

## **Lightfoot, Anthony (1613- )**

### **Contributors**

Lightfoot, Anthony (1613- )

### **Publication/Creation**

Middle 17th century

### **Persistent URL**

<https://wellcomecollection.org/works/ke76xq4m>

### **License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>

RESTAT VINCENTI

CORONA





Psalme XLV. XLvi.

and dost forget our thrall.

For downe to dust our soules is brought,  
and we now at last cast:

Unhappily like as it were glades  
vnto the ground cleaues fast:

Kill vs therefore for our offences,  
and helpe vs from all neede:

Ye the defence for thy goodnesse,  
to rescue vs with speede.

Intendunt cornu, psal. XLV. L.H.

M<sup>e</sup> hart doth take in hand,  
some gently long to sing:

The praise that I shall liue therein  
perpetuall to the king.

My tongue shall be as quicke,  
his honour to enuie:

Is the prais of any iustice,  
that vnto thee will write.

O fauour of all men,  
thy speciall is pleasure pure:

God hath belov'd thee with gifts,  
for ever to endure.

Above thee giue thy sword,  
O prince of might elect:

In honour, glory, and renowne,  
thy person pure is set.

Of forth with godly freede,  
rich meeknesse truth and iustice:

By right hand, shall thee intrude,  
wordes of dreadfull might.

Thou shalt see sharp an ikenesse,  
in hearts so sore shall sting:

Thou shalt see sharp an ikenesse,  
in hearts so sore shall sting:

Thou shalt see sharp an ikenesse,  
in hearts so sore shall sting:

Thou shalt see sharp an ikenesse,  
in hearts so sore shall sting:

Thou shalt see sharp an ikenesse,  
in hearts so sore shall sting:

Thou shalt see sharp an ikenesse,  
in hearts so sore shall sting:

Thou shalt see sharp an ikenesse,  
in hearts so sore shall sting:

with gifts full rich to see  
And all the wealth of the land,  
shall make their due to thee.

The daughter of the king,  
is glorious to be doted.

Within her clothe she doth sit,  
all deckt with beaun gold.

In robes well wrought with neede  
and many a pleasant thing:

With virgin faire on her to waite,  
the cometh to the king.

Thus are they brought with joy,  
and mirth on every side:

Into the palace of the king,  
and there they doe abide.

To stand of parents best,  
(O Queene) thy chauncer so stand:

Thou shalt haue romes whom thou maist see,  
as princes in all lande.

Wherefore thy holy name,  
all ages shall record:

The people shall giue thanks to thee,  
for euer O Lord.

Deus nostrum, psal. XLvi. L.H.

The Lord is our defence,  
the strength we

When we with woe are  
he is our helpe and

Though the earth  
though his to his

Though the earth  
though his to his

Though the earth  
though his to his

Though the earth  
though his to his

Though the earth  
though his to his

Though the earth  
though his to his

Though the earth  
though his to his

MS. No. 426.



ACCESSION NUMBER

62975

PRESS MARK

Psalme XLV. Lx.

13 Confuse them in thy wrath, O Lord

that thought of them remaine:

That men may know throughout the w

that Jacobs God doth reigne.

14 At evening they reuenge apay,

as dogs they grin and crie:

Throughout the trees in euery place

they raine about and spie,

15 They scold about for meete say,

but let them not be tead:

16 Nor in an house wherein they may,

be sold to put their head.

17 But I will shew thy strength abroa

thy goodness I will praise:

For thou art my defence and God,

at neede in all aduise,

18 Thou art my strength, thou shalt

O Lord I sing to thee:

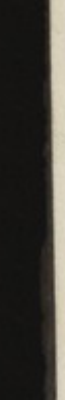
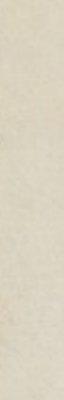
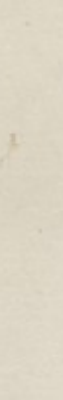
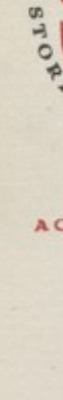
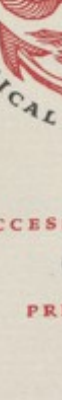
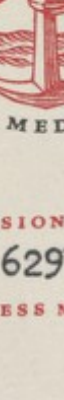
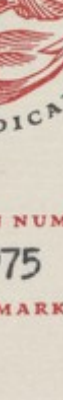
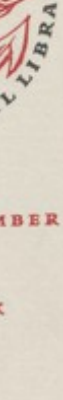
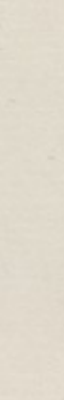
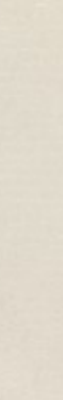
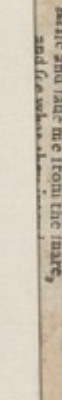
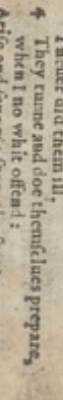
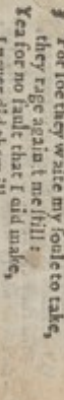
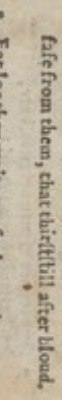
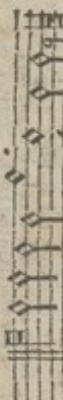
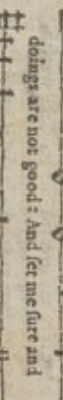
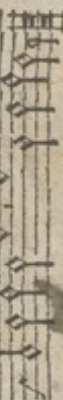
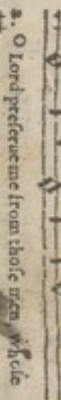
Thou art my fort my fence and aide,

a strong God to me.

Deus repulsi, psal. Lx. L.

Sing this as the 53. Psalm.

O Lord thou wilt vs cleanse for sake





Psalme XLV. XLvi.

and dost forget our thrall.

5 For downe to dust our souls are brought,

and we now at last call:

our belly like as it were glad:

5 And we shal be glad to see thee,

and thy face shall be our defence,

to reduce vs with speede.

10 **Psalm.**

11 **Psalm.**

12 **Psalm.**

13 **Psalm.**

14 **Psalm.**

15 **Psalm.**

16 **Psalm.**

17 **Psalm.**

18 **Psalm.**

19 **Psalm.**

20 **Psalm.**

21 **Psalm.**

22 **Psalm.**

23 **Psalm.**

24 **Psalm.**

25 **Psalm.**

26 **Psalm.**

27 **Psalm.**

28 **Psalm.**

29 **Psalm.**

30 **Psalm.**

31 **Psalm.**

32 **Psalm.**

33 **Psalm.**

34 **Psalm.**

35 **Psalm.**

36 **Psalm.**

37 **Psalm.**

38 **Psalm.**

39 **Psalm.**

40 **Psalm.**

41 **Psalm.**

42 **Psalm.**

43 **Psalm.**

Psalme Lix.

13 Continue them in thy wrath, O Lord

that might of thine remaine:

14 That men may know throughout the

land that saving God doth reside,

15 As when they see thy strength abroad,

as when they see thy face and God:

16 Through whom the trees in every place

they praise above and praise,

17 They see thee about for meere love,

but let them not be told:

18 Nor find an house wherein they may

be told to put their head.

19 But I will show thy strength abroad

thy goodness I will praise:

20 For thou art my defence and God,

21 as thou art in all assays.

22 Thou art my strength, thou shalt be

O Lord I sing to thee:

23 Thou art my fort and shield and aide,

24 a loving God to me.

25 **Psalm.**

26 **Psalm.**

27 **Psalm.**

28 **Psalm.**

29 **Psalm.**

30 **Psalm.**

31 **Psalm.**

32 **Psalm.**

33 **Psalm.**

34 **Psalm.**

35 **Psalm.**

36 **Psalm.**

37 **Psalm.**

38 **Psalm.**

39 **Psalm.**

40 **Psalm.**

41 **Psalm.**

42 **Psalm.**

43 **Psalm.**

44 **Psalm.**

45 **Psalm.**



Handwritten text in a cursive script, likely a marginal note or a later addition to the manuscript.



25/m/t

62975

Willoughby O: 5: 9

\$1.5

Arcton & woda & xus

Q10

ould v<sup>u</sup> rount v<sup>u</sup> planets soon<sup>s</sup>

Q112  
3006

emember Sim, Sum, & v<sup>u</sup> Moon<sup>s</sup>

For Sim Sum sequitur vltima D<sup>a</sup> best.

1922

LIGHTFOOT (Anthony)

collection of works in magic

[Middle 17th cent.]

MS  
Baker

Palme XLV. XLVI.

Palme XLV. XLVI.



J. O. P. Y. V. X. his Adam auduit  
Jod. Orishon, Israclitus, Goth, Van, Xptus.

Balsac, superbalsac, saric sarapic panuelion  
di. sid. saparis in potestate Hye, by Hye  
verhu & power of Hye named Hye water do  
rest from moving or moving: Hye elem<sup>t</sup> are  
strucke together, Hye spirite do tremble  
quale, for Hye are Hye great<sup>est</sup> nouns  
in Negromantia. — Necromantia.







malus vero Demon in pravam transfusus animam incitat eam ad furtu-  
homicidia, libidines, et quaecumque malorum Demonum sunt officia: Boni enim Dæ-  
mones, test. Amblico, animas perfectissimè purgant, ipsiq. præsentes, dant cor-  
pori sanitatem, virtutem animo, menti securitatem, quod in nobis est Lethifi-  
cum delent, calorem fouent, efficaciorē reddunt ad vitam, & harmonia-  
intelligibili menti lumen semper infundunt. Ceteram de eo magna vide-  
tur inter Philosophos suboriri Disputatio, An anima hominum fiant Da-  
mones post suam separationem à corpore: Magorū quidem sententia est,  
test. Porphyrio, animas in naturam Demonum conuerbi, ac perniciosas, illi  
sunt, fieri: quorum sanè opinio verbis Xpi de Iuda Iscariothi, con-  
firmari videtur: Atq. illi etiam expressis verbis adstipulari videtur  
Mercurius Trismegistus, cum dicit: Anima atq. prava, cum Demon  
afficitur, ad obsequium dei iubetur igneam capere corpus, inde in ani-  
mam transfusa nefariam, eam flagellis verberat peccatorum, &c. Bono-  
rum autem animarum administratione bonorum Demonum in naturā Angelo-  
rum transmutantur.

### Questio Secunda

Angeli celi empyrei, mentis duces, vatiq. custodes, qui planetis et De-  
monibus eorundem prædominantur.

Secundum Hebraeorum patres etiam Magi recentiores, ac præcipuè  
Trithemius Abbas, vir illi sapientia admirabili præditus, Angelum h. attri-  
buere videtur ARIFEL dictum, qui et ab alijs IAHKIEL nuncupat,  
et ZACHARIEL, vel ut alij volunt ZADKIEL, et SAMUEL, vel  
iuxta alias AMAEL, OLI MICHAEL, licet alij RAPHAEL em. i. mi-  
nus tamen rectè, ut mihi quidem videtur, assignent: Nam uti MICHA-  
EL dicitur in Apocalypsi esse quasi dux belli spiritualis, qui Diabolum  
deorsum suo conductu propulsauit, celamq. empyreum, ab ejus lit. et  
contentione, ac ab omni impuritate liberauit, sic etiam O. celestis  
potest.



potestatem habet vite, mundificationis, multiplicationis, et summa fortitudinis, ac splendoris in mundo visibili, et quidem eo magis quoniam Deus in eo posuit tabernaculum suum. Et praeidet Angelus ANIEL, & RAPHAEL, atq; D<sup>ns</sup> GABRIEL. Atq; hoc est quod asseverant videt Trithemius Abbas, hisce verbis: Veterum sententia, et plurimorum, mundi hunc inferiorem ordinationem 7<sup>m</sup> intellectus, qui Deus est, per secundas intelligentias gubernari: quorum opinionem conciliator medicorum assentiens dicit: Septem planetis, spiritus 7<sup>m</sup> a principio caeli et terre perfectos, &c. Illi igitur Angeli 7<sup>m</sup> sunt illi potentissimi, quorum Dominio non modo stellae erratica, verum etiam ipsi Demones Olympici, quibus a planetarum creatione ipsis immediatè praesens datum est, actum suum habent. Nam et Deus Monas Angelos caeli empyrei respicit, sic etiam illi hos caeli etherei atq; hi deniq; istos caeli elementaris.

### Questio Tertia.

De spiritibus Olympicis, ac primò de ijs, qui subijciuntur praedictis Angelis empyreis, a quibus Genius natiuitatis procedit.

Spiritus illi vocantur Magi Olympicas, qui in firmamento, et in astris firmamenti habitant; quorum officium est fata decernere et fatales casus administrare, quatenus id Deus approbaverit, ordinaverit et permiserit; Nam neq; malus Damon, neq; malum fatum citra aut ultra ordinationem Dei altissimi nocere potest. Quilibet verò spirituum Olympicorum, hoc docet et efficit, quod Astrum, cui assignatur, portendit: et tamen omnes sine permissione Divina nihil in actum deducere possunt: Solus enim Deus est, qui et possit et efficiat illis dare, et promittere, quando malum fatum important à superiori Angelo, in quo nihil mali est, per voluntatem Divinam corrigantur: Parent igitur Deo conditori omnium tam supercoelestia et caelestia, quàm sublunaria et infernalicia.



Questio Quarta.

De spiritibus Olympiis Dominam in mediato habentibus in Planetas.  
 ARAZON est spūs 3<sup>us</sup>, qui natum reddit aptum ad gravitem, et contem-  
 plationem, docet Alchimiam, Magiam et Phisicam.

BETHOR gubernat ea, quae 4<sup>us</sup> adscribunt, ad maximas dignitates. vi-  
 dit, offert thesauros, aereos conciliat spūs, qui vera dant responsa, me-  
 dicinas miraculosas in suis affectibus reddit, et solit longam promittere  
 vitam.

PAULEG est 5<sup>us</sup>, et eius attributis qui coheret genitum ad summas dig-  
 nitates in re bellica;

Dat spūs prestantissimos, qui docent perfectam medicinā, convertit oīa  
 in aurum pretiosissimum, et lapides pretiosos, dat aurū et erumera auro pullulante.

FLAGITA spūs 6<sup>us</sup> gubernat Venerea. Quam suo dignatur character, fa-  
 cit affabilem et ornatum omni deon, caprum convertit in momento in  
 aurum et contra aurum in caprum.

OPHIEL est spūs 7<sup>us</sup> et gubernator Galie.

Dat spūs familiares, qui facillime docent omnes artes; et quē suo  
 character dignatur, facit posse in momento argentū viuum convertere  
 in lapidem philosophorū.

Questio Quinta.

De spiritibus Olympiis, seu Angelis, qui mansionib. 28<sup>is</sup> Dominantur.

Sunt etiam 28. Dæmones, qui p<sup>re</sup>sunt cuilibet 28<sup>is</sup> mansioni, incipiendo  
 scilicet à 1<sup>a</sup> mansioni. GENIEL, EREDIEL, AMAXIEL, ATARIEL, GA-  
 BRIEL, DARACHIEL, SEHESEL, AMNEDIEL, BARBIEL, ARDE-  
 FIEL, NEZIEL, ABDIENEL, JAZERIEL, ERGEDIEL, ATALIEL,  
 ATERUEL, ADRIEL, EGIBIEL, AMUTIEL, KYRIEL, BETHNAEL,  
 GEISEL, REQUSEL, ABRINAE, ATIEL, TAGRIEL, ATHENSEL,  
 AMNIXSEL. qui quidem spūs conveniunt cum natura mansioni 28<sup>is</sup>.

Questio Sexta.



*De Demonibus Olympiis qui imperant signis Zodiacis.*

Porro etiam Demon peculiaris praestitit cuilibet 12<sup>im</sup> signorum: verbi gratia: Ariti praesidet MALCHIDAI, Tauro ASMAEL, Gemmis AMBEREL, Canere MARIEL, Leoni VERCHIEL, Virgini HAMAE, Libra TURIEL, Scorpioni BARCHIEL, Sagittario ADRACHIEL, Capricorno HANAE, Aquario CAMBIEL, et Piscibus BARCHIEL; de his secundum Magos scriptum est in Apocal: ubi dicitur, quod in 12. portis novae urbis, 12. Angeli sunt collocati, &c.

*Quaestio Septima.*

*De spiritibus Elementaribus, & mundi plagis praesidentibus.*

Sciendum est etiam, quod in regionem mundi infima spiritus sive Demones experiantur multorum officiorum: cum alij 4 ventis praesint atque perfecti sunt quatuor mundi partibus: Sed quia venti sunt spiritus à deo procedentes, idcirco eorum nomina attribuuntur Angelis supremae regionis: Quare MICHAEL perfectus est vento Orientali, RAPHAEL Occidentali, GABRIEL Borea, et NACHIEL, sive VERIEL Austro. Similiter Elementis praesit CHERUB, aquae THAIS, terrae ARIEL, igni SERAPH, vel iuxta Philonem NATHANIEL. Quisque autem horum spirituum grandis princeps est, et habens potestatem multae libertatis in dominio suorum planetarum et signorum, atque in eorum temporibus, annis, mensibus, diebus, et horis, et suis Elementis, ac partibus mundi, et ventis adeoque domiatur unusquisque eorum pluribus Legionibus. Hi conducunt ad dispositionem corporis humani in generatione, et ceterarum creaturarum.

*Quaestio Octava.*

*De Angelis qui horis cujusque diei attribuuntur.*

Cuilibet Planetae attribuitur Princeps aliquis supercaelestis, ubi in praemissis declaratum est, viz: MICHAEL 1<sup>us</sup> ANAEL 2<sup>us</sup> RAPHAEL 3<sup>us</sup> GABRIEL 4<sup>us</sup> ORFIEL 5<sup>us</sup> ZACHARIEL 6<sup>us</sup> &c. Quare cum Angelum in qualibet, cujusque septimana et



Diei hora predominantem invenire desideramus, procedendum erit, ut in  
 inventione Planetae predominantis in qualibet diei septimanæ hora, in As-  
 trologia nostra declaratum est: Verbi gratia, diei Domini primam horam,  
 incipiendo ab ortu Solis sibi vindicat Sol, 2da Luna, 3ia Venus, 4ta Mars, 5ta Mercurius, et sic  
 in ceteris. Sic etiam dicimus quod primam horam diei Domini, ANNA  
 ES, qui est spiritus Solis possidebit, secundam ANNAES, qui est spiritus Lunæ, tertia  
 RAPHAEL qui est spiritus seu Angelus Venus et ita in reliquis.

### Quæstio Nona.

Quomodo signa atque planetae, et per consequens Dæmones ipsi præsen-  
 tes magis uni terra loco didicentur, quam alteri, et prominde vires  
 suas magis exercere et exequi cernantur quàm alibi.

Planetas Colligimus ex cosmographica doctrina vindicare sibi propria  
 climata: sic quod quod clima attribuitur. Qui 2da &c. Invenimus etiam  
 ex Chaldeorum documentis alias regiones his vel illis signis Zodiaci sub-  
 iici: Exempli causa, V. Germaniam, Britanniam, Galliam, Syriam, Palestinam,  
 Poloniam, Burgundiam, Sueciam, et ex civitatibus, Neapolim, Florentiam, Ca-  
 pua, Veronam, Bergamum, Paduam, Marsiliam, Saragossam et huiusmodi al-  
 ijs prædicat. Taurus prædicat in die Italia, Cypri Poloniam, Russiam, Campa-  
 niam, Aethiopiæ, Helvetiam, Lotharingiam, Britanniam, Islandiam, et ex civitatibus  
 Polonia, Mantuam, Tarantulum, Pauciam, Palermum, Turgiam, Præslaviam, Lipsiam  
 &c. Atque ita de reliquis signis. His igitur cognitis facillimè erit eorum  
 spirituum locos magis familiares, hic in terra invenire: Et prominde  
 diligenter observare debemus regionem, civitatem, oppidum,  
 aut locum, quæ sunt sub signo Domus, in  
 quo Dominus loci boni Dæmonis seu

Genij Nativitatis  
 invenitur.



19  
Of foreknowledge

Foreknowledge of things y<sup>e</sup> must fall  
To man, I thinke it were not y<sup>e</sup> best.  
If foreknowin ill to man would call  
For first griefe, of foreknowin worst.  
By foreknowin good to man were least  
Sweet suddaine ioy, w<sup>th</sup> evermore  
Comes w<sup>th</sup> ioyes some knowne before.

The same impugned without change of  
words except fow or five.

Foreknowledge of things y<sup>e</sup> must fall  
To man, I thinke it were y<sup>e</sup> best,  
If foreknowin ill to man, would call  
Distraction of foreknowin worst,  
By foreknowin good to man, were least  
Discomfite ioy, w<sup>th</sup> evermore  
Comes, w<sup>th</sup> ioyes some knowne before.

Alexwood 4<sup>th</sup> 100 of Epigr.  
Epigr. 76.

If Astrologers answer y<sup>e</sup> according as y<sup>e</sup> fearest, y<sup>e</sup>  
art unfortunate before it happens: & if they promise  
happy success, they attending y<sup>e</sup> hope will soe trou-  
ble y<sup>e</sup>, holding y<sup>e</sup> still in expectation, & it will take  
away the flower & fruit of ioy. Ge. lius. l. 24. c. 11



Cori. Agrippa.

Per imaginis, tanguam per canalis Derivatur salus egrotati.



The greatest part of Gods words are not known  
for want of belief.

De cura Characteristica per imagines &  
sigilla.

Non omnino vana esse, quae de cura characteristica, quae de sculptis imaginibus  
et de collo appensis naturalis operationis perficitur, per callestis proprietates si deus  
mirabili influentia, cum nostris corporibus concordantiam, non inquam, plane vane  
omnes saniores Philosophi agnoverunt, quae se antiquissimi natura exploratores,  
de serbo scripto, seu characteribus et sigillis, certis temporibus, secundum celi vir-  
tutem et influxum fabricatis, citra omnem, quam sola mysterii huius igno-  
rantia finxit, superstitionem, citra nominis Divini profanationem, et offen-  
diculum, ullamque fidem, et religionis violentiam, literis monumentisque consora-  
runt. Non tamen haec imaginibus per se virum quid attribuitur, characteres  
qui seu nomina constellata virtutem habere rationi figura, affirmatur  
Caeam figura, nomen, magnitudo, situs, continuus solutio nullius sunt  
actionis principia) ut, nisi aliud sit agens movensque, cuius potestate cha-  
racteres sunt efficaces plane negetur. Deus per prophetas solo prolato verbo  
hominem sanat: vivus siquidem Deus est, et vivi Dei vivum quoque nomen,  
et vivi nominis viae quoque terra, vivit Deus propter se, vivit nomen eius  
propter ipsum, vivunt terra propter nomen, et sicuti vitam habet in seipso  
so Deus, sic etiam nomini suo dedit vitam habere in seipso, et nomen  
porro terrae. Sunt igitur imagines seu characteres efficaces rationi  
virtutis seu officij a Deo vel natura ad tale nomen vel characterem  
ordinati. Nulla enim est virtus vel in caelo, vel in terra, quae non desin-  
dat a Deo: sic medicamenta sunt corpora visibilia, verba corpora  
invisibilia, siue herba siue verbum sanctum in causa est Deus, id est  
spiritus Dei natura coadunatus per verbum fiat. Unde ipsa herba non  
est medicina, sed hoc in illa latet invisibiliter a Deo viz: visita.  
Quapropter non protinus ad Divum usque sunt dampnanda insulseq; divi-  
denda, quae a sensibus sunt remotiora et causas habent abstrusas.



Gemmarum miracula quis non obſeruat? Plurimas certi ijs eſſe facultates naturales negari non poteſt nec debet, præſertim ſi certis ſub conſtellationibus ſculptæ, in imaginibusq; ac ſignaturis impreſſæ fuerint et ſignatæ. Ac planè vanum eſt, quod quidam putant, effectus gemmarum quarundam proveniri vi Magica, nec naturalis eſſe, proficiſq; ex Magorū ſchola, qui prætextum ſuis beneficijs querant per gemmas certis conſtellationibus ſculptas. Smaragdum mortui Domini Digitiſ, quibus fuit geſtatus, obſervari cognitum eſt et comportū. Turcoſia quoq; viriſ quis non miratur? Et innumera poſſunt non tantum gemmarum, ſed etiam plantarum experimenta coaceruari, quæ ſi non ubiq; et ſemper reſpondent, non arguenda ideo ſunt mendacijs, quia non omnia ubiq; et ſemper concurrunt, et raritas effectus, ſeu ſingularitas effectus non tollit cauſam in natura. Rorū enim miracula perpetrantur per debitam cauſarum naturalium agentiam, cum diſpoſitis patientibus applicationem, adeo occultè, ut cauſa videatur remotiſſima. Itaq; veranum eſt Diabolicis machinamentis protenus aſcribere, quæ a nr̄is ſenſibus ſunt remotiora, non cogitantes, latentem naturæ vim quæ divinum divini potentia eſt inſtrumentū multum poſſe ſimul Diabolorum op̄e et auxilio. Sic Verani ſunt, qui ſuperſtitionibus dediti etiam maniſeſtiſſima peno præ ignorantia aut ſtolidæ dubitatione, ex occultis prodire cauſis aſſerunt, ut et in eodem verania pelago nāvigant, qui præter odorem, colorem, et ſaporem nullas alias vires plantis quibusdā inſeſe arbitrantur, quaſi naturalis illa celeſtium cum elementaribus conſpiratio efficienſ non poſſit. ut præter qualitatē ſæciles et ſensualis occultas etiam viros poſſideant ſimul Magicis incantamentis, et enili ſuperſtitione, id quod naturalis cum experientia effectus demonſtrant,



Quare in singulari facto non aliam, præterquam quæ nobis videtur esse causam.

Quis enim negotiæ potest divinitus aut Genij alicujus virtute, aut etiam causis accidentarijs et fortuitis, posse produci effectum similem naturali. Et sufficit Physico ostendisse effectum talem vel talem esse causam naturalem, aut semper, aut plerumque. Et licet non semper respondat eventus, non tamen ideo naturæ motus est denegandus, siquidem ad unum sæpi effectum raro concurrunt causæ omnes, quod licet ex illis aestimare, quæ ob raritatem, varietatem et singularitatem pro miraculis habentur et prodigijs, hæc enim causas habent naturales, raro tamen ad effectum talem dispositas, aut omnes paratas.

Itaque si effectus est naturalis, etiam causa talis erit, & contra, Jam autem imaginæ sub certis astris sculptarum effectus naturalis omnino est, ergo causam quoque naturalem esse necesse est. Licet vero hæc sit occulta et abstrusa, atque sensibus exterioribus remotior, non tamen ilico ad diabolicam quandem potestatem confugiendum, sed attendendum, quibus auxilijs quibusque causis concurrentibus fiat aut non fiat effectus, eoque mirabilibus causis, naturalibusque effectis mirabilis potius Dei potentia agnoscenda et prædicanda, qui cum tantas virtutes tamque mirabiles in naturam manifestam inscivit, quantus,

Dic amabo tibi, ipse in suis occultis erit?

Petrus.

Alme Deus pellas eas tui temporis ambros  
 Tuque tuumq. claro pronicas orbe tubar. §





Sigilla Planetarū, vt sunt  
apud Balemyn.



Here beginneth the booke of  
 BALEMYN  
 De sigillis Planetarum.

Forasmuch as it is necessary for such as mean to re-  
 pass: or make y<sup>e</sup> images of Planets, and to find y<sup>e</sup>  
 hidden secrets of the nature & effects of them, to know  
 y<sup>e</sup> sig: of the Planets, without y<sup>e</sup> which no man  
 can be called in Magicall operations, either p<sup>r</sup>fect  
 or wise, I am willing to shew and make knowne  
 y<sup>e</sup> knowledge of them as I have found them writ-  
 ten in the booke of wisdom. These wise men doe  
 say y<sup>t</sup> by y<sup>e</sup> sig: of y<sup>e</sup> Planets may be done ma-  
 ny marvelous works and experiments, and they  
 have no lesse efforts y<sup>t</sup> be secrett, then have the  
 images. I have used many of them in making  
 medicin and other things, at y<sup>e</sup> which many  
 have marvelled.

Sigillum Saturni.

The sigill of  $\text{♄}$  is to be graven in lead, tinne, or iron  
 but is best in lead for that he hath metall lead  
 appropriate to him. And if thy working be good  
 let  $\text{♄}$  be in his exaltation, & in his well disposed place,  
 not retrograde, but fortunate; And let  $\text{♄}$  be in  $\text{♄}$

$\text{♄}$



increasing in light in the day & power of the  
The effects of the.

The effects of this sigill be marvellous: according  
to the variety of the effects which we desire to  
find (as we have done also) we will give dif-  
ferent precepts. For although the characters be in one  
uniform order in every sigill, yet nevertheless the  
influence of it planets be not by them always  
wrought alike, but according to the variety of the  
time here done, & the power his virtues and  
effects: And know ye between the planets &  
the Conjunctions in which it is found the depth  
of science, & roots of magical art: for accord-  
ing to them are multiplied the effects & virtues  
of images & sigills: but all are done by the  
virtue of the planets & the characters: like as the work  
of the planets is done by the instruments wrought, so do the  
stars by images, and sigills or characters work  
in us. But now I will speak of the effects  
of the sigill of the as follows.

To heal Melancholly diseases

If thou wilt heal one of a melancholly disease,  
& maner, & those who suffer distressed through many  
sorrowes, grief & thoughts taking so.

Take

Figura, numerus, sigill, and done more by the virtue of the planets  
magnitudo, nro  
nullius actionis  
sunt principia



Take Saffron, Cloves, white frankincense, oyle of  
bay, & cinnamon, of equall portion, & these are to  
be powdered, powder them, & mixe them w<sup>th</sup> a  
liquid, & make thereof a soft round mass & to print  
scale & sigill of J on both sides, saying  
O God of infinite power and glory, grant that thy  
great and glorious Angel Michael Archangel being  
appointed of thee to be the chiefe ruler and governor  
under thee of the planet J: grant that by thy power &  
might hee may power forth such vertue upon this in-  
cense, in giuing such power and vertue that this me-  
dicine may heale all melancholly diseases, and that it  
would please thee of thy divine goodness and mercy to  
make mee an instrument and minister (under thee) of  
this medicine, that by thy might and power I may mi-  
nister it with good success to all thy creatures that  
I take in hand that they thereby may receive their  
health to thy glory, honour, and praise And to their  
comfort through our only Lord and Saviour Iesus Christ  
Amen. After giue of this to thy disease to drinke  
per 7 dies, et per gratiam dei sanabitur.

That drinke ome. y<sup>e</sup> not.

Mix morning, and evening of the same in-  
cense to the weight of 3 barley-cornes in cold  
Water, drinke it fasting &c.

To



To ease a woman in travaile of child.  
If yo<sup>e</sup> give unto any woeman by powder of this  
sigill to drinke in her travaile by the helpe of God  
she shall be delivered with much more ease.

To cause Gardens to be fruitfull.  
If yo<sup>e</sup> doe mixe this incense with gravelle or  
sand or straw it about, or sowe it in thy garden  
or other ground bearing fruit, or rorne it shall  
be fortunate, and multipli. soe by the grace of  
God with thy guarding nor lightning shall hurt  
it.

4

## The composition of the sigill of 4

The sigill of 4 is to be graven in gold, sylver,  
brasse, or tinn, in thy day, or hower of 4, & being in  
the w<sup>th</sup> a tyme or tyme or sextile aspect of 4  
in a cleare day, & without thy house, without any  
convergence betweene thy the 4<sup>th</sup> & a quaitaine  
and it were good if 4 were in thy ascendent  
or in his exaltation & thy misfortunate be removed  
according to thy guided purposes of thy worke.

## Of the mercurious effects of this sigill

The vertue of this sigill is great, & marvellous  
in the exaltation of naturall magick, by w<sup>ch</sup> he is to  
fore



37  
heretofore few haue knowne for y<sup>e</sup> t<sup>e</sup> auticuts in  
t<sup>e</sup>ir booke & t<sup>e</sup>y haue written haue much hidden  
y<sup>e</sup> knowledg<sup>e</sup> & experim<sup>t</sup>s. And amongst t<sup>e</sup>m  
in our tyme most few t<sup>e</sup>y be vnderstand t<sup>e</sup>  
minds y<sup>e</sup> minds of t<sup>e</sup> auticuts in t<sup>e</sup>ir booke and  
experim<sup>t</sup>s; for t<sup>e</sup>at y<sup>e</sup> words of t<sup>e</sup>m accordyng  
to t<sup>e</sup>ir intentions whiche t<sup>e</sup>y gaue h<sup>e</sup>d, dissig-  
nific<sup>e</sup> ou<sup>r</sup> t<sup>e</sup>ing w<sup>th</sup> t<sup>e</sup>m chaunced w<sup>th</sup> v<sup>e</sup> sig-  
nifyng a contrary t<sup>e</sup>ing t<sup>e</sup>y spak<sup>ing</sup> was.

### The composition of y<sup>e</sup> matter to be sigillate.

When y<sup>e</sup> will prepare t<sup>e</sup> matter to sigillate w<sup>th</sup>  
t<sup>e</sup> sigill of y<sup>e</sup> to worke t<sup>e</sup> experim<sup>t</sup>s & opera-  
tion of y<sup>e</sup> w<sup>th</sup> it most good & profitable.

Take t<sup>e</sup> powder of t<sup>e</sup> most white frankincense  
loue, saffron, red corall, Chrysdall flower y<sup>e</sup> flower  
called roncilli of darg alike in purget, & t<sup>e</sup>at  
w<sup>th</sup> oyle of roses or very good red wine in t<sup>e</sup> day  
of honor of y<sup>e</sup>, mixe it all together and  
make a masse or past in manner of soft waxe  
& make t<sup>e</sup>rof many roundes of y<sup>e</sup> quantitie  
of t<sup>e</sup> sigill of y<sup>e</sup>, let t<sup>e</sup>m be sigilled on every  
side, t<sup>e</sup>n let t<sup>e</sup>m be dried in t<sup>e</sup> shadow &  
t<sup>e</sup>n put t<sup>e</sup>m in t<sup>e</sup> place y<sup>e</sup> it seruet<sup>h</sup> purp<sup>os</sup>e  
y<sup>e</sup> haue occasion to use t<sup>e</sup>m y<sup>e</sup> t<sup>e</sup>se haue most  
excellent



O marvellous effects & virtues.

Whilst y<sup>e</sup> art sigillating say & it oration O Lordy maker  
and creator of heaven & earth, and of all things visible; and  
invisible; I worship thy man, at thy command doe call upon thee  
through thy only begotten sonne my lord and Saviour Iesus  
Christ that y<sup>e</sup> wouldest giue mee thy holy spiritt which  
may direct mee in thy truth vnto every good thing of  
thine Amen. But for? I doe greatly desire to know  
perfectly to knowe the arts of this life. y<sup>e</sup> are necessary  
for mee, which are overwhelmed with soe great darkenings  
and corrupted with mens infectiue opinions, In soe much as  
I see y<sup>e</sup> I by myne owne strength shall not be able to attain  
to any thing in thine. if thou teach me not, giue me I pray  
y<sup>e</sup> Zachariel being thine great angell of thy most  
wonderfull creature; y<sup>e</sup> hee may speake mee by thy diuine wisdom  
those things which y<sup>e</sup> wouldest haue mee to learn and to  
knowe to thy praise and honour; and to y<sup>e</sup> profit of my neigh-  
bour. Grant I beseech y<sup>e</sup> most louing and kinde Father; for  
y<sup>e</sup> loue of thy sonne my lord and Saviour Iesus Christ: that  
this thy Angell Zachariel by thy might and power may  
be then present at these my doings, y<sup>e</sup> through whiche  
hee may put into me all such vertues as y<sup>e</sup> by thy might  
and power hast indewed him with into this man so  
y<sup>e</sup> it may haue such vertues as I may accomplish  
to bring to passe; and perfect that I doe desire;  
to y<sup>e</sup>



to the curing and healing of all thy creatures of  
all such sicknesses and diseases, as thou by thy might,  
power and strength hast given to this thy Angell to  
heale, who rules and governes under y<sup>e</sup> most noble and  
gentle planet of J. O Lord let the vertue, power & force  
which they have receaved from thee be powerd upon  
and into this incense, and I beseech y<sup>e</sup> for thy sonnes  
sake, our lord and saviour Jesus X<sup>pt</sup> let this incense  
receave such vertue and force from y<sup>e</sup> it may be  
a most wholesome medicine to cure those thy creatures  
which are diseased: and y<sup>e</sup> it would please y<sup>e</sup> most  
mighty Lord God & heavenly father to accept of mine  
a most miserable, and wretched sinner to make mee  
an instrument & minister of y<sup>e</sup> this most vertue-  
ous medicine y<sup>e</sup> by thy might & power I may give it  
w<sup>th</sup> good success to all thy creatures & haile in had  
they thereby may receave their health to thy  
honour & glory & to their joy and comfort, through  
thy only sonne our lo: & sa: Jesus X<sup>pt</sup> Amen

To heale the diseases of y<sup>e</sup> Hart

Give this incense to them y<sup>e</sup> suffer griefs at y<sup>e</sup>  
hart or sides, by reason of stopping of y<sup>e</sup> blood  
or by any other occasion it heales y<sup>e</sup> same.

That



That lightning hurt thy house or building—

Put of these sailings whole, not broken w<sup>th</sup> 2  
great red coralls, not having any holes to p<sup>er</sup>for  
to run in the p<sup>er</sup>imeter of any tower in a vessel  
of timber, or copper, so long as it is p<sup>er</sup>manently  
to grow shall no lightning or tempest hurt the  
tower or building.

That no witchcraft or sorceries be done  
in thy house —

Take y<sup>e</sup> substance of 3 xalming & 6 grainy of red  
corall not hauing any holes in y<sup>e</sup> y<sup>e</sup> day to be  
geate in a cleane red cloth buryit in y<sup>e</sup> midd<sup>e</sup>  
y<sup>e</sup> house in y<sup>e</sup> day of now. & of 4 o' y<sup>e</sup> f<sup>o</sup>llow

That no lightning or tempest hurt  
thy ground or corn—

Take the mixture of this sigill made in powder &  
mix it w<sup>th</sup> the powder of saffron red corall (not  
holed through) & the seeds or sand sowed about y<sup>e</sup>  
ground; there shall no lightening or tempest hurt  
y<sup>e</sup> fruits there of for ever —

That thou be beloved of all men

Summigate thy selfe & thy garments so long as<sup>th</sup> you  
quitt on new apparell doe this in few dayes, howev  
of Ye<sup>r</sup> shall be well accepted, & be loved even of  
Knights



40  
Knights, Princes, & Prelates & Judges & to whom you  
doest aske of them y<sup>e</sup> shall obtaine it.

That thou be fortunate in all thy affaires

Bear this sigill about y<sup>e</sup> & y<sup>e</sup> shall be fortunate in all  
thy business & works, & y<sup>e</sup> shall prosper in hono<sup>r</sup>, riches  
and friendship w<sup>th</sup> those that be of great calling.

That there be peace and concord where it is desired

The powder of this sigill sprinkled or sowed about in  
any place y<sup>e</sup> day & howe of Jupiter, where y<sup>e</sup> in w<sup>ch</sup> place  
is a treaty for peace & concord, there shall be peace  
& great joy.

To heale all evils y<sup>e</sup> come by evil spirits

If a man by means before, or by witchcraft be  
tortured in his night in sleeping so that he be ap-  
parently outwardly some redness which happeneth often-  
times, take this sigill in powder w<sup>th</sup> the earth of y<sup>e</sup>  
saime place, & make thereof a plaister, & putt it upon  
the place 3 dayes & it shall be healed, but if it  
be in his body wash his body w<sup>th</sup> a balneum tremped  
w<sup>th</sup> the aforesaid things & y<sup>e</sup> for 3 dayes space, ever  
washing and doing it all the body over coming  
from the evil & so downward y<sup>e</sup> feet, & this must  
be done w<sup>th</sup> in 7 dayes after or 9 from the  
howe of the evil down into the part, justly  
according & not after.

To cure those y<sup>e</sup> are bewitched so y<sup>e</sup> they  
may not copulate —

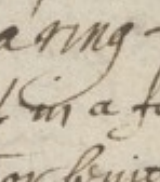
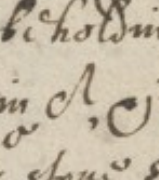
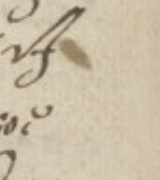
Prunty



Any y<sup>e</sup> bewitched soe y<sup>e</sup> her cannot repulato<sup>n</sup>  
 his wife. Take 3 sigills in powder in t<sup>e</sup> washing of  
 long pepper or t<sup>e</sup> washing of t<sup>e</sup> seed, & y<sup>e</sup> washing  
 of cloude & beat altogether in powder, & giue y<sup>e</sup> the  
 7 dayes in t<sup>e</sup> evening in t<sup>e</sup> night & in y<sup>e</sup> morning  
 of her must begin w<sup>th</sup> y<sup>e</sup> weight of 13 graines of  
 barley in pottage made of y<sup>e</sup> peas, & eat to y<sup>e</sup> for  
 libbest drinke, let y<sup>e</sup> be at mure of y<sup>e</sup> powder as  
 her may suffer w<sup>th</sup> out danger, if she for y<sup>e</sup> quan-  
 tity be of y<sup>e</sup> least t<sup>e</sup> y<sup>e</sup> double t<sup>e</sup> quantity, or  
 treble it, & soe saugment it in weight till y<sup>e</sup> be  
 healed of y<sup>e</sup> will w<sup>th</sup> will be by Gods grace w<sup>th</sup> in  
 9 dayes assuredly.

To multiply and increase fishes in a Pond.

Make 3 of those sigills in powder Alrizaues  
 or w<sup>th</sup> meal of barley & cast it into y<sup>e</sup> ffish pond  
 it shall be fortunate & y<sup>e</sup> ffish multiply.

The vertue of this in a ring —  
 If thou graue this sigill of  in a faire red rock  
 stone her being in t<sup>e</sup> y<sup>e</sup> affe or being in his y<sup>e</sup> gl-  
 daron & y<sup>e</sup> being in  or y<sup>e</sup> holding  
 of w<sup>th</sup> a l or x aspect  let her be in A, y<sup>e</sup> if  
 it may be, let y<sup>e</sup> be w<sup>th</sup> y<sup>e</sup> y<sup>e</sup> y<sup>e</sup> stone soe  
 graue in a ring of gold or silver or brasse w<sup>th</sup>



By engraving of the stone doth manifestly appear, and  
put under the stone a leaf of laurell in which must be writ-  
ten the name & character of y<sup>e</sup> student, & the Lord  
of a student of y<sup>e</sup> nativite. I say unto this y<sup>e</sup> stone  
I have proved w<sup>ch</sup> many of this ring hath soe ma-  
ny vertues, & soe marvellous as no man can be-  
lieve, unless he have proved them.

If this ring be made by this or by another  
most secretly in the y<sup>e</sup> source, borne on y<sup>e</sup> little finger  
of the left hand he shall be wrought marvellous  
of the world. I will say some of them to y<sup>e</sup>. First  
it causeth the to be beloved, & to appear honest: &  
all adwell men & women, & w<sup>ch</sup> most high land  
they shall praise the counsell & the sentence. The  
name & fame shall be spread over y<sup>e</sup> land, if  
thou wilt work after the facultie of science  
of doctrine. Also it will marvellously  
augment the witt & memory, & it maketh the bearer  
of it wise & eloquent above all others of his call-  
ing: & all shall marvel at him. It fitteth age  
with graces, so y<sup>e</sup> in any case they can not hurt  
the, also it withholdeth blood from the face  
for ever it roved: it heales agues, & all griefes  
of y<sup>e</sup> stomack & head, it expellith lightning  
makes the bearer fortunate, & prurys warre  
removed between any y<sup>e</sup> virtues I say

of working



This ring hath few doe knowe, & unable  
to repeat. It hath all the vertues of a sigill  
of Aspidochelone, in powder, & many more, but  
I may not reveale all of them —

The composition of a signet or  
sigill of Aspidochelone

When you will make the matter of a sigill  
of Aspidochelone, you shall use

The powder of lignum aloes, Juniper berrie,  
bay berrie, braun meal, wheat meal, & blood  
of a man being a soldier all these being equally  
proportioned make of them a soft past, or an ass  
in a day, & howe soe Aspidochelone is made in manner  
of waxe, after make of it matter little more  
to a signet of a sigill or sigillate having  
Angell Sanaol (under God) thea governor

of Aspidochelone put at this my word, & power for  
the vertue upon it, it will be as it may  
be able to do this. And soe. These sigills  
in a clauing & close place untill you will worke  
with them for this sigill hath many vertues  
& marvellous effects of which it would be long  
& tedious to speake, where the lesse I will by  
the grace of God speake somewhat of them —  
That



That thou be strong and mighty in all  
thy affairs —

Amalgamate thy house, thy garments & thy self with  
a mixture w<sup>th</sup> this invincible sigillated & lett it be done  
in y<sup>e</sup> day & hower of y<sup>e</sup> making an oration to his Angell  
convenient to thy purpose: thou shalt be mightie & strong  
in all thy doings & busines & all men shall fear thee.

To cause soldiers to be fortunate ag<sup>t</sup> their enemies.

Beat y<sup>e</sup> of these sigills in powder all together w<sup>th</sup> y<sup>e</sup> mixture  
of powder w<sup>th</sup> sand if it may not be rained away w<sup>th</sup>  
y<sup>e</sup> wind & see cast it abroad in y<sup>e</sup> place where  
thy soldiers shall be placed to fight ag<sup>t</sup> their ene-  
mies they shall fight strongly & prevail against  
their adversaries —

To heale the diseases of the privie members

Take the powder of this sigill in drinke y<sup>e</sup> day & space  
of y<sup>e</sup> putt upon y<sup>e</sup> place if it be greivous & faister made  
of y<sup>e</sup> same powder w<sup>th</sup> honey & hee shall be whole  
w<sup>th</sup> in a few dayes.

To cause boldnes and hardines in any man.

Put this sigill in the garment of any man hee not  
knowing thereof it shall cause him to be hardie  
to fight w<sup>th</sup> any other.

The marvellous effects of the ring.

If y<sup>e</sup> graue this sigill in any stone of red or all  
in y<sup>e</sup> day & hower of y<sup>e</sup> put it stand in a ring  
of



of gold, or auricular, putting vnder it a leafe of  
laurell. in w<sup>ch</sup> leafe there must be written the name  
of the ascendent of thy nativity & the Lord of  
a s<sup>r</sup>. also of the Lord, or thy cha-  
racters of every of them & beare it on thy hart  
finger. This cause thee to be marvellous bold  
hardie and mightie in all things w<sup>ch</sup> doe apper-  
taine to y<sup>e</sup> prince, lord & govt over all battles  
& warres. y<sup>e</sup> prince who beare this ring vpon  
him shall be more mightie & fortunate & shall  
y<sup>e</sup> prince & haue him before him, & other princes  
shall feare him, & he shall be called very much  
glorious & may be in coram to y<sup>e</sup> best man &  
best. But it behooueth not to reueale this to  
any without wis. men haue sett downe in the booke  
of y<sup>e</sup> whis of y<sup>e</sup> sigills of y<sup>e</sup> y<sup>e</sup>lls, & haue willed  
to be kept secret.

The sigill of Cid to be graven in gold  
day & howe of C being in R. y<sup>e</sup> d m v<sup>e</sup> C  
of being in y<sup>e</sup> 10<sup>th</sup> house, if it may be, or if it  
falling from y<sup>e</sup> Angell of m<sup>th</sup> heaven if it  
may soe happen, & lett y<sup>e</sup> howe be faire &  
clear w<sup>th</sup> out clouds & winds, & let it be done  
in y<sup>e</sup> open heaven. A mirall engraven  
The composite of y<sup>e</sup> matt C to sigill  
vpon is made in y<sup>e</sup> mat



Take y<sup>e</sup> powder of clove, y<sup>e</sup> best saffron, muske, rose  
alike mure, also a chrysall stone, lay beate, Gu-  
amon of eare like mure, trow them w<sup>th</sup> Rose water  
untill it be made apt to seal upon, & so frame them  
round anoyning to y<sup>e</sup> sigill & this must be done in y<sup>e</sup>  
day & howe of O: Then sigillate y<sup>e</sup> said matter in  
manner of forme, as y<sup>e</sup> have done before, & be fore  
w<sup>th</sup> you are on a goodly to y<sup>e</sup> petition to y<sup>e</sup> Angell of  
O who is call'd Michael & referre to your lordly  
worths in a cleane place, & y<sup>e</sup> dole w<sup>th</sup> many  
marvells, & have many desired - y<sup>e</sup> prayer to O is  
In the name of y<sup>e</sup> most high god, and mighty creator &  
maker of all the world, which hath created made and placed  
y<sup>e</sup> most noble and glorious brightshining p<sup>er</sup> O and hath  
sett it in y<sup>e</sup> middle of y<sup>e</sup> firmam<sup>nt</sup> to the great comfort of y<sup>e</sup>  
whole world, which by thy power & strength hee doth keepe  
fix and govern<sup>er</sup> with all living things. And as y<sup>e</sup> o lord god  
by thy divine power & wisdom<sup>e</sup> hast indewd him with  
manifold vertues, as to be good fortunate, honest, warre  
dry, lightshining, wise understanding (under this) prince  
of this world, & p<sup>er</sup> of beauty, chaste, prudent which by thee  
to most most mightie & powerfull god, and by thy evidence  
hee keepeth all other planets under him, & they all do bow  
to him, hee is their lord, & they his humble subjects  
and when they doe approach unto him they do turne  
& loose their force by his vertue, & when they be but  
nearer to him, they all of him receive their light, &  
are lightened, & so. beauty of his beauty hee is con-  
dor the o god their king and they his subjects, hee giveth



52  
good fortune by his good aspects, & evil by his conjuncti-  
ons. There is none that can tell but thy Lord how much  
goodness is in him, neither can any man nor can any man  
see the end of his pleasures, therefore I doe most heartily  
pray and desire thee o most mightie & omnipotent God  
& heavenly Father for thy sonne. Iesus Xps sake my  
only so. and saviour, that this thy most royall Angell  
Richard Governour of that glorious itt O, maye under  
thee be a helper, aidor and assister to all these workes  
that I shall take in hand being under his jurisdiction, and I  
pray and desire thee by him by whose power I was made  
all the firmament, and by him which hath placed thee  
firmament. & by the light which I receive from him, which  
is the light of all lights, and by that light wherein I  
doe nourish the hearts of great Lords & Princes, whose  
they be proud, disdainfull, and noble standing in the  
high heavens whose Kings commandeth other men doe  
fear, I pray thee by him that hath made & established  
thee that I may accomplish my petition, and by thy  
providence and appointment of my God that I may under him  
be the helper and giver of all such good things as  
as by thee in thy power from him to give, which I desire  
of thee by the commandment of God, and by his will. I  
ask first of God mercy and grace, and by thy will  
by the grace of I receive from him grant the Angell  
Beydelam, which goes to do thy commandment may by  
virtue of the name Salma hij hilt, Lael Colech, Ra-  
holy, fulfill my petition at this time I doe aske of thee  
Tochar



To cure all Agues presently.

This sigill given by the grace of 9 Dayes beginning in  
the day of honour of O to any man vexed with an ague,  
upon a fasting stomack, in drink, the weight of 12 grains  
of barley here shall be whole by the grace of God in  
9 dayes & shortly from all kinds of fevers.

To heale all kind of frenzies & pangs of the head.

Commix powder of this sigill with rose water, & bind  
it about the head & by 9 dayes thou shalt be whole.

To defend witchcraft, and to cause it to be belov'd.

Annigale thy vestments with this intense sigillated  
every month, once in 9 dayes of honour of O.

To cure the mortality and pestilence among beasts.

If the pestilence be among hinds, or swine, sheeps, or fowls  
frequentate them with this sigill & commix the powder  
therewith with the powder of the herb valerian & give  
them in meat 3 dayes, of every plague by the grace of  
God shall cease, & they recover.

To sett concord in a house when discord is.

When there is discord in a house between a man  
& his wife, if thou wilt make them friends, take in 9  
dayes of honour of O, or in 9 dayes of honour of F, 9 pure  
sigills of F being rightly sigillated by purpose. Two  
of them being made into powder cast all about the  
house, saying O Lord God most mightie, and omnipo-  
tent, which by thy might and power hast made of most



glorious planet the ☉ to shine over all the world  
 & to be a comfort to all the creatures (under the) as  
 well the wicked as the good, and hath also given  
 power and charge unto the two mighty Angels  
 Michael and Sadanayel, also Sadaniel to be go-  
 vernours over this glorious p<sup>te</sup> under y<sup>e</sup>, grant O  
 Lord that through the, and by the, they may give  
 such vertue into this means that peace & concord  
 may be betwixt M. & N. dwelling in this house, forever.  
 Then bury, & 3 sigills in y<sup>e</sup> middle of y<sup>e</sup> house  
 or y<sup>e</sup> porch y<sup>e</sup> threshold at y<sup>e</sup> going in y<sup>e</sup> house saying  
 Grant O Lord for thy sonnes sake, our lord & say. I. Sep  
 that as I doe bury this means in the earth, soe all dis-  
 cord and strife may be buried deepe in this earth for  
 ever, which is betwixt this man and his wife &  
 grant O Lord y<sup>e</sup> instead of peace & concord may  
 grow up and spring betwixt this man & his wife for  
 ever. Ife other operations of this sig: of ☉ -

Also this sig: setteth for many other things  
 if it be rightly sigillated & sett by y<sup>e</sup> words, it doth  
 restrain blood, it doth cure y<sup>e</sup> falling sicke  
 it repelleth with y<sup>e</sup> craft, it procureth good fortune  
 it helpeth y<sup>e</sup> murther & maketh y<sup>e</sup> mightie alone  
 all late, & c, glorious & b. farid. Also if  
 y<sup>e</sup> doe grave this sigill in an Adamant stone  
 y<sup>e</sup> day ☉ howe of ☉ & y<sup>e</sup> D being in V. A  
 being



being in the affe of a  $\Delta$  or a  $\times$  aspect of  $\gamma$  or  $\circ$   
 we may parow meet to grow into, & then include it in  
 a ring of gold, & putting upon it a bay leaf in  
 we must be written, thy name  $\circ$   $\gamma$  aspect of thy  
 nativity  $\circ$  his lord,  $\circ$   $\gamma$  shalt bear this ring  
 upon thy finger or hang it upon thy neck;  $\circ$   $\gamma$   
 by thy true serving of the lord thou shalt be  
 very well thought on of might  $\circ$   $\gamma$  desired & all  
 shall god will w<sup>t</sup>  $\gamma$  affe, if  $\gamma$  serve god a day ought  
 best to doo, or else hee if it be requir'd of all  
 portures & forte to every one of his creatures to  
 serve vs, if we serve him, & if by a sound faith  
 will take it away when hee please, to stand in  
 none effect. What ever is sigillated in this  
 ring hath the same portures in magickall & spirituall  
 of the principall sig: hath &c —

### The sig: of ♀ Venus —

♀

The sig: of ♀ is to be graven in lime, roze, or  
 brass in the day & hour of  $\gamma$   $\circ$  bring in virgo, or  
 mix, or  $\gamma$   $\circ$   $\gamma$   $\Delta$  in —: let  $\gamma$  be in a good aspect  
 w<sup>t</sup>  $\gamma$  or  $\gamma$ , or  $\gamma$ , let  $\gamma$  time be faire & clear,  $\circ$   
 quiet, & let  $\gamma$  graving be in a place alone,  $\circ$   
 secret, where is no company of people.

The composition of this sig: of ♀  
 $\times$  Chumamatis or thumamatis,  $\gamma$  him,  $\gamma$  mashing



thuris alba, cloves, synamon & mace of each  
 alike more rounde than togedate w<sup>th</sup> med wine  
 it is good & make of a soft mass in y<sup>e</sup> day  
 of hono<sup>r</sup> of q<sup>ue</sup>n in manner of wax to sigill, with  
 an oration apt to th<sup>e</sup> petition to y<sup>e</sup> Regell of q<sup>ue</sup>n  
 who is called Hanel, after put it into a glasse  
 & cleane & secrete, for great is y<sup>e</sup> vertue of this  
 sigill. &c.

### The prayer of q<sup>ue</sup>n

In y<sup>e</sup> name of y<sup>e</sup> most high god, & mightiest  
 creator of all y<sup>e</sup> world, w<sup>th</sup> hate made & planned  
 & beautifull q<sup>ue</sup>n, being a gift of wisdome &  
 hospitality, who by her might & power hath given  
 to this gift power & vertue, as to our y<sup>e</sup> delectable  
 & pleasurable king of this world. Grant I  
 beseech y<sup>e</sup> most mightie God of this gift I may  
 favour & give force to all y<sup>e</sup> world I take  
 in hand under eye to thy praise & honour who live  
 &st forever & to y<sup>e</sup> profit of my neig<sup>h</sup>bo<sup>r</sup> &c.  
 To praye loue of any woman to y<sup>e</sup> or other  
 first make it known to y<sup>e</sup> woman y<sup>e</sup> desirest y<sup>e</sup>  
 in each day & hono<sup>r</sup> of q<sup>ue</sup>n give her in drink  
 of y<sup>e</sup> powder of this sigill or else make a  
 small pot of this sig<sup>il</sup> in y<sup>e</sup> glasse where she may



may. Smell it, & you shall love in a marvellous  
manner, & be very desirous to obtaine it quietly.

That all women which see be desirous to have  
& speak well of the; —

Take y<sup>e</sup> powder of this sigill & rightly sigillated  
& putt it in thy garm<sup>t</sup>, or about thy breast, & thou  
shalt see thy marvellous affection towards y<sup>e</sup> —

That a woman doe bring forth her child  
without danger —

Write this sig. in virgin parchment & binde it  
upon her navell, shee shall by y<sup>e</sup> helpe of God  
be delivered quietly & w<sup>t</sup>out much labour or ien-  
dury: Also if a woman while shee is w<sup>t</sup>  
while be frowfull or melancholly (as may times  
it happens) let her be fumigated 7 times w<sup>t</sup>  
this sigill all y<sup>e</sup> body over & by y<sup>e</sup> grace of God  
shee shall be whole. Also if you doe re-  
pulate w<sup>t</sup> thy wife & dost annoynt thy gard  
w<sup>t</sup> oyle in whiche this sig. of ♀ hath bin dissolved  
y<sup>e</sup> same howe y<sup>e</sup> wife, or woman y<sup>e</sup> repulst  
w<sup>t</sup> shall not suffer any oyle to doo w<sup>t</sup> her —

Of y<sup>e</sup> other vertues of this sig. of ♀  
It helpe very much, thou y<sup>e</sup> are barren & hope  
y<sup>e</sup> are unable to repulate w<sup>t</sup> a woman, at last  
away in fortune, it raiseth y<sup>e</sup> awe, gladnes, joy, wisde,  
eloquence, & grace afore men, & y<sup>e</sup> becometh her of —



The vertues of this in a ring—  
 Any day or howe of ♀ graue to sig: in a white  
 stone as a chry stall or beall w<sup>th</sup> mixtation meet  
 to be cut to. Then inclose it in a ring of gold, tunc  
 or copper, putting to w<sup>th</sup> under a laurell leafe in  
 where thy name, thy charactere of ♀, & thy  
 ascende to. of thy nativity, & thy house  
 his lord be writted. & thou of thy doct<sup>r</sup> power  
 to be ring on thy finger or in a little bagg open  
 & thou shalt be had in great estimation w<sup>th</sup>  
 men, but chiefly of women, & most fortunate of  
 ♀.

♀

The sigill of Mercurie is to be grauen in animalco  
 electro, or tunc—in his day or howe. & bring in  
 A, C, D in thy beholding ♀, ♀, or ♀ w<sup>th</sup> a Δ or  
 ✱ aspect. & let thy day be clear w<sup>th</sup> out clouds  
 or windes as I haue said before of.

The composicio of this incense to sig:  
 Take y<sup>e</sup> powder of saffron, sinamo, frautini-  
 reus, Guaiac, Coriander seeds, black poppie  
 of eache alike quantity, & mixe to in a like w<sup>th</sup> gla-  
 wender water, make to w<sup>th</sup> a soft mass apt  
 to sigill on or sig: to in w<sup>th</sup> sig: of ♀ in  
 his day or howe w<sup>th</sup> a petition agreeable to  
 thy purpose to pray to y<sup>e</sup> most mighty creator  
 of



of heauen for his sonnes sake o lord & savior Iesus xps  
thou wilt commaund th. Angel Raphael to giue forth  
power & vertue to thos. sigills wch I doe sigillate  
w<sup>th</sup> y<sup>r</sup> sig of y<sup>e</sup> mi lit day and hower and graunt o lord  
that all this I may doe to thy hono<sup>r</sup> glory and prayse  
and to the health and comfort of mine owne soule  
th. good of thy seruants through Iesus xps thy  
sonne o ouerly lo: o savior. Amen to be put in  
sigillated sigills in some secrett place, for they  
haue marvellous effects. &c.

### Thy prayer . of y<sup>e</sup>.

O most high God o mighty creator graunt for thy sonnes  
sake my only lo: o savior Iesus xps thy sonne  
wch is best placed in th. heauen, wch by  
hath such vertues and strength as it hath  
pleased thee to giue him, as to be wise true and  
most reasonable. & to be notary to o fortunat  
to fortunat, masculine w<sup>th</sup> masculine fem.  
fem: a day y<sup>e</sup> by day, & a night y<sup>e</sup> by night,  
through the power wch thou givest from thy creator.  
Thou o y<sup>e</sup> dost intermedle w<sup>th</sup> many worlde, and art  
th. fortunat, & art (under God thy maker) at th.  
soue and out of all y<sup>e</sup> be in th. firmament. for y<sup>e</sup>  
art knowne to be th. audit & notary of o for  
wch thou o apparisth, and is walked thy phos  
do albe apparisth in y<sup>e</sup> word if thou o apparisth  
y<sup>e</sup> East, thou art in thy west; I pray thee o  
most mighty omnipotent God for thy sonnes sake  
my



The first of these is the fact that the  
 second of these is the fact that the  
 third of these is the fact that the  
 fourth of these is the fact that the  
 fifth of these is the fact that the  
 sixth of these is the fact that the  
 seventh of these is the fact that the  
 eighth of these is the fact that the  
 ninth of these is the fact that the  
 tenth of these is the fact that the

Page 10. 1894

*[The page contains faint, illegible handwriting, likely bleed-through from the reverse side.]*











Chloroform

Chloroform is a colorless, volatile liquid with a characteristic odor. It is used as a solvent and in the manufacture of dyes and pharmaceuticals.

It is prepared by the action of sulfuric acid on carbon disulfide, followed by distillation.

Chloroform is a powerful solvent for many organic compounds, particularly those of the fatty acid series.

It is also used in the laboratory for the extraction of fats and oils from solid materials.

Chloroform is a very stable compound and does not undergo any chemical change when exposed to air or light.

It is a very good solvent for many of the most important organic compounds, and is therefore of great value in the laboratory.

Chloroform is also used in the manufacture of many of the most important dyes and pharmaceuticals.

It is a very good solvent for many of the most important organic compounds, and is therefore of great value in the laboratory.

Chloroform is also used in the manufacture of many of the most important dyes and pharmaceuticals.



Cautio juxta Baconem -

The names of the seven Schemars must be written  
in virgin parchment. or in Satten, or in vellum in  
the even days of the D, in the days of the  
of D, & S, & not else, & must write  
from fasting & not of wine.

Being thus written it shall be profitable to him  
if a right old it to him, & keep it in his house.



67  
Hic incipit Liber qui vocatur  
Schemamp Doras

Caput Primum

Dixit Salomon, filius David, Rex Iherusalem, Aegypti, Damasci Syriae, et dominus Babiloniae, Princeps scientiarum, cupidus veritatum, miles ligator secretorum, observator bonorum et fidelium, refugium pauperum, virtutum desiderator, Super literarum virtutibus, verborum et efficacis Assiduus cogitans et subtilissimus in mente deliberans, Inquirere et scire quod in rebus potentia est, et virtus, et efficacia, et humorum rerum, sanitatisque integritatem et sufficientiam esse poterat complementum. Et dixit video quod maxima fama est de sapientibus prophetis, et in verbis, et libris quos in testimonium posteris reliquerunt, et video quod Ada, Hermes, et Noe filij, insonumque filij, ceterique Prophetarum Libros post mortem reliquerunt, per quos sua fama clarescet, et apud homines gloria remaneat, et video quod pater meus, Rex David quondam librum composuit in quo omnes Psalmorum preces, quas scire et invenire potuit, continentur; quem quidem librum Latini, et Romani Psalterium vocant, quem dico est de precibus solum, et de deo scilicet creatoris nominibus, et est caput omnium orationum; In hoc etiam libro ipse Rex David scripsit omnia, quaecumque a Patriarchis et senibus praeceptoris ad creatoris laudem scire poterat. Ego itaque, Rex Salomon studens et cogitans in verbis sanctis, et virtutibus, et miraculis quae inveniri, Inveni in omni completa sit operatio, fiducia, voluntas, et castitas operatoris, Libros vidi, in quibus dum diu studissem, scire quod Adam et Hermes, et Noe, et Moses, multique alij sapientes, secreta magna et occulta, libris suis habere. Cum igitur veteres, et antiquos et peritos sapientes consulissem, Inquirere quomodo, vel quomodo, vel quomodo omnem praedictam scientiam scire possim; Respondit quidam senex, et amicus, bonae memoriae, et intellectus qui vocabatur Sebray mayl, et dixit, Rex Ada tutorem habuit et doctorem, viz: Creatorem, et Gabrielem magistrum, Praeterea Hermes cicerentus, et maximus sapiens magnum Rabast, Moy-

555



Moyse etiam magistrum et amicum habuit videlicet Balaam. Aron etiam amicum habuit ad eum docendum. Ex quo ergo vnicuique sapientiam, artem, et veram scientiam acquiritur. Amicum magistrum, et Tutorem necessarios esse videamus. Quomodo ergo tu sine magistro sapientem esse putas? imo ut sis sapiens hoc tibi necessarium existimo ut habas Magistram sapientem, et discretum, qui longo et continuo studio sapientum et antiquorum praelexit libros tuum corporis salutem et continuam sanitatem, vitam diurnam, curam et laboribus immotum.

Dixit Salomon Sapienti, Estne hoc possibile omnia supradicta habere breviori via quam superius dixi? Respondit Zebaymayl Rex, faciliore et breviori via quam superius dixi hoc potest fieri. Dixit Salomon quomodo? Zebaymayl dixit, arcam testamenti servare et latenter aperire, in qua omnia secreta, et operationes sapientum, et res magna potentia et virtutis invenies. per quam non solum praesentia scies et secreta sed et futura. Respondit Salomon Deo gratias pro consilio tuo. Gratias illo summo benedicto creatori qui sine principio regnat, et sine fine vivit. qui ut sibi bene placuit, omnia solo verbo creavit, et non aliquis nobilior vel potentior illo, sine quo nulla est virtus vel potentia; qui dat sapientiam sapientibus. Ipse est enim omnium summus cum sit sine principio, cunctorumque ultimus cum nullus sit eius finis. hic est enim omnium factor, a nullo factus, cuius regnum est aeternum, cuius opera cuncta bona, cuius voluntas ubique rata est, cum non sit quod ei contradicat. Credenque Salomon Sapientis consilium, fecit arcam testamenti coram se adduci, quoniamque omnes libros Ada, Hermetis, Moy, moysis, et Aaron, et filiorum suorum, et aliorum Prophetarum, omniumque in quibus de rebus miraculis, ipsorumque virtutibus aliquid invenire poterat. et quae sibi omnia oracula, et secula antiqua gentium, magisterque diversarum linguarum litteras, scripturas et omnia sculptilia quae per omnes mundi partes invenire potuit; fecit in suo palatio aggregari. habuitque magistros 72 linguarum, ut sibi litteras in Hebraico, Syriaco, Graeco, Latino, scriptas exponerent, occulta et re latentia explanarent. et fecit arcam quadam nocte aperiri.

Dixit



## Caput secundam

Dixit Salomon inveni in arca libros quos tam diu quæsiueram,  
inter quos inveni librum qui vocatur Raziel, quem Creator Adæ per  
Angelum Razielum misit, cum super ripas Fluviorum Paradisi flens  
ipsum creatorem orauit, et ab eo suorum peccatorum veniam implorabat  
et inveni librum quem dedit creator Moysi, in quo ipsius secretorum  
participem fecit, in quo libro istas tres orationes inveni. Primam  
vocant Prophetæ Symmaphoras quam dedit creator Adæ in Para-  
diso 2<sup>a</sup> est quam dedit creator Adæ in necessitati hora 3<sup>a</sup> est  
quam dedit Creator Moysi in monte Synay postquam implorat sub  
ieiunium.

Et dixit Salomon inveni in arca ollam mamma plenam, et virgam  
moysis quam mutata fuit in serpentem, et ceteras de serpentem ygan.  
et tabulas Legis et flustula vel flustula tabellarum quas Moyses propter  
reccata populi sui scatus fregit, in fundo vero archæ inveni quandam tabu-  
lam arcam quadratam in qua erant 12 lapides pretiosi, 12 tribus Israel dis-  
tinctis per similitudinem comparati, et in unoquoque lapide etiam erant scrip-  
ta sc̄pta, et excelsa Creatoris nomina, libro Symmaphonis extracta, in-  
veni quandem pixidem marmoream















## Regule Bacon

Si feceris experimentum in hora una, scribe cum incaus  
planeta. eiusdem horæ: at multi n. sciunt cum quo incaus  
sive liquor characteris, vel nomina scribere debent: cum  
autem characteris, et nomina spirituum, et de semper volenti  
scribere vultis

Et. vnu lapidem qui vocatur Ademas, aut aliu qui voc  
magnus, et pulverisa lapidem, vel partem eiusdem lapidis  
et pon' in aceto de albo vino, et decoque ad tertiam pte  
dem accipe ab igne, et pon' in vase vitreo donec sit  
frigidum, et postea accipe charta virginis et scribi  
quicquid volueris cu eo.

Et isto modo scribitur Salomon chara  
Accip' in libris suis tam de plantis  
qua de spiritibus et Angelis vis.

Si feceris experimentum in hora una, scribe cum  
incaus pte eiusdem horæ

The ink of it is black made of y<sup>e</sup> hair of a  
goat burt; or of y<sup>e</sup> loadstone, or of a toad, a ratt, or  
of a want, daffodill, or lead, or of y<sup>e</sup> blood of a want

The ink of it is every dyng green colour  
In, sylver, gold, iaspis viridis, kienbau, basil genti  
tey bull y<sup>e</sup> swallow.



The inke of A is vermilion or saffron, & p  
Loadstone, & diamond, & adamant, & belladonna  
& plantain, Euphorbium, & dog, & goat, & j  
Ram, & libe, & Javen.

The inke of C is orpiment, & yolke of eggs  
gold, & Jaryure, knotgrass, marigolds, piony  
Cilidon, perwin, bay, & pmi, saffron, ligo  
m alois, & niggell, & ram, & goat, & swan  
& worment & Jmi. by night.

The inke of F is made of every colour like azur  
& violet, red ropper, sylver, Lapis Lazulus, cor  
ral, perwin, amber, saunders, Colicander, pal  
rian, roses, & blood of a Cony, of a dove, of  
a sparrow, of a bull of a Goat, a swan, swallow  
or of a burth-dove, & j.

The inke of G is made of green, red & white  
mixyd together or of stammi, marthasita, staquia  
vitru Achahy, pentasilion, yarsly, herbs & j  
of j blood of a Hox, of a hart, a hare, a dog,  
& blackbird, & lark, & thrush, & j by night  
nigale.

Luna



124  
D. is white Liad.; argenteus, agnus castus, & blood  
of a dog, a ratt, a goat, a frog, of a duck or goose  
or some water fowle, Lunarij, marthasita, Chrys-  
vallas, Borillus, margarit, palma, arbor: hyssopus  
mortagou, viscus querrius, olibanu, rosin of  
an egg & mixt of purple, saffron, or greenish  
colours. haet nas & atramentu, j am d  
pena.

The yf you shall be of a clean road gathered. Pena apta  
early, & by O. aris; & they will geter yf must adscribendu  
be clean, fasting, and well washed in running. sen la Arch-  
Or in a quiet well, & also let her be cloze, &  
w. yf clean cloze, & it must be done in 14  
new D while yf D dotz increase, & when she  
apply to Caput draconis by o, or to yf o,  
or D of 4, for yf they be true, & very good. And  
when yf do get yf yf shall be held, or look  
towards the east & say to yf Adonay, & Saday  
jurat me ad comprehendum voluntatis meas cum  
arundinista. And when to it is sayd yf shall  
rust our read, or 2, or ad many cet yf wilt w our  
stroke, to yf knife must be sharp, & whole, & in  
w. yf clean hands make goblets of yf read, & w  
yf will make the yf let it be before O. ris, or in it.



As O be in our figure & in the year sayd  
to be of even number, & in maye make ready  
all manner of things, & will, or y may & in  
write or rouse the books, or expint of Olet.

The dayes & howers of the & of O are best to  
doe all crafts of necromancie in, & to speak  
w<sup>th</sup> spiritts, & to finde theft & such like.

The dayes & howers of O, 4, & are best to  
doe all expint of love, friendship, grace, favour  
& howe & y & being in & my work in # = m  
For love, favour, friendship, grace & howe  
let O be in V A +

For any other expierint let O be in V

Chose the dayes & howers where in expierints  
may be wrought. The first day of the  
first houre before the sun rising, or for  
twelve y<sup>r</sup> 3 houre in June or y<sup>r</sup> 11 houre  
is best, & all y<sup>r</sup> howers of evensong, & two  
howers by evensong, & by evensong be good  
Jan<sup>y</sup> 3 5 9 9 11 12 dayes & howers of O it is  
not good nor y<sup>r</sup> 15 day & houre, for & in  
wilde & hatched, fish, nor shaw have any thing  
at y<sup>r</sup> hand.



Experimenta p invocatione spiritus sicut s<sup>o</sup> existit  
in signo calido et sicco viz. in V S + O p mifer-  
entia spiritus gurgatione.

Quando quis invocet q Rigor plagaru mundi sit  
in signo frigido et sicco et in S u x p

Quando fient experimenta pro amor. virginaru et pu-  
ellaru sit in signo aereo et in # = um, pro quo  
sciendum quod non possunt experimenta fieri ad amorem  
virginum nisi in signo = id est quando O et in =, C  
not in # or um

Quando vis facere imagines, ligamentum in phibitione  
sit in signo frigido et humido, specialiter in m  
O existenti in + debet fieri exorcismus.

S<sup>o</sup> existenti in signo aquatico possunt vocari spiritus  
temporum et Aquarum.

If wee would obtaine any thing under Sabadag  
wee should do it, pray for it or worke for it whe  
le, O dole, apply by O, D, or X to h, Saturne  
being dominus Terminus or in Termino. If thou  
wilt by D O quicq pertine to O or to dominus  
to obtaine thy request. If thou shalt be sure Forman.



In die 14<sup>da</sup> Junij 1664. *[illegible]*  
 In die 15<sup>da</sup> Junij 1664. *[illegible]*  
 In die 16<sup>da</sup> Junij 1664. *[illegible]*

In die 17<sup>da</sup> Junij 1664. *[illegible]*  
 In die 18<sup>da</sup> Junij 1664. *[illegible]*

In die 19<sup>da</sup> Junij 1664. *[illegible]*  
 In die 20<sup>da</sup> Junij 1664. *[illegible]*  
 In die 21<sup>da</sup> Junij 1664. *[illegible]*  
 In die 22<sup>da</sup> Junij 1664. *[illegible]*

In die 23<sup>da</sup> Junij 1664. *[illegible]*  
 In die 24<sup>da</sup> Junij 1664. *[illegible]*  
 In die 25<sup>da</sup> Junij 1664. *[illegible]*  
 In die 26<sup>da</sup> Junij 1664. *[illegible]*

In die 27<sup>da</sup> Junij 1664. *[illegible]*  
 In die 28<sup>da</sup> Junij 1664. *[illegible]*  
 In die 29<sup>da</sup> Junij 1664. *[illegible]*  
 In die 30<sup>da</sup> Junij 1664. *[illegible]*  
 In die 1<sup>da</sup> Julij 1664. *[illegible]*  
 In die 2<sup>da</sup> Julij 1664. *[illegible]*  
 In die 3<sup>da</sup> Julij 1664. *[illegible]*  
 In die 4<sup>da</sup> Julij 1664. *[illegible]*  
 In die 5<sup>da</sup> Julij 1664. *[illegible]*  
 In die 6<sup>da</sup> Julij 1664. *[illegible]*  
 In die 7<sup>da</sup> Julij 1664. *[illegible]*  
 In die 8<sup>da</sup> Julij 1664. *[illegible]*  
 In die 9<sup>da</sup> Julij 1664. *[illegible]*  
 In die 10<sup>da</sup> Julij 1664. *[illegible]*  
 In die 11<sup>da</sup> Julij 1664. *[illegible]*  
 In die 12<sup>da</sup> Julij 1664. *[illegible]*  
 In die 13<sup>da</sup> Julij 1664. *[illegible]*  
 In die 14<sup>da</sup> Julij 1664. *[illegible]*  
 In die 15<sup>da</sup> Julij 1664. *[illegible]*  
 In die 16<sup>da</sup> Julij 1664. *[illegible]*  
 In die 17<sup>da</sup> Julij 1664. *[illegible]*  
 In die 18<sup>da</sup> Julij 1664. *[illegible]*  
 In die 19<sup>da</sup> Julij 1664. *[illegible]*  
 In die 20<sup>da</sup> Julij 1664. *[illegible]*  
 In die 21<sup>da</sup> Julij 1664. *[illegible]*  
 In die 22<sup>da</sup> Julij 1664. *[illegible]*  
 In die 23<sup>da</sup> Julij 1664. *[illegible]*  
 In die 24<sup>da</sup> Julij 1664. *[illegible]*  
 In die 25<sup>da</sup> Julij 1664. *[illegible]*  
 In die 26<sup>da</sup> Julij 1664. *[illegible]*  
 In die 27<sup>da</sup> Julij 1664. *[illegible]*  
 In die 28<sup>da</sup> Julij 1664. *[illegible]*  
 In die 29<sup>da</sup> Julij 1664. *[illegible]*  
 In die 30<sup>da</sup> Julij 1664. *[illegible]*











Erant inter Athenienses, et Dorienses si-  
 multatum veteres offensa: quas vindica-  
 turi bello Dorienses, de eventis belli ora-  
 cula consuluerunt. Responsum superi-  
 ores fore, ni regem Athenensem occidisset.  
 Cum ventum est in praelium, militibus an-  
 te omnia custodia Regis precipitur. Athe-  
 nensibus eo tempore rex Codrus erat:  
 qui ex responso Dei, et praeceptis Sosti-  
 um cognitis, permutato Regis Sabitu-  
 nodus, sarmen- ta collo gerens, castra Sos-  
 tium ingreditur. Ibi in turba obsitantium,  
 a milite, quem falce astu vulnerauerat, in-  
 terfitur. Cognito Regis corpore Dorienses  
 sine praelio discedunt. Atq; ita Athenien-  
 ses virtute ducis pro salute patria mortis  
 offerentis, bello liberantur.







Cyrus quum post victoriam in Babyloniis com-  
positis in Babylonia rebus, bellum transtulit in Ly-  
diam. Ibi fortuna prioris periculi periculum. Jam  
Crasi exercitum nullo negotio fundit. Crasus ipse  
capitur. sed quanto bellum minoris periculi, tan-  
to et mitior victoria fuit. Craso et vita et pa-  
trimonii partes, et urbs Bactre concessa sunt in  
qua etiam non regiam vitam: tamen et proxi-  
mae regiae regeret.



Xerxes septingenta milia de regno ar-  
mauerat. & trecenta milia de auxilijs  
parauerat. ut non immerito proditum  
sit, flumina ab exercitu eius siccata. Grae-  
ciamq. omnem vix capere exercitum po-  
tuisse. Nauis quoq. decies centum milia  
numero Sabusae dicitur. de. Iosephum  
serimus in fuga postremus in praedia sem-  
per visus. In periculis timidus: sic bi-  
metus abesset inflatus. Deniq. ante experi-  
mentum belli fiducia virum, delati naturae ip-  
sius dominus. et montes in plaxum deduci-  
bat: et conuexa vallium. aequabat. et quo-  
dam maria pontibus sternebat. quosdam  
ad nauigationis commodum per compendium  
ducebat. Cuius introitus in Graeciam quam  
terribilis. tam tam tam turpis ac sedus  
cessus fuit. Leonides dixisse fertur. mal-  
le se ceruorum agmen duci. Leoni quam  
agmen leonum. duci ceruo. Xerxes mem-  
br. magna bruius sui exercitus edita  
strage furissim. Thermopil. decit.



*[The page contains faint, illegible handwriting.]*



Semiramis post Nini mortem quam nec in-  
matura filio ausa tradere imperium nec ip-  
sa imperium palam tractare tot ac-  
tantis gestibus vix patienter sui viro  
nec dum femina parituri, simulat se pro  
prope Nini filium pro Semina putrum se  
primis initijs sexum mendita puer credita  
esse. Magnas deinde res gessit: quarum am-  
plitudine ubi invidiam sepe ratam fu-  
sit, quo sit fatetur, quemvis simulat  
set, que mulier non modo feminas vir-  
tute sed etiam viros antecedit.

Aliud lib: 2.  
Cynagiri militis Atheniensis gloria magis  
scriptorum laudibus celebrata est, qui post  
Atheniensem auduversum maximum Persa-  
rum praelium, quum ibi multas strages  
edidisset, quum fugientes hostes ad naues  
egisset: onustam naucm dextra manu te-  
nuit: nec prius dimisit, quam manum a  
manum amitteret. Tum quoq amputata  
dextra, naucm sinistra ~~tenuit~~ compre-  
hendit: quam et ipsam cum amisisset  
ad postremum morsu naucm detenuit.  
Tantum in eo virtutem fuisse, ut non tot  
cadibus fatigatus, non ambabus manibus  
amissis victus, ad postremum truncus  
deluti rabida tentibus demicastrat.



1. The first of these is the fact that the  
 2. second of these is the fact that the  
 3. third of these is the fact that the  
 4. fourth of these is the fact that the  
 5. fifth of these is the fact that the  
 6. sixth of these is the fact that the  
 7. seventh of these is the fact that the  
 8. eighth of these is the fact that the  
 9. ninth of these is the fact that the  
 10. tenth of these is the fact that the



Humana sortis variationis  
exemplum. Iust. 2.

Corax qui tantas militum copias habuit  
se sentit, ut etiam flumina ab exercitu eius  
siccata paulo ante. victus ipse cum paucis  
Abydon contendit. Vbi cum solutum fontem.  
hybernis tempestatibus offensus, piscatona  
scapha traiecit trepidus. Erat res spectacu-  
lo digna: et ad estimationem Humanae sortis  
veram: varietate miranda, in exiguo latera-  
tem videre nauigio, quem paulo ante dix-  
quor omni capiebat, carentem etiam om-  
ni servorum ministerio, cuius exercitu prae-  
ter multitudinem terra egredi erant.



f

x

377



278

K



1

279



Dractianorum Zoroastres rex dicitur ar-  
tes magicas primus invenisse et mun-  
di principia syderumq. motus dili-  
gentissimè spectasse. ∞



N

13.

281







Romulus

disciplinam militarem non nisi rogata etiam pra-  
 dentia corroboreari ciuitatem. *Gal: Florus. l. 1. c. 2.*  
 Auctori boni viribus hanc rex sapientissimus sta-  
 tum reip: imposuit et iuuentus dispersa per tribus  
 in equis et in armis ad subita belli decubaret, consi-  
 lium reipublica pater sensisset qui ex auctoritate  
 patres, ab aetate senatus vocabantur.







Reipublica  
 gubernanda exemp: Jul: Flory L: 166.  
 Scdmâ Servij Jullij solertia ita ordinata erat Re-  
 publica, ut omnia patrimonij, dignitatij, etatij artium,  
 officiorumq; discrimina in tabulas referrentur;  
 ac si maxima ciuitas minima domus diligentia  
 contineretur.



*Satio a quo primum <sup>est</sup> cipiunt*

est.

Sub Erithae Athenienſium reg. Frumenti ſa-  
tio apud Eleuſim a Ptolemaeo reſerta eſt in  
cuius honorem noctis initiſſimum ſacrato; ☉



2.

287







Monday morning take up age afternoon Bowls Town 358  
Tuesday planning till 3 finishing up night eat & sleep  
Wednesday read about 20 pages afternoon Town or any thing but study  
Thursday morning study about an hour afternoon ride out take up air  
Friday finishing  
Saturday read about an hour afternoon take up age.



2-3-dg<sup>a</sup>  
 2-11-d  
 1-5-9<sup>a</sup>  
 3-0-  
 2-4-9<sup>a</sup>  
 0-0-  
 0-0-  
 1-7-d  
 3-6-  
 2-3-d  
 2-0-

1-8-9<sup>a</sup>  
 1-0-  
 4-4-cl  
 6-3-  
 2-1-  
 11-4-cl  
 11-2-cl  
 11-1-cl  
 11-1-cl  
 11-1-cl  
 11-1-cl  
 11-1-cl

1-1-5-dg<sup>a</sup>

1-9-7

2-11-dg<sup>a</sup>

5 lap hor quij  
 corall d 3j.  
 perl 2j.  
 mist k. Amburgr ga 2j.

Cacemy

Fortunam reverenter salu quiring ex pte  
 Dives ab exili ex pte loco Ausonia.

There by mortall meniges to Truth, Discreetors  
 presumption.

The greatest pte of Gods worke are not known  
 for want of belife.

Idleness is a voluntary slavery.

Tam potabile si foret aurum optabile quam sit  
 .Quanta huius venter aurifodina foret

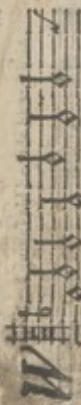
THE



**Tc Deum.**

**The song of S. Ambrose, called**

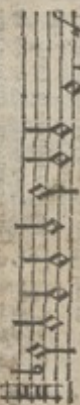
*Te Deum.*



We praye thee God, we know ledge



thee, the one Lord to be And as etternall



Father, all the earth doth worship thee.



To thee all Angels crye, the heavens and



all the powers therein To thee Cherub and



Seraphim, to crie they do noellin.

O holy, holy Lord  
of Sabboth Lord the God  
Through heaven and earth thy prayse is spread,  
and glory all abroad.

The Apostles glorious company,  
yeeld prayse unto thee;  
The Prophets goodly fellowship,  
praye thee continually.

The noble and victorious host,  
of Martyrs found thy prayse;  
The holy Church throughout the world,  
doth know ledge thee alwayes.

Father of endless maiesty,  
they doe acknowledge thee:  
Thy Christ thine honourable true,  
and onely sonne to be.

The holy Ghost the comforte,  
of glory thou art king:  
O Christ and of the Father art,

Thou art the Father art,

**The song of the three Children.**

Thou heauenly kin-gdome of old set open,  
to each beloeving wight.  
In glory of the Father thou,  
doest sit on Gods right hand:  
We trust that thou shalt come our iudge,  
our cause to vnderstand.

Lord helpe thy seruants whome thou hast  
bought with thy precious blood:  
And in eternall glory set  
them with thy Saints to good.

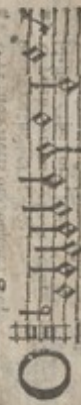
O Lord do thou thy people saue,  
blesse thine inheritance:  
Lord gouerne them, and Lord do thou,  
for euer them aduance.

We magnifie thee day by day,  
and world withouten end:  
Adore thy holy name O Lord,  
vouchsafe vs to defend.

From sinne this day, haue mercy Lord,  
disauenture on vs all:  
And on vs as we trust in thee,  
Lord let thy mercy fall.

O Lord I haue reposed all,  
my confidence in thee:  
Put to confounding shame therefore,  
Lord let me neuer be.

**The song of the three children.**



All ye workes of God the Lord blesse ye



the Lord, prayse him, and magnifie him for euer

O ye the Angels of the Lord,  
blesse ye the Lord, prayse him and magni-  
fie him for euer.

O ye the starry heauens kin-  
blesse ye the Lord, prayse  
him for euer.

O ye waters aboue the firmament,  
blesse ye the Lord, &c.

O ye powers of the Lord,  
blesse ye the Lord, &c.

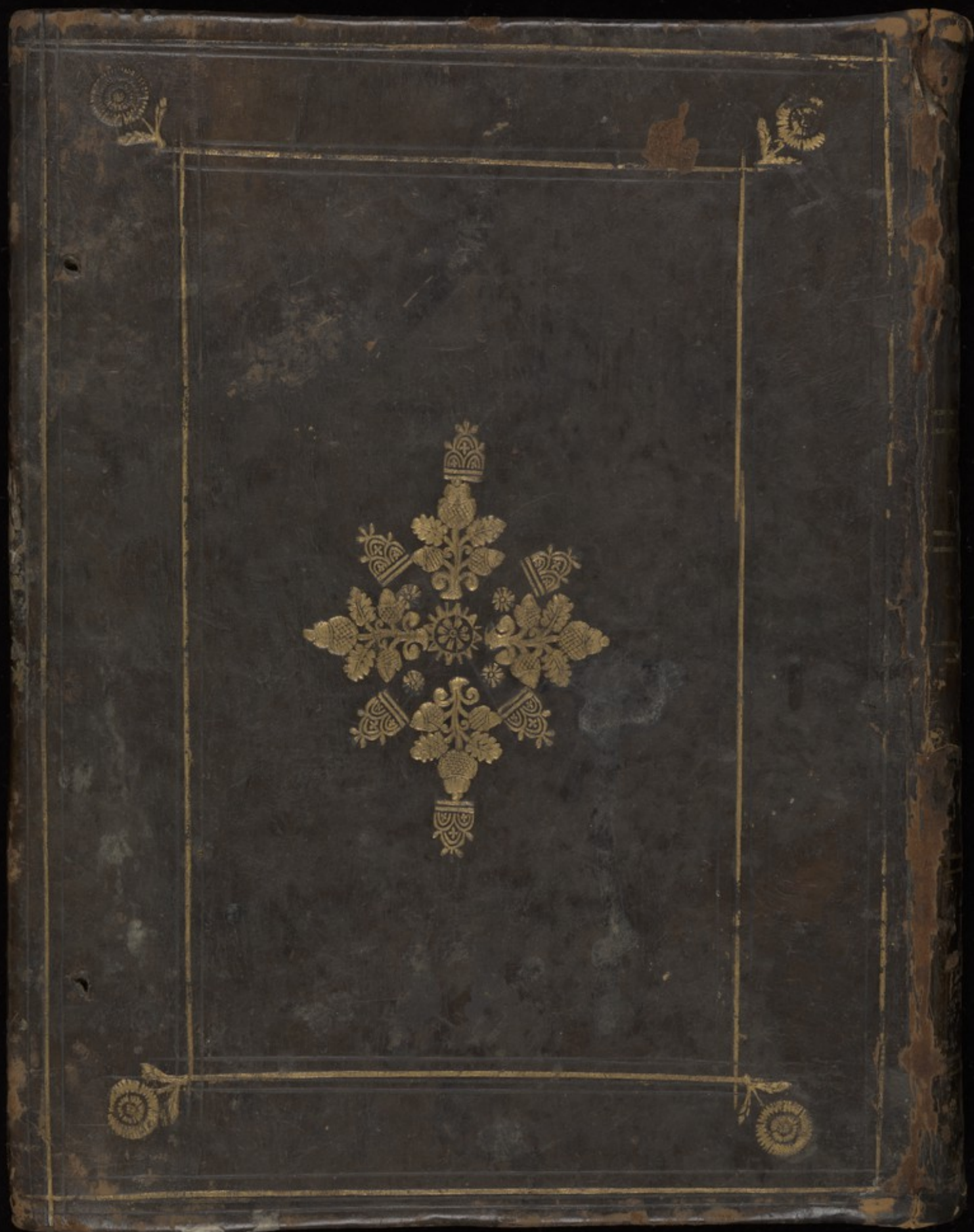
O ye the shining sunne, and Mo-  
nne, blesse ye the Lord, &c.

O ye the glittering starres of hea-  
blesse ye the Lord, &c.

O ye flowers and dropping dewe,  
blesse ye the Lord, &c.

O ye the blowing winde of God,













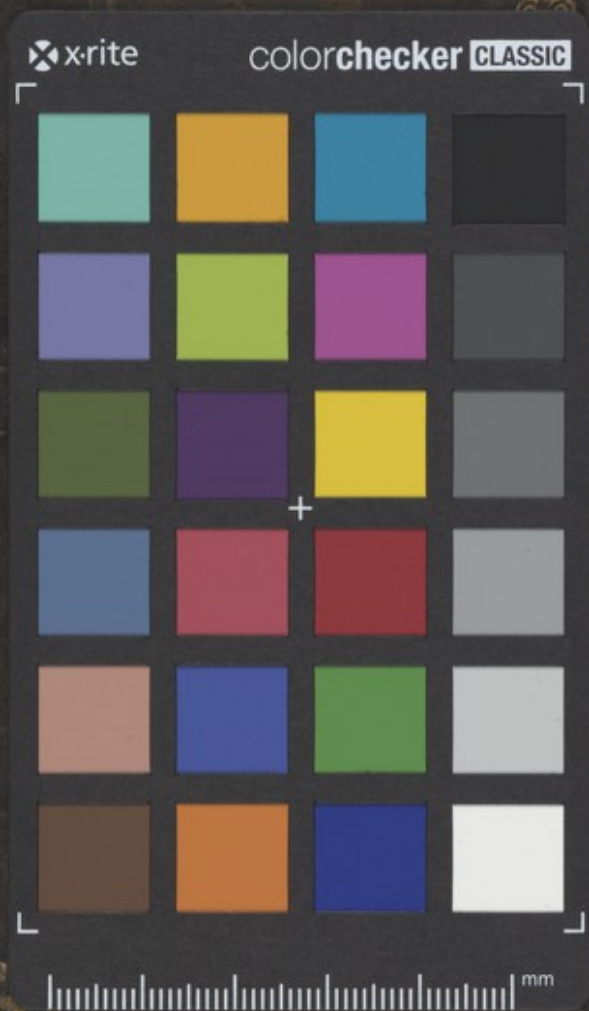














and don't forget our throat.

Palme XLV. XLVI.  
with good full clear face  
And with good full clear face

Palme XLV. XLVI.  
with good full clear face  
And with good full clear face

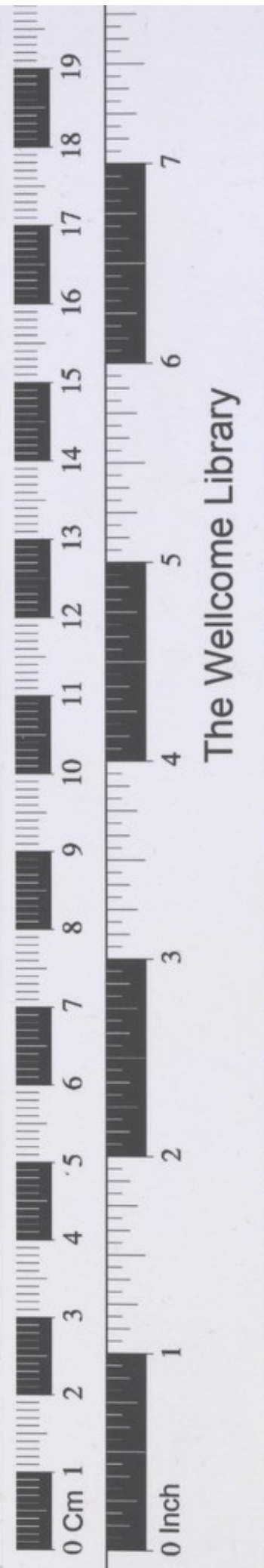
25/m/1

Willow

175



17th



62975

g

is axis

planets soon.

n, s. Moon.

Dearest.

my