas, quod pro me labores, &c. As in the Conjurati-on of Sunday.

The Conjurati-on of Wednesday.

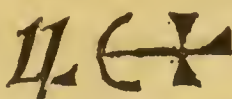




I Conjure and call upon you ye strong, good and powerful Angels, in a strong name, of fear and praise, Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie Afamie, Afaraie; and in the name of Adoday the God of Israel, who hath made the great light, and distinguished day from night: and by the name of all the deserving 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 the seal of a powerful and honoured God: and I call upon thee Raphael, and the names above mentioned, thou great Angel, who presidest over the fourth day: and by the holy name which is written in the front of Aaron, created the most high Priest: and by the name of all the Angels who are constant in the grace of our Saviour, and by the name and place of Ammalium, that you assist me in my labours, &c. As in the conjuration of Sunday.

The Spirits of the air of Wednesday are subject to the South-west-wind: their nature is to give

give all metals; to reveal all earthly things past, present and to come; to pacify Judges, to give victories in war, to re-edify, and teach experiments and all decayed sciences, and to change bodies mixt of elements conditionally out of one into another; to give infirmities or health; to raise the poor and cast down the high ones; to bind or loose spirits; to open locks or bolts: such kind of spirits have the operation of others, but not in their perfect power, but in virtue or knowledge. In what manner they appear, it is before spoken.

Considerations of Thursday.

THE Angel of Thursday, his Sigil, Planet, the sign of the Planet, and the name of the sixth heaven.

Sachiel.  
   Zebul.

The Angels of Thursday; *Sachiel, Castiel, Asafiel.*

The Angels of the Air governing Thursday.
Suth. Rex.

Ministers. *Maguth, Gutrix.*

The wind which the said Angels of the air
 are

are under. *The South-wind.*

But because there are no Angels of the air to be found above the fifth heaven, therefore on Thursday say the prayers following in the four parts of the world.

At the east: *O Deus magne & excelsæ, & honorate per infinita secula.* That is to say, O great and most high God, honoured world without end.

At the west: *O Deus sapiens, & clare, & iuste, ac divina clementia: ego rogo te piissime Pater, quod meum petitionem, quod meum opus, & meum laborem hodie debeam complere, & perfecte intelligere. Tu qui vivis & regnas per infinita secula seculorum, Amen.* That is to say, O wise, 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; thou who livest and reignest world without end, Amen.

At the north: *O Deus potens, fortis, & sine principio.* That is to say, O God strong and mighty from everlasting.

At the south: *O Deus potens & misericors.* That is to say, O mighty and merciful God.

The perfume of Thursday. *Saffron.*

The Conjuratiō of Thursday.

COnjuro & confirmo super vos, Angeli sancti,
per nomen Cados, Cados, Cados, Esche-
ieie,

reie, Escherreie, Eschereie, Hatim, ya, fortis
firmator seculorum, Cantine, Jaym, Janic, Anic,
Calbat, Sabbac, Berisay, Alnaym : & per no-
men Adonay, qui creavit pisces reptilia in aquis,
& aves super faciem terra, volantes versus celos
die quinto : & per nomina Angelorum servien-
tium in sexto exercitu coram Pastore Angelo
sancto & magno & potenti principe : & per no-
men stella. que est Jupiter, & per nomen Sigilli
sui : & per nomen Adonay, summi Dei, omni-
um creatoris : & per nomen omnium stellarum,
& per vim, & virtutem earum : & per nomina
predicta, conjuro te Sachiel Angele magne, qui
es prepositus diei Jovis, ut pro me labores, &c.
As in the conjuration of the Lord's day.

The Conjuration of Thursday.

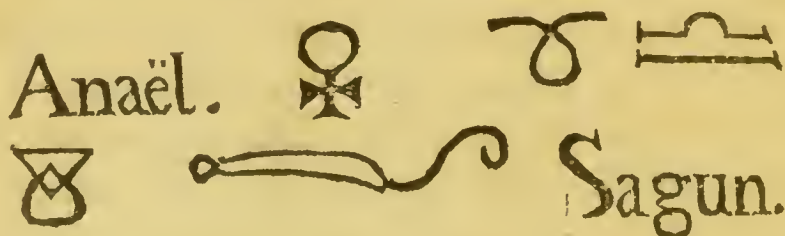
I Conjure and confirm upon you ye holy An-
gels, and by the name Cados, Cados Cados,
Eschereie, Eschereie, Eschereie, Hatim, ya,
strong founder of the worlds, Cantine, Jaym,
Janic, Anic, Calbot, Sabbac, Berisay, Alnaym :
and by the name Adonay, who created fishes,
and creeping things in the waters, and birds
upon the face of the earth, and flying towards
heaven, in the fifth day ; and by the names of
the Angels serving in the sixth host, before Pas-
tor, a holy Angel, and a great and powerful
Prince

Prince: and by the name of his star which is Jupiter, and by the name of his seal, and by the name Adonay, the great God creator of all things, and by the name of all stars, and by their power and virtue, and by all the names aforesaid, I conjure thee Sachiel a great Angel, who art chief ruler of Thursday, that for me thou labour, &c.

The spirits of the air of Thursday, are subject to the south wind; their nature is to procure the love of women, to cause men to be merry and joyful; to pacify strife and contentions; to appease enemies; to heal the diseased, and to disease the whole; and procureth losses, or taketh them away. Their manner of appearing is spoken of already.

Considerations of Friday.

THE Angel of Friday, his Sigil, his Planet, the sign governing that Planet, and name of the third heaven.



The Angels of Friday; *Anael. Rachiel, Sachiel.*
The

The Angels of the air ruling on Friday.
Sarabotes, King.

Ministers: *Amahiel, Aba, Abalidoth, Blaef.*

The wind which the said Angels of the air
are under. *The West-wind.*

Angels of the third heaven, ruling on Friday,
which are to be called from the four parts of the
world: at the east: *Setchiel, Chedusitaniel, Corat,*
Tamuel, Tenaciel.

At the west: *Turiel, Coniel, Babel, Kadie,*
Maltiel, Huphalliel.

At the north: *Peniel, Penael, Penat, Raphaet,*
Ronie, Doremiel.

At the south: *Porna, Sachiel, Chermiel, Sa-*
mael, Santanael, Famiel.

The perfume of Friday. *Pepperwort.*

The Conjuraton of Friday.

COnjuro & confirmo super vos Angli fortes,
sancti atq; potentes, in nomine On, Hey,
Heya, Ia. Je, Adonay, Saday, & in nomine Sa-
day, qui creavit quadrupedie & animalia reptilia,
& homines in sexto die, & Ada dedit potestatem
super omnia animalia; unde benedictum sit no-
men creatoris in loco suo: & per nomina Ange-
lorum servientium in tertio exercitu, corm Da-
giel Angelo magno, principe forti atq; potenti:
& per nomen stella que est Venus: & per sigil-
lum

lum ejus, quod quidem est sanctum : & per nomina predicta conjuro super te Anael, qui es prepositus diei sexta, ut pro me labores, &c. As before in the conjuration of Sunday.

The Conjuration of Friday.

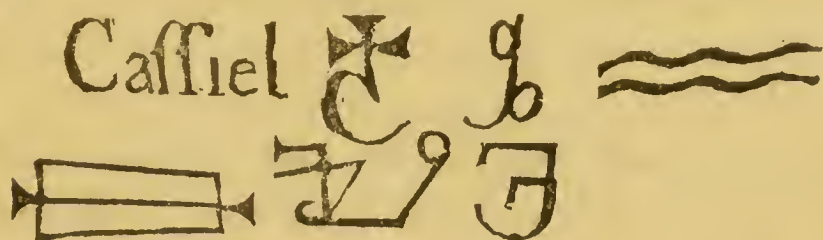
I Conjure and confirm upon you ye strong Angels, holy and powerful; in the name On, Hey, Heya, Ja, Je, Adonay, Saday, and in the name Saday, who created fourfooted beasts, and creeping things, and man in the sixth day, and gave to Adam power over all creatures; wherefore blessed be the name of the creator in his place: and by the name of the Angels serving in the third host, before Dagiel a great Angel, and a strong and powerful Prince: and by the name of the star which is Venus, and by his seal which is holy, and by all the names aforesaid, I conjure upon thee Anael, who art chief ruler of the sixth day, that thou labour for me, &c.

The spirits of the air of Friday are subject to the west-wind; their nature is to give silver; to excite men, and incline them to luxury; to reconcile enemies through luxury; and to make marriages; to allure men to love women; to cause or take away infirmities; and to do all things which have motion.

Considerations

Considerations of Saturday, or the Sabbath day.

THE Angel of Saturday, his Seal, his Planet, and the Sign governing the Planet.



The Angels of Saturday: *Cassiel, Machatan, Uriel.*

The Angels of the air ruling on Saturday.
Maymon. King.

Ministers. *Abumalith, Assaibi, Balidct.*

The wind which the said Angels of the air are under,

The South-wind.

The fumigation of Saturday. *Sulpher.*

It is already declared in the considerations of Thursday, that there no Angels ruling the air, above the fifth heaven; therefore in the four angles of the world, use those orations which you see applyed to that purpose on Thursday.

The Conjuraton of Saturday,

CONjuro & confirmo super vos Caphriel vel Cassiel, Macatori, & Seraquiel, Angeli fortes & patentes: & per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Cados, Cados, Ina vel Ima, Ima, Saclay, Ja, Sar, Domni

ni formatoris seculorum, qui in septimo die quievit: & per illum qui in beneplacito suo filiis Israël in hereditatem observandum dedit, ut eum firmiter custodirent & sanctificarent, ad habendam inde bonam in alio secula remunerationem: & per nomina Angelorum servientium in exercitu septimo Poel Angelo magno, & per potenti principi; & per nomen stella que est Saturnus, & per sanctum Sigillum ejus: & per nomina predicta conjuro super te Caphriel, qui prepositus es diei septima que est dies Sabati, quod pro me labores, &c. As it is set down in the conjuration of the Lord's day.

The Conjuration of Saturday.

I Conjure and confirm upon you, Caphriel or Cassiel, Machator, and Seraquiel, strong and powerful Angels; and by the name Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acim, Cados, Cados, Ina, or Ima, Ima, Sallay, Ja, Sar, Lord and maker of the world, who rested on the seventh day: and by him who of his good pleasure gave the same to be observed by the children of Israël, throughout their Generations, that they should keep and sanctify the same, to have thereby a good reward in the world to come, and by the names of the Angels serving in the seventh host, before Boocl, a great

great Angel and powerful Prince; and by the name of his star, which is Saturne; 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 day, that for me thou labour, &c.

The spirits of the air of Saturday are subject to the South-west-wind: the nature of them is to sow discords, hatred, evil thoughts and cogitations; to give leave freely to slay and kill every one, and to lame or maim every member. Their manner of appearing is declared in the former book.

Tables of the Angels of the Hours, according to the course of the days,

S U N D A Y.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. Yayn,	Michael.	1. Beron.	Sachiel.
2. Janor.	Anael.	2. Barol.	Samael.
3. Nafnia.	Raphael.	3. Thanu.	Michael.
4. Salla.	Gabriel.	4. Athir.	Anael.
5. Sadedali.	Cassiel.	5. Mathon.	Raphael.
6. Thamar.	Sachiel.	6. Rana.	Gabriel.
7. Ourer.	Samael.	7. Netos.	Cassiel.
8. Tanic.	Michael.	8. Tafrac.	Sachiel.
9. Neron.	Anael.	9. Saffur.	Samael.
10. Jayan.	Raphael.	10. Aglo.	Michael.
11. Abay.	Gabriel.	11. Calerna.	Anael.
12. Natalon.	Cassiel.	12. Salam.	Raphael.

H

Monday.

M O N D A Y

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. Yayn.	Gabriel.	1. Beron.	Anael.
2. Janor.	Cassiel.	2. Barol.	Raphael.
3. Nafnia.	Sachiel.	3. Thanu.	Gabriel.
4. Salla.	Samael.	4. Athir.	Cassiel.
5. Sadedali.	Michael.	5. Mathon.	Sachiel.
6. Thamur.	Anael.	6. Rana.	Samael.
7. Ourer.	Raphael.	7. Netos.	Michael.
8. Tanic.	Gabriel.	8. Tafraç.	Anael.
9. Neron.	Cassiel.	9. Saffur.	Raphael.
10. Jayon.	Sachiel.	10. Aglo.	Gabriel.
11. Abay.	Samael.	11. Calerna.	Cassiel.
12. Natalon.	Michael.	12. Salam.	Sachiel.

T U E S D A Y.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. Yayn.	Samael.	1. Beron.	Cassiel.
2. Janor.	Michael.	2. Barol.	Sachiel.
3. Nafnia.	Anael.	3. Thanu.	Samael.
4. Salla.	Raphael.	4. Athir.	Michael.
5. Sadedali.	Gabriel.	5. Mathon.	Anael.
6. Thamur.	Cassiel.	6. Rana.	Raphael.
7. Ourer.	Sachiel.	7. Netos.	Gabriel.
8. Tanic.	Samael.	8. Tafraç.	Cassiel.
9. Neron.	Michael.	9. Saffur.	Sachiel.
10. Jayon.	Anael.	10. Aglo.	Samael.
11. Abay.	Raphael.	11. Calerna.	Michael.
12. Natalon.	Gabriel.	12. Salam.	Anael.

Wednesday

W E D N E S D A Y.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. Yayn.	Raphael.	1. Beron.	Michael.
2. Janor.	Gabriel.	2. Barol.	Anael.
3. Nafnia.	Cassiel.	3. Thanu.	Raphael.
4. Salla.	Sachiel.	4. Athir.	Gabriel.
5. Sadedali.	Samael.	5. Mathon.	Cassiel.
6. Thamur.	Michael.	6. Rana.	Sachiel.
7. Ourer.	Anael.	7. Netos.	Samael.
8. Tanic.	Raphael.	8. Tafrac.	Michael.
9. Neron.	Gabriel.	9. Sassur.	Anael.
10. Jayon.	Cassiel.	10. Aglo.	Raphael.
11. Abay.	Sachiel.	11. Calerno.	Gabriel.
12. Natalon.	Samael.	12. Salam.	Cassiel.

T H U R S D A Y.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. Yayn.	Sachiel.	1. Beron.	Gabriel.
2. Janor.	Samael.	2. Barol.	Cassiel.
3. Nafnia.	Michael.	3. Thanu.	Sachiel.
4. Salla.	Anael.	4. Athir.	Samael.
5. Sadedali.	Raphael.	5. Mathon.	Michael.
6. Thamur.	Gabriel.	6. Rana.	Anael.
7. Ourer.	Cassiel.	7. Netos.	Raphael.
8. Tanic.	Sachiel.	8. Tafrac.	Gabriel.
9. Neron.	Samael.	9. Sassur.	Cassiel.
10. Jayon.	Michael.	10. Aglo.	Sachiel.
11. Abay.	Anael.	11. Calerno.	Samael.
12. Natalon.	Raphael.	12. Salam.	Michael.

F R I D A Y.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. Yayn.	Anael.	1. Beron.	Samael.
2. Fanor.	Raphael.	2. Barol.	Michael.
3. Nafnia.	Gabriel.	3. Tham.	Anael.
4. Salla.	Cassiel.	4. Athir.	Raphael.
5. Sadedali.	Sachiel.	5. Mathon.	Gabriel.
6. Thamur.	Samael.	6. Rana.	Cassiel.
7. Ourer.	Michael.	7. Netos.	Sachiel.
8. Tanic.	Anael.	8. Tafrac.	Samael.
9. Neron.	Raphael.	9. Sassur.	Michael.
10. Fayon.	Gabriel.	10. Aglo.	Anael.
11. Abay.	Cassiel.	11. Calerna.	Raphael.
12. Natalon.	Sachiel.	12. Salam.	Gabriel.

S A T U R D A Y.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. Yayn.	Cassiel.	1. Beron.	Raphael.
2. Fanor.	Sachiel.	2. Barol.	Gabriel.
3. Nafnia.	Samael.	3. Tham.	Cassiel.
4. Salla.	Michael.	4. Athir.	Sachiel.
5. Sadedali.	Anael.	5. Mathon.	Samael.
6. Thamur.	Raphael.	6. Rana.	Michael.
7. Ourer.	Gabriel.	7. Netos.	Anael.
8. Tanic.	Cassiel.	8. Tafrac.	Raphael.
9. Neron.	Sachiel.	9. Sassur.	Gabriel.
10. Fayon.	Samael.	10. Aglo.	Cassiel.
11. Abay.	Michael.	11. Calerna.	Sachiel.
12. Natalon.	Anael.	12. Salam.	Samael.

But this is to be observed by the way, that the first hour of the day, of every country, and in every season whatsoever, is to be assigned to the Sun-rising, when he first appeareth arising in the horizon: and the first hour of the night is to be the thirteenth hour, from the first hour of the day. But of these things it is sufficiently spoken.



I S A G O G E:

An Introductory DISCOURSE,

Of the nature of such Spirits as are exercised in the sublunary bounds; their Original, Names, Offices, Illusions, Power, Prophecies, Miracles; and how they may be expelled and driven away.

By *Geo. Victorius Villinganus*, Dr. in Physic.

In a DISCOURSE between

CASTOR and POLLUX.

Castor. **T**HE Greeks do report, that *Castor* and *Pollux* have both proceeded from one Egg; but this I scarcely credit, by reason of the difference of your minds; for thou affectest the heavens, but she meditates upon the earth and slaughters.

Pollux. And from thence perhaps was derived that argument, *That liberty of lying was always assigned to the Greeks.*

Castor. Principally.

Pollux. But it is not to be supposed that the Greeks are vain in all things; but as many others.

when they speak out of a three-footed thing ;
whereof also the Poet *Ovid* speaks in verse,

————— *Nec fingunt omnia Græci.*

Castor. In this proverb I protest they are most true, without any exceptions, that is, *one Man to another is a Devil.*

Pollux. Wherefore believest thou this to be most true, *Castor* ?

Castor. Truly, that man to man is a devil and a ravening wolf, daily events do most certainly prove, if we do but note the treacheries that one man invents daily against another, the robberies, thefts, plunderings, rapes, slaughters, deceits, adulteries, and an hundred vipers of this nature ; the fathers prosecute the son, with a serpentine and poisonous biting ; one friend seeks to devour another, neither can the guest be safe with his host.

Pollux. I confess it is truth thou speakest ; but for ought I hear, thou dost misunderstand the Etymology of the word compared in this Proverb ; for *Demon* here is not an horrible or odious name, but the name of one that doth administer help or succour unto another, and whom *Pliny* calls a God.

Castor. Therefore dost thou affirm the word *Demon* in this Proverb to signify any other than a cunning and malicious accuser ?

Thou

Pollux. Thou hast not shot besides the mark: for, that there are more *Demons* than that sublunary one which thou understandest, every one may easily perceive; who hath not negligently read the opinions of the most excellent *Plato*.

Castor. I desire therefore, that thou wouldest not conceal such his writings; but that I may apprehend the marrow thereof.

Pollux. I will embrace such thy desire, for truly I do delight to treat with thee concerning this subject; mark therefore and give attention. *Plato* divided the order of Devils or Spirits into three degrees, which as they are distinct in the greatness of their dignity, so also they are different in the distance and holding of their places. And the first order he ascribeth to those spirits whose bodies are nourished of the most pure element of air, wrought and joined together in a manner, as it were with splended threads, not having so much reference to the element of fire, that they may be perspicuous to the sight; neither do they so much participate of the earth, that they may be touched or felt; and they do inhabit the Celestial theatre attending and waiting on their Prince, not to be declared by any human tongue, or beyond the commands of the most wise God.

But the other degree is derived from those
Spirits

Spirits which *Appulius* termeth rational animals, passive in their mind, and eternal in their time, understanding the apostate spirits spread abroad from the bounds and borders of the Moon, unto us, under the dominion of their Prince *Beelzebub*, which before the fall of *Lucifer* had pure clarified bodies; and now, like unto the former, do wander up and down, after their transgression, in the form of an airy quality.

Castor. These I do not conceive are understood in the *Greek* Proverb: for these do hurt, and are the accusers and betrayers of men, But proceed.

Pollux. The third degree of spirits is of a divine deity, which is called by *Hermes*, a divine miracle to man, if he do not degenerate from the Kingly habit of his first form; whom therefore of this kind the *Greeks* and *Plato* have called *Demons*, that is, God; and that man may be like unto God, and profitable and commodious one to another: and so also (the *Syrian* being witness) we have known *Plato* himself to have been called *Demon*, because he had set forth very many things of very high matters, for the good of the common wealth; and so likewise *Aristotle*, because he very largely disputed of sublunaries, and all such things as are subject to motion and sense. *Homer* calleth good and evil Spirits,
Demons,

Demons, without putting a discrimination.

Castor. Thou hast committed the ship to the waves *Pollux*; therefore cease not to proceed, and declare something more concerning the office and employment of these Spirits, to whom *Plato* attributeth the second degree, and calleth them Lunaries.

Pollux. What shall I say ?

Castor. In the first Place, declare wherefore thou hast before termed these spirits cunning and much knowing accusers.

Pollux St. *Augustine* unfoldeth this difficulty, and saith, that a Devil doth so far signify the cunning and much knowing quickness and vivacity of his deceitful wit, that by the congruent and agreeable seminal mixture of elements, he doth so know the secret and unknown virtues of men, as those things which may be effected and wrought by themselves successively and leisurely according to the course of nature, he by a speedy hastling or forcing of the works of nature, or by his own art, sooner bringeth the same to pass. An example hereof he giveth in the wise men of *Pharoah*, who immediately brought forth frogs and serpents at the commandment of the King, which nature more slowly and leisurely procreateth.

Castor. Thou hast excellently answered to the question, *Pollux*; but add something concerning

the original of those Spirits which do resist and refuse virtue; for oftentimes doubting, I have been persuaded that such Erynnes as are from God, do not appear out of the earth.

Pollux. The Ecclesiastical Scriptures every where maketh mention of the rising of them: but I will unfold such a doubt: and there do arise many and various opinions of writers, but more commonly *Peter Lombardus* in his book of Sentences, draweth his Alligations out of St. *Augustine* upon *Genesis*; to wit, that the Devil was before his fall an Archangel, and had a fine tender body, composed by God, out of the serenity and purest matter of the sky and air, but then after his fall from an Archangel, he was made an Apostate, and his body no more fine and subtil; but his body was made that it might suffer the effect of a more gross substance, from the quality of the more obscure, dark, and stissious air, which body was also stricken and astonished with the raging madness of pride, did draw away very many which were then Angels with him into his service and bondage, that they might be made Devils, who in this troublesome world do exercise their servile courses for him, and they do compel the inhabitants therein, or rather intice them; and to this purpose they undertake various endeavours, and do attempt various and manifold horrible studies, that are abominable unto God, and they serve in slavery and thralldom to Beelzebub their prince, and are held in

most strong captivity.

Castor. What have we the fall of this Archangel no where else in holy writ, but in the writings of St. *Augustine*.

Pollux. We have also the fall of other Angels.

Castor. Where?

Pollux. In *Esaïas*, to whom thou shalt give the honour of an Evangelist, rather than a Prophet, because he so fully and plainly foretold of Christ and his kingdom: he maketh mention hereof in his 14 Chap. And we have them also spoken of by the Apostle PETER, when he saith. *God spared not his Angels which sinned.* 2 Epist. 2.

Castor. Have the Devils a select place appointed them by God, which they inhabit.

Pollux. PETER the head of the Church, in the place before quoted, affirmeth *them to be cast headlong into hell, reserved in the chains of hell, from whence (as Cortesius saith) they never go out, unless it be to tempt, provoke, and delude men.* But St. *Augustine* the champion of Christ, in his book of the agony of a Christian, teacheth, That these kind of Spirits do inhabit in the sublunary region. And in his 49 Epist. he sets forth, That the most dark and obscure part of the air, is predestinated unto them as a prison, that they may the more nearly cast their nets of enticing and detaining.

Castor. Origen hath taught, that the punishment

of the Devils are appointed for a time ; what sayest thou to this ?

Pollux. What shall I say ? unless I should bewail and deplore the opinion of so great a man.

Castor. Wherefore shouldst thou do so ?

Pollux Truly if they have hardened themselves in wickedness, time cannot purge nor cleanse them ; or if they ever so much desire it, they can never be able to accomplish it ; for there is no space of repentance, nor time to recall what is past, given unto them.

Castor, Thou hast now declared that the Archangel that became an Apostate, did draw away very many other Angels with him in his fall, that they might become Devils : could not he of his own proper inseparate malice after his fall sufficiently rule over his own province, without the Angels that fell with him ?

Pollux. He could : but being allured by that pride, which made him so arrogantly affect the Majesty of God, he did so far strive to be like unto God, that he chose very many Ministers, unto himself, to which in general he doth not commit all things he would have effected, but divers things to divers Ministers, as may be gathered from the *Hebrew Astronomers*. Those which we call *Jovii & Antemeridianii*, which are false Gods, that is, lyers, which desire to be esteemed

teemed and adored for Gods, and they are appointed as servants and slaves to the Devil their Prince, that they might allure the people of the earth into a common love of themselves, which PLATO saith, *Is the fountain of all wickedness, that they may aspire to authority and greatness, covet to be gorgeously clothed, to be called Monarchs of the earth in perpetual power, and Gods upon earth.* It is said, that it was one of these that spoke to our Saviour, shewing him all the Kingdoms of the earth, saying, *All these things will I give thee, if thou wilt fall down and worship me.*

Castor. Certainly these *Meridiani*, I have almost declared to appear a madness in *Libieus Sapho* and *Dioclesian* the Emperor, who accounted, it the utmost degree of blessedness was, to be reputed for Gods.

Pollux. Truly, this is a certain natural foolishness of the mind, and of human nature: he began, having taken certain little birds, to teach them by little and little to pronounce human words, and say, *Sapho is a great God.* Which birds when they could pronounce the words perfectly he sent them abroad for this end and purpose, that flying every where abroad, they might repeat those words; and the people which were ignorant of his deceitful invention, were drawn to believe, that those words were spoken
by

by divine instinct, and thereupon adore and worship him for a God. The other would compel his subjects hereunto, that prostrating themselves down, and lifting up their hands, they should worship him as Almighty

Caster. But are not they the captives of the Devil, who stir up wars, which are called *bloody men* in Scripture?

Pollux. The Martialists of the north part of the world, are called executioners of vengeance, authors of devastations, and sowers of evil, working and executing judgment with *Asmodeus*, for their King *Abaddon* or *Appollyon*, whom St. *John* in his *Revelations*, mentioneth to be banished and expelled; for these Spirits have committed to them rapines, hatred, envy, robberies, wrath, anger, the excitements and provocations to sin, war and fury; sometimes making the Meridional Spirits their Messengers. And *Arioch* the Spirit of vengeance, whose work is to cause discord among brethren, to break wedlock, and dissolve conjugal love, that its impossible to be renewed; of these mention is made in the 39 Chapter of *Ecclesiasticus*. And *Isharas* the heavenly Prophet speaking of other Spirits sent from God to the *Egyptians* to make them err, which were spirits of darkness, that is, of lies: and this kind of spirits they call *Bolichim*.

Castor. Is unlawful venery, and excessive gluttony, also to be imputed to the Devils ?

Pollux Yes chiefly; for *Iamblicus* doth assert, That “ the Spirits of the water of the western part of the world, and some meridional Spirits, are predistinated to this purpose; such as *Nisrach* and *Koken*, that do so frame and contrive unlawful loves which produce shame and dishonesty, revellings and gormandizings, surfeitings, with excessive drunkenness, wanton dances, gluttony and vomiting, they wander about lakes, fish-ponds and rivers, and which are the worst, foul and most fraudulent kind of Spirits: and by *Alcinach* an occidental spirit; he causeth shipwrecks tempests, earthquakes, hail, rain, and frequently subverteth and overturneth ships; and if he will appear visible, he appeareth and is seen in the shape of a woman.” The *Hebrew Astronomers* before spoken of, do say, That “ the spirits of the air do cause thunders, lightnings and thunderbolts, that so they might corrupt and infect the air, and produce pestilence and destruction.” Of such kind of spirits *St. John* makes mention in the 9 Chapter of the *Revelations*, having *Meceris* for their tutelar, which is a spirit causing heat in the time of noon. *St. PAUL* calleth him, “ The prince of the power of the air, and the spirit that ruleth in the children of disobedience,

Are

Castor. Are there so many monsters in *phlegeton*, *Pollux*?

Pollux. And many more; for the same *Hebrew* assertors do declare and maintain, that there are spirits of the fiery element, raging about like the fierce Panthers, which are conversant under the lunary regions, that whatsoever is committed to them, they forthwith execute the same. And there are spirits of the earth, which inhabit in groves, woods and wildernesses, and are they plague and mischief of hunters; and sometimes they frequent open fields, endeavouring to seduce travellers and passengers out of their right way, or to deceive them with false and wicked illusions; or else they seek to afflict men with hurtful melancholy, to make them furious or mad, that they may hurt them, and sometimes almost kill them. The chief of these are *Sanyaab* and *Achimacl*, which are oriental spirits, a kind unapt for wickedness, by reason of the constancy of their dispositions. There are also subterranean spirits which do inhabit in dens and caverns of the earth, and in remote concavities of mountains, that they might invade deep pits, and the bowels of the earth: these do dig up metals, and keep treasures, which oftentimes they do transport from one place to another. lest any man should make use thereof: they stir up winds

winds with flashing flames of fires: they smite the foundations of buildings, acting frightful dances in the night, from which they suddenly vanish away, with making a noise and sound of bells, thereby causing fear in the beholders: and sometimes dissembling, and feigning themselves to be the souls of the dead: notwithstanding they are ignorant in compassing their deceits upon women; of which company the *Necromancers* do say, is *Gazael*, *Fegor*, and *Anarazol*, Meridian spirits.

Castor. How warily ought a man to walk *Pollux*, amongst so many gins and snares?

Pollux. A man never walketh safely, unless he fortify and strengthen himself with the armour of God, which is, that his loins be girt about him with truth, and having on the breastplate of righteousness, let him walk with his feet shod with the preparation of the gospel of peace, and let him take the shield of faith and the helmet of salvation, whereby he shall dash in pieces all the darts of his adversaries. But hear further there are also besides these, other lying spirits (altho' they are all lyers) yet these are more apt to lie; they are called *Pythons*, from whence *Apollo* is called *Pythius*. They have a Prince, of whom mention is made in the book of the *Kings*, where it is said, "I will be a lying Spirit in the mouth
of

of all thy prophets;" from whom the spirits of iniquity do but a little differ, which also are called vessels of wrath *Belial*, whom they have interpreted to be without any equal, and *Paul* calleth him an apostate or transgressor, is filthily inserviant for the worst inventions. *Plato* affirmeth *Theut* to have been such a one, who was the first that found out and invented plays and dice: to whom we will join the Monk, who invented the use of Gunpowder, in his Engines of war. Of these *Jacob* makes mention in *Genesis*, where he blessed his Sons: he saith, *Simeon* and *Levi* are bloody vessels of iniquity; Oh my soul, come not thou into their counsels. The *Psalmist* termeth these Spirits, vessels of death; *Jeremiah*, vessels of wrath; *Ezekiel*, calleth them, vessels of death and destruction. The *Necromancers* do call the said *Belial*, *Chodar*, an oriental spirit, which hath under him also the spirits of Juglers, who do imitate and endeavour to act miracles, that they may seduce false Magicians and wicked persons. It is apparently manifest, that the serpent which deceived *Eve*, was such a seducer, and *Satan* is his Prince of whom it is spoken in the *Revelations*, that he should deceive the whole world. And such a one was he, that at *Tubinga* in the sight of many people devoured a whole Chariot and some horses.

And

Castor. And what shall be the end of these false Prophets and workers of wickedness? I can scarce believe that there is any angle or corner in the whole fabrick of the world, that is free from them.

Pollux. Scarce the smallest mite that may be seen.

Castor. Therefore thou dost truly call the world the receptacle of those false lights.

Pollux. If it were not most safely purged with the Sword of the word of God, it would forthwith be worse.

Castor. Without doubt.

Pollux. Nevertheless I have seen many that remain, whom I have not yet inscribed in this frantic Catalogue.

Castor. Who are they?

Pollux. False accusers and spies, obedient to *Astaroth*, who is called a devil among the *Greeks*; and *John* calleth him the accuser of the brethren. Also there are tempters and deceivers that lie in wait to deceive, who are present with every man; and these we term evil Angels, which have *Mammon* for their King, and they do affect men with an insatiable avarice and thirsty desire after authority and dominion. There are others called *Lucifugi*, which fly from the light, never appearing in the day, but delighting in darkness, maliciously

maliciously vexing and troubling men, and sometimes by God's permission, either by some touching, breathing, or inspiration, do hurt to them: but truly they are a kind which are unapt to do much wickedness, because they eschew and fly from any communication with men, *Pliny* the 2d. relates, that there was such a one at *Athens*, in a certain spacious house, which *Anthenodorus* the Philosopher happened to purchase. And *Suetonius* in his sixth book of *Cæsar*, makes mention of another to have long continued in the garden of *Lamianus*.

Caster. I desire if it be not too irksome to thee declare unto me what *Pliny* speaketh concerning this spirit of *Anthenodorus*.

Pollux. The story is something long and prolixious, yet it shall not much trouble me to relate it. It is thus, *Pliny* in the seventh book of his *Epistles* writeth, of a certain large spacious house at *Athens*, which nobody would inhabit by reason of the nocturnal incursions of spirits, which were so formidable to the inhabitants, that sometimes in the day time, and when they were watching, they would cast them into dreams, so always, that the shapes and forms which they then saw, were ever present in their memory. Where at length a certain Philosopher named *Anthenodorus* happened to purchase that house
and

and prepared and furnished the same for himself to dwell in; and because all men had an evil suspicion of that house, he forthwith commanded his servants to provide him a bed and tables, that after he had completed and finished his study he might go to bed. He therefore (saith *Pliny*) when he went in (in the evening) and applied himself to his study, suddenly heard the locks to shake open, and the chains to be moved; nevertheless he did not lift up his eyes, nor stirred from his book, but stopped his ears with his fingers, lest that furious tumult might work a vain fear upon him; but the noise still approaching nearer unto him, at length he looked up, and saw an effigies like unto a finger beckoning and calling unto him; which he little regarded, until it had touched him three times, and the noise drew near unto the table; and then he looked up, and took a light, beheld the spirit, as it were an old man worn away with withered leanness and deformity. his beard hanging down long, horrible and deformed hair, his legs and feet were as it were laden with chains and fetters: he went towards a gate which was bolted, and there left the Philosopher, and vanished away.

Cæstor. What fearful things thou relatest, *Pollux!* but what was the event of this sad spectacle?

The

Pollux. The next day he related the whole matter to the Magistrates in order as he had seen theaine, admonishing them that they should dig diligently about the threshold of the door; for there it was probable they might find something, which might cause the house to be quiet and habitable.

Castor. What did they find?

Pollux. Having digged up the earth *Pliny* saith, they found a dead carcass, bound and intangled in chains and fetters, his flesh being consumed with devouring time, which without delay they caused to be buried, according to the Christian ceremonies.

Castor. But this being performed, did the house afterwards become quiet and habitable?

Pollux. Yes, very well.

Castor. What madness therefore possesseth them who prophane and destroy Church-yards, where the sacred organs of the holy and blessed spirit do rest; and do give the bones of the dead for meat to the spirit *Zazelus*, of whom mention is made in the 3. of the *Kings*; and we read in *Pausanius* among the histories of *Delphos* that he was called *Eurynomus*.

Pollux. Thou shalt find, that the Governors of Cities that were of the opinion and judgment of Christians, did subvert, destroy, and prophane these

these holy places, that herein the youth might dance their mocking interludes, after the furious sound of the drum or tabor, and sing *Io pæen*; or, there the poor inferior old women did sell base trumpery or Lupines, which God would have to be purged with holy prayer, for the salvation of souls, or breaking of bread to the hungry.

Castor. But it is an impious and heathenish thing so to have touched the anointed of God.

Pollux. And worse than heathenish ; for the heathens did highly esteem the rites and ceremonies of burials, as *Elpinor* is witness in *Homer*, where he yieldeth up his life ; and in *Homer* he speaketh to *Ulysses*, “ I intreat thee, O *Ulysses*, to be mindful of me, and not depart away hence and leave me uninterred, lest that, not being ritely buried, I shall be made the wrath of the Gods. And *Achita* the Philosopher in *Flaccus*, thus speaketh to the Mariner.

*Me quoque divexi rapidus comes Orionis,
Illiricus Notus obruit undis.*

*At tu Naota vagæ ne parce malignus arenæ,
Ossibus & capiti inhumato.*

*Particulam dare; si quodcunque minabitur Euris
Fluctibus Hesperiiis, Venusinæ
Pleclantur siva, te sospite multaue merces
Unde potest tibi defluat æquo.*

Ab Jove, Neptuno, sacri Cuslode Tarenti.

Negligis immeritis nocituram,

Post modo te natis fraudam committere : fors &

Debila Jura vicesq ; superbæ

Te manent ipsum præcibus non linquar multis

Teq ; piacula nulla solvent.

Orion's rapid comrade Notus, me

O'erwhelmed in th' Illyrian Sea,

Oh Seaman frowning, not forbear to spread

Upon my bones, and inhum'd head,

A little fleeting sand ! what th' east doth threat,

Hesperian waves may only beat.

Vainly Venusinu's woods, whilst safe and rich,

Thou climb'st to fortune's highest pitch.

Jove kind, and Neptune too, Tarentum's power

Thou slights ; what on the guiltless score,

Of thy ensuing sons may fall : like Urne,

Like funeral, and proud return,

May wait thee too, my curses shall have force

Whence no Attonements get remorse.

And Polinurus to Æneas in his sixth book of
Virgil's Æneids.

Nunc me fluctus habent versantq ; in littore vent

Quod te per cæli jucundum humen & auras,

Per genitorum oro, per spem, surgentis Juli.

Eripe me his invicte malis, aut tu mihi terram

Injice namq ; potes.

*I'm now i' th' waves winds toss me 'gainst the shore,
By heavens rejoicing light I thee implore ;
And by the air, by old Anchyses too,
And by the hopes of young Julius, thou
Unconquer'd Hero, help me but away,
From these sad troubles, or my body lay
I' th' earth ; for thou canst do't.*

Castor. Have the *Gentiles* so greatly esteemed the ceremony of burials.

Pollux. Yes, very much, for their religion did hold that the soul of a body which was un-interred, was void of any intelligible essence, and left to the power and command of a raging furious phansie, and subject to the torment and affliction of corporal qualities; so that it being an airy body, sometimes the departed shadow would speak unto his remaining friends, and sometimes evilly vex and torment his enemies with revenge, as in the Poet, *Dido* threateneth *Æneas*, saying,

Omnibus umbra locis adero dabis improbe penas.

*My ghost shall every where attend thee, Villain
I will torment thee. —————*

Suitorius, as we have shewn before, addeth the like concerning the dead-body of *C. Caligula* the Emperor in the Garden of *Lamius*, being

not duly buried ; for this body because it was only covered with a light turf, did very much disquiet and trouble the possessors of the Garden, with violent incursions in the night ; until by his sisters, who were returned from banishment. it was taken up again and ritely and duly by them buried.

Castor. And the house wherein the same Emperor died, could by no other way or means be freed from the fury of these shadows or spirits, as history makes mention, but by burning thereof.

Pollux. *Aristotle* speaking of miracles, mentioneth a certain mountain in *Norway*, named *Hechelberg*, environed about with the Sea, that continually sent forth such lamentable voices, like the yelling and howling of infernal devils, insomuch that the noise and clamour of their terrible roaring might be heard almost a mile ; and the flocking together of great ravens and vultures near it, did prohibit any access thereto. And he reported that in *Lyppora* near about the *Æolian* Islands, there was a certain hill from whence in the night there was heard Cymbals, and sounds of tinkling instruments of brass, with certain secret and hidden screechings, laughings and roarings of spirits. But even now, *Castor*, thou didst make mention of *Zazelus*, whom also
thou

thou didst assert to have been called *Eurynomus* by *Pausania*; I desire thee to shew me something more largely concerning this spirit.

Castor. They do declare that he lives altogether by the flesh of the dead; so as sometimes he doth not leave the bones.

Pollux. *Saxo Grammaticus*, in the fifth book of his *Danish history*, doth most truly subscribe their consent and agreement to this thy assertion; for there he sets before our eyes an admirable history of one *Asuitus* and *Asmundus*, which easily proveth all thy sayings.

Castor. I beseech thee declare this unto me,
Pollux.

Pollux. Give attention; it is thus: *Asuitus* and *Asmundus* had sworn with mutual vows each to other, that he which should live longest of them would entomb himself alive. Now sickness did consume away *Asuitus* before *Asmundus*; whereupon *Asmundus* for his oath of friendship sake, with his dog and his horse entombed himself alive in a vast deep den, having carried with him some meat, whereupon a long time he fed. And at length *Ericus* the King of *Suecia* came unto that place with an army, and broke open the tomb of *Asuitus*; (supposing there had been treasure hid therein) but when the cave was opened, he drew out *Asmundus*, and brought him into

the light, who was covered with a deformed sharp countenance, a deadly deformity, and gored with blood flowing from his fresh wounds.

Castor. But this story pertaineth not to our purpose.

Pollux. Truly it doth, if you diligently mark these verses, which set forth the cause of his wounds.

Castor. Shew me those verses if thou hast them.

Pollux. They are these which follow.

*Quid stupedis qui relictum me colore cernitis ?
 Obsolescit nempe vivus omnis inter mortuos,
 Nescio quo Stygii numinis ausu,
 Missus ab inferis Spiritus affluit
 Savis alipedem dentibus edit,
 Infandoq ; canem præbuit ori,
 Non contentus equi vel canis esu,
 Mox in me rapidos transtulit ungues,
 Discissaq ; gena sustulit aurem ;
 Huic laceri vultus horret imago,
 Emicat inq ; fero vulnere sanguis
 Haud impune tamen monstrifer egit,
 Nam forro servi mox caput ejus,
 Persodiq ; nocens stipe Corpus.*

Why are ye amaz'd to see me pale !
 'Mongst th' dead what's living needs must fail :

By what strange warrant from black hell,
 A Spirit sent, I know not, fell
 With merciless teeth upon my Horse,
 And next my Dog without remorse,
 Devour'd : but not with Dog and Horse
 Contented, he on me the force
 Of his sharp nails try'd, hence did tear,
 Part of this cheek. and one whole ear ;
 So my torn face doth look thus ill.
 And all this blood appeareth still.
 But yet this monstrous fiend from me,
 I do assure you escap'd not free ;
 His head my sword did from him take,
 And's trunk to the ground I fixt with stake.

Castor. I observe here, that *Asmundus* did cut the head of the spirit *Zazelus* or *Eurynomus*, and struck and pierced his body with a club : what? have spirits bodies, that may be seen and handled by men ?

Pollux. *Cortesi*us doth not deny, but that their natures may receive the habit and covering of vegetable bodies, and be transformed in several kinds of shapes, whereby they can the more craftily and subtilly delude and deceive the improvident wits of men. *Basilii*us *Magnus* also testifieth the same, and witnesseth, that they have bodies appropriated to themselves, as likewise

also have the pure Angels. PSELLUS a Necromancer doth also report the same; and he also teacheth, That sometimes they sleep or rest, and do change their places, and shew themselves visible to the senses of men. *Socrates* asserteth, that a spirit did speak with him, which also sometimes he saw and felt; but their bodies cannot be discerned to be different in sex. But *Marcus Chironesus*, an excellent searcher into the natures of spirits, writeth, that they have simple bodies and that there doth belong a difference of sex to compound bodies: yet their bodies are easily drawn to motion and flexibility, and naturally apt to receive every configuration. "For, saith he, even as the clouds do shew forth the apparition and resemblance sometimes of men, and sometimes of every thing you conceive; so likewise do the bodies of spirits receive various shapes, as they please, by reason whereof they transform themselves into the forms sometimes of men, and sometimes of women. Nevertheless this is not free to them all, but only to the fiery and airy spirits." For he teacheth, that the spirits of the water have more slow and less active bodies, which by reason of the slowness and softness of that element, they do most especially resemble birds and women; of which kind the *Naiades* and *Nereides* are, celebrated by the Poets. *Trimelius*

metius testifies, that the Devils do desire to assume the shapes of men rather than any other form ; but when they cannot find the matter of the air convenient and besitting for that purpose. And the faith, that they frame such kind of appearances to themselves, as the contrary humour or vapour will afford ; and so they are seen sometimes in the form and shape of a Lion, a Wolf, a Sow, an Ass. a Centaur, of a Man horned, having feet like a Goat : such as it is reported were seen in the mountain of *Thringia*, where there was heard a terrible roaring.

Castor. Porphyrius in *Eusebius*, in his fourth book of *Evangelical preparations*, teacheth, that some of these are good spirits, and some bad ; but I have counted them to be all evil. *Pollux*.

Pollux. Then it seemeth that thou art not seduced with the assertions either of *Porphyrius*, or *Apuleius*, or *Proclus*, or of some other Platonics, which are mentioned in *St. Augustines* book of *The city of God*, 1. 2. and 3. chapter, who also do affirm that there are some of these spirits good ; or *Eusebius* in the said book and 6 chapter ; and that *Augustine* concerning the same in his book of *The city of God*, the 9 chapter and the 8, with very great and strong arguments do convince the Platonics, that none of these *Demons* are good, but all evil ; and that we do also approve of

from their names, which are every where set forth in holy Scripture; for the Devil is called *Diabolus*, that is flowing downwards: that he which swelling with pride, determined to reign in high places, fell flowing downwards to the lowest parts, like the torrent of a violent stream, as *Cassiodorus* writeth. And he is called *Satan*, that is, an adversary; who as *St. Jerome* testifieth, by reason of the corruption of his own malice, he continually resisteth, and is an adversary against God, who is the chiefest good. He is called *Behemoth* in the 40 chapter of *Job*, which signifieth an Ox; for even as an Ox desireth hay, so he with the teeth of his suggestions, coveteth to destroy the upright lives of spiritual men. And *Leviathan* in the same place, which signifies an addition, because the Devil always endeavours to add evil to evil, and punishment to punishment. He is also called in *Revelation* 15 *Appolion*, signifying a rooter out, for he rooteth out the virtues which God planted in the soul. He is called a *Serpent* in the 12 of the *Revelation*, by reason of his virulency. A *Lion* in the 1 Epist. *Peter* and the last chapter, which roareth about seeking whom he may devour. He is called a cunning workman *Isa.* 55 because by his malice he deceiveth the vessels which are elected and approved. He is called *Isa.* 34 *Onocentaurus*

Centaurus Erynus, Pilosus, Syren, Lamia Ulula, Struthio. And by *David* in the 90 *Psalms*, an *Asp, Basilisk* and *Dragon*. In the Gospel, *Mammon*, the Prince of this World, and Ruler of Darknefs.

Castor. Why therefore have the Divines declared, that the Almighty hath given two kinds of spirits unto men; the one good, the keeper and preserver of their lives, the other evil, resisting the good: if they are all evil.

Pollux. The holy Doctors do understand by the good spirit, a good Angel, such as we read *Raphael* was to *Tobias*, who bound the evil spirit *Asmodeus* in the wilderness of the furthest parts of *Egypt*, that he might be the more safe.

Castor. It had been more safe for every man to have been without the evil spirits; what therefore was the will of the heavenly Father concerning them?

Pollux. That by the assistance of the good spirits, we might courageously wage continual war against the evil spirits; but being clothed with the harness of righteousness, like valiant soldiers we may gird our loins with truth, and with the shield of faith resist and fight against all his darts.

Castor. If we condescend unto this warfare of spirits, it seemeth good to enquire whether the

Devils have power of doing hurt, granted them by God ; or whether of themselves they can hurt as much as they please ?

Pollux. If the last were true, who could compare the end of their hurtings ? but it is manifest, that their authority from on high is of so great exaltancy, that *John* the Evangelist doubteth not to name the Devils the Princes of the Earth.

Castor. In what manner therefore do they hurt ?

Pollux. Although they be most mighty and powerful spirits, yet they can do no hurt unless it be by permission ; or as *Damascenus* saith, by dispensation. And *Crisostome* saith, they have a limited power, for truly without the will of God, they cannot touch a hair of any mans head. The Devil could not have deceived the Prophets of *Ahab*, if he had not received power from God ; neither could he have brought any detriment upon *Job*, either unto his body or his goods, but by the power God had given him. In the 7 of *Exodus*, the Magicians made frogs and serpents, by the power of the Devil permissively : but lice they could not bring forth, by reason of the greater power of God prohibiting them. Neither in the Gospel could the Devils hurt the swine until Christ had given them leave.

Therefore

Castor. Therefore the Devil is not so much to be feared, but the Lord our God, that either he would not suffer him to rage against us; or if at any time by his own determined counsel he let loose his chains, that then he would defend and mercifully preserve us.

Pollux. Thou sayest well; for even as a wild boar is not to be feared if he be bound, and held with a strong chain by a powerful strong man, and who is able by his strength to restrain the fierceness of the boar; but the man is to be feared, and requested, that he would not let loose the boar: so also *Satan* is not to be feared, being bound by the cords of the Almighty; but the Almighty rather, who holdeth him with a cord, lest at any time he should let loose his cord, for to execute his will against us.

Castor. We know that the Devils, after the incarnation of the word, were called the Lords of the earth; but I wonder, where the word is not yet incarnate, whether they have power also over men.

Pollux. If it pleaseth God, they have very much; but take a demonstration thereof *Castor*, from the *Caldeans*, amongst whom the Devil raged with so much power and dominion, that they made no esteem of the true God, but worshipped the elements. There needeth not a demonstration

monstration of the *Greeks*; for the fury of the Devil did so much reign amongst them, that by his arguments, they accounted *Saturn* for a very great God, devouring their own proper children; and *Jupiter*, an adulterer and father of all filthiness, they named to be the father of Gods and men; *Bacchus*, the most wicked example of all servitude and bondage, they called a free father: *Venus* a strumpet, they termed a pure virgin: and they worshiped *Flora* an harlot, as a type or example of virginity. There is no man that is ignorant, that the *Egyptians* have been worse than the *Greeks*, when they made peculiar Gods to themselves by the inanimate persuasions of the Devil; for one worshiped a sheep, another a goat, another a calf, very many did worship hogs, crows, hawks, vultures, eagles, crocodiles, cats, dogs, wolves, asses, dragons; and things growing also, as onions, garlick, and thorns: as every one that is covetous of reading, shall find in *Damascenus*, in his history of *Josaphat* and *Barlaas*, and in *Eusebius*, in the fourth book, and first chapter of *Evangelical Preparations*; neither do I account the *Hebrews* (who glory in being the offspring of their father *Abraham*) to have been better than the former, when also by the instinct of the devil, after their coming up out of *Egypt*,
with

with cruel hands they violently assaulted the Prophets and holy men of God, whom at length they also slew: that I may hold my peace, how diligently they have brought into their religion the Gods, or rather Devils of the *Gentiles*.

Castor. I perceive by these thy assertions, that one Devil, and another Devil, hath been adored for Gods; for thou hast now said, that the *Greeks*, by the madness wherewith the Devil possessed them, have made unto themselves, *Saturn*, *Jupiter*, *Bacchus*, *Venus* and *Flora*, for Gods; which *Lactantius* in his fourth book *De vera Sapientia*, also accounted for Devils.

Pollux. Declare I pray thee the words of *Lactantius*.

Castor. Mark them: they are thus: The same Devils are the Gods of the *Gentiles*; but if any one will not believe these things of me; then let him credit *Homer*, who joined the great *Jupiter* to the great Devils; and the other Poets and Philosophers do call them sometimes Gods, and sometimes Devils, whereof there is one true and another false: for the most wicked spirits when they are conjured, do confess themselves to be Devils; but where they are worshiped, they declare themselves to be Gods, that they may thrust men into errors, and draw them

them from the worship of the true God ; through whom alone eternal death can be escaped.

Pollux It is expedient for me now to be more inquisitive in this discourse ; whether there be power given to the Devils to foretel things to come ? concerning which thing hitherto I have not been able to dart at the right mark ; for this question seemeth sufficiently doubtful unto me.

Castor. St. *Augustine* in his book *De Natura Dæmonum*, dissolveth this Gordoneus knot, and saith, that the damned spirits being filled full of all manner of impiety and wickedness, do sometimes challenge to themselves power of foreseeing things to come, because in the sense of their airy bodies, they have a far more strong and prevalent power of foreknowing, than men of earthly bodies can have ; or because of the incomparable swiftness of their airy bodies, which wonderfully exceedeth not only the celerity of men and wild beasts, but also the flying of birds : by which means they are able to declare things long before they come to be known ; which we, by reason of the earthly slowness of our sense, cease not to wonder at and admire : or because of the benefit of their continual life, they obtain this wonderful experience of things, which we cannot attain to, because of the shortness of
our

our momentaneous life, which is but as it were a bubble.

Pollux. This last assertion of St. *Augustine* seemeth unto me to be more true than the rest, because the series of many years doth cause great experience.

Castor. If any one shall deny these opinions of *Augustine*, as erroneous, *Damasceus* leueth a greater witness of these things, without all exception, before our eyes; who in his second book of Orthodox faith, saith thus: That the Devils cannot foreknow things to come, for that belongs only unto God: but so much as they are able to know, they have from the disposition of the Celestial and inferior bodies.

Pollux. Why therefore do the Devils so willingly and of their own accord undertake Prophecies, and to answer Oracles? what benefit have they from hence?

Castor. Nothing, but that hereby they seek to get great estimation, and covet to be counted worthy of admiration, and to be adored instead of Gods

Pollux. We know that the Devil is the father of lyes, *Castor*: from whence we are piously to believe, that those things which he foretelleth, he extracteth from his own lyes.

Furthermore

Castor. Furthermore the Prophet *Esaïas* saith thus, Shew the things that are to come hereafter, and tell us, that we may know that ye are Gods. And the Apostle *Peter* also saith, The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost.

Pollux. No man therefore will deny that they do sometimes foretel things to come.

Castor. No man certainly; but for what cause that is attained to, *Cryostome* doth most clearly teach, in these words: It is granted he saith, that sometimes the Devil doth speak truth, that he might commend his own lying with verity: whereas, if he did never tell the truth, he could deceive no man, neither would his lying suffice him to tempt with. Thus far *Cryostome*. Notwithstanding, if he understand that he hath not grace granted unto him of himself to foretel the truth, he foretelleth things nevertheless, but so obscurely, saith St. *Augustine*, that he always layeth the blame of the things so foretold, upon the interpreter thereof. *Porphyrius*, in his book of Oracles, although he be the greatest maintainer of Devils and the most expert teacher of diabolical Arts, nevertheless he saith with the aforefaid Doctors, that the foreknowledge of things to come, is not only intricate to men,
but

but uncertain to the Gods ; and full of many obscurities.

Pollux. Thou has said, that the predictions of the devils are done in this manner, that they may gain authority to themselves amongst the credulous people, and be worshiped instead of Gods, for what end do the evil spirits work miracles ?

Castor. What is a Miracle, *Pollux* ?

Pollux. A new and unwonted accident, which cometh to pass contrary to its course and custom, and draweth men into admiration thereof.

Castor. But do they work Miracles ?

Pollux. They do : for whereby dost thou believe that *Esculapius* was honoured in his consecration for a God, but only by the means of a miracle, when he conveyed a serpent from *Epidaurus* to *Rome* ? What gave so great authority to *Juno*, but only the working of a miracle ? when her Image of wood was asked by *Furius Camillus* whether would be carried to *Rome*, and it answered in a human voice, It would. Also from thence *Fortune* was made a Goddess, because her *Statua*, in the way to *Latium*, in the hearing of many people, not once, but oftentimes spoke with a human voice. In the 8 chapter of the *Acts* of the Apostles, we read of miracles done by *Simon* the son of *Rachel* ; and
in

in *Exod.* 8. of the Magicians of Pharaoh, who in the sight of many people brought forth frogs and serpents, and turned the waters into blood. Apulius doth testify the power of men to be so great in Inchantments, that the Devils do not only work miracles by the means of men, but they are able also to subvert nature, and, with a Demoniactal Incantation, make violent streams to stay their course, to turn the winds. to make the sun stand still, to break the course of the moon, to lay impediments upon the stars, to prolong the day, and to shorten the night; as Lucanus excellently sheweth.

*Cessaverre vices rerum, dilataq; longa,
Hæsit nocte dies, legi non paruit æther,
Torruit & præceps audito Carmine mundus.*

*The course of things did cease, obstructed light
Opprest, stuck fast in dusky shades of night:
Amazed skies their usual laws forbear,
The world was scorched when it her charms did hear.*

And Tibullus of a certain Demoniactal Charm.

*Hanc ego de cælo ducentem sydera vidi,
Fulminus ac rapidi Carmine vertit iter,
Hæc cantu funditq; solum manesq; sepulchris.
Elicit, & tepido devorat ossa rogo.
Cum libet hæc tristi depellit lumina cælo,
Cum libet æstivo convocat orbe nives.*

Her

*Her have I seen draw down night's sparkling eyes,
With a dead Palsy swiftest streams surprise;
Turn earth to water, from a desert tomb
Make the departed drowsy Manes come.
With charms she'll muffle the sad skies in mist,
In Summer Winter's snow bring when she list.*

Castor. I do not any more wonder that *Moses* called God Wonderful, that he doth so connive at this sink of wickedness, and most wicked seducers, that he granteth them power to act such things so freely.

Pollux, *Firmanus* excellently sheweth why God doth so, in his last book but one of *the works of God*, *De opificio Dei*: for he saith, that virtue is not virtue, unless it have some like, in ruling whereof it may shew and exercise its power: for he saith, As Victory cannot stand without virtue, so neither can virtue subsist without an Enemy; which virtue no sooner had the Almighty endued man withal, but he forthwith added unto him an enemy, lest that virtue should lose its nature, being stupified with idleness. He saith, that a man cannot otherwise attain to the highest step, unless he have always an active hand: and that he shall establish and build up his salvation with a continual warfare and contention: for God will not that mortal men shall come to immortal blessedness with an easy

easy journey, but he must wrestle and strive with sails and oars against the author and inventor of all evil and errors, who causeth and worketh execrable thinks and miracles.

Castor. But sometimes it cometh to pass, that by reason of the subtil snares and stratagems of the Devil, which he so craftily prepareth against us, and especially against simple persons, whom he intangleth with vain religions, so that we cannot resist him; or if we suppose ourselves to be very able to withstand him, yet nevertheless we shall be very much deceived by him; as we read he oftentimes did to the good, but almost foolish pastor, of whom Tritermus maketh mention.

Pollux. But what happened to this good Pastor, and whom thou termest simple?

Castor. Tritermus saith, Inasmuch that he was not strong in faith, therefore he made more account of the name of Saint Blaze, and attributed more power and custody unto it, than unto the name of God, the best and greatest good.

Pollux. In what manner?

Castor. He had in his walking staff, or pastoral crook, a Schedule inscribed with the name of St. Blaze; by the power and virtue of which staff, he did believe his swine were safely defended

fended from the ravening of the wolves: and he did attribute so great a deity to the Schedule, that he would leave his herd of swine to feed in the fields alone: notwithstanding, a certain time coming when the pastor was absent from his flock, and a certain man coming in the mean time, saw the Devil keeping them; and he asked him what he kept here, who is the worst persecutor of the salvation of men? he answered, I keep these swine. The other replied, By whose command? the Devil saith, By the foolish confidence of the pastor: for he included a certain Schedule in his staff, unto which he ascribeth divine virtue, or to the inscription of the name of St. Blaze; and now, contrary to his own law, he believeth that his hogs are thereby defended from the injury of wolves; inhering to me with a false superstition; where when he hath been by me called again and again, and hath not appeared, I have taken this custody upon myself instead of St. Blaze: for I always freely stand instead of God and his saints: so also now most freely do I keep his swine for St. Blaze, that I may magnify and confirm the foolish man in his vain confidence; and thereby I may seduce him so, that he may esteem this Schedule more than God.

This

Pollux. This is a pleasant story: but I do not wonder that the devil should impose so much upon so simple a pastor, when he doth in many things prevail over the more wise, if they do fit themselves to his opportunities; which the Church contradiceth.

Pollux. But are all things wrought and brought to pass by means of the devil which men call miracles?

Caſtor. No: for we must give unto nature that which seemeth to belong unto her, who is said to be the greatest worker of miracles; as that which we have experienced in the stone *Asbestos*, which as Solinus witnesseth, being once set on fire, cannot be quenched: and the root *Baara*, described by Josephus in the history of Jerusalem, which he testified to be the colour of a flame of fire splendent and shining in the night; but so difficult to be taken, that it always flies from under the hand of him that would take it, and deceiveth his eyes so long, until it be sprinkled with the urine of a menstruous woman; and when it is retained by this means, it may not be gathered or plucked up without danger: for present death followeth him that gathereth or plucketh it up, unless he shall be fortified with a preservative about his neck, of the same root. For which cause, they who want the same root.

do

do scarify it round about, and having bound the root about with a bond, they tye the same to a dog, and suddenly depart away. Whereupon the dog, too much endeavouring to follow after him, draweth up the root, and, as if the dog where to perform the turn of his master, he forthwith dies; and afterwards the same root may be taken and handled without any danger to any man. And the same Josephus teacheth, that the same root is of such present force for expiations, that also those who are vexed and tormented with unclean spirits, are immediately delivered, if they carry this root about them. Notwithstanding there is nothing hindereth, but that art also may imitate nature in the working of miracles; as we may read in *Aristotle*, of the Greek fire that would burn in water: of which the said author, in his singular treatise concerning this, hath described very many compositions. And concerning the fire which is extinguished with oil, and kindled with cold water, when it is besprinkled over therewith.

Poilux. It sometimes happened that the devils do clothe themselves, sometimes in more slender, and sometimes in more gross habits, that thereby they may very much affright and molest men with horrible phantasies, and terrible sights; with ghosts appearing in divers and several shapes

shapes and aspects. What, cannot we be fortified with any thing to force and compel them to fly from us?

Cassior Origen, in his book against *Celsus*, saith, that there is no way more certain, than the naming of *JESUS* the true God. For he saith he hath oftentimes seen innumerable spirits so driven away, both from the souls and bodies of men, *St. Athanasius*, in his book *de variis Quæstion*, testifieth, that the most present remedy against the insultation of evil spirits, is the beginning of the 67 Psalm, Let God arise, and let his enemies be scattered. *Cyprian* in his book *Quod idola dii non sint*, commandeth that the devils should be conjured away by the true God. Some men have declared, that fire, which is the most holy of all elements, and the creed and also the instrument whereon the fire was carried, were very profitable for this purpose: from whence, in their sacrifices about the sepulchres of the dead they diligently observed the use of lights: or else from thence that *Pythagoras* did determine, that God could in no wise be truly worshiped without lights burning. Some others do bind swords for this intent and purpose, taking the same out of the 11 Ode of *Homer*, where he writeth, that *Ulysses*, when he offered a sacrifice to his mother, had a sword drawn

drawn present by him, wherewith he expelled and drove away the spirits from the blood of his sacrifice. And in the sixth of *Virgil*, when the Sybil led *Æneas* into hell, she saith thus.

————— *Procul, O procul este profani,
Tuq; invade viam, vaginaq; eripe ferrum.*

*Hence, hence, all ye profane! do thou invade
the way, and from'ts confinement take thy blade.*

Philostratus writeth, that he compelled *Apollo-*
nus, a spirit, obvious to him and his compani-
ons, to flight, with contumelies and direful im-
precations; that the vision making a noise, and
with great horror vanished away from them.
Very many do much commend a perfume of Ca-
mimint, Piony, mint, Palma Christi. and Pars-
ey, to be used in this case. Many do keep pre-
sent with them red coral, mugwort, hypericon,
ue, or vervin, for this purpose. Some do use
or this business the tinkling of keys, sounding
of consecrated bells or the terrible rattling of
armour.

Pollux I have sometimes heard from our El-
ders, that they made them Sigils inscribed with
pentagones; by virtue whereof, the spirits might
be expelled and driven away. What sayest
you to these?

Castor. *Averrois* writeth against *Algazelus*, affirmeth such things to be almost nothing worth unless to them that have confederated with the spirits. If therefore *Averrois* saith the truth, how then can the devils kingdom stand, divided against itself?

Pollux. But we read that *Solomon*, a singular man with God, did make such Sigils.

Castor. We do read truly that *Solomon* did make them; but it was at such time when he worshiped Idols, and not when he was in the state of salvation. *Tertullan* offered a more certain antidote than all the former, and exhorteth us, as *Jeb*, the most strong champion of God, to fight against all the assaults of temptation; he admonisheth us to be clothed with the silken garment of honesty, and the purple robe of modesty and shame-facedness, and the cloak of patience; and he persuadeth us to meditate upon all those things which the devil doth devise and invent, to overthrow our integrity; that his falling may be proved the glory of our constancy, and that we be willing constantly to war against all machinations, which are permitted by God for this end. and the Prophet *Jeremiah* teacheth the same, in these words: The Lord of hosts is the approver of the just

D. Maximus, in his book *de charitate*, commandeth

mandeth us to bind and kill the devils. He saith we do then bind them, when by diligent observation of the Commandments of God, we do diminish and quash those affections that do boil up in us: and we are said to kill them, when we so truly mortify our lust, that we cut him off from all occasions of accusing; saying with the Prophet, Depart, O homicide, the Lord the strong warrior is with me: thou shalt fall, and shalt be vanquished from me for ever. *Olympiadorus*, 10 chap. saith that all sensual appetites are to be shut out and excluded, so that the devil may not be admitted, neither by the allurements of the eyes, nor by itching ears, nor by the petulency and frowardness of an hurtful tongue: for this he accounteth to be the most absolute seal against the power of the devils. Some do admonish us, in our going forth to war against the devil, to use two sorts of weapons: the one is pure prayer, which may raise up our affections unto heaven; and true and perfect knowledge, which may communicate and fill our understandings with wholesome doctrines, and may suggest unto us what we are to pray for, that we may pray ardently, according to St. *James*, and not doubtingly. In the Prophecy of *Isaiah*, and the Epistles of St. *Paul*, we may find the same things; *Ijai.* 59. *Eph.* 6. and 1 *Thess* 5.

which may be as a remedy against vain Ghosts that they may be expelled.

Pollux. For a remedy against Ghosts? dost thou conceive that a Ghost is diverse and different from a spirit?

Castor. I know not truly what I may think hereof: for flowing in so spacious a sea of many opinions, I am so led in doubt, that I cannot easily attain to a certain port of judgment: for there are some which do suppose that these Ghosts are devils, by reason of the great fear and terror wherewith they ragingly molest men by night in their houses: and sometimes for their innate nature to do hurt. There are others that do believe these spirits are deceitful fantasies, deceiving those that are of evil belief: who by their fallacious visions and imaginations do deceive and frighten the inhabitants in their houses and do deny that they are spirits indeed, because the spirits have a body without hands or feet; wherefore they can hurt no man, nor make any tumult: being ignorant that the Angel (who also hath a body without hands and feet) did carry *Habakkuk* with his whole dinner, by the hair of his head, into *Babylon*, and afterwards brought him back again, and set him in his own place; neither considering that the spirit of the Lord, also without a body, snatch'd up *Philip*, and

carried

carried him to *Azotus*: that I may forbear to speak concerning a certain incorporeal spirit, which did so disquiet the house of my grandfather, that by the space of almost thirty years he caused it to be uninhabitable, unless it were when a lamp was burning therein; neither did that then sufficiently quiet the same; for going out of the house, they did so molest them with stones from above in the streets, that they would cast out of their hands the hearts of Pine-trees, which they used for torches. Concerning the Ghost that haunted the house of *Anthenodorus* the Philosopher, and the tumultuous spirit of *C. Caligula*, there may be more spoken: but thou hast understood the relation of them already in the foregoing discourse. From all which, we may easily convince the opinions of those, who deny that the spirits can walk, or make any motion: but of how much truth we may hold the assertions of them, who do suppose that these tumultuous spirits are neither devils nor phantasms, but the souls of the dead, now hearken unto.

Pollux. Are there they who are of that opinion.

Castor. There are they who are of both opinions. for they do declare that these are the souls of them who have departed from their bodies laden and clogged in their sins; which are there-

fore heard to be more or less turbulent in houles, according as they have any sensible ardent spark of that sin more or less; so that except in the mean time they are expelled and driven away from thence, or expiated by alms and intercessions, they are compelled to a certain bound or liberty, wandering thereabouts in expectation of the last judgment.

Pollux. Wherefore?

Castor. Because I believe that the souls of them which sleep in Christ, do live with Christ, and do not wander about the earth; and the souls of them who are oppressed and burthened with the grievous weight of their Sins, since they are the members of Satan, are bound with Satan in the chains of darkness, expecting judgment in hell.

Pollux. But *Firmianus*, a Writer of no mean judgment, thinketh the contrary, in his Book which he hath written *de devino premio*.

Castor. How is that?

Pollux. These are his words; Let not any man conceive that the souls of the dead are judged immediately after death: for they are all detained in one common custody until the time shall come, wherein the Almighty Judge shall make examination and inquisition of their deeds. Then they who shall be found righteous, shall receive the reward of immortality; but they

whom

whose sins and wickedness shall then be detected, shall not rise again, but shall be inclosed with the wicked in darkness, and destined to eternal punishments.

Castor St. *Augustine* subscribeth to *Lactantius* in his *Enchiridion*, saying, that the time which is interposed between the death of mankind and the last resurrection, containeth the souls in secret hidden receptacles, where every soul receiveth condign rest or misery, for the good or evil which he did in the body while he lived.

Pollux. Neither doth St. *Ambrose* disagree from this: in his second book of *Cain* and *Abel*, he saith, that the soul is loosed from the body, and after the end of this life, is suspended to the ambiguous time of the last judgment.

Castor. So also some have declared, that the soul of *Trajanus Cæsar* did wander about: but the soul of St. *George* was freed from such suffrage.

Pollux. Thou hast even now spoke, and that truly, that spacious is the sea of various opinions concerning these spirits; for so indeed it is: but what port thou touchest at, I desire thee it may not seem troublesome to thee to tell me: for I am not as yet satisfied of the certainty hereof by our discourse.

Castor. That which thou desirest, I conceive

to be this: I hold that these tumultuous spirits are meer Images of Satan; which are not to be feared, neither is their any credit to be given to their answers: and are in no wise the souls of the dead, which either live with Christ, if they have done well; or else are bound in chains with Satan if they have done evil.

Pollux. It remaineth that we sift out this, *Castor*: for it happeneth now sometimes, that my Father appeareth to me in my sleep; perhaps that may seem also unto thee to be a spirit.

Castor. It may seem so: but I will not in any thing contradict thee beyond reason: of myself I will add nothing; but at leastwise I will annihilate thy opinion with the assertions if St. *Augustine*

Pollux. What assertions are those?

Castor. In his 11 book, which he intituleth *De mortuorum cura*, he offereth them as a means, saying, Human infirmity doth so believe of himself, that when he seeth any one that is dead, in his sleep, he supposeth that he seeth the soul of that dead person; but when he dreameth of any one that is alive, he then is out of doubt, that neither his soul nor his body, but the similitude of the man appeared unto him: as if they could be ignorant, that the souls of dead men do not appear unto them in dreams, but only the

the similitudes of the persons deceased. And he proveth both these to be done, by two examples which were as *Mediolanus*; whereof the first he sheweth to have been the image of a certain father that was dead, who appeared to his son, admonishing him that he should not pay again a debt to an unjust creditor, which the father had paid him before: for he saith the case was thus: the father had paid a debt to a certain creditor, which after the death of the father, the creditor endeavoured by force to recover the same again of his son, who was ignorant of the payment thereof: to whom the image of his father appeared when he was sleeping, and shewed him where the writing was hid. Whereupon, the son awaking from his sleep, sought for the paper in the place he was directed, and found it, and thereby overthrew the malice of his deceitful creditor. The second example is, whereby the same St. *Augustine* sheweth that the living do appear to the living, in their sleep: for he saith, that *Eurologius* the Rhetorician, professing the Rhetoric of *Cicero* at *Carthage*, he found a difficult and obscure place that was not declared unto him; so that waking and sleeping he vexed himself by reason of his ignorance; but, in a certain night, the image of *Aurelius Augustine* appeared to him, and taught him in what manner

the dark and difficult place was to be understood.

Pollux. *Augustine* doth therefore conclude without doubt, that they are not souls.

Castor. He doth so conclude: and the greater to strengthen such his judgment, he addeth, that if the souls of the dead have any interest or council in the affairs of the living, he undoubtedly knew, that his own pious mother did not desert him not for one night, but when she was living, followed him both by sea and land: neither did he at any time sustain any anguish of heart but comforted his sorrows. And that this may not seem too hard a speech. the presidency of Christ teacheth, that they do not err who affirm that the good Angels, by the appointment of God. and divine dispensation, do sometimes come to, and visit men, both living and sleeping and sometimes to the place where souls endure punishment: notwithstanding, it is not unto all but only unto those who have so lived, that God shall judge them worthy of his mercy: or unto those upon whom, without any respect unto their deserts, God will be pleased to glorify his unspeakable mercy; that by the prayers of the living they may obtain pardon of their sins, and deliverance from the prison of torments.

I have sometimes read, that the same

St. *Augustine* did write, that it is better for a man to doubt of secret things, than to contend about things uncertain.

Castor. That is certainly true ; neither doth he declare himself to be an offence to those who do leave all these things to the unsearchable judgments of God, and labour not to find out the secrets thereof.

Pollux Because I have easily understood thy answer hitherto, I will not desist till thou hast fully resolved me concerning this subject. I desire therefore to know whether all miracles which the devils perform, are done really, or imaginary phantasies.

Castor. That they perform many things really, and many things only seemingly, we have already manifested out of the writings of St. *Augustine* For that great prelate of the Christian Church, writeth, in the 11 chapter of his book *de Trinitate*, that it is a very easy thing for the wicked Spirits, through the airy substance of their bodies, to perform many things which seem wonderful (to the souls that are oppressed with earthly bodies) to be done. He also saith, that earthly bodies may be so qualified with art and exercise, that in public Theatres they may perform such wonderful things, that those who never have seen them will not believe them, but

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that they are done by the assistance of the devil and his ministers, to make their bodies of such an airy element, that the flesh wonders at. Or else which is much, he saith also, that they do contrive with occult inspirations, forms, and fantasies of images, to delude human sense: wherewith, waking or sleeping, they may be deceived. Thus far *Augustine*, But, if thou wilt, I will produce also another witness without exception, *Pollux*.

Pollux. I would have thee tell me who that is.

Cassor. *Abbas Tritemius*, in his third question to *St. Maximus Emilianus*, which is spoken of before, saith thus: The devils, amongst unfaithful people, do seem to raise up the dead to life, and to shew miracles to curious men, that that they might as it were swallow them up with error instead of miracles; and are altogether pertinacious and obstinate: but they cannot truly and really raise up the dead, but do variously deceive the senses of men, shewing them feigned resemblances of the dead. For it is certainly manifest, that the devils can do all things but only in a false similitude of holy miracles in truth.

Pollux. Some say that the devils are obedient
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to wicked men, because of the similitude of their malice. How seemeth that to thee?

Castor. It seemeth to me, that they are obedient to evil men, but not to all men.

Pollux. But to whom?

Castor. To those certainly with whom they have contracted and made compacts and covenants; as the se women which they call *Pythonists* are accounted, who have vowed themselves by promise unto him.

Pollux. But although they are compelled to be so serviceable unto them, yet is this service true or feigned?

Castor. It is feigned, certainly: for they are subservient unto men of their own accord, and genuine work, that they may deceive them, and allure them to themselves. Although we do not deny that their service is sometimes true, but only towards those men, whose faith in the Lord Jesus Christ, by the merit of his holiness, hath caused them to be acceptable, and friends unto him. And that *Lactantius* also testifies, in these words, in his second book *De origine Erroris*, and 10 chap. That the devils do fear the just. that is, those that worship God, in whose name they are conjured to depart out of bodies, and with whose words they are beaten with scourges, and they do not only confess that they

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are devils, but do declare their names: neither can they lye unto the just. And the same *Lactantius* in his fourth book *De vera Sapientia*, chapter 27. saith, It is necessary that they who are of the true Christian Religion, should know the course and order of the devils, and understand their subtilty, and restrain their force and conquer and subdue them with Spiritual weapons, and force them to obey him.

Pollux. I am now by thee sufficiently informed of all things which I have hitherto desired to know; wherefore I shall not any further trouble thee with my questions, or rather riddles, but leave thee to thy own occasions.

Castor. Neither have I counted myself idle in answering thee; but let the use thereof yield us each to other an equal recompence. Farewell therefore.

Pollux. And thee also!



GERARD CREMONENSIS:
O F
ASTRONOMICAL
GEOMANCY.

BEcause Astronomy is so transcendent and subtil an art in itself, that therein a man ought to have respect unto so many things before he can attain to true judgment thereby. because the eye of the understanding will not pierce unto the half thereof, and few Doctors of our latter time have been found so experienced therein, that they know sufficiently how to judge thereby; therefore I have composed this work, which I will have to be named *Astronomical Geomancy*; wherein, I will sufficiently teach how to judge with less labour and study. For in this present science it is not requisite to behold neither the Ascendant, nor the hour in a Table, as it is in Astrology.

It is expedient therefore to make four unequal lines, by the points casually set down; and to
join

join together those points; and out of the points which are not joined together, which do remain in the heads of the lines, (as it is done in Geomancy) extract one figure; and the sign of the *Zodiac* that answereth to the figure, put for the Ascendant, for the words sake. If *Acquisitio* arise from the heads of those four lines, let *Aries* be placed in the Ascendant; if *Lætitia*, or the lesser Fortune put *Taurus* in the Ascendant; if *Puer* or *Rubeus*, place *Gemini*; if *Albus*, *Cancer*; if *Via*, *Leo*; if *Conjunctio* or the *Dragons head*, *Virgo*; if *Puella*, *Libra*; if *Amissio* or *Tristitia*, *Scorpio*; if the *Dragons tail*, *Sagittary*; if *Populus*, *Capricorn*; if *Fortuna major*, *Aquary*; if *Carcer*, then put *Pisces* for the Ascendant. Afterwards in the second house, let that sign be placed which immediately succeeds the other. In the third house, the third sign, and so place the rest in order until you come unto the end of the signs; and make one square figure divided into twelve equal parts, and therein place the signs in order, as it is in Astrology, and as you may find them in this figure; neither are we here to regard the witnesses, or judge, or any other thing which belongs to Geomancy; but only the sixteen figures, that by them we may have twelve signs, to which they agree; and observe the manner of the figure as it is here placed.



Afterwards it is requisite to make four lines by course for every Planet, by points casually pricked down; and likewise for the *Dragons head*, as you have done for the Ascendant, and divide those points by twelve, and that which remaineth above twelve, or the twelfth itself, if a greater number doth not remain, retain, and the Planet for which the projection was made, place in that house of which the superabounding number shall

shall be; that is, if there remain twelve, let the Planet be placed in the twelfth house; if ten, in the tenth house; if one, in the first house; if two, in the second house; and so of the rest. And you ought always to begin from the *Sun*, and afterwards from the *Moon*, then from *Venus* and *Mercury*, and from *Saturn*, *Jupiter* and *Mars*, and the *Dragons head* and *Dragons tail*; but you must always take heed, that you do not make a question in a rainy, cloudy, or a very windy season, or when thou art angry, or thy mind busied with many affairs; nor for tempters or deriders, neither that you may renew and reiterate the same question again under the same figure or form; for that is error.

Questions of the First House.

IF you are desirous to know concerning the life of any man whether it be long or short, behold the Lord of the Ascendant, who if he be in strong Angles, it signifies long life; in succedents, a middle age; and in cadent houses, a short life; and if he be in strong Angles, he signifies greater years; if in succedents, meaner years; if in cadents, lesser years. The lesser years of *Saturn* are thirty, the meaner are forty four years. and the greater fifty eight. The lesser years of *Jupiter* are twelve, the meaner years
forty,

forty, and the greater accordingly are forty seven. The lesser years of *Mars* are fifteen, his mean years forty, and the greater years forty seven. The lesser years of the *Sun* are nineteen, his mean years forty five, and his greater years eighty two. The lesser years of *Venus* are eight, her mean years forty five, and her greater years eighty two. *Mercury's* lesser years are twenty, his mean years forty nine, and his greater years eighty. The lesser years of the *Moon* are fifteen, her mean years thirty-nine, and her greater years a hundred and seven. And also look if *Mars* or *Saturn* shall be in the first house, and the Lord of the eighth with them, and if the *Sun* shall be in the eighth, the querent shall not live: likewise if the Lord of the ascendant shall happen to be void of course, and *Mars* be in the eighth, the querent shall not live; but if the *Sun* and the *Moon* shall be in conjunction in the seventh house, and *Venus* in the second, he shall live well.

The accidents of the nativity are likewise to be considered. If you find *Saturn* or *Mercury* in the first, he is foolish and talkative; if it be *Mars* and *Mercury*, he will not be servile, but a wrangler and scoffer; if the *Sun* and *Mercury*, he will be a speaker of truth; and if the *Sun* be in *Aries*, he will apply himself to learn whatsoever he shall hear; if *Venus* be in the seventh, he will be luxurious

rious; and if *Saturn*, *Mercury*, and *Venus* be in their fall, he will be a Sodomite; if the *Sun* and *Venus* be in the tenth, and the *Moon* in the first, he will be very liberal; if *Venus*, *Mercury*, and the *Dragons head* be in the first, he will be covetous; if the *Moon* and *Mars* be in the first, he will be subject to great bondage; and if *Mars* be Lord of the nativity, he will be rich and an evil speaker, and litigious; and if the *Sun* be in the first, he will be envious, having a fair body, not very lean, nor very fat; and if *Venus* be in the first, he will be white and fair; if *Mercury* be in the first, he will not be staple, but always in motion; but if the *Moon* be found there, it denotes him to have a graceful face, breast, and arms; if *Saturn* be there, the man will be black and filthy; if *Jupiter*, he will have a round face, a fair forehead, a ruddy complexion mixt with a little white. If you would know his office or art; if the *Moon* be in the seventh with *Saturn*, or in the fourth; or in the tenth; or in the first, it is not good for him to build any house in a city, nor to build a ship, neither is it good for him to be a tiller of land, or to dress vines, or plant trees; but to be employed about some office belonging to the water, or concerning marriages, or to be a Post or Messenger; neither let him apply himself much to his Master, because

because he shall gain no repute from him; if the Moon be in the fifth or third, it will be good to him; in the second, eighth, sixth, and twelfth, neither good nor evil.

Jupiter signifies Bishops, Prelates, Nobles, Potentates, Judges, Wise men, Merchants, and Userers.

Mars signifies Warriors, Incendiaries, Homicides, Physicians, Barbers, Hangmen, Goldsmiths, Cooks, furnaces and all fireworks. And if *Mars* be in the strong signs, he will be poor and die in captivity, unless he put himself in arms with some soldier or vassal.

The *Sun* signifies Emperors, Kings, Princes, Nobles, Lords, and Judges.

Venus signifies Queens and Ladies, Marriages, Communications, Friendship, Apothecaries, Taylors, and such as make ornaments for Plays, Sellers of Cloth, Jesters, Vintners, Players at Dice, Whores and Robbers.

Mercury signifies Clerks, Philosophers, Astrologers, Geometritians, Arithmeticians, Latin writers, and Painters, and all subtil Artills, as well men as women, and their Arts.

Concerning the intentions of the querent, look unto the sign ascending, and his Lord; and where you find the Lord of the ascendant, he comes to inquire about something pertaining to

to that house; and if the *Sun* be Lord of the ascendant, his question is concerning fear which he is in of some man; if *Venus*, he enquireth of arts, that he may know some proper arts, or he enquireth concerning things belonging to women. If *Mercury* be Lord of the ascendant, he seeketh after something that is lost, or enquireth concerning some infirmity. If the *Moon*, he seeketh also for something lost, or enquireth about sickness, or some disease in his eyes. If *Saturn* be Lord of the ascendant, he enquireth about some sickness, or concerning a Prince; and keepeth silence, but hath some grief or anguish in his heart. If *Jupiter* be Lord of the ascendant, his question is concerning some infirmity, or restitution, or for some office which he desireth to have. If *Mars*, he enquireth for some fear, or of an enemy, death, sickness, riches or substance.

Questions of the Second House.

IF you would be informed concerning the substance of any man, whether he shall be rich or not, behold the Lord of the second which if he shall be with a good Planet, and a good Planet likewise in the second, he shall be rich; but if the Lord of the second be joined with evil Planets, and an evil Planet shall be in the second, he shall be poor.

If you would know whether you shall have again a thing lent, or not, look if there be an evil Planet in the second, and disagreeing with his Lord; then he that detaineth the thing lent, will not willingly render back the same: But if there be a good Planet in the second, and agreeing with his Lord, it shall be easily recovered; and if the Lord of the second be exalted and be evil, or if an evil Planet be with him in the second, or if the Lord of the second be exalted, he which keepeth the thing deposited, will not willingly restore the same, but he shall do it whether he will or not. And if an evil Planet be in the second, it's to be recovered. but if *Mercury* be in the second so that he be his Lord, and bringeth contrariety, then it shall be recovered; and if a good Planet be in the second house, he signifies recovery, although he be the Lord thereof.

Mark therefore the concord and discord of the Planets: the *Moon* and *Jupiter* are friends, the *Moon* and *Mars* enemies; *Mercury* and the *Sun* are friends, *Mercury* and *Venus* enemies; *Venus* and *Jupiter* are friends, *Jupiter* and the *Moon* are enemies.

The Planets are said to be friends, when they agree in one nature and quality, as *Mars* and the *Sun*, because both their natures is hot and dry;
Venus

Venus and the *Moon* do agree in cold and moisture; or when Planets do agree in substance and nature, as *Jupiter* and *Venus* are friends: or when the house of one is the exaltation of another, or on the contrary.

Questions of the Third House.

IF you desire to know, how many brethren a man hath, see the Lord of the third, and it is to be held, that to so many Planets as he is joined, so many brethren the querent hath; and the masculine Planets signify brethren, and the female Planets sisters; and note, that *Saturn* and *Mars*, the *Sun*, *Jupiter*, and the *Dragons Head*, are masculine; but the *Moon*, *Venus*, and the *Dragons tail* are feminine: but *Mercury* is promiscuous, sometimes masculine and sometimes feminine; he is masculine when joined to masculine Planets, or when he is in a masculine quarter of the *Zodiac*; and he is feminine, when he is joined to feminine Planets, or when he is in a feminine quarter of the *Zodiac*.

Questions of the Fourth House.

IF thou wouldst know whether it be good for thee to stay in any land, city, village, territory, or house, or not, behold the Lord of the ascendant of the fourth, and of the seventh; and

if the Lord of the fourth be in the seventh, and be good, and the Lords of the first and tenth house be good, and with good Planets, then it is good for thee to continue in that place wherein thou art. And if the Lord of the seventh be with a good Planet, and the Lord of the fourth with an evil Planet, then it is not good for thee to abide there, because if thou dost continue there, thou shalt suffer many losses, and have evil reports raised on thee in that Country.

But if thou wouldst know when any one that is absent will return, behold the Lord of the Ascendant; and if you find him in any one of the four Angles, he will return in that year; and if he be not in an Angle, then see how far he is distant from the first Angle; for so long he will stay, and so many years as there be houses.

If you would be informed of the dearth or plenty of things, behold the strong houses, the Succedents and the Cadents; for the strong houses signify dearth and scarcity, the Succedents a moderate season, neither too dear, nor too cheap, the Cadents signify plenty and profuseness of things. Consider also the Planets, and their places, which if they be in strong houses, the things which are signified by those Planets will be rare: and note, that *Saturn* doth signify fields, vines, and instruments to work in

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fields;

fields; and leather, and of fruits, corn. acorns, oak apples, and pomgranates. *Jupiter* hath oil, honey, silk-worms, cloth, wine, and grafs, and things that are odoriferous. *Mars* signifies wine, and flesh, and especially hogs, wars. and armour, and such things as belong thereunto, and red garments. The *Sun* hath signification of wheat, and wine, purple colours, and cloth, and all things that are assimulated unto gold, horses and birds, such as hawks and falcons. *Venus* doth signify fatness and grapes, figs and dates, fish and pastimes. *Mercury* hath barley, millet, grain, money and quicksilver. The *Moon* signifies oats, milk, cheese, fire and salt, cows, rams, hens, and silver, and accordingly plenty and scarcity of them.

Questions of the Fifth House.

IF you would know whether a woman be with child, or whether she will have any children, or not, look if the Lord of the Ascendant be in the seventh, or the Lord of the fifth in the first, or the Lord of the first in the fifth, or if the Lord of the fifth be in the seventh, or if the Lord of the seventh be in the fifth, or the *Moon* with them; or if good Planets be in the first, or the fifth, or with the Lord of the fifth, or *R* in Angles, she is with child, or may have

have children; but if you find none of them, but evil Planets in the same places, she neither is with child, neither will she have any children: and if there be both good and evil Planets in the said places, then happily she may have children, but they will not live; but if *Cancer*, *Scorpio* or *Pisces* shall be in the first or fifth house, she may have children; but if *Leo* or *Virgo* be there, she is not with child, neither shall she ever have any children; or if the Lord of the fifth shall be in them houses.

And if you would know, within how many years she shall have children, look where you find the Lord of the fifth; for in that year she shall have issue; if he be in the first, in the first year; if in the second, in the second year; and so you may number unto the twelfth house. And if mean signs be in the Ascendant, she that is with child hath twins in her womb, which will live, if a good Planet be in the first; and if an evil Planet, they will die; and if there be one good and another evil, one shall live, and another die; and if a mean sign shall be ascending, and *Mars* in that sign, the mother shall die, and not the child; if *Saturn*, both the mother and child shall die; and if the *Dragons Tail* be there, it's possible they will both die; but the infant shall not escape; and if the *Dragons Tail* be in

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the first, and the tenth house fallen : the mother shall die ; likewise *Mars* and the *Moon*, or *Mars* and *Saturn* be in the first, seventh, or tenth, the mother shall die.

Whether the party with child shall miscarry, or not. Consider if a moveable sign be ascending, because if it be so, she will miscarry.

If you would know whether a woman shall bring forth a man-child, or a woman-child ; behold the Ascendant and his Lord, which if he be masculine, and in a masculine sign, or in a masculine quarter of the figure, it is a male-child ; but if the Lord of the Ascendant be feminine, and in a feminine sign, or in a feminine quarter of the Circle, it will be a woman-child ; and so you shall consider also of the *Moon*. Consider also if more of the Planets be in masculine signs, then it will be a male-child and if many Planets be in feminine signs, then it is a female-child.

And if you would know whether the child be legitimate or adulterate ; see if *Saturn*, *Mars* or the *Dragons tail* be in the fifth, or with the Lord of the fifth ; because if it be so, it is adulterate ; but if a good Planet shall be there, it is legitimate : and if the Lord of the first, be in the fifth, or with his Lord, it is legitimate ; and so likewise if the Lord of the fifth be found in the first, or with the Lord of the first.

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If you desire to know whether rumours be true or false, see if you find *Saturn*, *Mars*, or the *Dragons tail*, in the Ascendant ; because if they be so, then the rumours are false ; but if you find the *Sun*, *Jupiter*, or the *Dragons head* there, then they are true ; and if there be masculine Planets in masculine signs, and feminine Planets in feminine signs, then they are true ; and if both good and evil Planets be there, then they are partly true and partly false : and if there be a good sign with the Planet, it testifies the truth ; and if the Planet fall with an evil sign, then it is false : likewise if *Mercury* be in the first, the news is false : but if the *Moon* be in the first in a feminine sign, or joined with the the Lord of the ascendant in a feminine sign, then the rumours are true ; also if good Planets be in the first, fifth, or ninth, and feminine signs, they are true ; but if otherwise, they are not.

If you would know whether any one that is absent will return, and when ; see the Lord of the ascendant and the first, which if you find them together, for certain he will come, and is now beginning his Journey. Likewise if the Lord of the fifth be in the first, or with the Lord of the first, and if he be in his fall, the messenger is sick in his way ; but if the Lord of the fifth be exalted, then he cometh joyfully. And if he be

in a cadent sign, he shall be grievously afflicted with sickness, or shall die.

If you would know if he bringeth that with him for which he went, or not, behold the Lord of the seventh; which if he be good, he bringeth that which he sought for; and if he in his fall, or an evil Planet be there, he bringeth nothing with him.

Questions of the Sixth House.

WHether the sick shall recover his health, or die. If the question be concerning his sickness, see if *Saturn* or *Mars*, or the *Dragons tail* be in the first, and whether his Lord be joined with an evil Planet, then he shall die soon. And if the Lord of the first be good, and evil Planets be in the first with his Lord, or likewise in the first or the eighth, for certain he will die: but if the Lord of the first be in the eighth, or with the Lord of the eighth; or the Lord of the eighth in the first, or with the Lord of the first, there is doubt of his death. And if evil Planets do possess the Angles, evil and destruction is threatened to the sick. But if good Planets shall be in the first, sixth and eighth, and likewise in the Angles, and the Lord of the first be from the eighth and his Lord, then the sick person shall live and recover his health.

If you desire to know whether he will be cured by medicines, give the first house to the Physician, the tenth to the sick, the seventh to his diseases, and the fourth to the medicines. If evil Planets be in the first, the Physician shall profit him nothing; but they testify that this will be worse for the diseased: but the fortunes do signify that he shall be profitable to him. And if evil Planets do occupy the tenth house the sick person is the cause, for they testify, that he himself is the cause of his own disease: but the Fortunes being there, signify the contrary. But if evil Planets be in the tenth house, they change the condition of the sick out of one disease into another; but the Fortunes being there, do deliver him without the help of Physicians or medicines. Also evil Planets being in the fourth, do testify, that the medicines do augment his grief; and the Fortunes being there, do mitigate and heal him.

If thou wouldst know if thou shalt go unto the person and heal him; consider the place then: for if he shall be with *Saturn*, *Mars* or the *Dragons tail*, or *R* with the *Sun*, go not unto him; but if *Jupiter*, *Venus* or the *Dragons head* be in the first, or in the seventh, go, for it will be good: and if there be the *Moon* with a good Planet, go, and give him Physic; but if she shall

be with an evil Planet and especially in the seventh house, then thou shalt not go; because thou shalt profit him nothing: and if there be good Planets there, go and look diligently to to him, where and in what member he suffers; because *Aries* hath the head, *Taurus* the neck, *Cancer* the breast and lungs, *Leo* the heart and stomach, *Virgo* the belly and intestines, *Libra* the reins and loins, *Scorpio* the secret members, *Sagittary* the thighs, *Capricorn* the knees, *Aquary* the legs, and *Pisces* the feet.

Questions of the Seventh House.

FOR thest look unto the Lord of the seventh: which if he be in the first, then the thest shall be restored again; but if the Lord of the first be in the seventh, it shall be a long time sought after, and at length shall be found: but if the *Moon* be in the first, or with his Lord, it shall be found; if the *Moon* be in the fifth, or with the Lord of the first, or *R* in the first, it may be found; but if the *Sun* and the *Moon* be in the fifth, and if the Lord of the eighth be with the Lord of the first be in the first, it shall be found; but if the Lord of the second be in the eighth, it shall not be found. And if *Saturn*, or *Mars*, or the *Dragons tail* be in the second, it shall not be found, nor be altogether lost. And

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if the Lord of the second be in the first, the thing that is lost shall be found ; but it shall not be known from whence it came. If the Lord of the first be in the second, it may be found after much labour. And if the Lord of the second be in his fall, it will never be found ; but if he be exalted, it shall be found very well : but the seventh house sheweth the thief.

But if you would know what it is that is stolen, behold the lord of the second ; which if he be *Saturn*, it is lead, iron, a kettle, a trivet, a garment, or some black thing, or leather. If he be *Jupiter*, then it is some white thing, as tin, silver, or mixt with white and yellow veins. The *Sun* signifies gold and precious pearls. *Mars* signifies things belonging to the fire. *Venus* signifies things belonging to women, as gloves, rings, and fair ornaments. The *Moon*, beasts, such as horses, mules, &c. perfumes and wars. *Mercury* signifies money, books, writings, pictures, or garments of divers colours.

If you would know how many thieves there were, see the Lord of the sixth ; which if he be in the second, or with the Lord of the second, there were many thieves ; and if they be in the third, the brethren or kinsmen of the Querent have committed the theft.

If you would know whether the thief do yet

remain in the Town: if they be in succedent houses, he is not gone far of; but if they be in cadent houses, he is far remote.

If you desire to know towards what country the thief is fled, see in what sign the Lord of the seventh is; for if he be in *Aries*, he is in the middle of the East part. If in *Taurus*, in the South towards the East. If in *Gemini*, in the West towards the South. If in *Cancer*, full North. If in *Leo*, in the East towards the North. If in *Virgo*, in the South towards the West. If in *Libra*, full West. If in *Scorpio*, in the North near the West. If in *Sagittary*, in the East nigh the North. If in *Capricorn*, full South. If in *Aquary*, in the West towards the North. And if in *Pisces*, in the North towards the West.

If you would know whether the thief hath carried all the things stolen away with him, see the Lord of the seventh and the eighth; and if the Lord of the seventh be in an Angle, he had a desire to carry away the same with him, but could not. If the Lord of the eighth be in a mean house, or in a cadent house, and the Lord of the second in a strong house, he hath carried the theft wholly with him. And if the Lord of the seventh and the eighth be both in cadent houses, he neither carried it away, nor hath it. See by the seventh who is his companion, and what is his gain, If

If you would know the decent or nobility of a man or woman, look unto the Lord of the seventh; which if you find him in Angles, and the Lord of the first in succedents or cadents, the woman is more noble than the man. But if the Lord of the ascendant be in an Angle, and the Lord of the seventh in a succedent or cadent house, the man is more noble than the woman. And after the same manner thou mayest judge of two companions, or of any other persons whatsoever. And if the Lord of the seventh be in the ninth house, he will take a wife out of a foreign country.

If you desire to know whether an intended marriage shall take effect, or not, look to the ascendant and his Lord, and the *Moon*, for the Querent; and the seventh house, and his Lord, for the woman. And if the Lord of the ascendant or the *Moon* be joined to the Lord of the seventh, or be in the seventh, the marriage will be effected: or if the Lord of the seventh be in the first, or with the Lord of the first, it will easily be brought to pass; and the woman be more desirous thereof than the man.

If you would know whether thy wife or friend hath any other lover or not, look if *Mars* be in the seventh, so that he be not in his own house, for then she hath not any other lover. And if

Saturn be there, she loveth another; but he lieth not with her. And if the *Dragons tail* be in the seventh, he lieth with her. And if *Jupiter* be there, she hardly containeth herself chaste. If *Venus*, she is merry, and much given to play and laughter, by reason whereof she may be accounted a whore and is not so. If *Mercury* be in the seventh, she had a lover, but now has none. But if the *Moon* be in the seventh, she hath had no lover as yet, but will have one, and will be common. But if the *Sun* or the *Dragons head* be there, she is chaste. And after the same manner may you judge in the * ninth * concerning friends or lovers.

If you would know which of them shall live longest, see the Lord of the first and of the seventh, which of them shall be in the stronger and better place, or joined to the strongest Planets; and that person who is most free and remote from the Lord of the eighth and his participation, to whom the Lord of his house answereth, shall live longest.

If you desire to make a society or alliance, and would know whether it shall be brought to pass or not, or what shall happen thereupon, see if there be good Planets in the seventh and the first: and if so, the fellowship will be made, and good will come thereof; and you may
judge

judge it to continue so many years, months, or days, as the Lord of the seventh hath signification of.

If you would know when such society shall be, look what Planet is in the seventh: for if he be good, it shall come to pass that same year: or wedlock, *R* if the Question be thereof.

If you would know whether they will well agree, see the first and his Lord, which is the signifier of the Querent; and the seventh house and his Lord, which is the house of companions, wives, and concubines; which if they be concordant amongst themselves, there will be peace and union between them, and they shall profit; but if the Planets be in discord, there will be strife between them, and the society will not profit.

If you would know which of them shall gain most, see the first and his Lord, and the seventh and his Lord, and which of them standeth best; or if they be evil, which of them falleth: and he that falleth shall lose, and he that is exalted shall gain. Or otherwise, and which is better, see the second and his Lord, and the eighth and his Lord; and in which house is the better Planet, or his Lord that shall be found in the better place, or joined with the better Planets shall be the greater gain. The second house and his
Lord

Lord signifies the gain of the Querent : and the eighth house and his Lord signifies the gain of his fellow, or his part : and if they be both good they shall both gain ; and if both evil, they shall both lose ; and if one be good and the other evil, he whose significator is good, shall gain ; and he whose is evil shall lose.

And if you would know if two fellows shall love one another, look if the Lords of the first and the seventh be friends, and agreeing, then they will love one another ; but if they be enemies and disagree, then they will not.

If you desire to know who shall overcome in any cause, matter or controversy, behold the Lords of the first and the seventh, which if they be in Angles, neither of them shall overcome ; and see which of them is joined with an evil Planet, because he shall overcome ; and if the Planet be evil from them both, the victor shall kill the conquered ; if one of them be strong, and the other weak, and the Planet which is in the strong house do not fall, nor hath not an evil Planet with him ; and if he which is weak be not in his own house, nor in his exaltation, nor with a good Planet, he whose Planet is in the strong house shall overcome ; likewise he whose significator is in a mean house, shall have great fear and doubt in his heart, because sometimes he shall

shall hope to conquer, and otherwhiles fear to be overcome. And note, that in a question concerning war and kingdom it is said there is more power and efficacy, or fortitude in the exaltation of a Planet, than in his house; but in all other questions the contrary.

If you would be informed concerning any one being, that is gone to any fight, whether he shall return safe, see the Lord of the ascendant; if he be good, that is, with good Planets, and a good Planet in the first, he will return safe, but if the *Sun* be with the Lord of the first, in any part of the question, let him not go, because the *Sun* burneth him. And if the Lord of the seventh be with a good Planet, and the Lord of the first with a good Planet likewise, he shall have some impediment in the way; but he will not die. And if an evil Planet be with the Lord of the first, and a good Planet in the first, if he goeth he shall suffer great damage, but not death; nevertheless he may be grievously wounded. And if *Saturn* be in the first, or with the Lord of the first, let him not go; because some impediment will happen unto him by some man that he will meet. And if there be an evil Planet with the Lord of the first, or *Saturn* be in the first, or with the Lord of the first, he will be wounded with wood or with a stone. If *Mars* and the *Dragons tail* be
in

in the first, or with the Lord of the first ; or if there be evil Planets in the first, or with the Lord of the first, he will suffer wounds or death. See likewise if there be an evil Planet in the eighth, because then death is to be feared. And if the *Sun* be with the Lord of the seventh, or in the eighth, it signifies that it is ill to go. The like judgment is of the seventh and the tenth

And if a question be proposed concerning the event of war, see the seventh and the first. and their Lords; for the first house and his Lord signifies the querent; and the seventh and his Lord the adversary. So that if there be good Planets in the first, and evil in the seventh; and if the Lord of the first and seventh be evil, the querent shall overcome: but if there be an evil Planet with the Lord of the first, and an evil Planet in the first, and the Lord of the seventh good, or *R* in the seventh. the querent shall be overcome, or taken, or slain. And if the Lords of them both be in the first, and there be good Planets from the part of the first house, unto the end of the house, which is the middle of the question; and if evil Planets do possess the other half of the question, that is to say, from the seventh unto the end of the twelfth house, the adversary shall overcome. But if both the Lords be in the ascendant, and if they be good from the

the part of the first, and evil from the part of the seventh, they shall both suffer great loss; but the querent shall have the better in the end. But if the Lord of the ascendant be in the seventh, or in his question, it signifies fortitude of the adversary: and if the Lord of the seventh be in the first, or in his question, it signifies fortitude of the actor. And if the Lord of the ascendant be in the eighth, or with the Lord of the eighth; or the Lord of the eighth in the first, or with the Lord of the first, it signifies the death of the querent. And if the Lord of the seventh be in the second, or with his Lord: or the Lord of the second in the seventh, or with the Lord of the seventh, it signifies the death of the enemy.

If you would know whether war shall continue long or not, if mean or meanly; if the Lords of the first and the seventh do agree, the parties shall be pacified after the war.

If thou wouldest depart from the place wherein thou art, and remove thyself to some other place; and if thou wouldest know whether it be better for thee to stay or go: or concerning two businesses, if thou desirest to know which of them is most expedient for thee to undertake, consider the Lords of the first and the second, for those places to which thou wouldest go, the place wherein thou art, and the gain which thou gettest there;

there; and the seventh and the eighth, and their Lords, for the place to which thou wouldest go, and the gain which thou mayest get there: and those places chuse, whose Lords are the better, or joined to the better Planets. Or otherwise: behold the Lord of the ascendant, and the *Moon*; which if they be separated from evil Planets, and joined to good and fortunate Planets, it is better for thee to go from the place where thou art, than to stay there, and do whatsoever business thou hast in thy mind. And if the Lord of the ascendant and the *Moon* be separated from the Fortunes, and joined to evil Planets, then it is not good for thee to remove thyself, nor to do thy business. Or thus: See the *Moon*; and if the Planet from which she is separated be better than that to which she is joined, do not remove: and if the Planet which she is joined to, be better than that from which she is separated, then go.

Questions of the Eighth House.

CONCERNING any man or woman, if you would know what kind of death they shall die, see if *Leo*, *Scorpio*, or †R.† *Mars*, be in the eighth, the party shall die by a beast. And if *Saturn* be in the eighth, or with the Lord of the eighth in *Scorpio*, *Cancer*, or *Pisces*, he shall die in water. And if an evil Planet be in the eighth, or with the

Lord

Lord of the eighth; or if *Mars* or the *Dragons tail* be there, he shall die by fire, iron, or of a fever. And if there be a good Planet in the eighth, or with the Lord of the eighth, he shall die a good death.

Questions of the Ninth House.

CONCERNING long journeys, see if the Lord of the eighth have good Planets with him: and if *Saturn* be in the ninth, and exalted in the tenth so that he be not in his own house, do not go: for thou shalt meet with many obstacles and war. And if an evil Planet be in the ninth, or with the Lord of the ninth, and the Lord of the ninth in his fall, he shall suffer great damage in the way: for if he goeth by water, he shall suffer shipwreck; and if by land, he shall have misfortunes, be taken, or die. If *Saturn* be in the ninth, or with his Lord, go securely. And if a good Planet be in the ninth, or with the Lord of the ninth, the way is good and secure. And if *Mars* be in the ninth, thou mayest not go: for thou wilt meet with mortal enemies in the way. And if the Lord of the ninth be with an evil † Planet, or the *Sun*, it signifies ill: but he shall not be taken. And if the Lord of the ninth have a good Planet near him, he shall escape: but if evil, he shall be taken. If *Venus* be in the ninth, or with the Lord of the ninth, the way will be good, because he shall have

have comfort from women. If *Mercury* be in the ninth, and the lord of the ninth with good planets, the way will be good : if he be with evil Planets, it will be evil. The same is said of the *Moon*, as of *Mercury*. If the *Dragons tail* be in the ninth, he will meet with thieves, or some evil people. If the *Dragons head* be in the ninth, the way will be good, because he shall be accompanied with noblemen. And in this manner you may judge in the third house concerning short journeys.

If you would know when the journey shall be accomplished, see the Lord of the ninth, and according to his fortitude or debility judge, because according to the place wherein he is, is signified years, months, or days: so you shall judge concerning his stay, about what time he will come, by turning the years of the lord of the ninth into days; because so many days he shall tarry, as the Planet signifies in the place where he is. Or otherwise: weak angles signify a speedy journey. mean angles a mean journey; and the lord of the ninth likewise, according to the place wherein he is found. *And this I say concerning his return*

If you would know if he shall return from his journey with an imperfect voyage or not, see if the *Moon* be joined with the lord of the first, the third, or the ninth, and the planet thereof be in his fall; if it be so, he shall return with an imperfect

fect voyage. If the *Moon* be in her exaltation, the journey shall speedily be effected. And if there be two strong Planets, and one cadent, the journey shall be made: if one be strong, and another in his fall, he shall retire back.

Questions of the Tenth House.

IF thou would'st know whether thou shalt have honor or benefit from a king, bishop, or lord, or not, look unto the first house, and the ninth, and their lords: if the lord of the first be in the ninth, or with the lord of the ninth, or with any good planet; or if the lord of the ninth be in the first, or with the lord of the first, or with any good planet, as *Venus*, *Jupiter*, or the *Dragons head*; or if any of them be the lord of the ninth, or *R.* of the first, he shall receive honor and benefits from them.

If you would know whether he shall have it in his own country, or in a foreign country, look if the lord of the ninth be in angles, then it shall be in his own country: if in succedents, it shall be near; but if in cadent houses, very far of.

Questions of the Eleventh House.

IF you would know when it is good to set forth a ship to sea, see the ascendant: which if it be staple, the ship will be ponderous; but if the lord thereof be with a good planet, she will sustain a great weight. If the ascendant be instaple,
and

and with a good planet, the ship will be swift and carry a good burden. And meanly, if the ascendant be mean. After this manner you may judge concerning a horse, if a question be thereof.

If any unstaple sign be ascending, and his lord be in his exaltation, or otherwise fortunate, and the *Moon* behold him with a lowring aspect, or Sextile; let the ship be applied to the water, because she will be swift. If any evil be imposed upon her, or that she is like to be drawn into it; then set her out when a staple sign is ascending, or when the moon is in the third, fifth, eighth, ninth, or tenth house or mansion.

If you would know what wind she shall have, behold the ascendant and his lord whether he be with good or evil Planets, and in what place, and accordingly judge.

If you would have a strong wind spread forth your sails at the rising of *Aquary*: If a small wind, spread your canvas when *Libra* is ascending: If a moderate wind, direct your sails under *Gemini*.

Questions of the Twelfth House.

FOR Imprisonment, consider the twelfth and the first; and if the lord of the twelfth be in the first, or with the lord of the first, &c.

Of the MAGIC of the ANCIENTS,

The greatest Study of WISDOM.

In all things ask counsel of the Lord; and do not thou think, speak, or do any thing, wherein God is not thy Counsellor.

Proverbs 11.

He that walketh fraudulently, revealeth secrets, but he that is of a faithful spirit concealeth the matter.

ARBATEL of MAGIC:

O R,

The spiritual Wisdom of the Ancients,

as well Wise-men of the people of GOD, as *MAGI* of the Gentiles: for the illustration of the glory of GOD, and his love to Mankind.

Now first of all produced out of darkness into the light, against all caco-Magicians, and contemners of the gifts of GOD: for the profit and delectation of all those, who do truly and piously love the creatures of GOD, and do use them with thanksgiving, to the honor of GOD, and profit to themselves and their Neighbours.

Containing Nine Tomes, and Seven Septinaries of

A P H O R I S M S.

The first is called *Ifagogue*, or, a Book of the Institution of Magic: which in forty and nine Aphorisms comprehendeth the most general precepts of the whole Art.

The second is Microcosmical Magic, what *Microcosmus* hath effected Magically, by his spirit and Genius adicted to him from his Nativity, that is, spiritual wisdom: and how the same is effected.

The third is Olympic Magic, in what manner a man may do and suffer by the spirits of *Olympus*.

The fourth is Hesiiodiacal, and Homerial Magic, which teacheth the operations by the spirits called *Cacodemonas*, as it were not adversaries to mankind.

The fifth is Roman or Sibylline Magic, which acteth and operates with tutelar spirits and Lords, to whom the whole orb of the earth is distributed. This is *valde insignis Magia*. To this the doctrine of the *Druids* referred.

The sixth is Pythagorical Magic, which only acteth with spirits to whom is given the doctrine of Arts, as Physic, Medicines, Mathematics, Alchymy, and such like Arts.

The seventh is the Magic of *Appolonius*, and the like, and agreeth with the Roman and Microcosmical Magic: only it hath this thing peculiar, that it hath power over the hostile part of mankind.

The eighth is Hermitical, that is Egyptian Magic; and differeth not much from divine Magic.

The ninth is that wisdom which dependeth solely upon the word of God: and this is called Prophetical Magic.



The first Tome of the Book of
ARBATEL of MAGIC.
 called *ISAGOGUE.*

IN the name of the Creator of all things both visible and invisible, who revealeth his Mysteries out of his treasures to them that call upon him; and fatherly and mercifully bestoweth those his secrets upon us without measure. May he grant unto us, through his only begotten Son Jesus Christ our Lord, his ministering spirits, the revealers of his secrets, that we may write this Book of *Arbatel*. concerning the greatest secrets which are lawful for man to know, and to use them without offence unto God. *Amen*

The first Septenary of Aphorisms.
The first Aphorism.

Whosoever would know secrets, let him know how to keep secret things secretly; and to reveal those things that are to be revealed. and to seal those thing that are to be sealed: and *not to give holy thing to dogs, nor to cast Pearls before swine.* Observe this Law, and the eyes of thy understanding shall be opened, to understand secret
 M things

things; and thou shalt have whatsoever thy mind desireth to be divinely revealed unto thee. Thou shalt have also the Angels and Spirits of God prompt and ready in their nature to minister unto thee, as much as any human mind can desire.

Aphor. 2.

In all things call upon the name of the Lord: and without prayer unto God through his only-begotten Son do not thou undertake to do or think any thing. And use the spirits given and attributed unto thee, as ministers, without rashness and presumption, as the messengers of God; having a due reverence towards the Lord of spirits. And the remainder of thy life do thou accomplish, demeaning thyself peaceable, to the honor of God, and the profit of thyself and thy neighbour.

Aphor. 3.

Live to thyself and the Muses: avoid the friendship of the multitude: be thou covetous of time, beneficial to all men. Use thy gifts, be vigilant in thy calling; and let the word of God never depart from thy mouth.

Aphor. 4.

Be obedient to good admonitions: avoid all procrastination: accustom thyself to constancy and gravity, both in thy words and deeds. Re-
fist

list the temptations of the tempter, by the word of God. Flee from earthly things; seek after heavenly things. Put no confidence in thy own wisdom; but look unto God in all things, according to that sentence of the Scriptures: *When we know not what we shall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help.* For when all human refuges do forsake us, there will the help of God shine forth, according to the saying of Philo.

Aphor. 5.

Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thyself: and the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will replenish thee with all good; and nothing shall thy soul desire, but thou shalt be fully endued therewith, so that it be contingent to the salvation of thy soul and body.

Aphor. 6.

Whatsoever thou hast learned, frequently repeat, and fix the same in thy mind: and learn much, but not many things, because the human understanding cannot be alike capable in all things, unless it be such a one that is divinely regenerated; unto him nothing is so difficult or manifold, which he may not be able equally to attain to.

Aphor. 7.

Call upon me in the day of trouble, and I will hear thee. and thou shalt glorify me, saith the Lord. For all ignorance is tribulation of the mind; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honor unto God, and say with the Psalmist, Not unto us, Lord, not unto us, but unto thy Name give the glory.

The second Septinary.

Aphor. 8.

Even as the Scripture testifies, that God appointed names to things or persons, and also with them hath distributed certain powers and offices out of his treasures: so the characters and names of Stars have not any power by reason of their figure or pronounciation, but by reason of the virtue or office which God hath ordained by nature either to such a name or character. For there is no power either in heaven or on earth, or hell, which doth not descend from God; and without his permission, they can neither give or draw forth into any action, any thing they have.

Aphor. 9.

That is the chiefest wisdom, which is from God; and next, that which is in spiritual creatures; afterwards in corporal creatures, fourthly in nature,

ture, and natural things. The spirits that are apostate, and reserved to the last judgment, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. Seventhly, the Pigmies do not possess the lowest place, and they who inhabit in elements, and elementary things. It is convenient therefore to know and discern all differences of the wisdom of the Creator and the Creatures, that it may be certainly manifest unto us, what we ought to assume to our use of every thing, and that we may know in truth how and in what manner that may be done. For truly every creature is ordained for some profitable end to human nature, and for the service thereof; as the holy Scriptures, Reason, and Experience, do testify.

Aphor. 10.

God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, in the holy Scriptures proposeth himself to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great promises of corporal and eternal benefits. and deterreth us (with threatening of punishments) from those things

which are not profitable for us. Turn over therefore with thy hand, both night and day, those holy Writings, that thou mayest be happy in things present, and blessed to all eternity. Do this, and thou shalt live, which the holy Books have taught thee.

Aphor. 11.

A number of four is *Pythagorical*, and the first Quedrade; therefore here let us place the foundation of all wisdom, after the wisdom of God revealed in the holy Scriptures, and to the consideration proposed in nature.

Appoint therefore to him who solely dependeth upon God, the wisdom of every creature to serve and obey him, *nolens volens*, willing or unwilling. And in this, the omnipotency of God shineth forth. It consisteth therefore in this that we will discern the creatures which serve us, from those that are unwilling; and that we may learn how to accommodate the wisdom and office of every creature unto ourselves. This Art is not delivered, but divinely. Unto whom God will, he revealeth his secrets; but to whom he will not bestow any thing out of his treasures, that person shall attain to nothing without the will of God.

Therefore we ought truly to desire from God alone, which will merifully impart these things
unto

unto us. For he who hath given us his Son, and commanded us to pray for his holy Spirit, how much more will he subject unto us the whole creature, and things visible and invisible? *Whatsoever ye ask, ye shall receive.* Beware that ye do not abuse the gifts of God, and all things shall work together unto you for your salvation. And before all things, be watchfull in this, that your names be written in heaven; this is more light, that the spirits be obedient unto you, as Christ admonisheth.

Aphor. 12.

In the *Acts of the Apostles*, the Spirit saith unto Peter after the Vision, *Go down, and doubt not but I have sent them*, when he was sent for by Cornelius the Centurion. After this manner, in vocal words, are all disciplines delivered, by the holy Angels of God, as it appeareth out of the Monuments of the Egyptians. And these things afterwards were vitiated and corrupted with human opinions; and by the instigation of evil spirits, who sow tares amongst the children of disobedience, as it is manifest out of St. Paul, and *Hermes Trismegistus*. There is no other manner of restoring these arts, than by the doctrine of the holy spirits of God; because true *faith cometh by hearing*. But because thou mayest be certain of the truth, and mayest not doubt whether the spirits that

ſpeak with thee, do declare things true or falſe, let it only depend upon thy faith in God; that thou mayeſt ſay with *Paul*, *I know on whom I truſt*. If no ſparrow can fall to the ground without the will of the Father which is in heaven, how much more will not God ſuffer thee to be deceived, O thou of little faith, if thou dependeſt wholly upon God, and adhereſt only to him?

Aphor. 13.

The Lord liveth; and all things which live, do live in him. And he is truly *יהוה*, who hath given unto all things, that they that which they are: and by his word alone, through his Son, hath produced all things out of nothing, which are in being. He calleth all the ſtars, and all the hoſt of heaven by their names. He therefore knoweth the true ſtrength and nature of things, the order and policy of every creature viſible and inviſible, to whom God hath revealed the names of his creatures. It remaineth alſo, that he receive power from God, to extract the virtues in nature, and hidden ſecrets of the creature and to produce their power into action, out of darkneſs into light, Thy ſcope therefore ought to be, that thou have the names of the ſpirits, that is, their powers and offices, and how they are ſubjected and appointed by God to miniſter unto thee; even as *Raphael* was ſent to *Tobias*, that he ſhould heal his father

father, and deliver his son from dangers, and bring him to a wife. So *Michael*, the fortiudic of God governeth the people of God; *Gabriel*, the messenger of God. was sent to *Daniel*, *Mary*, and *Zachary* the father of *John Baptist*. And he shall be given to thee that desireth him, who will teach thee whatsoever thy soul shall desire, in the nature of things. His ministry thou shalt use with trembling and fear of thy creator, redeemer, and sanctifier, that is to say, the Father, Son, and holy Ghost: and do not thou let slip any occasion of learning, and be vigilant in thy calling, and thou shalt want nothing that is necessary for thee.

Aphor. 14.

Thy soul liveth for ever, through him that hath created thee: call therefore upon the Lord thy God, and him only shalt thou serve. This thou shalt do. if thou wilt perform that end for which thou art ordained of God, an what thou owest to God and to thy neighbour. God requireth of thee a mind, that thou shouldest honor his Son, and keep the words of the Son in thy heart: if thou honor him, thou hast done the will of thy Father which is in heaven. To thy neighbour thou owest offices of humanity, and that thou draw all men that come to thee to honor the Son, This is the law and the prophets.

In temporal things, thou oughtest to call upon God as a father, that he would give unto thee all necessities of this life: and thou oughtest to help thy neighbour with the gifts which God bestoweth upon thee, whether they be spiritual or corporal.

Therefore thou shalt pray thus:

O Lord of heaven and earth, Creator and Maker of all things visible and invisible; I, though unworthy, by thy assistance call upon thee, through thy only begotten Son Jesus Christ our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

Because I earnestly desire perfectly to know the Arts of this life, and such things as are necessary for us, which are so overwhelmed in darkness, and polluted with infinite human opinions, that I of my own power can attain to no knowledge in them, unless thou teach it me: Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour. Give me also an apt and teachable heart, that I may easily understand those things which thou shalt teach me, and may hide them in my understanding, that I may bring them forth as out of thy inexhaustable treasures, to all necessary uses. And give me grace, that I may use such thy gifts humbly,
with

Spirits of *Olympus*, by whom God hath appointed the whole frame and universe of this world to be governed: and their visible stars are ARATHON BETHOR, PHALEG, OCH, HAGITH, OPHEL, PHUL, after the *Olympic* speech. Every one of these hath under him a mighty *Militia* in the firmament.

ARATHON ruleth visible Provinces XLIX.
 BETHER, XXXII. — PHALEG, XXXV,
 OCH, XXVIII. — HAGITH, XXI,
 OPHEL, XIV — PHUL, VII.

So that there are 186 *Olympic* Provinces in the whole Universe, wherein the seven Governors do exercise their power: all which are elegantly set forth in Astronomy. But in this place it is to be explained, in what manner these Princes and Powers may be drawn into communication. *Aratron* appeareth in the first hour of *Saturday*, and very truly giveth answers concerning his Provinces and Provincials. So likewise do the rest appear in order in their days and hours. Also every one of them ruleth 490 years. The beginning of their simple *Anomaly*, in the 60th year fore the Nativity of Christ, was the beginning of the administration of *Bethor*; and it lasted until the year of our Lord Christ 430. To whom succeeded *Phaleg*, until the 920th year. Then began *Och*, and continued until the year 1410, and

and thenceforth. *Hagith* ruleth until the year 1900.

Aphor. 17.

Magically the Princes of the seven Governors are called simply, in that time, day, and hour wherein they rule visibly or invisibly, by their Names and Offices which God hath given unto them; and by proposing their Character which they have given or confirmed.

The Governor *Aratron* hath in his power those things which he doth naturally, that is, after the same manner and subject as those things which in Astronomy are ascribed to the power of Saturn. *Those things which he doeth of his own free will, are.*

1. That he can convert any thing into a stone in a moment, either animal or plant, retaining the same object to the sight.

2. He converteth treasures into coals, and coals into treasure.

3. He giveth familiars with a definite power.

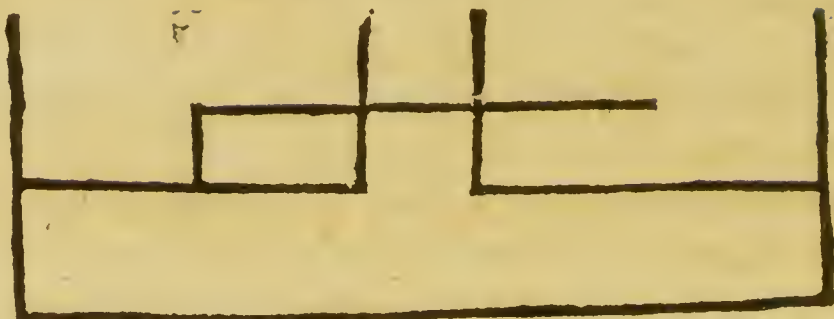
4. He teacheth Alchymy, Magic, and Physic.

5. He reconcileth the subterranean spirits to men; maketh hairy men.

6. He causeth one to be invisible.

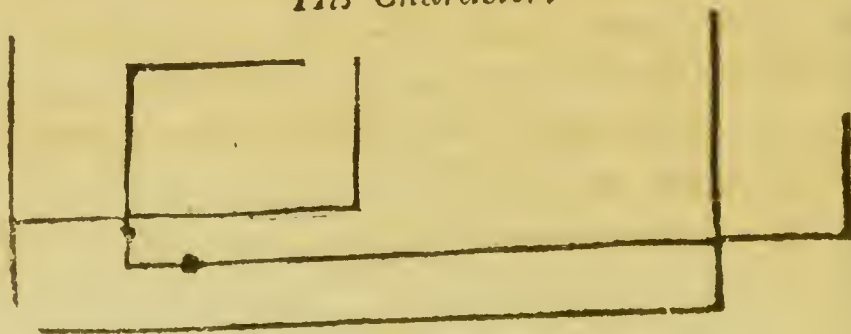
7. The barren he maketh fruitful, and giveth long life.

His

His Character.

He hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him; 14 familiars, seven messengers: he commandeth 36000 legions of spirits; a legion is 490.

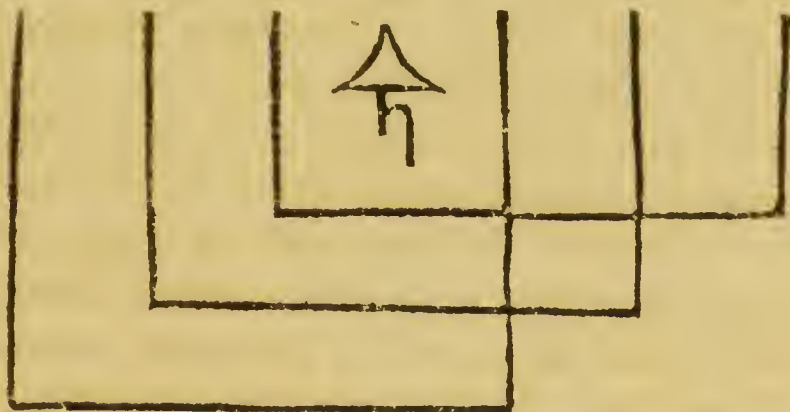
Bethor governeth those things which are ascribed to *Jupiter*: he soon cometh being called. He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the air, that they give true answers: they transport precious stones from place to place, and they make medicines to work miraculously in their effects: he giveth also the familiars of the firmament, and prolongeth life to 700 years if God will.

His Character.

He hath under him 42 Kings, 35 Prince, 28 Dukes, 21 Countellors, 14 Ministers, 7 Messengers, 29000 legions of spirits.

Phaleg ruleth those things which are attributed to *Mars*, the Prince of peace. He that hath his character, he raiseth to great honors in warlike affairs.

His Character.

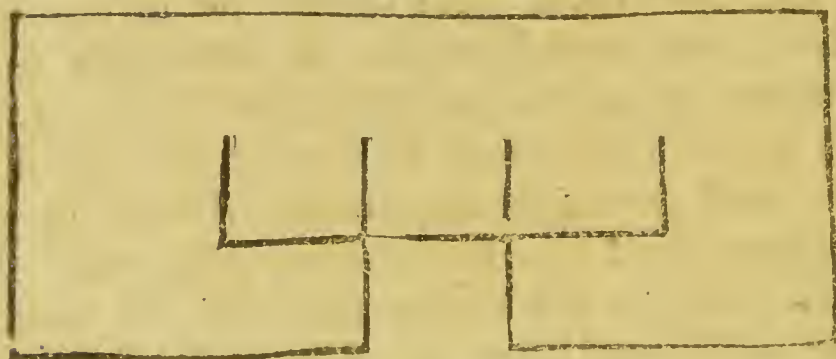


Och governeth solar things, he giveth 600 years, with perfect health; he bestoweth great wisdom, giveth the most excellent spirits, teacheth perfect medicines; he converteth all things into most pure gold and precious stones; he giveth gold, and a purse springing with gold. He that is dignified with his character, he maketh him to be worshiped as a Deity, by the Kings of the whole world.

The Character.

He hath under him 36536 legions: he administereth all things alone: and all his spirits serve him by centuries.

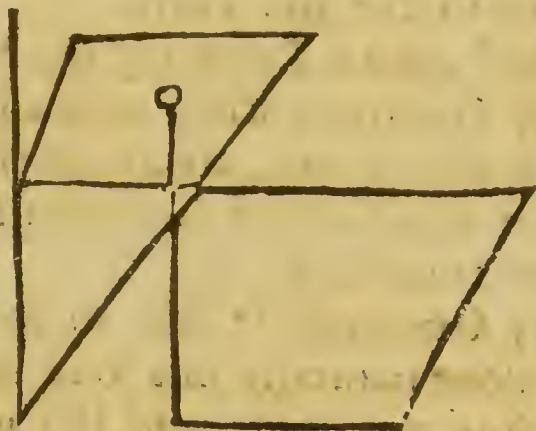
Hagith governeth *Venereous* things. He that is dignified with his character, he maketh very fair, and to be adorned with all beauty. He converteth copper into gold, in a moment, and gold into copper: he giveth spirits which do faithfully serve those to whom they are adicted.

His Character.

He hath 4000 legions of spirits, and over every thousand he ordaineth Kings for their appointed seasons.

Ophiel

Ophiel is the governor of such things as are attributed to *Mercury*: his Character is this.



His spirits are 100000 legions: he easily giveth familiar spirits: he teacheth all Arts: and he that is dignified with his character, he maketh him to be able in a moment to convert Quicksilver into the Philosophers stone.

Phul hath this Character.



He changeth all metals into filver, in word
and deed; governeth Lunary things; healeth the
dropſey:

dropsey: he giveth spirits of the water, who do serve men in a corporal and visible form; and maketh men to live 300 years.

The most general Precepts of this Secret.

1. Every Governor acteth with all his spirits, either naturally, to wit, always after the same manner; or otherwise of their own free-will, if God hinder them not.

2. Every Governor is able to do all things which are done naturally in a long time, out of matter before prepared; and also to do them suddenly, out of matter not before prepared. As *Och*, the Prince of Soler things, prepareth gold in the Mountains in a long time; in a less time, by the Chymical art; and Magically in a moment.

3. The true and divine Magician may use all the creatures of God, and offices of the Governors of the world, at his own will, for that the Governors of the world are obedient to them, and come when they are called. and do execute their commands: but God is the Author thereof: as *Joshua* caused the Sun to stand still in heaven.

They send some of their spirits to the mean Magicians, which do obey them only in some determinate business: but they hear not the false Magicians, but expose them to the deceits of the Devils, and cast them into divers dangers by the

the command of God ; as the Prophet *Jeremiah* testifieth, in his eighth Chapter, concerning the Jews.

4. In all the elements there are the seven Governors, with their holls, who do move with the equal motion of the firmament ; and the inferiors do always depend upon the superiors, as it is taught in Philosophy.

5. A man that is a true Magician, is brought forth a Magician from his mothers womb ; others, who do give themselves to this office, are unhappy. This is that which *John* the Baptist speaketh of : *No man can do any thing of himself, except it be given him from above.*

6. Every Character given from a spirit, for what cause soever, hath this efficacy in this business, for which it is given, in the time prefixed ; but it is to be used the same day and Planetary hour wherein it is given.

7. God liveth, and thy soul liveth : keep thy Covenant, and thou hast whatsoever the spirit shall reveal unto thee in God because all things shall be done which the spirit promiseth unto thee.

Aphor. 18.

There are other names of the *Olympic* spirits delivered by others ; but they only are effectual, which are delivered to any one, by the spirit.

rit the revealer, visible or invisible: and they are delivered to every one as they are predestinated: therefore they are called Constellations and they seldom have any efficacy above Forty years. Therefore it is more safe, for the young practicer of the Art, that they work by the offices of the spirits alone, without their names; and if they are preordained to attain the art of Magic the other parts of the Art will offer themselves unto them of their own accord. Pray therefore for a constant faith, and God will bring to pass all things in due season.

Aphor. 19.

Olympus and the inhabitants thereof, do of their own accord offer themselves to men in the forms of spirits; and are ready to perform their offices for them, whether they will or not: by how much the rather will they attend you, if they are desired? But their do appear also evil spirits, and destroyers, which is caused by the envy and malice of the devil; and because men do allure and draw them unto themselves with their sins, as a punishment due to sinners. Whosoever therefore desireth familiarly to have a conversation with spirits, let him keep himself from all enormous sins, and diligently pray to the most High to be his keeper; and he shall break through all the snares and impediments of the

the devil; and let him apply himself to the service of God and he will give him an increase in wisdom.

Aphor. 20.

All things are possible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are impossible: there is no greater hindrance than a wavering mind, levity, unconstancy, foolish babbling drunkenness, lust, and disobedience to the word of God. A Magician therefore ought to be a man that is godly, honest, constant in his words and deeds, having a firm faith towards God, prudent, and covetous of nothing but wisdom about divine things.

Aphor 21.

When you would call any of the *Olympic* spirits, observe the rising of the Sun that day, and of what nature the spirit is which you desire; and saying the Prayer following, your desires shall be perfected.

Omnipotent and eternal God, who hast ordained the whole creation for thy praise and glory. and for the salvation of man, I beseech thee that thou wouldest send thy Spirit N. N. of the solar order, who shall inform and teach me those things which I shall ask of him; or, that he may bring me medicine against the dropsy, &c. Nevertheless not my will be done, but thine,

thine, through Jesus Christ thy only begotten Son our Lord. Amen.

But thou shalt not detain the spirit above a full hour unless he be familiarly adicted to thee.

Forasmuch as thou camest in peace and quietly, and hast answered unto my petitions; I give thanks unto God, in whose name thou camest: and now thou mayest depart in peace unto thy orders; and return to me again when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator. Amen.

Ecclesiast. Chap. 5. Be not rash with thy mouth, neither let thy heart be hast to utter any thing before God, for God is in heaven, and thou on earth: Therefore let thy words be few, for a dream cometh through the multitude of business.

The Third Septenary.

Aphor. 22.

We call that a secret. which no man can attain unto by human industry without revelation; which Science lieth obscured, hidden by God in the creature; which nevertheless he doth permit to be revealed by spirits, to a due use of the thing itself. And these secrets are either concerning things divine, natural or human. But thou mayest examine a few, and the most select, which thou wilt commend with a many more.

Aphor.

Aphrr. 23.

Make the beginning of the nature of the secret, either by a spirit in the form of a person, or by virrues separate, either in human Organs, or by what manner soever the same may be effected; and this being known, require of a spirit which knoweth that art, that he would briefly declare unto thee whatsoever that secret is: and pray unto God, that he would inspire thee with his grace, whereby thou mayest bring the secret the end thou desirest, for the praise and glory of God, and the profit of thy neighbour.

Aphor. 24.

The greatest secrets are in number seven.

1. The first is the curing of all diseases in the space of seven days, either by characters, or by natural things, or by the superior spirits with the divine assistance.

2. The second is, to be able to prolong life to whatsoever age we please: I say, a corporal and natural life.

3. The third is, to have the obedience of the creatures in the elements which are in the forms of personal spirits; also all Pigmies, Sagani, Nymphs, Dryades, and spirits of the woods.

4. The fourth is, to be able to discourse with knowledge and understanding of all things visible

and invifible, and to underftand the power of every thing, and to what it belongeth.

5. the fifth is, that a man be able to govern himfelf according to that end for which God hath appointed him.

6. The fixth is, to know God, and Chrift, and his holy fpirit; this is the perfection of the *Microcofmus*

7. The feventh, to be regenerate, as *Henochius* the King of the inferior world.

These feven fecrets a man of an honeft and conftant mind may learn of the fpirits, without any offence unto God.

The mean fecrets are likewise feven in number.

1. The firft is, the tranfmutation of Metals, which is vulgarly called *Alchymy*; which certainly is given to very few, and not but for fpecial grace.

2 The fecond is, the curing of difeafes with Metals, either by the magnetic virtues of precious ftones, or by the ufe of the Philofophers ftone and the like.

3 The third is, to be able to perform Aftronomical and Mathematical miracles, fuch as are *Hydraulic-engines*, to adminifter bufinefs by the influence of Heaven, and things which are of the like fort.

The

4. The fourth is, to perform the works of natural Magic, of what sort soever they be.

5. The fifth is to know all Physical secrets.

6. The sixth is, to know the foundation of all Arts which are exercised with the hands and offices of the body.

7. The seventh is, to know the foundation of all Arts which are exercised by the angelical nature of man.

The lesser secrets are seven.

1. The first is, to do a thing diligently, and to gather together much money.

2. The second is, to ascend from a mean state to dignities and honors, and to establish a newer family, which may be illustrious and do great things.

3. The third is, to excel in military affairs, and happily to achieve to great things, and to be an head of the head of Kings and Princes.

4. To be a good house-keeper both in the Country and City.

5. The fifth is, to be an industrious and fortunate Merchant.

6. To be a Philosopher, Mathematician, and Physician, according to *Aristotle*, *Plato*, *Ptolemy*, *Euclides*, *Hippocrates* and *Galen*.

7. To be a divine according to the Bible and
N Schools,

Schools, which all writers of divinity both old and new have taught.

Aphor. 25.

We have already declared what a secret is, the kinds and species thereof: it remaineth now to shew how we may attain to know those things which we desire.

The true and only way to all secrets, is to have recourse unto God the Author of all good; and as Christ teacheth, *In the first place seek ye the kingdom of God and his righteousness, and all these things shall be added unto you.*

2. *Also see that your hearts be not burthened with surfeiting and drunkenness, and the cares of this life.*

3. *Also commit your cares unto the Lord, and he will do it.*

4. *Also I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.*

5. *And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with mine eye.*

6. *Also if you which are evil, know how to give good things to your children, how much more shall your father which is in heaven give his holy Spirit to them that ask him?*

7. *If you do the will of my Father which is in heaven, ye are truly my disciples, and we will come unto*

unto you, and make our abode with you.

If you draw these seven places of Scripture from the letter unto the spirit, or into action, thou canst not err, but shalt attain to the desired bound ; thou shalt not err from the mark, and God himself by his holy spirit will teach thee true and profitable things : he will give also his ministering Angels unto thee, to be thy companions, helpers, and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that chearfully rejoicing thou mayest say with the Apostles, That the Spirits are obedient unto thee ; so that at length thou shalt be certain of the greatest thing of all, That thy name is written in heaven.

The Fourth Septinary.

Aphor. 26.

There is another way which is more common, that secrets may be revealed unto thee also, when thou art unwitting thereof, either by God, or by spirits which have secrets in their power ; or by dreams, or by strong imaginations and impressions, or by the constellations of a nativity by celestial knowledge. After this manner are made heroic men, such as there are many, and all learned men in the world, *Plato, Aristotle, Hippocrates, Galen, Euclides, Archimedes,*

Hermes Trismegistus the father of secrets, with *Theophrastus*, *Paracelsus*; all which men had in themselves all the virtues of secrets. Hitherto also are refered, *Homer*, *Hesiod*, *Orpheus*, *Pythagoras*; but these had not such gifts of secrets as the former. To this are referred, the Nymphs, and sons of *Melusina*, and Gods of the Gentiles, *Achilles*, *Æneas*, *Hercules*; also *Cyrus*, *Alexander* the great, *Julius Cæsar*, *Lusullus*, *Sylla*, *Marius*.

It is a canon, that every one knowes his own Angel, and that he obeys him according to the word of God; and let him beware of the Inares of the evil Angel, lest he be involved in the calamities of *Brute* and *Marcus Antonius*. To this refer the book of *Jovianus Pontanus* of Fortune, and his *Eutichus*.

The third way is, diligence and hard labour, without which no great thing can be obtained from the divine Deity worthy admiration, as it is said.

Tu nihil invita dices faciesve Minerva.

Nothing canst thou do or say against Minerva's will.

We do detest all evil Magicians, who make themselves associates with the devils, with their unlawful superstitions, and do obtain and effect some things which God permitteth to be done, instead of the punishments of the devils. So also they do other evil acts, the devil being the

author

author, as the Scriptures testify of *Judas*. To these are referred all idolaters of old, and of our age, and abusers of fortune, such as the heathens are full of. And to these do appertain all Charontic evocation of Spirits, as the work of *Saul* with the woman, and *Lucanus* prophecy of the deceased Soldier, concerning the event of the Pharsalian war, and the like.

Aphor. 27.

Make a Circle with the center A. which is B. C. D. E. At the East let there be B. C. a square. At the North, C. D. At the West, D. E. And at the South, E. D. Divide the several quadrants into seven parts, that there may be in the whole 28 parts: and let them be again divided into four parts, that there may be 112 parts of the Circle: and so many are the true secrets to be revealed. And this Circle in this manner divided, is the seal of the secrets of the world, which they draw from the only center A, that is, from the invisible God, unto the whole creature. The Prince of the Oriental secrets is resident in the middle, and hath three nobles on either side, every one whereof hath four under him, and the Prince himself hath four appertaining unto him. And in this manner the other Princes and Nobles have their quadrants of secrets, with their four secrets. But the Oriental

secret is the study of all wisdom ; the West of strength ; the South of tillage ; the North, of more rigid life. So that the Eastern secrets are commended to be the best ; the Meridian to be mean ; and the West and North to be lesser. The use of this seal of secrets is, than thereby thou mayest know whence the Spirits or Angels are produced, which may teach the secrets delivered unto them from God. But they have names taken from their offices and powers. according to the gift which God hath severally distributed to every one of them. One hath the power of the sword ; another, of the pestilence ; and another, of inflicting famine upon the people, as it is ordained by God. Some are destroyers of Cities, as those two where, who were sent to overthrow *Sodom* and *Gomorrah*, and the places adjacent, examples wherof the holy Scripture witnesseth. Some are the watchmen over Kingdoms ; others, the keepers of private persons ; and from thence any one may easily form their names in his own language : so that he which will, may ask a physical Angel, mathematical, or philosophical, or an Angel of civil wisdom, or of supernatural or natural wisdom, or for any thing whatsoever ; and let him ask seriously, with a great desire of his mind, and with faith and constancy ; and without doubt, that

that which he asketh he shall receive from the Father and God of all spirits. This faith surmounteth all seals, and bringeth them into subjection to the will of man. The Characteristical manner of calling Angels succeedeth this faith, which dependeth only on divine revelation; but without the said faith preceding it, it lieth in obscurity. Nevertheless, if any one will use them for a memorial and no otherwise, and as a thing simply created by God for this purpose, to which such a spiritual power or essence is bound; he may use them without any offence unto God. But let him beware, lest he fall into idolatry, and the snares of the devil, who with his cunning forceries, easily deceiveth the unwary. And he is not taken but only by the finger of God, and is appointed to the service of man; so that they unwillingly serve the godly; but not without temptations and tribulations, because the commandment hath it, that he shall bruise the heel of Christ, the seed of the woman. We are therefore to exercise ourselves about spiritual things, with fear and trembling, and with great reverence towards God, and to be conversant in spiritual essences with gravity and justice. And he which meddleth with such things, let him beware of all levity, pride, covetousness

vetousness, vanity, envy and ungodliness, unless he will miserably perish.

Aphor. 28.

Because all good is from God who is only good, those things which we would obtain of him, we ought to seek them by prayer in spirit and truth, and a simple heart. The conclusion of the secret of secrets is, that every one exercise himself in prayer, for those things which he desires, and he shall not suffer a repulse. Let not any one despise prayer; for by whom God is prayed unto, to him he both can and will give. Now let us acknowledge him the Author, from whom let us humbly seek for our desires. A merciful and good Father loveth the sons of desires, as *Daniel*; and sooner heareth us, than we are able to overcome the hardness of our hearts to pray. But he will not that we give holy things to dogs, nor despise and contemn the gifts of his treasury. Therefore diligently and often read over and over the first Septinary of secrets, and guide and direct thy life and all thy thoughts according to those precepts, and all things shall yield to the desires of thy mind in the Lord, to whom thou trustest.

The Fifth Septinary.

Aphor. 29.

As our study of Magic proceedeth in order
from

from general Rules premised, let us now come to a particular explication thereof. Spirits either are divine ministers of the word, and of the Church and the members thereof; or else they are servient to the creatures in corporal things, partly for the salvation of the soul and body, and partly for its destruction. And there is nothing done, whether good or evil, without a certain and determinate order and government. He that seeketh after a good end, let him follow it; and he that desireth an evil end, pursueth that also, and that earnestly, from divine punishment, and turneth away from the divine will. Therefore let every one compare his ends with the word of God, and as a touchstone that will judge between good and evil; and let him propose unto himself what is to be avoided, and what is to be sought after; and that which he constituteth and determineth unto himself, let him follow diligently, not procrastinating or delaying, until he attain to his appointed bound.

Aphor. 30.

They which desire riches, glory of this world, Magistracy, honors, dignities, tyrannies, (and that magically) if they endeavour diligently after them, they shall obtain them, every one according to his destiny, industry, and magical sciences, as the history of *Melesina* witnesseth,

and the Magicians thereof, who ordained, that none of the Italian nation should for ever obtain the rule or Kingdom of *Naples*; and brought it to pass, that he who reigned in his age, to be thrown down from his seat: so great is the power of the guardian or tutelar Angels of the Kingdoms of the world.

Aphor. 31.

Call the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it shall be done, if that Prince be not again absolved from his obedience by a succeeding Magician. Therefore the Kingdom of *Naples* may be again restored to the Italians, if any Magician shall call him who instituted this order, and compel him to recall his deed; he may be compelled also to restore the secret powers taken from the treasury of Magic; a Book, a Gem, a Magical Horn, which being had, any one may easily, if he will, make himself the Monarch of the world. But *Judæus* chused rather to live among Gods until the judgment. before the transitory good of this world; and his heart is so blind, that he understandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to his own eternal destruction. And he may be easier called up, than the Angel of *Plotinus* in the Temple of *Isis*. In

Aphor. 32.

In like manner also, the Romans were taught by the Sibyls books; and by that means made themselves the Lords of the world, as histories witness. But the Lords of the Prince of a Kingdom do bestow the lesser Magistracies. He therefore that desireth to have a lesser office or dignity, let him magically call a noble of the Prince, and his desires shall be fulfilled.

Aphor. 33.

But he who coveteth contemptible dignities, as riches alone, let him call the Prince of riches, or one of his Lords, and he shall obtain his desire in that kind, whereby he would grow rich, either in earthly goods, or merchandise, or with the gifts of Princes, or by the study of Metals, or Chymistry: as he produceth any president of growing rich by these means, he shall obtain his desire therein.

Aphor. 34.

All manner of evocation is of the same kind and form, and this way was familiar of old time to the Sibyls and chief Priests. This in our time, through ignorance and impiety, is totally lost; and that which remaineth, is depraved with infinite lies and superstitions.

Aphor. 35.

The human understanding is the only effecter

of all wonderful works, so that it may be joined to any Spirit; and being joined, she produceth what she will. Therefore we are carefully to proceed in Magic, lest that Syrens and other monsters deceive us, which likewise do desire the society of the human soul. Let the Magician carefully hide himself always under the wings of the most High, lest he offer himself to be devoured of the roaring Lion; for they who desire earthly things, do very hardly escape the snares of the devil.

The Sixth Septinary.

Aphor. 36.

Care is to be taken, that experiments be not mixed with experiments; but that every one be only simple and several. For God and nature have ordained all things to a certain and appointed end: so that for example sake, they who perform cures with the most simple herbs and roots, do cure most happily of all. And in this manner, in Constellations, Words, and Characters, Stones, and such like, do lie hid the greatest influences or virtues indeed, which are instead of a miracle.

So also are words, which being pronounced, do forthwith cause creatures both visible and invisible to yield obedience, as well creatures of

our

this our world, as of the watery, airy, subterranean, and Olympic, supercelestial, and infernal, and also the divine.

Therefore simplicity is chiefly to be studied, and the knowledge of such simples is to be sought for from God; otherwise by no other means or experience they can be found out.

Aphor. 37.

And let all lots have their place decently: Order, Reason, and Means, are the three things which do easily render all learning as well of the visible as invisible creatures. This is the course of Order, that some creatures are creatures of the light; others, of darkness: these are subject to vanity, because they run headlong into darkness, and inthral themselves in eternal punishments for their rebellion. Their Kingdom is partly very beautiful in transitory and corruptable things on the one part, because it cannot consist without some virtue and great gifts of God; and partly most filthy and horrid to be spoken of, because it aboundeth with all wickedness and sin, idolatry, contempt of God, blasphemies against the true God and his works, worshiping of devils, disobedience towards Magistrates, seditions, homicides, robberies, tyranny, adulteries, wicked lusts, rapes, thefts, lies, perjuries, pride, and a covetous desire of rule;
in

in this mixture consisteth the kingdom of darkness: but the creatures of the light, are filled with eternal truth, and with the grace of God, and are Lords of the whole world, and do reign over the Lords of darkness, as the members of Christ. Between these and the other, their is a continual war, until God shall put an end to their strife by the last judgment.

Aphor. 38.

Therefore Magic is twofold in its first division; the one is of God, which he bestoweth on the creatures of light; the other also is of God, but it is the gift which he giveth unto the creatures of darkness: and this is also two-fold: the one is to a good end, as when the Princes of darknets are compelled to do good unto the creatures, God inforcing them; the other is for an evil end, when God permitteth such to punish evil persons, that magically they are deceived to destruction; or, also he commandeth such to be cast out into destruction.

The second division of Magic is, that it bringeth to pass some works with visible instruments, through visible things; and it effecteth other works with invisible instruments by invisible things; and it acteth other things, as well with mixed means, as instruments and effects.

The third division is, There are some things
which

which are brought to pass by invocation of God alone : this is partly Prophetical, and Philosophical; and partly as it were Theophrastical.

Other things there are, which by reason of the ignorance of the true God, are done with the Princes of Spirits, that his desires may be fulfilled; such is the work of the Mercurialists.

The fourth division is, that some exercise their Magic with the good Angels instead of God, as it were descended down from the most high God: such was the Magic of *Baalim*.

Another Magic is, that which exerciseth their actions with the chief of the evil Spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is that some do act with spirits openly, and face to face; which is given to few : others do work by dreams and other signs; which the ancients took from their auguries and sacrifices.

The sixth division is, that some work by immortal creatures, others by mortal creatures, as Nymphs, Satyrs, and such-like inhabitants of other elements, Pigmies, &c.

The seventh division is, that the Spirits do serve some of their own accord, without art; others they will scarce attend being called by art.

Among

Among these species of Magic, that is the most excellent of all, which dependeth upon God alone. The second, them whom the Spirits do serve faithfully of their own accord. The third is, that which is the property of Christians, which dependeth on the power of Christ which he hath in heaven and earth.

Aphor. 39.

There is a seven-fold preparation to learn the Magic Art.

The first is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; as also by the seal of the creation, and of the creatures; and by the wonderful effects which the visible and invisible creatures of God do shew forth.

Secondly, it is requisite, that a man descend down into himself, and chiefly study to know himself; what mortal part he hath in him, and what immortal; and what part is proper to himself, and what diverse.

Thirdly, that he learn by the immortal part of himself, to worship. love, and fear the eternal God, and to adore him in spirit and truth; and with his mortal part, to do those things which he knoweth to be acceptable to God, and profitable to his neighbours.

these

These are the three first and chiefest precepts of Magic, wherein let every one prepare himself that covets to obtain true Magic or divine wisdom, that he may be accounted worthy thereof, and one to whom the Angelical creatures willingly do service, not occultly only. but also manifestly, and as it were face to face,

Fourthly, whereas every man is to be vigilant to see to what kind of life he shall be called from his mothers womb, that every one may know whether he be born to Magic, and to what species thereof, which every one may perceive easily that readeth these things, and by experience may have success therein; for such things and such gifts are not given but only to the low and humble.

In the fifth place we are to take care, that we understand when the Spirits are assisting us, in undertaking the greatest business; and he that understands this, it is manifest, that he shall be made a Magician of the ordination of God; that is, such a person who useth the ministry of the Spirits to bring excellent things to pass. Here, as for the most part, they sin, either through negligence, ignorance, or contempt, or by too much superstition; they offend also by ingratitude towards God, whereby many famous men have afterwards drawn upon themselves destruction:

tion: they sin also by rashness and obstinacy; and also when they do not use their gifts for that honor of God which is required.

Sixthly, The Magician hath need of faith and taciturnity, especially, that he disclose no secret which the spirit hath forbid him, as he commanded *Daniel* to seal some things, that is, not to declare them in public; so as it was not lawful for *Paul* to speak openly of all things which he saw in a vision. No man will believe how much is contained in this one precept.

Seventhly, In him that would be a Magician, there is required the greatest justice, that he undertake nothing that is ungodly, wicked or unjust, nor let it once come into his mind; and so he shall be divinely defended from all evil.

Aphor. 40.

When the Magician determineth with himself to do any incorporal thing, either with any exterior or interior sense, then let him govern himself according to these seven subsequent laws, to accomplish his Magical end.

The first Law is this, That he know that such a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the course of his life according to the rule prescribed in the word of God.

Secondly

Secondly, Always pray with DAVID, *Take not thy holy Spirit from me; and strengthen me with thy free Spirit; and lead us not into temptation, but deliver us from evil: I beseech thee, O heavenly Father, do not give power to any lying Spirit, as thou didst over Ahab that he perished; but keep me in thy truth.* Amen.

Thirdly, Let him accustom himself to try the Spirits as the Scripture admonisheth; for grapes cannot be gathered of thorns: let us try all things, and hold fast that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

The fourth is, To be remote and clear from all manner of superstition; for this is superstition, to attribute divinity in this place to things, wherein there is nothing at all divine; or to chuse or frame to ourselves, to worship God with some kind of worship which he hath not commanded: such are the Magical ceremonies of Satan, whereby he impudently offereth himself to be worshiped as God.

The fifth thing to be eschewed, is all worship of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of nature: which things many false and wicked Magicians feign.

Sixthly

Sixthly, All the deceitful imitations and affectings of the devil are also to be avoided, whereby he imitateth the power of the Creation, and of the Creator, that he may produce things with a word, that they may not be what they are. Which belongeth only to the Omnipotency of God, and is not communicable to the creature.

Seventhly, Let us cleave fast to the gifts of God, and of his holy spirit, that we may know them, and diligently embrace them with our whole hearts, and all our strength.

Aphor. 41.

We come now to the nine last Aphorisms of this whole Tome; wherein we will, the divine mercy assisting us, conclude this Magical *Isagoge*.

Therefore in the first place it is to be observed, what we understand by Magician in this work.

Him then we count to be a Magician to whom by the grace of God the spiritual essences do serve to manifest the knowledge of the whole universe, and of the secrets of nature contained therein, whether they are visible or invisible. This description of a Magician plainly appeareth, and is universal.

An evil Magician is he, whom by the divine permission the evil spirits do serve, to his temporal and eternal destruction and perdition, to
deceive

deceive men, and draw them away from God ; such was *Simon Magus*, of whom mention is made in the *Acts of the Apostles*, and in *Clemens* ; whom *St. Peter* commanded to be thrown down upon the earth, whereas he had commanded himself, as it were a God, to be raised up in the air by the unclean Spirits.

Unto this order are also to be referred all those who are noted in the two Tables of the Law ; and are set fourth with there evil deeds.

The subdivisions and species of both kinds of Magic, we will note in the Tomes following. In this place it shall suffice, that we distinguish the Sciences, which is good, and which is evil ; whereas man sought to obtain them both at first, to his own ruin and destruction, as *Moses* and *Hermes* do demonstrate.

Aphor. 42.

Secondly, we are to know, That a Magician is a person predestinated to this work from his mothers womb ; neither let him assume any such great things to himself, unless he be called divinely by grace hereunto, for some good end ; to a bad end is, that the Scriptures might be fulfilled, *It must be that offences will come ; but woe be to that man through whom they come.* Therefore as we have before oftentimes admonished, With fear and trembling we must live in this world.

Not-

Notwithstanding I will not deny, but that some men may with study and diligence obtain some species of both kinds of Magic, if it may be admitted. But he shall never aspire to the highest kinds thereof; yet if he covet to assail them, he shall doubtless offend both in soul and body. Such are they, who by the operations of false Magicians, are sometimes carried to Mount *Horreb*, or in some wilderness or desarts; or they are maimed in some member, or are simply torn in pieces, or are deprived of their understanding; even as many such things happen by the use thereof, where men are forsaken by God, and delivered to the power of Satan.

The Seventh Septinary.

Aphor. 43.

The Lord liveth, and the works of God do live in him by his appointment, whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient, he hath proposed their rewards; to the disobedient he hath propounded their deserved punishment. Therefore these spirits of their free will through their Pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left
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in them a very great power in the creation ; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magician of God, which signifies a wise man of God, or one informed of God, is called forth by the hand of God unto all everlasting good, both mean things, and also the chiefest corporal things

Great is the power of Satan, by reason of the great sins of men. Therefore also the Magicians of Satan do perform great things, and greater than any man would believe : although they do subsist in their own limits, nevertheless they are above all human apprehension, as to the corporal and transitory things of this life ; which many ancient histories, and daily examples do testify. Both kinds of Magic are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanksgivings ; the other is a little solicitous about eternal things ; but wholly exercising himself about corporal things, that he may freely enjoy all his lusts and delights in contempt of God and his anger.

Aphor. 44.

The passage from the common life of man unto a Magical life, is no other but a sleep, from that life ; and an awaking to this life ; for those things

things which happen to ignorant and unwise men in their common life, the same things happen to the willing and knowing Magician.

The Magician understandeth when the mind doth meditate of himself; he deliberateth, reasoneth, constituteth, and determineth what is to be done; he observeth when his cogitations do proceed from a divine separate essence, and he proveth of what order that divine separate essence is.

But the man that is ignorant of Magic, is carried to and fro, as it were in war with his affections; he knoweth not when they issue out of his own mind, or are impressed by the assisting essence, and he knoweth not how to overthrow the counsels of his enemies by the word of God, or to keep himself from the snares and deceits of the tempter.

Aphor. 45.

The greatest precept of Magic is, to know what every man ought to receive for his use from the assisting Spirit, and what to refuse: which he may learn of the Psalmist, saying, *Wherewith shall a young man cleanse his way? in keeping thy word, O Lord.* To keep the word God, so that the evil one snatch it not out of the heart, is the chiefest precept of wisdom. It is lawful to admit of, and exercise other suggestions which

which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit such suggestions proceed; but we ought to take heed, that we are not too much busied about unnecessary things, according to the admonition of Christ; *Martha, Martha, thou art troubled about many things; but Mary hath chosen the better part, which shall not be taken from her.* Therefore let us always have regard unto the saying of Christ, *Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you.* All other things, that is, all things which are due to the mortal Microcosme, as food, raiment, and the necessary arts of this life.

Aphor. 46.

There is nothing so much becometh a man as constancy in his words and deeds, and when the like rejoiceth in his like; there are none more happy than such, because the holy Angels are conversant about such, and possess the custody of them: on the contrary, men that are unconstant are lighter than nothing, and rotten leaves. We chuse the 46 Aphorism from these. Even as every one governeth himself, so he allureth unto himself Spirits of his nature and condition: but one very truly adviseth, that no

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man should carry himself beyond his own calling, lest that he draw unto himself some malignant Spirit from the uttermost parts of the earth, by whom either he shall be infatuated and deceived, or brought to final destruction. This precept appeareth most plainly: for *Midas*, when he would convert all things into Gold, drew up such a Spirit unto himself, which was able to perform this; and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God. The same thing happened to a certain woman near *Frankford* at *Odera*, in our times, who would scrape together and devour money of any thing. Would that men would diligently weigh this precept, and not account the histories of *Midas*, and the like for Fables; they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the Spirits of the golden Mountains of *Utopia*. Therefore we ought most diligently to observe, that such presumption should be cast out of the mind, by the word, while they are new; neither let them have any habit in the idle mind, that is empty of the divine word.

Aphor. 47.

He that is faithfully conversant in his vocation, shall have also the Spirits constant companions of his desires, who will successively supply him in all things. But if he have any knowledge in Magic, they will not be unwilling to shew him, and familiarly to converse with him, and to serve him in those several ministries, unto which they are addicted; the good Spirits in good things, unto salvation; the evil Spirits in every evil thing to destruction. Examples are not wanting in the histories of the whole world; and do daily happen in the world. *Theodosius* before victory of *Arbogastus*, is an example of the good; *Brute* before he was slain, was an example of the evil Spirits, when he was persecuted of the Spirit of *Cæsar*, and exposed to punishment, that he slew himself, who had slain his own Father and the Father of his country.

Aphor. 48.

All Magic is a revelation of Spirits of that kind, of which sort the Magic is; so that the nine Muses are called in *Hesiod*, the ninth Magic, as he manifestly testifies of himself in *Theogony*. In *Homer*, the genius of *Ulysses* in *Psigi-*
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ogagia.

ogagia. *Hermes*, the Spirits of the more sublime parts of the mind. God revealed himself to *Moses* in the bush. The three wise men who came to seek Christ at *Jerusalem*, the Angel of the Lord was their leader. The Angels of the Lord directed *Daniel*. Therefore there is nothing whereof any one may glory; *For it is not unto him that willeth nor unto him that runneth; but to whom God will have mercy*, or of some other spiritual fate. From hence springeth all Magic, and thither again it will revolve, whether it be good or evil. In this manner *Jages* the first teacher of the Magic of the Romans, gushed out of the earth. *Diana* of the Ephesians shewed her worship, as if it had been sent from heaven. So also *Apollo*. and all the Religion of the Heathens is taken from the same Spirits; neither are the opinions of the Sadduces, human inventions.

Aphor. 49.

The conclusion therefore of this *Ifagoge* is the same which we have already spoken of, That even as there is one God, from whence is all good; and one sin, to wit, disobedience, against the will of the commanding God, from whence comes all evil; so that *the fear of God is the beginning of all wisdom*, and the profit of
all

all Magic ; for obedience to the will of God, followeth the fear of God ; and after this, do follow the presence of God and of the holy Spirit, and the ministry of the holy Angels, and all good things out of the inexhaustable treasures of God.

But unprofitable and damnable Magic ariseth from this ; where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the Prince of this world, the God of this world. beginneth, and setteth up his kingdom instead of holy things, in such as he findeth profitable for his kingdom ; there even as the spider taketh the fly which falleth into his web, so Satan spreadeth abroad his nets, and taketh men with the snares of covetousness, until he sucketh him, and draweth him to eternal fire, these he cherisheth and advanceth on high, that their fall may be the greater.

Courteous Reader apply thy eyes and mind to the sacred and profane Histories, and to those things which thou seest daily to be done in the world, and thou shalt find all things full of Magic, according to a two-fold Science, good and evil ; which, that they may be the better discerned, we will put here their division and subdivision, for the conclusion of these *Isagoges* ;

wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be laboured for by every one, to a competent end of life and living,

Sciences

Sciences	Good	Theosophy	Knowledge of the Word of God, and ruling ones life according to the Word of God.
		Anthrophophy given to man	Knowledge of the government of God by Angels, which the Scripture calleth watchmen; and to understand the myſtery of Angels.
	Evil	Cacosophy	Knowledge of natural Things.
			Wisdom in human Things.
		Cacodæmony	Contempt of the Word of God, and to live after the will of the Devil.
			Ignorance of the government of God by Angels.
			To contemn the cuſtody of the Angels, and that their companions are of the Devil.
			Idolatry.
			Atheiſm.
			The knowledge of poiſons in nature, and to uſe them.
			Wisdom in all evil arts, to the deſtruction of mankind, and to uſe them in contempt of God. and for the loſs and deſtruction of men.

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