The magus, or celestial intelligencer; being a complete system of occult philosophy. In three books: containing the antient and modern practice of the cabalistic art, natural and celestial magic, &c.; ... : Exhibiting the sciences of natural magic; alchymy, or hermetic philosophy ... the constellatory practice, or talismanic magic ... Magnetism, and cabalistical or ceremonial magic ... and conjuration of spirits. To which is added biographia antiqua, or the lives of the most eminent philosophers, magi, &c.; The whole illustrated with a great variety of curious engravings ... / By Francis Barrett.

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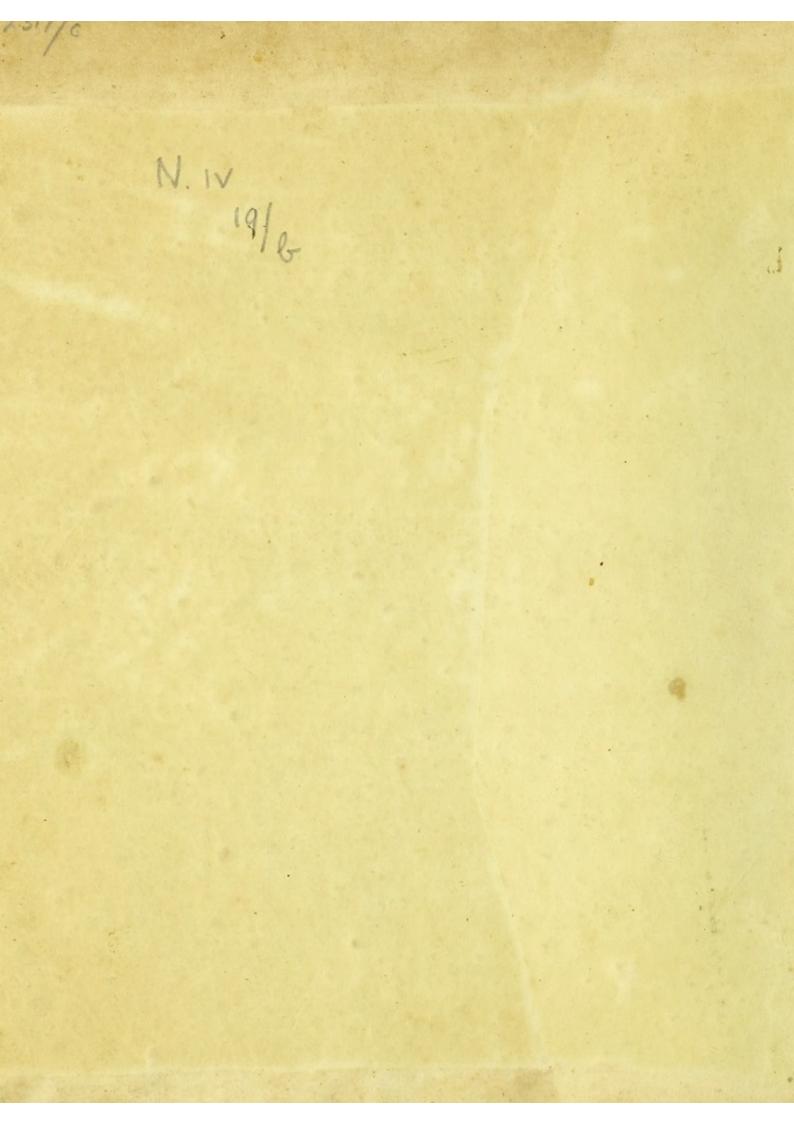
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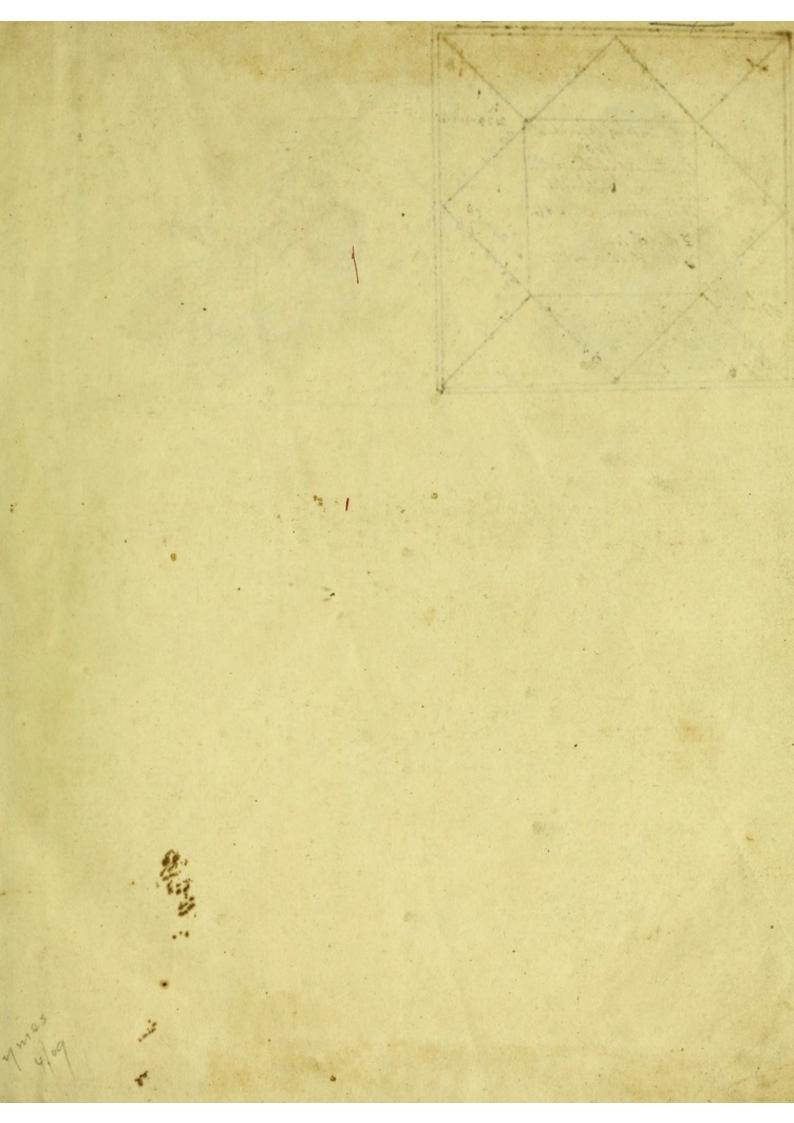
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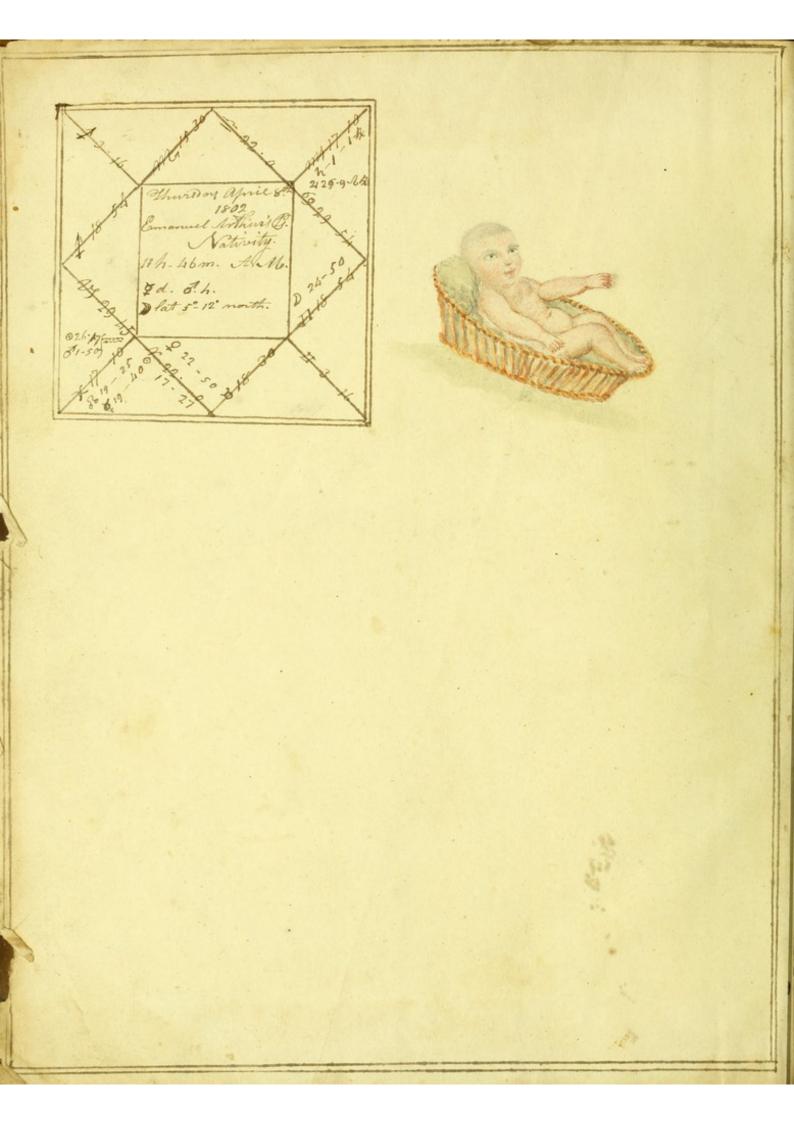


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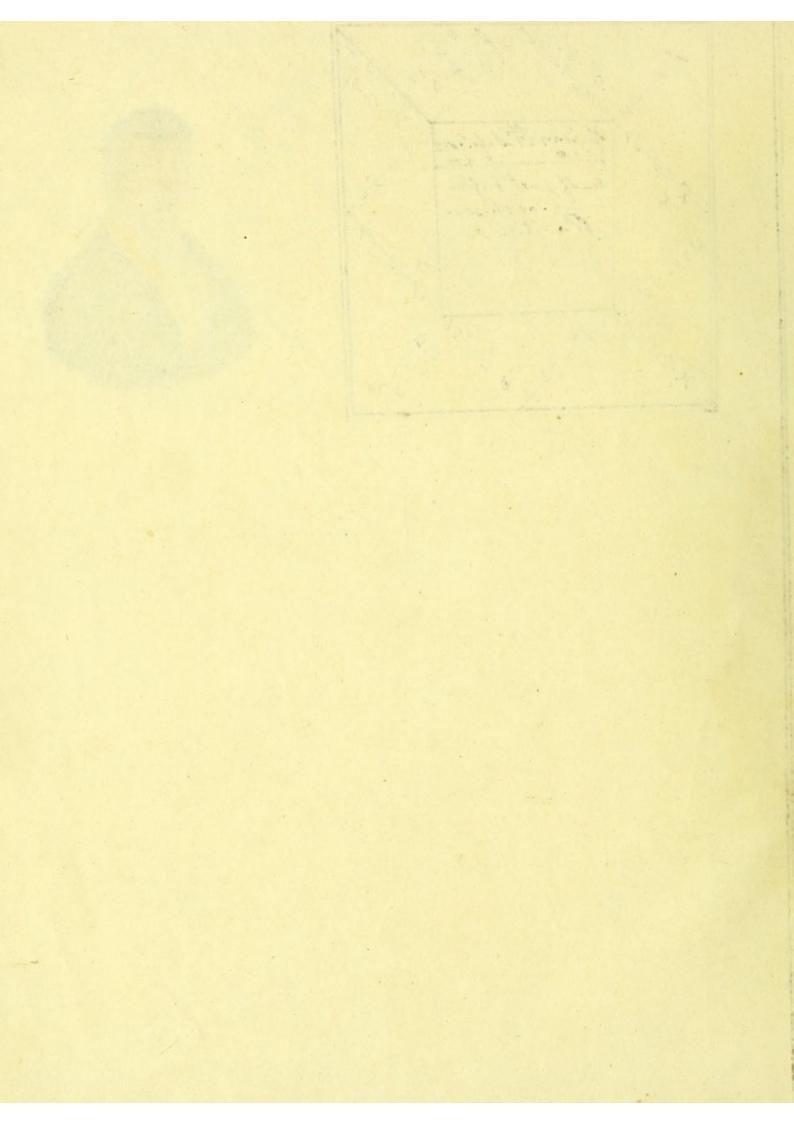


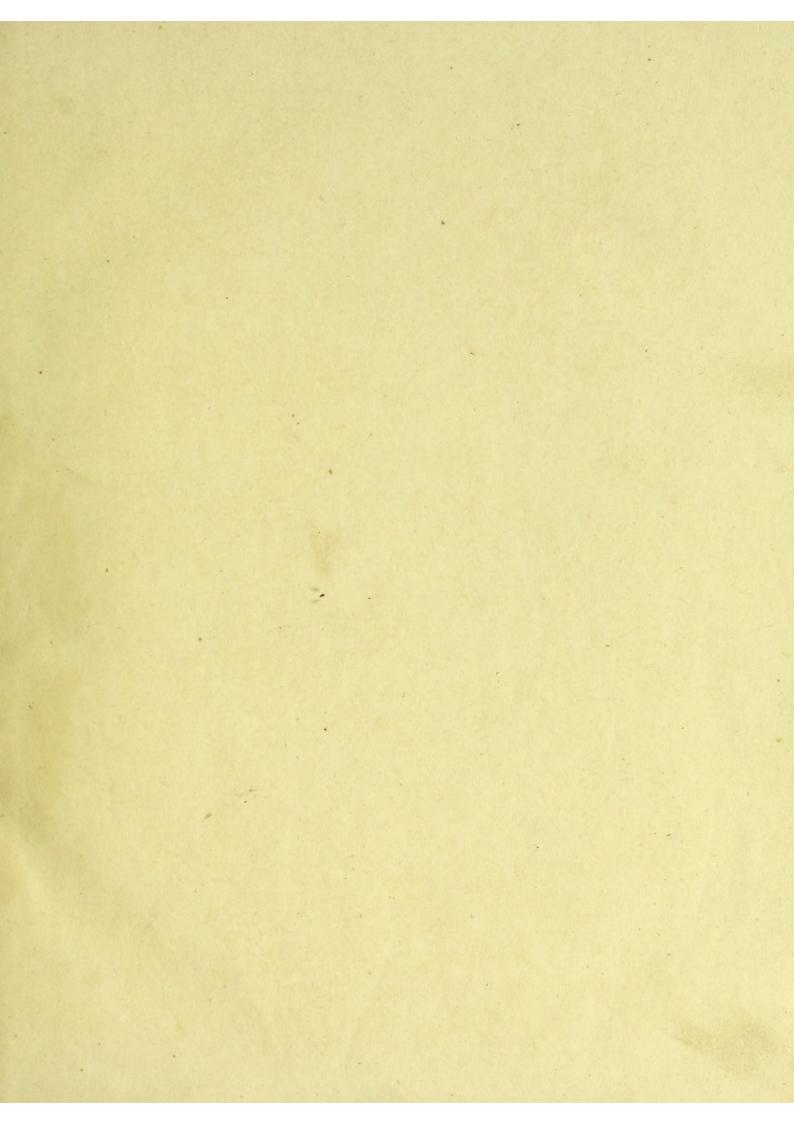


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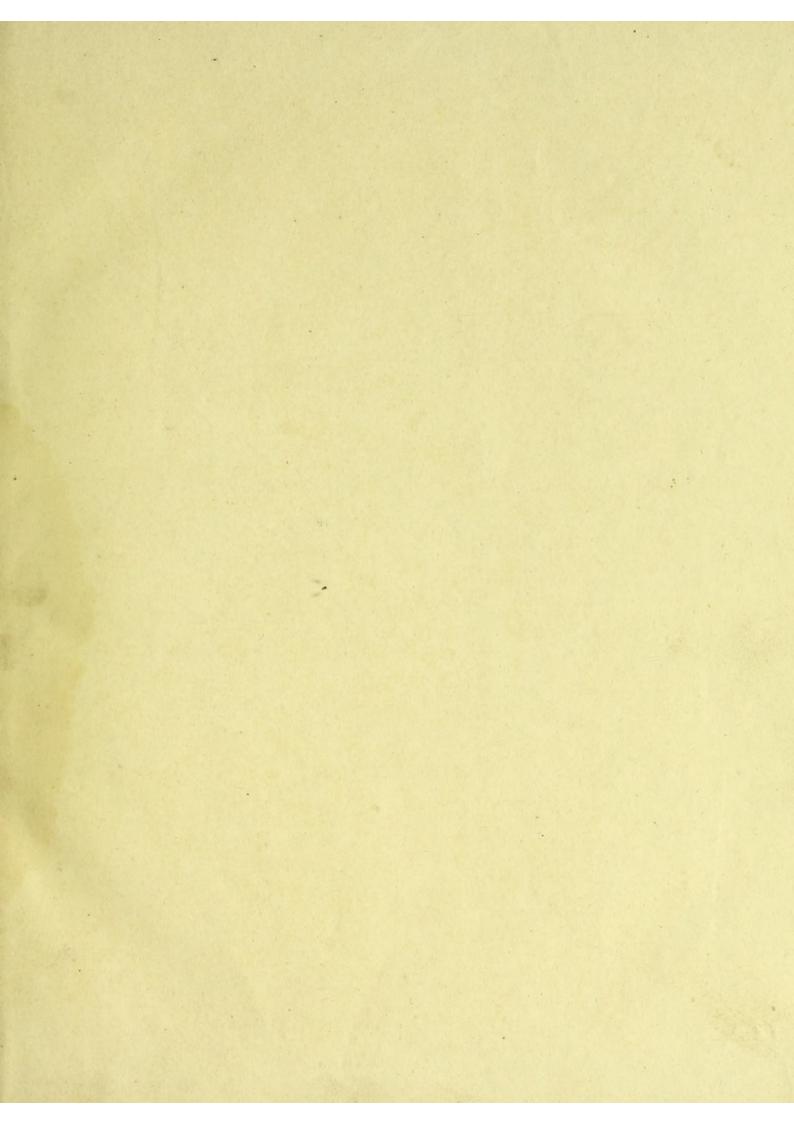
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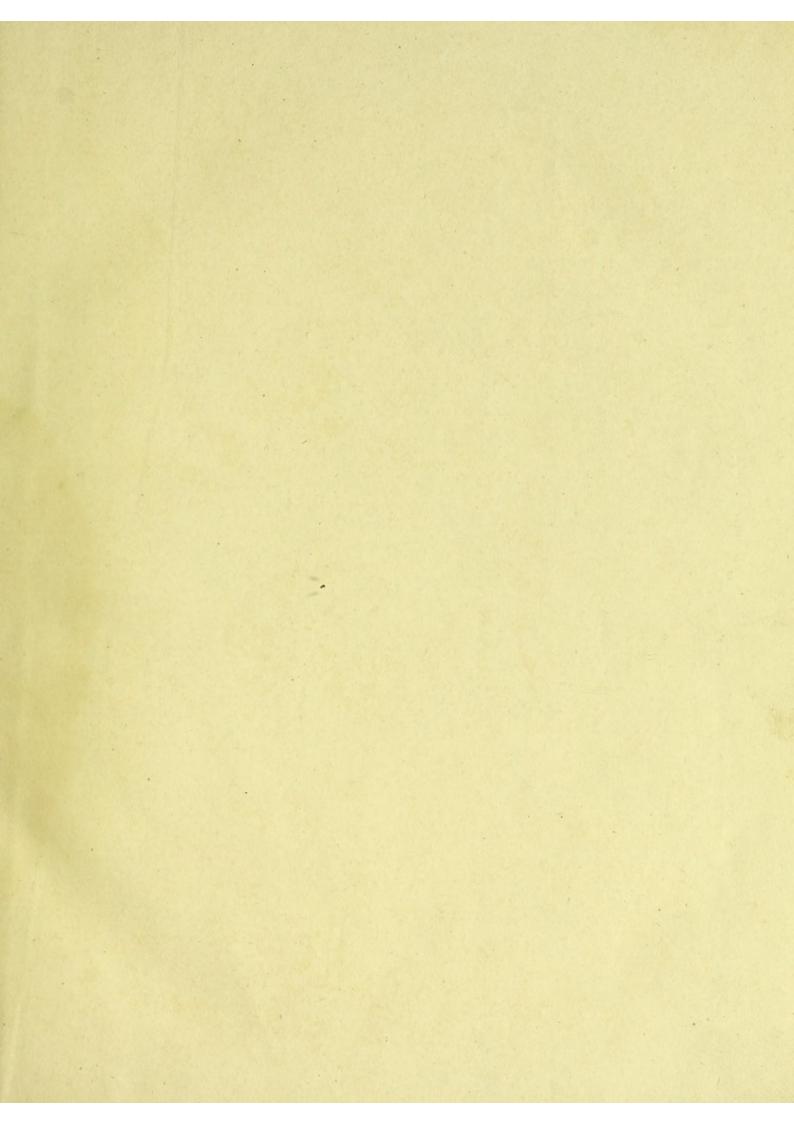


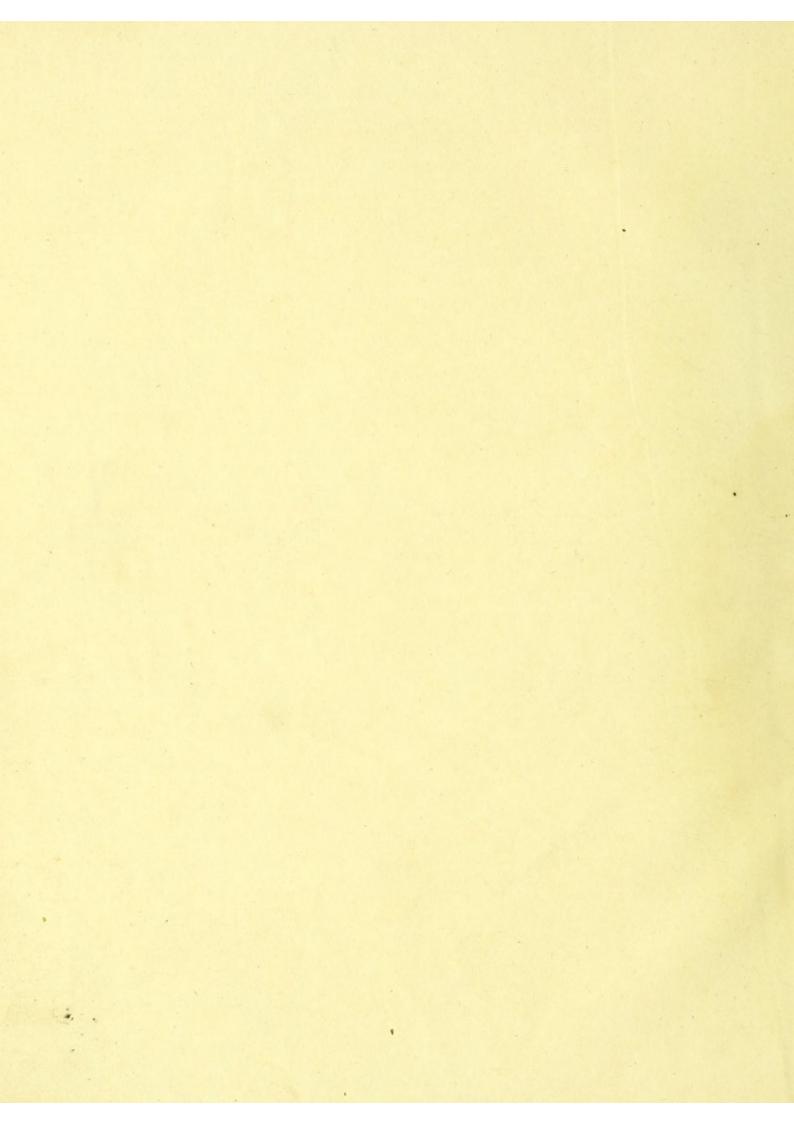


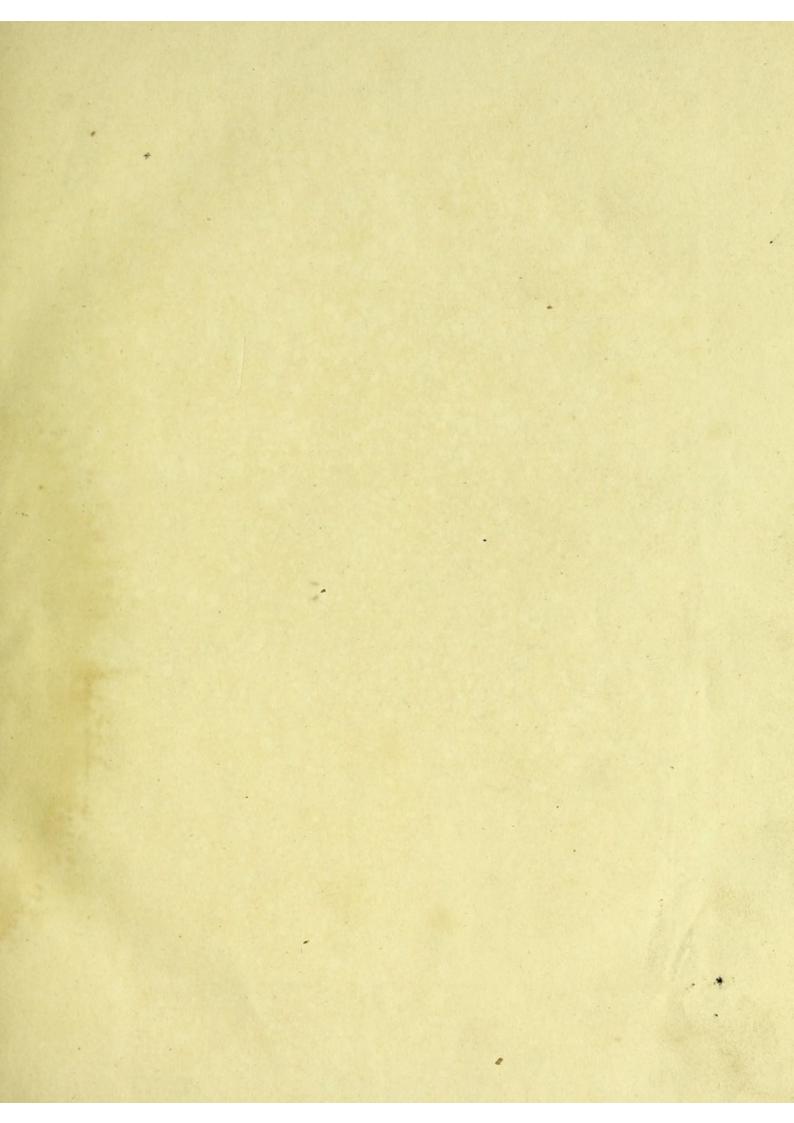


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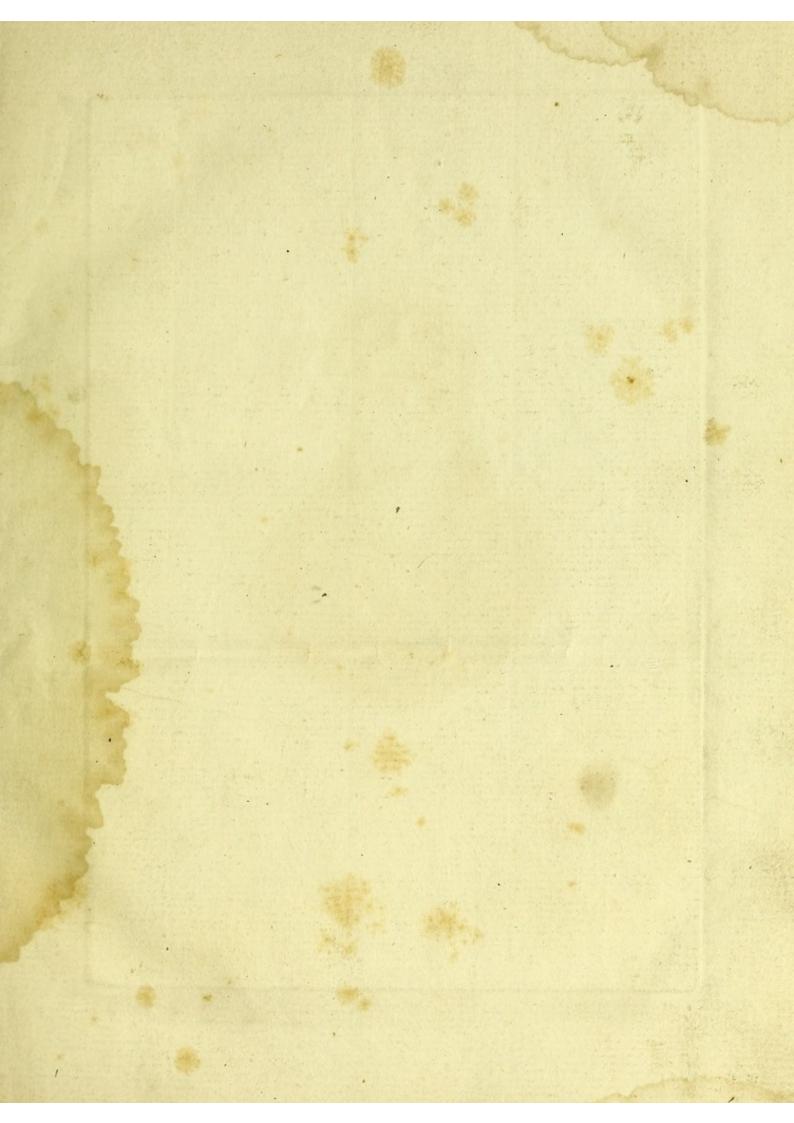
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Francis Barrett Student in Chemistry Metaphysicks. Natural & Occult Philosophy &c.&c

MAGUS,

CELESTIAL INTELLIGENCER;

BEING

A COMPLETE SYSTEM OF

OCCULT PHILOSOPHY.

IN THREE BOOKS:

Containing the Antient and Modern Practice of the Cabaliftic Art, Natural and Celeftial Magic, &c.; fhewing the wonderful Effects that may be performed by a Knowledge of the

Celestial Influences, the occult Properties of Metals, Herbs, and Stones,

ND THE

APPLICATION OF ACTIVE TO PASSIVE PRINCIPLES.

EXHIBITING

THE SCIENCES OF NATURAL MAGIC; Alchymy, or Hermetic Philosophy;

ALSO

THE NATURE, CREATION, AND FALL OF MAN; His natural and fupernatural Gifts; the magical Power inherent in the Soul, &c.; with a great Variety of rare Experiments in Natural Magic:

THE CONSTELLATORY PRACTICE, or TALISMANIC MAGIC;

The Nature of the Elements, Stars, Planets, Signs, &c.; the Confituction and Composition of all Sorts of Magic Seals, Images, Rings, Glaffes, &c.;

The Virtue and Efficacy of Numbers, Characters, and Figures, of good and evil Spirits.

MAGNETISM,

AND CABALISTICAL OR CEREMONIAL MAGIC;

In which the fecret Myfteries of the Cabala are explained ; the Operations of good and evil Spirits ; all Kinds of Cabaliflic Figures, Tables, Seals, and Names, with their Ufe, &c.

THE TIMES, BONDS, OFFICES, AND CONJURATION OF SPIRITS.

TO WHICH IS ADDED

Biographia Antiqua, or the Lives of the most eminent Philosophers, Magi, &c.

The Whole illustrated with a great Variety of

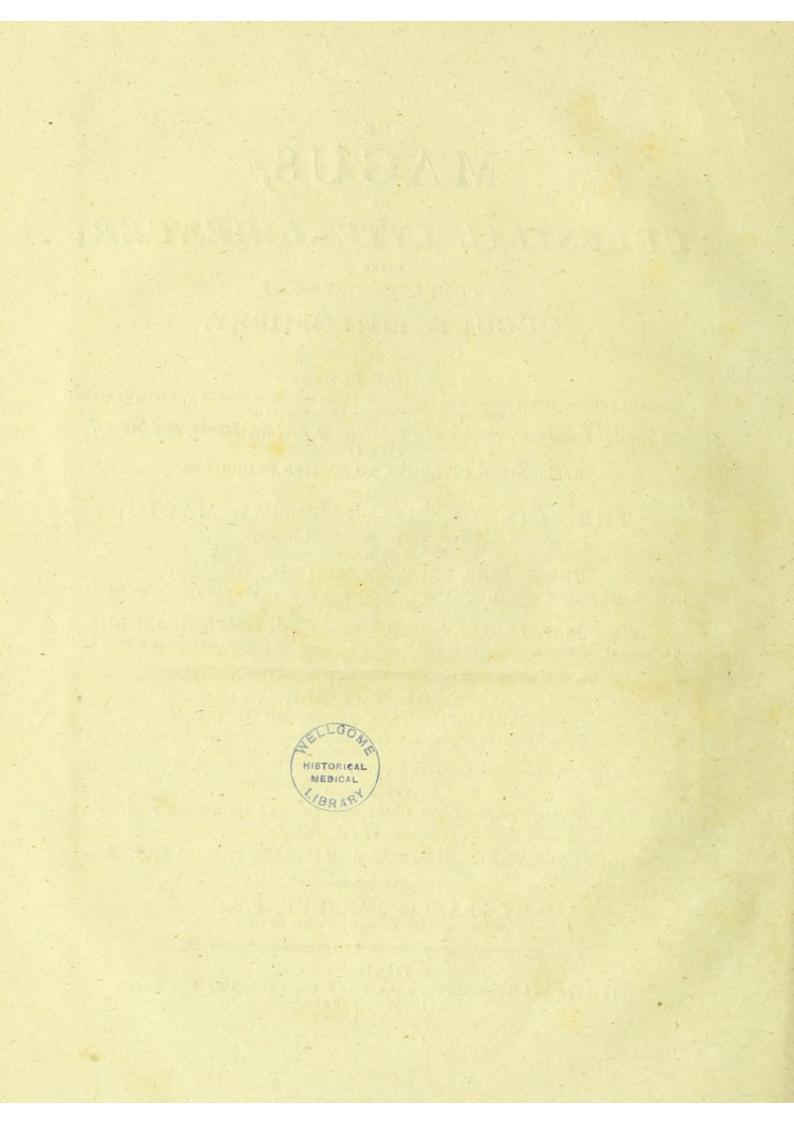
CURIOUS ENGRAVINGS, MAGICAL AND CABALISTICAL FIGURES, &c.

BY FRANCIS BARRETT, F.R.C.

Professor of Chemistry, natural and occult Philosophy, the Cabala, &cc. &cc.

LONDON:

PRINTED FOR LACKINGTON, ALLEN, AND CO., TEMPLE OF THE MUSES, FINSBURY SQUARE. 1801.



PREFACE.

COPED

IN this Work, which we have written chiefly for the information of those who are curious and indefatigable in their enquiries into occult knowledge, we have, at a vaft labour and expence, both of time and charges, collected whatfoever can be deemed curious and rare, in regard to the fubject of our fpeculations in Natural Magic---the Cabala---Celeftial and Ceremonial Magic---Alchymy---and Magnetifm; and have divided it into two Books, fub-divided into Parts: to which we have added a third Book. containing a biographical account of the lives of those great men who were famous and renowned for their knowledge; fhewing upon whofe authority this Science of Magic is founded, and upon what principles. To which we have annexed a great variety of notes, wherein we have impartially examined the probability of the existence of Magic, both of the good and bad species, in the earlieft, as well as in the latter, ages of the world. We have exhibited a vaft number of rare experiments in the course of this Treatife, many of which, delivered in the beginning, are founded upon the fimple application of actives to paffives; the others are of a higher fpeculation.

In our hiftory of the lives of Philofophers, &c. we have omitted nothing that can be called interefting or fatisfactory. We have taken our hiftorical characters from those authors most deferving of credit; we have given an outline of the various reports tradition gives of them; to which are annexed notes, drawn from the most probable appearance of truth, impartially defcribing their characters and actions; leaning neither to the fide of those who doubt every thing, nor to them whose credulity takes in every report to be circumftantially true.

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PREFACE.

being offenfive to God or man, that the very root or ground of all magic takes its rife from the Holy Scriptures, viz .--- " The fear of God is the beginning of all wifdom ;"---and charity is the end: which fear of God is the beginning of Magic ; for Magic is wifdom, and on this account the wife men were called. Magi. The magicians were the first Christians ; for, 'by their high and excellent knowledge, they knew that that Saviour which was promifed, was now born man---that Chrift was our Redeemer, Advocate, and Mediator; they were the first to acknowledge his glory and majesty; therefore let no one be offended at the venerable and facred title of Magician --- a title which every wife man merits while he purfues that path which Chrift himfelf trod, viz. humility, charity, mercy, fafting, praying, &c.; for the true magician is the trueft Chriftian, and neareft difciple of our bleffed Lord, who fet the example we ought to follow; for he fays --- " If ye have faith, &c.;" and " This kind comes not by fafting and prayer, &c.;" and "Ye shall tread upon fcorpions, &c. ;" and again, " Be wife as ferpents, and harmlefs as doves." --- Such inftructions as thefe are frequently named, and given in many places of the Holy Scriptures. Likewife, all the Apoftles confess the power of working miracles through faith in the name of Chrift Jefus, and that all wifdom is to be attained through him ; for he fays, " I am the light of the world !"

We have thought it advifeable, likewife, to inveftigate the power of numbers, their fympathy with the divine names of God; and, feeing the whole univerfe was created by number, weight, and meafure, there is no finall efficacy in numbers, becaufe nothing more clearly reprefents the Divine Effence to human underftanding than numbers; feeing that in all the Divine holy names there is ftill a conformity of numbers, fo that the conclusion of this our Firft Book, forms a complete fyftem of mathematical magic; in which I have collected a vaft number of curious feals from that famous magician Agrippa, and likewife from Paracelfus, noting them particularly, as I have found them correfpondent with true fcience on experiment.

The Second Book forms a complete treatife on the mysteries of the Cabala and Ceremonial Magic; by the study of which, a man (who can separate himself from material objects, by the mortification of the sense abstinence abstinence

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PREFACE.

abftinence from drunkennefs, gluttony, and other beftial paffions, and who lives pure and temperate, free from those actions which degenerates a man to a brute) may become a recipient of Divine light and knowledge; by which they may forefee things to come, whether to private families, or kingdoms, or ftates, empires, battles, victories, &c.; and likewife be capable of doing much good to their fellow-creatures: fuch as the healing of all diforders, and affifting with the comforts of life the unfortunate and diffreeffed.

We have fpoken largely of prophetic dreams and visions in our Cabalistic Magic, and have given the tables of the Cabala, fully fet down for the information of the wife; fome few most fecret things being referved by the Author for his pupils only, not to be taught by publication.

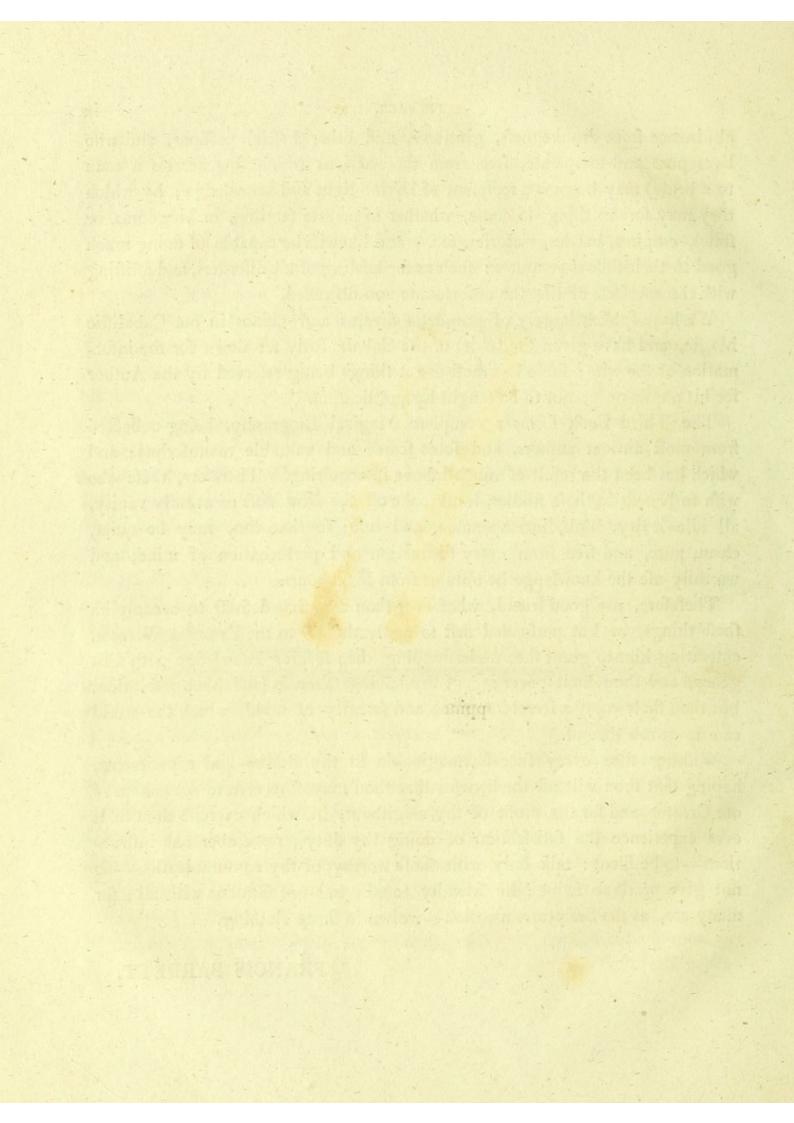
The Third Book forms a complete Magical Biography, being collected from moft antient authors, and fome fcarce and valuable manufcripts; and which has been the refult of much labour in acquiring. Therefore, thofe who wifh to benefit in those ftudies, must shake off the drowfines of worldly vanity, all idle levity, floth, intemperance, and luss; fo that they may be quiet, clean, pure, and free from every distraction and perturbation of mind, and worthily use the knowledge he obtains from his labours.

Therefore, my good friend, whofoever thou art, that defireft to accomplifh thefe things, be but perfuaded firft to apply thyfelf to the ETERNAL WISDOM, entreating him to grant thee underftanding, then feeking knowledge with diligence, and thou fhalt never repent thy having taken fo laudable a refolution, but thou fhalt enjoy a fecret happines and ferenity of mind, which the world can never rob thee of.

Wifhing thee every fuccefs imaginable in thy fludies and experiments, hoping that thou wilt ufe the benefits that thou mayeft receive to the honour of our Creator and for the profit of thy neighbour, in which exercife thou fhalt ever experience the fatisfaction of doing thy duty; remember our inftructions---to be filent: talk only with thofe worthy of thy communication---do not give pearls to fwine; be friendly to all, but not familiar with all; for many are, as the Scriptures mention---wolves in fheep clothing.

FRANCIS BARRETT.

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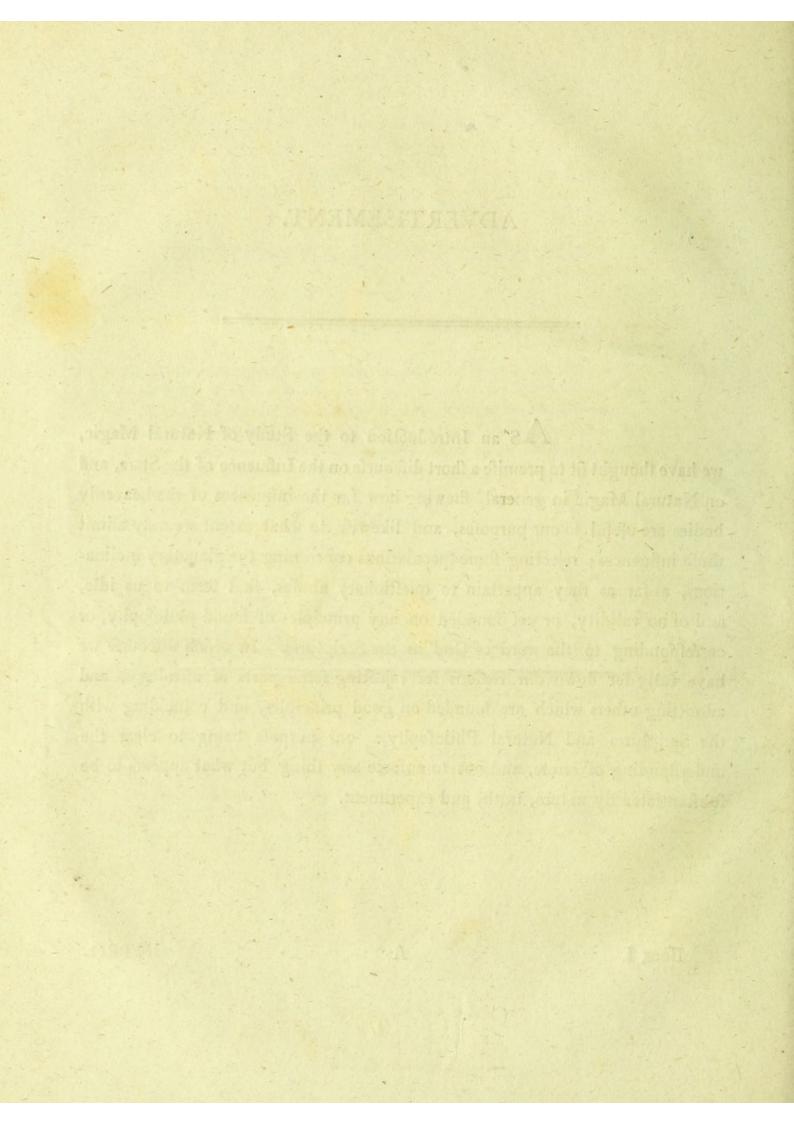
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ADVERTISEMENT.

As an Introduction to the Study of Natural Magic, we have thought fit to premife a flort difcourfe on the Influence of the Stars, and on Natural Magic in general, flewing how far the influences of the heavenly bodies are ufeful to our purpofes, and likewife to what extent we may admit thofe influences; rejecting fome fpeculations concerning the planetary inclinations, as far as they appertain to queftionary abufes, that feem to us idle, and of no validity, or yet founded on any principles of found philofophy, or correfponding to the word of God in the Scriptures. In which difcourfe we have fully fet down our reafons for rejecting fome parts of aftrology, and admitting others which are founded on good principles, and coinciding with the Scriptures and Natural Philofophy: our purpofe being to clear the underftanding of errors, and not to enforce any thing but what appears to be fubftantiated by nature, truth, and experiment.

INTRO-



INTRODUCTION

TO THE

STUDY OF NATURAL MAGIC.

OF THE INFLUENCES OF THE STARS.

IT has been a fubject of ancient difpute whether or not the ftars, as fecond caufes, do fo rule and influence man as to ingraft in his nature certain paffions, virtues, propenfities, &c., and this to take root in him at the very critical moment of his being born into this vale of mifery and wretchednefs; likewife, if their fite and configuration at this time do fhew forth his future paffions and purfuits; and by their revolutions, tranfits, and directed afpects, they point out the particular accidents of the body, marriage, ficknefs, preferments, and fuch like; the which I have often revolved in my mind for many years paft, having been at all times in all places a warm advocate for ftellary divination or aftrology: therefore in this place it is highly neceffary that we examine how far this influence extends to man, feeing that I fully admit that man is endowed with a free-will from God, which the ftars can in no wife counteract. And as there is in man the power and apprehenfion of all divination, and wonderful things, feeing that we have a complete fyftem in ourfelves, therefore are we called the microcofm, or little world; for we carry

a heaven

a heaven in ourfelves from our beginning, for God hath fealed in us the image of himfelf; and of all created beings we are the epitome, therefore we muft be careful, left we confound and mix one thing with another. Neverthelefs, man, as a pattern of the great world, fympathizes with it according to the ftars, which, agreeably to the Holy Scriptures, are fet for times and feafons, and not as caufes of this or that evil, which may pervade kingdoms or private families, although they do in fome meafure foreshew them, yet they are in no wife the caufe; therefore I conceive in a wide different fenfe to what is generally underftood that "Stars rule men, but a wife man rules the ftars :" to which I anfwer, that the ftars do not rule men, according to the vulgar and received opinion; as if the ftars fhould ftir up men to murders, feditions, broils, lufts, fornications, adulteries, drunkennefs, &c. which the common aftrologers hold forth as found and true doctrine; becaufe, they fay, Mars and Saturn, being conjunct, do this and much more, and many other configurations and afflictions of the two great infortunes, (as they are termed) when the benevolent planets Jupiter, Venus, and Sol, happen to be detrimented or afflicted; therefore, then, they fay men influenced by them are most furely excited to the commission of the vices before named; yet a wife man may, by the liberty of his own free-will, make those affections and inclinations void, and this they call "To rule the ftars;" but let them know, according to the fenfe here underftood, firft, it is not in a wife man to refift evil inclinations, but of the grace of God, and we call none wife but fuch as are endued with grace; for, as we have faid before, all natural wifdom from the hands of man is foolifhnefs in the fight of God; which was not before underftood to be a wife man fenced with grace; for why fhould he rule the ftars, who has not any occasion to fear conquered inclinations ?- therefore a natural wife man is as fubject to the flavery of fin as others more ignorant than himfelf, yet the ftars do not incline him to fin. God created the heavens without fpot, and pronounced them good, therefore it is the greatest abfurdity to suppose the stars, by a continual inclining of us to this or that mifdeed, fhould be our tempters, which we eventually make them, if we admit they caufe inclinations; but know that it is not from without, but within, by fin, that evil inclinations do arife: according to the Scriptures,

tures, "Out of the heart of man proceeds evil cogitations, murmurs, adulteries, thefts, murders, &c." Becaufe, as the heavens and apprehension of all celeftial virtues are fealed by God in the foul and spirit of man; fo when man becomes depraved by fin and the indulgence of his gross and carnal appetite, he then becomes the feat of the Infernal Powers, which may be justly deemed a hell; for then the bodily and fleshly fense obscures the bright purity and thinness of the spirit, and he becomes the instrument of our spiritual enemy in the exercise of all infernal lusts and passions.

Therefore it is most neceffary for us to know that we are to beware of granting or believing any effects from the influences of the stars more than they have naturally; because there are many whom I have lately conversed with, and great men, too, in this nation, who readily affirm that the *stars* are the eauses of any kinds of diseases, inclinations, and fortunes; likewise that they blame the stars for all their misconduct and misfortunes.

Neverthelefs, we do not by thefe difcourfes prohibit or deny all influence to the flars; on the contrary, we affirm there is a natural fympathy and antipathy amongft all things throughout the whole univerfe, and this we fhall flew to be difplayed through a variety of effects; and likewife that the flars, as figns, do foreflew great mutations, revolutions, deaths of great men, governors of provinces, kings, and emperors; likewife the weather, tempefts, earthquakes, deluges, &c.; and this according to the law of Providence. The lots of all men do fland in the hands of the Lord, for he is the end and beginning of all things; he can remove crowns and fceptres, and difplace the moft cautious arrangements and councils of man, who, when he thinks himfelf moft fecure, tumbles headlong from the feat of power, and lies grovelling in the duft.

Therefore our aftrologers in moft of their fpeculations feek without a light, for they conceive every thing may be known or read in the ftars: if an odd filver fpoon is but loft, the innocent ftars are obliged to give an account of it; if an old maiden lofes a favourite puppy, away fhe goes to an oracle of divination for information of the whelp. Oh ! vile credulity, to think that those celeftial bodies take cognizance of, and give in their configurations and afpects, continual information of the loweft and vileft tranfactions of dotards, the moft trivial

trivial and frivolous queftions that are *pretended* to be refolved by an infpection into the figure of the heavens. Well does our legiflature juftly condemn as juggling impoftors all those idle vagabonds who infest various parts of this metropolis, and impose upon the fimple and unfuspecting, by answering, for a shilling or half-crown fee, whatever thing or circumstance may be proposed to them, as if they were God's vicegerents on earth, and his deputed privy counsellors.

They do not even fcruple ever to perfuade poor mortals of the lower clafs, that they flew images in glaffes, as if they actually confederated with evil fpirits : a notable inftance I will here recite, that happened very lately in this city. Two penurious Frenchmen, taking advantage of the credulity of the common people, who are continually gaping after fuch toys, had fo contrived a telescope or optic glafs as that various letters and figures should be reflected in an obfcure manner, flewing the images of men and women, &c.; fo that when any one came to confult thefe jugglers, after paying the ufual fee, they, according to the urgency of the query, produced anfwers by those figures or letters; the which affrights the infpector into the glafs fo much, that he or fhe fuppofes they have got fome devilish thing or other in hand, by which they remain under the full conviction of having actually beheld the parties they wished to fee, though perhaps they may at the fame time be refiding many hundreds of miles diftance therefrom : they, having received this impression from a pre-conceived idea of feeing the image of their friend in this optical machine, go away, and anon report, with an addition of ten hundred lies, that they have been witnefs of a miracle. I fay this kind of deception is only to be acted with the vulgar, who, rather than have their imaginations balked, would fwallow the moft abominable lies and conceits. For inftance, who would fuppofe that any rational being could be perfuaded that a fellow-creature of proper fize and stature should be able by any means to thrust his body into a quart bottle ?---the which thing was advertifed to the public by a merry knave (not thinking there were fuch fools in existence), to be done by him in a public theatre. Upwards of 600 perfons were affembled to behold the transaction, never doubting but the fellow meant to keep his word, when, to the great mortification and

and difgrace of this long-headed audience, the conjuror came forth amidft a general ftir and buz of "Ay, now! fee! now! fee! he is juft going to jump in."—" Indeed," fays the conjuror, "ladies and gentlemen, I am not; for if you were fuch fools as to believe fuch an abfurdity, I am not wife enough to do it :"----- therefore, making his bow, he difappeared, to the great difcomfort of thefe wifeheads, who ftraightway withdrew in the beft manner they could.

As for the telefcope magicians, they were taken into cuftody by the gentlemen of the police office, in Bow Street; nor would their familiar do them the kindnefs to attempt their refcue.

But to have done with these things that are unworthy our notice as philosophers, and to proceed to matters of a higher nature : it is to be noted what we have before faid, in respect of the influences of the stars, that Ptolemy, in his quadrapartite, in fpeaking of generals, comes pretty near our ideas on the fubject of planetary influence, of which we did not at any time doubt, but do not admit (nay, it is not neceffary, feeing there is an aftrology in Nature), -that each action of our life, our afflictions, fortunes, accidents, are deducible to the influential effects of the planets : they proceed from ourfelves; but I admit that our thoughts, actions, cogitations, fympathize with the ftars upon the principle of general fympathy. Again, there is a much ftronger fympathy between perfons of like conftitution and temperament, for each mortal creature poffeffes a Sun and fyftem within himfelf; therefore, according to universal fympathy, we are affected by the general influence or universal spirit of the world, as the vital principle throughout the univerfe : therefore we are not to look into the configurations of the ftars for the caufe or incitement of men's beftial inclinations, for brutes have their fpecifical inclinations from the propagation of their principle by feed, not by the fign of the horofcope; therefore as man is oftentimes capable of the actions and exceffes of brutes, they cannot happen to a man naturally from any other fource than the feminal being infufed in his composition; for, feeing likewife that the foul is immortal, and endued with free-will, which acts upon the body, the foul cannot be inclined by any configuration of the ftars either to good or evil; but from its own immortal power of willingly being feduced by fin, it prompts to evil ; but enlightened by God, it fprings to good, on either

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either principle, according to its tendency, the foul feeds while in this frail body; but what further concerns the foul of man in this, and after this, we fhall fully inveftigate the natural magic of the foul, in which we have fully treated every point of enquiry that has been fuggefted to us by our own imagination, and by fcientific experiments have proved its divine virtue originally fealed therein by the Author of its being.

Sufficient it is to return to our fubject relative to aftrology, efpecially to know what part of it is neceffary for our ufe, of which we will felect that which is pure and to our purpofe, for the underftanding and effecting of various experiments in the courfe of our works, leaving the tedious calculation of nativities, the never-ceasing controversies and cavillations of its professions, the diffensions which arife from the various modes of practice ; all which we leave to the figurecafting plodder, telling him, by-the-by, that whatever he thinks he can forefhew by infpecting the horofcope of a nativity, by long, tedious, and nightwearied ftudies and contemplations; I fay, whatever he can fhew refpecting perfonal or national mutations, changes, accidents, &c. &c. all this we know by a much eafier and readier method; and can more comprehenfively, clearly, and intelligibly, fhew and point out, to the very letter, by our Cabal, which we know to be true, without deviation, juggling, fallacy, or collution, or any kind of deceit or impofture whatfoever; which Cabal or fpiritual aftrology we draw from the Fountain of Knowledge, in all fimplicity, humility, and truth; and we boaft not of ourfelves, but of Him who teaches us through his divine mercy, by the light of whofe favour we fee into things fpiritual and divine : in the poffeffion of which we are fecure amidft the fevereft ftorms of hatred, malice, pride, envy, hypocrify, levity, bonds, poverty, imprifonment, or any other outward circumftance; we fhould ftill be rich, want nothing, be fed with delicious meats, and enjoy plentifully all good things neceffary for our fupport : all this we do not vainly boaft of, as figurative, ideal, or chimerical; but real, folid, and everlafting, in the which we exult and delight, and praife his name for ever and ever : Amen.

All which we publicly declare to the world for the honour of our God, being at all times ready to do every kindnefs we can to our poor neighbour, and,

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as far as in us lies, to comfort him, fick or afflicted; in doing which we afk no reward: it is fufficient to us that we can do it, and that we may be acceptable to Him who fays---" I am the light of the world; to whom with the Father, and Holy Spirit, be afcribed all power, might, majefty, and dominion: Amen."

To the faithful and discreet Student of Wisdom.

Greeting :

TAKE our inftructions; in all things alk counfel of God, and he will give it; offer up the following prayer daily for the illumination of thy understanding: depend for all things on God, the first cause; with whom, by whom, and in whom, are all things: see thy first care be to know thyself; and then in humility direct thy prayer as follows.

A Prayer or Oration to God.

ALMIGHTY and moft merciful God, we thy fervants approach with fear and trembling before thee, and in all humility do moft heartily befeech thee to pardon our manifold and blind tranfgreffions, by us committed at any time; and grant, O, moft merciful Father, for his fake who died upon the crofs, that our minds may be enlightened with the divine radiance of thy holy wifdom; for feeing, O, Lord of might, power, majefty, and dominion, that, by reafon of our grofs and material bodies, we are fcarce apt to receive those fpiritual inftructions that we fo earneftly and heartily defire. Open, O, bleffed Spirit, the fpiritual eye of our foul, that we may be releafed from this darknefs overfpreading us by the delufions of the outward fenfes, and may perceive and underftand those things which are fpiritual. We pray thee, oh, Lord, above all to ftrengthen our fouls and bodies againft our fpiritual Book I. B enemies,

ORATION TO GOD.

enemies, by the blood and righteoufnefs of our bleffed Redeemer, thy Son, Jefus Chrift; and through him, and in his name, we befeech thee to illuminate the faculties of our fouls, fo that we may clearly and comprehensively hear with our ears, and underftand with our hearts; and remove far from us all hypocrify; deceitful dealing, profanenels, inconftancy, and levity; fo that we may, in word and act, become thy faithful fervants, and ftand firm and unshaken against all the attacks of our bodily enemies, and likewife be proof against all illusions of evil spirits, with whom we defire no communication or intereft; but that we may be inftructed in the knowledge of things, natural and celeftial: and as it pleafed thee to beftow on Solomon all wifdom, both human and divine; in the defire of which knowledge he did fo pleafe thy divine majefty, that in a dream, of one night, thou didft infpire him with all wifdom and knowledge, which he did wifely prefer before the riches of this life; fo may our defire and prayer be gracioufly accepted by thee; fo that, by a firm dependence on thy word, we may not be led away by the vain and ridiculous purfuits of worldly pleafures and delights, they not being durable, nor of any account to our immortal happinefs. Grant us, Lord, power and ftrength of intellect to carry on this work, for the honour and glory of thy holy name, and to the comfort of our neighbour; and without defign of hurt or detriment to any, we may proceed in our labours, through Jefus Chrift, our Redeemer: Amen.

OF NATURAL MAGIC IN GENERAL.

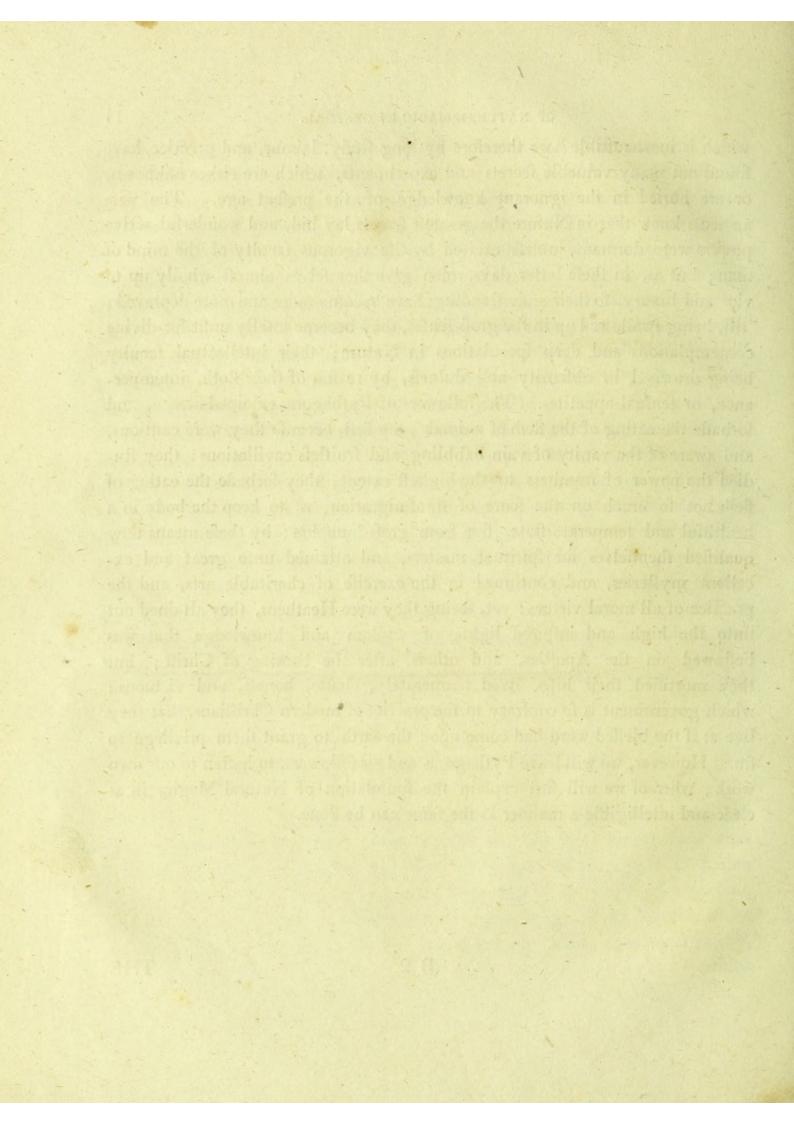
BEFORE we proceed to particulars, it will not be amifs to fpeak of generals; therefore, as an elucidation, we fhall briefly flew what fciences we comprehend under the title of Natural Magic; and to haften to the point, we fhall regularly proceed from theory to practice; therefore, Natural Magic undoubtedly comprehends a knowledge of all Nature, which we by no means can arrive at but by fearching deeply into her treafury, which

OF NATURAL MAGIC IN GENERAL.

which is inexhauftible; we therefore by long fludy, labour, and practice, have found out many valuable fecrets and experiments, which are either unknown, or are buried in the ignorant knowledge of the prefent age. The wife ancients knew that in Nature the greatest fecrets lay hid, and wonderful active powers were dormant, unlefs excited by the vigorous faculty of the mind of man; but as, in thefe latter days, men give themfelves almost wholly up to vice and luxury, fo their underftandings have become more and more depraved ; 'till, being fwallowed up in the groß fenfes, they become totally unfit for divine contemplations and deep fpeculations in Nature; their intellectual faculty being drowned in obfcurity and dulnefs, by reafon of their floth, intemperance, or fenfual appetites. The followers of Pythagoras enjoined filence, and forbade the eating of the flefh of animals ; the firft, becaufe they were cautious, and aware of the vanity of vain babbling and fruitlefs cavillations: they fludied the power of numbers to the higheft extent; they forbade the eating of flesh not fo much on the fcore of transmigration, as to keep the body in a healthful and temperate ftate, free from grofs humours : by thefe means they qualified themfelves for fpiritual matters, and attained unto great and excellent mysteries, and continued in the exercise of charitable arts, and the practice of all moral virtues : yet, feeing they were Heathens, they attained not unto the high and infpired lights of wifdom and knowledge that was beftowed on the Apoftles, and others, after the coming of Chrift; but they mortified their lufts, lived temperately, chafte, honeft, and virtuous; which government is fo contrary to the practice of modern Chriftians, that they live as if the bleffed word had come upon the earth to grant them privilege to fin. However, we will leave Pythagoras and his followers, to haften to our own work; whereof we will first explain the foundation of Natural Magic, in as clear and intelligible a manner as the fame can be done.

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THE



FIRST PRINCIPLES

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NATURAL MAGIC.

BOOK THE FIRST.

CHAP. I.

NATURAL MAGIC DEFINED----OF MAN----HIS CREATION----DIVINE IMAGE-----AND OF THE SPIRITUAL AND MAGICAL VIRTUE OF THE SOUL.

NATURAL MAGIC is, as we have faid, a comprehenfive knowledge of all Nature, by which we fearch out her fecret and occult operations throughout her vaft and fpacious elaboratory; whereby we come to a knowledge of the component parts, qualities, virtues, and fecrets of metals, ftones, plants, and animals; but feeing, in the regular order of the creation, man was the work of the fixth day, every thing being prepared for his vicegerency here on earth, and that it pleafed the omnipotent God, after he had formed the great world, or macrocofm, and pronounced it good, fo he created man the express image of himself; and in man, likewife, an exact model of the great world. We shall describe the wonderful properties of man, in which we may trace in miniature the exact refemblance or copy of the univerfe; by which means we fhall come to the more eafy underftanding of whatever we may have to declare concerning the knowledge of the inferior nature, fuch as animals, plants, metals, and ftones; for, by our first declaring the occult qualities and properties that are hid in the little world, it will ferve as a key to the opening of all the treasures and fecrets of the macrocosm, or great

great world : therefore, we fhall haften to fpeak of the creation of man, and his divine image; likewife of his fall, in confequence of his difobedience; by which all the train of evils, plagues, difeafes, and miferies, were entailed upon his pofterity, through the curfe of our Creator, but deprecated by the mediation of our bleffed Lord, Chrift.

THE CREATION, DISOBEDIENCE, AND FALL OF MAN.

According to the word of God, which we take in all things for our guide, in the 1ft chapter of Genefis, and the 26th verfe, it is faid-"God faid, let us make man in our image, after our likenefs; and let them have dominion over the fifh of the fea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."-Here is the origin and beginning of our frail human nature ; hence every foul was created by the very light itfelf, and Fountain of Life, after his own express image, likewife immortal, in a beautiful and well-formed body, endued with a most excellent mind, and dominion or unlimited monarchy over all Nature, every thing being fubjected to his rule, or command; one creature only being excepted, which was to remain untouched and confecrated, as it were, to the divine mandate : " Of every tree of the garden thou mayeft freely eat;" " But of the tree of the knowledge of good and evil, thou fhalt not eat of it; for in the day that thou eateft of it, thou fhalt furely die." Gen. ii. ver. 16. Therefore Adam was formed by the finger of God, which is the Holy Spirit; whole figure or outward form was beautiful and proportionate as an angel; in whofe voice (before he finned) every found was the fweetnefs of harmony and mufic : had he remained in the flate of innocency in which he was formed, the weaknefs of mortal man, in his depraved ftate, would not have been able to bear the virtue and celeftial fhrillnefs of his voice. But when the deceiver found that man, from the infpiration of God, had began to fing fo fhrilly, and to repeat the celeftial harmony of the heavenly country, he counterfeited the engines of craft : feeing his wrath againft

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NATURAL MAGIC.

againft him was in vain, he was much tormented thereby, and began to think how he might entangle him into difobedience of the command of his Creator, whereby he might, as it were, laugh him to fcorn, in derifion of his new creature, man.

Van Helmont, in his Oriatrike, chap. xcii. fpeaking of the entrance of death into human nature, &c., finely touches the fubject of the creation, and man's difobedience : indeed, his ideas fo perfectly coincide with my own, that I have thought fit here to transcribe his philosophy, which fo clearly explains the text of Scripture, with fo much of the light of truth on his fide, that it carries along with it the fureft and most positive conviction.

"Man being effentially created after the image of God, after that, he rafhly prefumed to generate the image of God out of himfelf; not, indeed, by a certain monfter, but by fomething which was fhadowly like himfelf. With the ravifhment of Eve, he, indeed, generated not the image God like unto that which God would have inimitable, as being divine; but in the vital air of the feed he generated difpofitions; careful at fome time to receive a fenfitive, difcurfive, and motive foul from the Father of Light, yet mortal, and to perifh; yet, neverthelefs, he ordinarily infpires, and of his own goodnefs, the fubftantial fpirit of a mind fhewing forth his own image: fo that man, in this refpect, endeavoured to generate his own image; not after the manner of brute beafts, but by the copulation of feeds, which at length fhould obtain, by requeft, a foulified light from the Creator; and the which they call a fenfitive foul.

"For, from thence hath proceeded another generation, conceived after a beaftlike manner, mortal, and uncapable of eternal life, after the manner of beafts; and bringing forth with pains, and fubject to difeafes, and death; and fo much the more forrowful, and full of mifery, by how much that very propagation in our first parents dared to invert the intent of God.

"Therefore the unutterable goodnefs forewarned them that they fhould not tafte of that tree; and otherwife he foretold, that the fame day they fhould die the death, and fhould feel all the root of calamities which accompanies death."

Defervedly, therefore, hath the Lord deprived both our parents of the benefit of immortality; namely, death fucceeded from a conjugal and brutal copulation : neither

Book I.

neither remained the fpirit of the Lord with man, after that he began to be flefh.

Further; becaufe that defilement of Eve faall thenceforth be continued in the propagation of pofterity, even unto the end of the world, from hence the fin of the defpifed fatherly admonition, and natural deviation from the right way, is now among other fins for an impurity, from an inverted, carnal, and well nigh brutish generation, and is truly called original fin; that is, man being fowed in the pleafure of the concupifcence of the flefh, fhall therefore always reap a neceffary death in the flefh of fin ; but, the knowledge of good and evil, which God placed in the diffuaded apple, did contain in it a feminary virtue of the concupifcence of the flefh, that is, an occult forbidden conjunction, diametrically oppofite to the flate of innocence, which flate was not a ftate of ftupidity; becaufe He was he unto whom, before the corruption of Nature, the effences of all living creatures whatfoever were made known, according to which they were to be named from their property, and at their first fight to be effentially diftinguished : man, therefore, though eating of the apple, attained a knowledge that he had loft his radical innocency; for, neither before the eating of the apple was he fo dull or ftupified that he knew not, or did not perceive himfelf naked ; but, with the effect of fhame and b utal concupifcence, he then firft declared he was naked.

For that the knowledge of good and evil fignifies nothing but the concupifcence of the flefh, the Apoftle teftifies; calling it the law, and defire of fin. For it pleafed the Lord of heaven and earth to infert in the apple an incentive to concupifcence; by which he was able fafely to abftain, by not eating of the apple, therefore diffuaded therefrom; for otherwife he had never at any time been tempted, or ftirred up by his genital members. Therefore the apple being eaten, man, from an occult and natural property ingrafted in the fruit, conceived a luft, and fin became luxurious to him, and from thence was made an animal feed, which, haftening into the previous or foregoing difpolitions of a *fenfitive foul*, and undergoing the law of other *caufes*, reflected itfelf into the vital fpirit of Adam; and, like an ignis-fatuus, prefently receiving

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

Furthermore, the facred text hath in many places compelled me unto a perfect position, it making Eve an helper like unto Adam; not, indeed, that the thould fupply the *name*, and *room of a wife*, even as the is called, ftraightway after fin, for the was a virgin in the intent of the Creator, and afterwards filled with mifery: but not, as long as the ftate of purity prefided over innocency, did the will of man overcome her; for the translation of man into Paradife did forefhew another condition of living than that of a beaft; and therefore the eating of the apple doth by a most chafte name cover the concupifcence of the *flefh*, while it contains the "knowledge of good and evil" in this name, and calls the ignorance thereof the ftate of innocence: for, furely, the attainment of that aforefaid knowledge did nourifh a most hurtful death; and an irrevocable deprivation of eternal life: for if man had not tafted the apple, he had lived void of concupifcence, and offsprings had appeared out of Eve (a virgin) from the Holy Spirit.

But the apple being eaten, " prefently their eyes were opened," and Adam began luftfully to covet copulation with the naked virgin, and defiled her, the which God had appointed for a naked help unto him. But man prevented the intention of God by a ftrange generation in the flefh of fin; whereupon there followed the corruption of the former nature, or the flefh of fin, accompanied by concupifcence : neither doth the text infinuate any other mark of " the knowledge of good and evil," than that they " knew themselves to be naked," or, fpeaking properly, of their virginity being corrupted, polluted with beftial luft, and defiled. Indeed, their whole " knowledge of good and evil" is included in their fhame within their privy parts alone; and therefore in the 8th of Leviticus, and many places elfe in the Holy Scriptures, the privy parts themfelves are called by no other etymology than that of fhame; for from the copulation of the flesh their eyes were opened, because they then knew that the good being loft, had brought on them a degenerate nature, fhamefulnefs, an inteftine and inevitable obligation of death ; fent also into their posterity.

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Alas! too late, indeed they underftood, by the unwonted novelty and fhamefulnefs of their concupifcence, why God had fo lovingly forbade the eating of the apple. Indeed, the truth being agreeable unto itfelf, doth atteft the filthinefs of impure Adamical generation; for the impurity which had received a contagion from any natural iffues whatfoever of menftrues or feed, and that by its touching alone is reckoned equal to that which fhould by degrees creep on a perfon from a co-touching of dead carcafes, and to be expiated by the fame ceremonious rite that the text might agreeably denote, that death began by the concupifcence of the flefh lying hid in the fruit forbidden; therefore, alfo, the one only healing medicine, of fo great an impurity contracted by touching, confifted in wafhing : under the fimilitude or likenefs thereof, faith and hope, which in baptifm are poured on us, are ftrengthened.

For as foon as Adam knew that by fratricide the first born of mortals, whom he had begotten in the concupifcence of the flefh, had killed his brother, guiltlefs and righteous as he was; and forefeeing the wicked errors of mortals that would come from thence, he likewife perceived his own miferies in himfelf; certainly knowing that all these calamities had happened unto him from the fin of concupifcence drawn from the apple, which were unavoidably iffuing on his posterity, he thought within himself that the most difcreet thing he could do, was hereafter wholly to abftain from his wife, whom he had violated; and therefore he mourned, in chaftity and forrow, a full hundred years; hoping that by the merit of that abftinence, and by an opposition to the concupifcence of the flefh, he fhould not only appeale the wrath of the incenfed Deity, but that he fhould again return into the former fplendour and majefty of his primitive innocence and purity. But the repentance of one age being finished, it is most probable the mystery of Christ's incarnation was revealed unto him; neither that man ever could hope to return to the brightnefs of his ancient purity by his own ftrength, and much lefs that himfelf could reprieve his posterity from death; and that, therefore, marriage was well pleafing, and was after the fall indulged unto him by God becaufe he had determined thus to fatisfy his justice at the fulnefs of times, which should, to

to the glory of his own name, and the confusion of Satan, elevate mankind to a more fublime and eminent ftate of bleffednefs.

From that time Adam began to know his wife, viz. after he was an hundred years old, and to fill the earth, by multiplying according to the bleffing once given him, and the law enjoined him --- " Be fruitful and multiply." --- Yet fo, neverthelefs, that although matrimony, by reafon of the great want of propagation, and otherwife impoffible courfary fucceffion of the primitive divine generation, be admitted as a facrament of the faithful.

If, therefore, both our first parents, after the eating of the apple, were ashamed, they covered only their privy parts ; therefore that shame doth prefuppofe, and accufe of fomething committed against justice---against the intent of the Creator --- and against their own proper nature : by confequence, therefore, that Adamical generation was not of the primitive conftitution of their nature, as neither of the original intent of the Creator ; therefore, when God foretels that the earth shall bring forth thistles and thorns, and that man shall gain his bread by the fweat of his brow, they were not execrations, but admonitions, that those fort of things should be obvious in the earth : and, becaufe that beafts fhould bring forth in pain --- fhould plow in fweat --- fhould eat their food with labour and fear, that the earth fhould likewife bring forth very many things belides the intention of the hufbandman; therefore, alfo, that they ought to be nourifhed like unto brute beafts, who had begun to generate after the manner of brute beafts.

It is likewife told Eve, after her tranfgreffion, that fhe fhould bring forth in pain. Therefore, what hath the pain of bringing forth common with the eating of the apple, unlefs the apple had operated about the concupifcence of the flefh, and by confequence ftirred up copulation ; and the Creator had intended to diffuade it, by dehorting from the eating of the apple. For, why are the genital members of women punished with pains at child-birth, if the eye in feeing the apple, the hands in cropping it, and the mouth in eating of it, have offended ? for was it not fufficient to have chaftifed the life with death, and the health with very many difeafes ?--- Moreover, why is the womb afflicted, as in C 2

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

After their fall, therefore, *their eyes were opened*, and they were afhamed : it denotes and fignifies that, from the filthinefs of concupifcence, they knew that the copulation of the flefh was forbidden in the moft pure innocent chaftity of nature; and that they were overfpread with fhame, when, their eyes being opened, their underftandings faw that they had committed filthinefs moft deteftable.

But on the ferpent and evil fpirit alone was the top and fummit of the whole curfe, even as the privilege of the woman, and the myfterious prerogative of the bleffing upon the earth, viz. That the woman's feed fhould bruife the head of the ferpent. So that it is not poffible that to bring forth in pain fhould be a curfe; for truly with the fame voice of the Lord is pronounced the bleffing of the woman, and victory over the infernal fpirit.

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

I am forry that our fchool-men, many of them, wifh, by their arguments of noife and pride, to draw man into a total animal nature, (nothing more) drawing (by their logic) the effence of a man effentially from an animal nature : becaufe, although man afterwards procured death to himfelf and pofterity, and therefore may feem to be made nearer the nature of animal creatures, yet it ftood not in his power to be able to pervert the fpecies of the divine image : even fo as neither was the evil fpirit, of a fpirit, made an animal, although he became nearer unto the nature of an animal, by hatred and brutal vices. Therefore man remained in his own fpecies wherein he was created ; for as often as man is called an *animal*, or fenfitive living creature, and is in earneft thought to be fuch, fo many times the text is falfified which fays, "But the ferpent was more crafty than all the living creatures of the earth,

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

Wherefore, while man is of no brutal fpecies, he cannot be an animal in refpect to his mind, and much lefs in refpect to his foul, which is of no fpecies.

Therefore know, that neither evil fpirit, nor whole nature alfo, can, by any means or any way whatever, change the effence given unto man from his Creator, and by his foreknowledge determined that he fhould remain continually fuch as he was created, although he, in the mean time, hath clothed himfelf with ftrange properties, as natural unto him from the vice of his own will; for as it is an abfurdity to reckon man glorified among animals, becaufe he is not without fenfe or feeling, fo to be fenfitive does not fhew the infeparable effence of an animal.

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

Therefore, on the fame day, not only mortality entered through concupifcence, but it prefently after entered into a conceived generation; for which they were, the fame day, alfo driven out of Paradife: hence followed an adulterous, lafcivious, beaft-like, devilifh generation, and plainly incapable of entering into the kingdom of God, diametrically oppofite to God's ordination; by which means death, and the threatened punifhment, *corruption*, became infeparable to man and his pofterity.

Therefore,

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Therefore, original fin was effectively bred from the concupifcence of the flefh, but occafioned only by the apple being eaten, and the admonition defpifed : but the ftimulative to concupifcence was placed in the diffuaded tree, and that occult luftful property radically inferted and implanted in it. But when Satan (befides his hope, and the deflowering of the virgin, nothing hindering of it) faw that man was not taken out of the way, according to the forewarning, (for he knew not that the Son of God had conftituted himfelf a furety, before the Father, for man) he, indeed, looked at the vile, corrupted, and degenerated nature of man, and faw that a power was withdrawn from him of uniting himfelf to the God of infinite majefty, and began greatly to rejoice. That joy was of fhort duration, for, by and by, he likewife knew that marriage was ratified by Heaven-that the divine goodnefs yet inclined to man-and that Satan's own fallacies and deceits were thus deceived : hence conjecturing that the Son of God was to reftore every defect of contagion, and, therefore, perhaps, to be incarnated. He then put himfelf to work how, or in what manner, he fhould defile the flock that was to be raifed up by matrimony with a mortal foul, fo that he might render every conception of God in vain : therefore he ftirred up not only his fratricides, and notorioufly wicked perfons, that there might be evil abounding at all times; but he procured that Atheifm might arife, and that, together with Heathenifm, it might daily increase, whereby indeed, if he could not hinder the co-knitting of the immortal mind with the fenfitive foul, he might, at leaft, by deftroying the law of Nature, bring man unto a level with himfelf under infernal punifhment : but his fpecial care and defire was to expunge totally the immortal mind out of the flock of posterity.

Therefore he *(the Devil)* ftirs up, to this day, deteftable copulations in Atheiftical libertines: but he faw from thence, that nothing but brutifh or favage monfters proceeded, to be abhorred by the very parents themfelves; and that the copulation with women was far more plaufible to men; and that by this method the generation of men fhould conftantly continue; for he endeavoured to prevent the hope of reftoring a remnant, that is, to hinder the incarnation of the Son of God; therefore he attempted, by an application of active

active things, to frame the feed of man according to his own accurfed defire; which, when he had found vain and impoffible for him to do, he tried again whether an imp or witch might not be fructified by fodomy; and when this did not fully anfwer his intentions every way, and he faw that of an afs and a horfe a mule was bred, which was nearer a-kin to his mother than his father; likewife that of a coney and dormoufe being the father, a true coney was bred, being diftinct from his mother, only having a tail like the dormoufe; he declined thefe feats, and betook himfelf to others worthy, indeed, only of the fubtile craft of the *Prince of Darknefs*.

Therefore Satan inftituted a connexion of the feed of man with the feed and in the womb of a junior witch, or forcerefs, that he might exclude the difpofitions unto an immortal mind from fuch a new, polifhed conception : and afterwards came forth an adulterous and lafcivious generation of Faunii, Satyrs, Gnomes, Nymphs, Sylphs, Driades, Hamodriades, Neriads, Mermaids, Syrens, Sphynxes, Monfters, &c., ufing the conftellations, and difpofing the feed of man for fuch like monftrous prodigious generations.

And, feeing the Faunii and Nymphs of the woods were preferred before the others in beauty, they afterwards generated their offspring amongft themfelves, and at length began wedlocks with men, feigning that, by thefe copulations, they fhould obtain an immortal foul for them and their offspring; but this happened through the perfuafions and delufions of Satan to admit thefe monfters to carnal copulation, which the ignorant were eafily perfuaded to; and therefore thefe Nymphs are called Succubii : although Satan afterwards committed worfe, frequently transchanging himfelf, by affuming the perfons of both Incubii and Succubii, in both fexes; but they conceived not a true young by the males, except the Nymphs alone. The which, indeed, feeing the fons of God (that is, men) had now, without diffinction, and in many places, taken to be their wives, God was determined to blot out the whole race begotten by thefe infernal and deteftable marriages, through a deluge of waters, that the intent of the evil fpirit might be rendered fruftrate.

Of which monfters before mentioned, I will here give a ftriking example from Helmont: for he fays, a merchant of Ægina, a countryman of his, failing

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failing various times unto the Canaries, was afked by Helmont for his ferious judgment about certain creatures, which the mariners frequently brought home from the mountains, as often as they went, and called them Tude-fquils;* for they were dried dead carcaffes, almost three-footed, and fo finall that a boy might eafily carry one of them upon the palm of his hand, and they were of an exact human fhape; but their whole dead carcafs was clear or transparent as any parchment, and their bones flexible like griftles; against the fun, also, their bowels and intestine were plainly to be feen; which thing I, by Spaniards there born, knew to be true. I confidered that, to this day, the destroyed race of the Pygmies were there; for the Almighty would render the expectations of the evil spirit, supported by the abominable actions of mankind, void and vain; and he has, therefore, manifoldly faved us from the craft and fubtility of the Devil, unto whom eternal punishments are due, to his extreme and perpetual confusion, unto the everlasting fanctifying of the Divine Name.

CHAP. II.

OF THE WONDERS OF NATURAL MAGIC, DISPLAYED IN A VARIETY OF SYMPATHETIC AND OCCULT OPERATIONS THROUGHOUT THE FAMILIES OF ANIMALS, PLANTS, METALS, AND STONES, TREATED OF MISCELLANEOUSLY.

THE wonders of Animal Magic we mean fully to difplay under the title of Magnetifm. But here we haften to inveftigate by what means, inftruments, and effects, we must apply actives to passive, to the producing of rare and uncommon effects; whether by actions, anulets, alligations and fuspensions or rings, papers, unctions, fuffumigations, allurements, forceries, enchantments, images, lights, founds, or the like. Therefore, to begin with things more fimple:—If any one shall, with an entire new knife, cut afunder a lemon, using words expressive of hatred, contumely, or diflike, against any individual,

* Stude-quills, or Stew'd quills.

the abfent party, though at an unlimited diftance, feels a certain inexpreffible and cutting anguish of the heart, together with a cold chilliness and failure throughout the body ;-likewife of living animals, if a live pigcon be cut through the heart, it caufes the heart of the party intended to affect with a fudden failure ;-likewife fear is induced by fufpending the magical image of a man by a fingle thread ;---alfo death and deftruction by means fimilar to

thefe; and all thefe from a fatal and magical fympathy.

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Likewife of the virtues of fimple animals, as well as manual operations, of which we shall speak more anon :- The application of hare's fat pulls out a thorn ;-likewife any one may cure the tooth-ache with the ftone that is in the head of the toad ;-alfo, if any one fhall catch a living frog before fun-rife, and he or fhe fpits in the mouth of the frog, will be cured of an afthmatic confumption ;--likewife the right or left eye of the fame animal cures blindnefs; and the fat of a viper cures a bite of the fame. Black hellebore eafeth the head-ache, being applied to the head, or the powder fnuffed up the nofe in a moderate quantity. Coral is a well-known prefervative against witchcraft and poifons, which if worn now, in this time, as much round children's necks as ufual, would enable them to combat many difeafes which their tender years are fubjected to, and to which, with fascinations, they often fall a victim. I know how to compose coral amulets, or talifmans, which, if fuspended even by a thread, fhall (God affifting) prevent all harms and accidents of violence from fire, or water, or witchcraft, and help them to withftand all their difeafes.

Paracelfus and Helmont both agree, that in the toad, although fo irreverent to the fight of man, and fo noxious to the touch, and of fuch ftrong violent antipathy to the blood of man, I fay, out of this hatred Divine Providence hath prepared us a remedy against manifold difeases most inimical to man's The toad hath a natural averfion to man ; and this fealed image, or nature. idea of hatred, he carries in his head, eyes, and most powerfully throughout his whole body : now that the toad may be highly prepared for a fympathetic remedy against the plague or other diforders, fuch as the ague, falling, fickneffes, and various others ; and that the terror of us, and natural inbred hatred may the more ftrongly be imprinted and higher afcend in the toad, we must hang him up aloft BOOK I.

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in a chimney, by the legs, and fet under him a difh of yellow wax, to receive whatfoever may come down, or fall from his mouth; let him hang in this pofition, in our fight, for three or four days, at leaft till he is dead: now we must not omit frequently to be prefent in fight of the animal, fo that his fears and inbred terror of us, with the ideas of strong hatred, may encrease even unto death.

So you have a most powerful remedy in this one toad, for the curing of forty thousand perfons infected with the pest or plague.

Van Helmont's procefs for making a prefervative amulet against the plague is as follows :---

" In the month of July, in the decreafe of the moon, I took old toads, whofe eyes abounded with white worms hanging forth into black heads, fo that both his eyes were totally formed with worms, perhaps fifty in number, thickly compacted together, their heads hanging out ; and as oft as any one of them attempted to get out, the toad, by applying his fore-foot, forbade its utterance. Thefe toads being hung up, and made to vomit in the manner before mentioned, I reduced the infects and other matters ejected from the toad, with the waxen difh being added thereto; and, the dried carcafs of the toad being reduced into powder, I formed the whole into troches, with gum-dragon; which, being borne about the left breaft, drove fpeedily away all contagion; and being faft bound to the place affected, thoroughly drew out the poifon : and these troches were more potent after they had returned into use divers times. than when new. I found them to be a most powerful amulet against the plague; for if the ferpent eateth duft all the days of his life, becaufe he was the inftrument of finning; fo the toad eats earth, (which he vomits up) all the days of his life; and, according to the Adeptical philosophy, the toad bears an hatred to man, fo that he infects fome herbs that are useful to man with his poifon, in order for his death. But this difference note between the toad and the ferpent : the toad, at the fight of man, from a natural quality fealed in him, called antipathy, conceives a great terror or aftonifhment; which terror from man imprints on this animal a natural efficacy against the images of the affrighted archeus in man. For, truly, the terror of the toad kills and annihilates

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

For the poifon of the plague is fubdued by the poifon of the toad, not by an action primarily deftructive, but by a fecondary action; as the peftilent idea of hatred or terror extinguishes the ferment, by whose mediation the poifon of the plague subfifts, and proceeds to infect: for feeing the poison of the plague is the product of the image of the terrified archeus established in a fermental, putrified, odour, and mumial air, this coupling ferments the appropriate mean, and immediately the subject of the poison is taken away.

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

Hence it is conjectured that he is an animal ordained by God, that the idea of his terror being poifonous indeed to himfelf, fhould be to us, and to our plague, a poifon in terror. Since, therefore, the toad is most fearful at the beholding of man, which in himfelf, notwithstanding, forms the terror conceived from man, and also the hatred against man, into an image and active real being, and not confisting only in a confused apprehension; hence it happens that a poison ariseth in the toad, which kills the pestilent poison of terror in man; to wit, from whence the archeus waxeth firong, he not only perceiving the pestilent idea to be extinguished in himfelf; but, moreover, because he knoweth that something inferior to himself is terrisfied, dismayed, and doth fly. Again, so great is the fear of the toad, that if he is placed directly before thee, and thou dost behold with an intentive furious look, so that he cannot avoid thee, for a quarter of an hour, he dies,* being fascinated with terror and aftonishment.

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

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OF THE SERPENT.

HIPPOCRATES, by the use of fome parts of this animal, attained to himself divine honours; for therewith he cured peftilence and contagion, confumptions, and very many other difeafes; for he cleanfed the flefh of a viper. The utmost part of the tail and head being cut off, he stripped off the skin, casting away the bowels and gall; he referved of the inteftines only the heart and liver; he drew out all the blood, with the vein running down the back-bone; he bruifed the flesh and the aforefaid bowels with the bones, and dried them in a warm oven until they could be powdered, which powder he fprinkled on honey; being clarified and boiled, until he knew that the flefhes in boiling had caft afide their virtue, as well in the broth as in the vapours ; he then added unto this electuary the fpices of his country to cloak the fecret. But this cure of difeafes by the ferpent contains a great myftery, viz. that as death crept in by the ferpent of old, itfelf ought to be mitigated by the death of the ferpent; for Adam, being skilful in the properties of all beasts, was not ignorant alfo that the ferpent was more crafty than other living creatures, and that the aforefaid balfam, the remedy of death, lay hid in the ferpent ; wherefore the fpirit of darknefs could not more fafely deceive our first parents than under the guileful ferpent's form ; for they foolifhly imagined they fhould escape the death, fo forely threatened by God, by the ferpent's aid.

Amber is an amulet :---a piece of red amber worn about one, is a prefervative against poisons and the pestilence.

Likewife, a fapphire ftone is as effectual. Oil of amber, or amber diffolved in pure fpirit of wine, comforts the womb being difordered : if a fuffumigation of it be made with the warts of the fhank of a horfe, it will cure many diforders of that region.

The liver and gall of an eel, likewife, being gradually dried and reduced to powder, and taken in the quantity of a filbert-nut in a glafs of warm wine, caufes a fpeedy and fafe delivery to women in labour. The liver of a ferpent likewife effects the fame.

Rhubarb,

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Rhubarb, on account of its violent antipathy to choler, wonderfully purges Mufic is a well-known fpecific for curing the bite of a tarantula, or the fame. any venomous spider; likewife, water cures the hydrophobia. Warts are cured by paring off the fame; or by burying as many pebbles, fecretly, as the party has warts. The king's-evil may be cured by the heart of a toad worn about the neck, first being dried .- Hippomanes excites lust by the bare touch, or being fuspended on the party. If any one shall spit in the hand with which he ftruck, or hurt, another, fo fhall the wound be cured ;-likewife, if any one shall draw the halter wherewith a malefactor was flain across the throat of one who hath the quinfey, it certainly cures him in three days ;-alfo, the herb cinque-foil being gathered before fun-rife, one leaf thereof cures the ague of one day; three leaves, cures the tertian; and four, the quartan ague. Rape feeds, fown with curfings and imprecations, grows the fairer, and thrives; but if with praifes, the reverse. The juice of deadly nightfhade, diftilled, and given in a proportionate quantity, makes the party imagine almost whatever you chufe. The herb nip, being heated in the hand, and afterwards you hold in your hand the hand of any other party, they shall never quit you, fo long as you retain that herb. The herbs arfemart, comfrey, flaxweed, dragon-wort, adder's-tongue, being fteeped in cold water, and if for fome time being applied on a wound, or ulcer, they grow warm, and are buried in a muddy place, cureth the wound, or fore, to which they were applied. Again, if any one pluck the leaves of afarabacca, drawing them upwards, they will purge another, who is ignorant of the drawing, by vomit only ; but if they are wrefted downward to the earth, they purge by ftool. A fapphire, or a ftone that is of a deep blue colour, if it be rubbed on a tumour, wherein the plague difcovers itfelf, (before the party is too far gone) and by and by it be removed from the fick, the absent jewel attracts all the poifon or contagion therefrom. And thus much is fufficient to be faid concerning natural occult virtues, whereof we fpeak in a mixed and mifcellaneous manner, coming to more diffinct heads anon.

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CHAP. III.

OF AMULETS, CHARMS, AND ENCHANTMENTS.

THE inftrument of enchanters is a pure, living, breathing fpirit of the blood, whereby we bind, or attract, those things which we defire or delight in ; fo that, by an earnest intention of the mind, we take possession of the faculties in a no less potent manner than strong wines beguile the reason and senses of those who drink them; therefore, to charm, is either to bind with words, in which there is great virtue, as the poet sings----

" Words thrice fhe fpake, which caus'd, at will, fweet fleep ;

" Appeas'd the troubled waves, and roaring deep."

Indeed, the virtue of man's words are fo great, that, when pronounced with a fervent conftancy of the mind, they are able to fubvert Nature, to caufe earthquakes, ftorms, and tempefts. I have, in the country, by only fpeaking a few words, and ufed fome other things, caufed terrible rains and claps of thunder. Almost all charms are impotent without words, because words are the fpeech of the fpeaker, and the image of the thing fignified or fpoken of; therefore, whatever wonderful effect is intended, let the fame be performed with the addition of words fignificative of the will or defire of the operator; for words are a kind of occult vehicle of the image conceived or begotten, and fent out of the body by the foul; therefore, all the forcible power of the fpirit ought to be breathed out with vehemency, and an arduous and intent defire; and I know how to fpeak, and convey words together, fo as they may be carried onward to the hearer at a vaft diftance, no other body intervening, which thing I have done often. Words are also oftentimes delivered to us, feemingly by others, in our fleep, whereby we feem to talk and converfe; but then no vocal converfations are of any effect, except they proceed from fpiritual and occult caufes : fuch fpirits have often manifefted fingular things to me, while in fleep, the which, in waking, I have thought nought of, until conviction of the truth taught me credulity in fuch like matters. In

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In the late change of Administration, I knew, at least five days before it actually terminated, that it would be as I defcribed to a few of my friends. These things are not alike manifested to every one; only, I believe, to those who have long feriously attended to contemplations of this abstruct nature; but there are those who will fay it is not fo, merely because they themselves cannot comprehend fuch things.

However, not to lofe time, we proceed. There are various enchantments, which I have proved, relative to common occurrences of life, viz. a kind of binding to that effect which we defire : as to love, or hatred ; or to thofe things we love, or against those things we hate, in all which there is a magical fympathy above the power of reasoning ; therefore, those abstructers we feel, are convinced of, and reflect upon, and draw them into our use. I will here fet down, while speaking of these things, a very powerful amulet for the stopping, immediately, a bloody-flux ; for the which (with a faith) I dare lay down my life for the fucces, and entire cure.

An Amulet for Flux of Blood.

" In the blood of Adam arofe death---in the blood of Chrift death is extinguifhed---in the fame blood of Chrift I command thee, O, blood, that thou ftop fluxing !"*

In this one godly fuperfittion there will be found a *ready*, cheap, eafy remedy for that dreadful diforder the bloody-flux, whereby a poor miferable wretch will reap more real benefit than in a whole fhop of an apothecary's drugs. Thefe four letters may are a powerful charm, or amulet, againft the common ague; likewife, let them be written upon a piece of clean and new vellum, at any time of the day or night, and they will be found a fpeedy and certain cure, and much more efficacious than the word *Abracadabra*: however, as that ancient charm is ftill (amongft fome who pretend to cure agues, &c.) in fome repute, I will here fet down the form and manner of its being

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

written .

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written;* likewife it must be pronounced, or spoken, in the same order as it is written, with the intent or will of the operator declared at the same time of making it.

CHAP. IV.

OF UNCTIONS, PHILTERS, POTIONS, &C .--- THEIR MAGICAL VIRTUES.

UNGUENTS, or unctions, collyries, philters, &c., conveying the virtues of things natural to our fpirits, do multiply, transform, transfigure, and tranfmute it accordingly; they alfo transpose *those* virtues, which are in *them*, into *it*, fo that it not only acts upon its *own body*, but alfo upon *that* which is *near it*, and affects that (by visible rays, charms, and by touching it) with fome agreeable quality like to itself. For, because our spirit is the *fure*, *fubtil*, *lucid*, *airy*, and unctuous vapour of the blood, nothing, therefore, is better adapted for collyriums than the like *vafiour*, which are more fuitable to our spirit in substance; for then, by reason of their likeness, they do more fir up, attract, and transform the spirit. The fame virtue have other ointments, and confections. Hence, by the touch, often plague, fickness, faintings, poisoning, and love, is induced, either by the hands or clothes being anointed; and often by kiffing, things being held in the mouth, love is likewife excited.

• It is here to be particularly noticed by us, that, in forming of a charm, or amulet, it will be of no effect, except the very foul of the operator is ftrongly and intenfely exerted and impreffed, as it were, and the image of the idea fealed on the charm, or amulet; for, without this, in vain will be all the obfervation of times, hours, and conftellations; therefore, this I have thought fit to mention, once for all, that it may be almost always uppermost in the mind of the operator, for, without this one thing being obferved and noticed, many who form feals, &c., do fall fhort of the wifhed-for effect.

ABRACADABRA BRACADABRA RACADABRA ACADABRA ACADABRA ACADABRA ADABRA ADABRA ABRA BRA BRA AA

Now

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Now the fight, as it perceives more purely and clearer than the other fenfes, feals in us the marks of things more acutely, and does, most of all, and before all others, agree with our fantaftic fpirit; as is apparent in dreams, when things. feen do more often present themselves to us than things heard, or any thing coming under the other fenfes. Therefore, when collyriums transform the vifual fpirits, that fpirit eafily affects the imagination, which, being affected with divers fpecies and forms, transmits the fame, by the fame fpirit, unto the outward fenfe of fight, by which there is formed in it a perception of fuch fpecies and forms, in that manner, as if it were moved by external objects, that there appear to be feen terrible images, fpirits, and the like. There are fome collyriums which make us fee the images of fhirits in the air, or elfewhere; which I can make of the gall of a man, and the eyes of a black cat, and fome other things. The fame is made, likewife, of the blood of a lapwing, bat, and a goat ; and if a fmooth fhining piece of fteel be fmeared over with the juice of mugwort, and be made to fume, it caufes invocated fpirits to appear. There are fome perfumes, or fuffumigations and unctions, which make men fpeak in their fleep, walk, and do those things that are done by men that are awake, and often what, when awake, they cannot, or dare not do; others, again, make men hear horrid or delightful founds, noties, and the like.

And, in fome measure, this is the caufe why mad and melancholy men believe they hear and fee things equally false and improbable, falling into most gross and pitiful delusions, fearing where no fear is, and angry where there is none to contend. Such passions as these we can induce by magical vapours, confections, perfumes, collyries, unguents, potions, poisons, lamps, lights, &c.; likewife by mirrors, images, enchantments, charms, founds and music; also by divers rites, observations, ceremonies, religion, &c.

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BOOK I.

CHAP.

CHAP. V.

OF MAGICAL SUSPENSIONS AND ALLIGATIONS----SHEWING HOW, AND BY WHAT POWER, THEY RECEIVE VIRTUE, AND ARE EFFICACIOUS IN NATURAL MAGIC.

WHEN the foul of the world, by its virtue, doth make all things (that are naturally generated, or artificially made) fruitful, by fealing and impreffing on them celeftial virtues for the working of fome wonderful effect, then things themfelves not only applied by collyry, or fuffume, or ointment, or any other fuch like way; but when they are conveniently bound to, or wrapped up, or fufpended about the neck, or any other way applied, although by ever fo eafy a contact, they do imprefs their virtue upon us: by thefe alligations, &rc., therefore, the accidents of the body and mind are changed into ficknefs or health, valour, fear, fadnefs or joy, and the like; they render thofe that carry them, gracious, terrible, acceptable, rejected, honoured, beloved, or hateful and abominable.

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

Now by thefe examples we fee how, by certain alligations of certain things, alfo fufpenfions, or by the moft fimple contact or continuation of any thread, we may be able to receive fome virtues thereby; but it is neceffary to know the certain rule of magical alligation and fufpenfion; and the manner that the art requires is this, viz. that they muft be done under a certain and fuitable conftellation; and they muft be done with wire, or filken threads, or finews of

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of certain animals; and those things that are to be wrapped up, are to be done in the leaves of herbs, or skins of animals, or membraneous parchments, &c. For, if you would procure the *folary* virtue of any thing, this is to be wrapped up in bay-leaves, or the skin of a lion, hung round the neck with gold, filk, or purple or yellow thread : while the fun reigns in the heavens, fo shalt thou be endued with the virtue of that thing. So if a faturnine quality or thing be defired, thou shalt in like manner take that thing, while Saturn reigns, and wrap it up in the skin of an ass, or in a cloth used at a funeral, essentially if melancholy or fadness is to be induced, and with a fad, or ass, or leaden, or black filk or thread, hang it about thy neck; and fo in the fame manner we must proceed with the reft.

CHAP. VI.

OF ANTIPATHIES.

IT is neceffary, in this place, to fpeak of the antipathies of natural things, feeing it is requifite, as we go on, to have a thorough knowledge of that obfinate contrariety of Nature, where any thing fhuns its contrary, and drives it, as it were, out of its prefence. Such antipathy as this has the root thubarb againft choler; treacle againft poifon; the falphire flone againft hot biles, feverifh heats, and difeafes of the eyes; the amethyst againft drunkennefs; the jafter againft the bloody-flux and offenfive imaginations; the emerald, and agans caftus againft luft; achates, or agates, againft poifon; piony againft the falling ficknefs; coral againft fpiritual heats, fuch as are covetoufnefs, luft, and all manner of love exceffes. The fame antipathy is there, alfo, of pifmires againft the herb organ, and the wing of a bat, and the heart of a lapwing, from the prefence of which they fly. Alfo, the organ is contrary to a certain poifonous fly which cannot refift the fun, and refifts falamanders, and loaths cabbage with fuch a deadly hatred that they cannot endure each other.

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So they fay cucumbers hate oil. And the gall of a crow makes even men fearful, and drives them from the place wherein it is placed. A diamond difagrees with a loadflone ; that being prefent, it fuffers no iron to be drawn to it. Sheep avoid frog-parfley as a deadly thing ; and, what is more wonderful, Nature hath depictured the fign of this antipathy upon the livers of fheep, in which the very figure of frog-parfley doth naturally appear. Again, goats hate garden-bafil, as if there was nothing more pernicious. And, amongft animals, mice and weafels difagree; fo a lizard is of a contrary nature to a fcorpion, and induces great terror to the fcorpion with its very fight, and they are therefore killed with the oil of them; which oil will likewife cure the wounds made by fcorpions. There is a great enmity between fcorpions and mice; therefore if a moufe be applied to the bite of a fcorpion, he cures it. Nothing is fo much an enemy to fnakes as crabs; and if fwine be hurt by them, they are cured by crabs; the fun, alfo, being in Cancer, ferpents are tormented. Alfo, the fcorpion and crocodile kill one another; and if the bird ibis does but touch a crocodile with one of his feathers, he makes him unmoveable. The bird called a buftard flies away at the fight of a horfe; and a hart at the fight of a ram, or a viper. An elephant trembles at the hearing of the grunting of a hog; fo doth a lion at the crowing of a cock; and a panther will not touch them that are anointed with the fat of a hen, especially if garlick has been put into it. There is also an enmity between foxes and fwans; bulls and jackdaws. And fome birds are at a perpetual variance, as daws and owls; kites and crows; turtle and ring-tail; egepis and eagles; alfo, harts and dragons. Amongst water animals, there is a great antipathy between dolphins and whirlpools; the mullet and pike; lamprey and conger; pourcontrel and lobfter, which latter, but feeing the former, is nearly ftruck dead with fear ; but the lobster tears the conger. The civet-cat cannot refift the panther; and if the skins of both be hung up against each other, the skin or hairs of the panther will fall off. Apollo fays, in his hieroglyphics, if any one be girt about with the skin of a civet-cat, he may pass fafe through his enemies. The lamb flies from the wolf; and if the tail, fkin, or head of hupus be hung up in the sheeps'-cot, they cannot eat their meat for very fear. And

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And Pliny mentions the bird called the marlin, that breaks the eggs of the crow, whofe young are annoyed by the fox ; that fhe alfo will pinch the whelps of the fox, and the fox likewife, which, when the crow fees, they help the fox against her as against a common enemy. The linnet lives in, and eats thistles; yet she hates the afs, becaufe he eats the thiftles and flowers of them. There is fo great an enmity between the little bird called efalon and the afs, that their blood will not mix; and that, at the fimple braying of the afs, both the efalon's eggs and young perifh together. There is, alfo, a total antipathy of the olive-tree to the harlot ; that, if fhe plant it, it will neither thrive nor profper, but wither. A lion fears lighted torches, and is tamed by nothing fooner. The wolf fears not fword or fpear, but a ftone; by the throwing of which a wound being made, worms breed in the wolf. A horfe fears a camel fo much that he cannot endure the picture of that beaft. An elephant, when he rages, is quieted by feeing a cock. A fnake is afraid of a naked man, but purfues one clothed. A mad bull is tamed by being tied to a fig-tree. Amber attracts all things to it but garden-bafil, and things fmeared with oil, between which there is a natural antipathy.

CHAP. VII.

OF THE OCCULT VIRTUES OF THINGS WHICH ARE INHERENT IN THEM ONLY IN THEIR LIFE-TIME, AND SUCH AS REMAIN IN THEM EVEN AFTER DEATH.

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

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ever things are taken for magical uses from animals, whether they are ftones, members, hair, excrements, nails, or any thing elfe, they must be taken from those animals while they are yet alive, and, if it is possible, that they may live afterwards. If you take the tongue of a frog, you put the frog into water again ;---and Democritus writes, that if any one fhall take out the tongue of a water-frog, no other part of the animal flicking to it, and lay it upon the place where the heart beats of a woman, fhe is compelled, againft her will, to answer whatsoever you shall ask of her. Also, take the eyes of a frog, which must be extracted before fun-rife, and bound to the fick party, and the frog to be let go again blind into the water, the party shall be cured of a tertian ague ; alfo, the fame will, being bound with the flefh of a nightingale in the fkin of a hart, keep a perfon always wakeful without fleeping. Alfo, the roe of the fork fifh being bound to the navel, is faid to caufe women an eafy child-birth, if it be taken from it alive, and the fifh put into the fea again. So the right eye of a ferpent being applied to the forenefs of eyes, cures the fame, if the ferpent be let go alive. So, likewife, the tooth of a mole, being taken out alive, and afterwards let go, cures the tooth-ache; and dogs will never bark at those who have the tail of a weafel that has escaped. Democritus fays, that if the tongue of the cameleon be taken alive, it conduces to good fuccefs in trials, and likewife to women in labour; but it muft be hung up on fome part of the outfide of the houfe, otherwife, if brought into the houfe, it might be most dangerous.

There are very many properties that remain after death; and thefe are things in which the idea of the matter is lefs fwallowed up, *according to Plato*, in them: even after death, that which is immortal in them will work fome wonderful things:—as in the fkins we have mentioned of feveral wild beafts, which will corrode and eat one another after death; alfo, a drum made of the rocket-fifh drives away all creeping things at what diftance foever the found of it is heard; and the ftrings of an inftrument made of the guts of a wolf, and being ftrained upon a harp or lute, with ftrings made of fheep-guts, will make no harmony.

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CHAP. VIII.

OF THE WONDERFUL VIRTUES OF SOME KINDS OF PRECIOUS STONES.

IT is a common opinion of magicians, that ftones inherit great virtues, which they receive through the fpheres and activity of the celeftial influences, by the medium of the foul or fpirit of the world. Authors very much difagree in refpect of the probability of their actually having fuch virtues in potentia, fome debating warmly against any occult or fecret virtue lying hid in them; others, as warmly, fhewing the caufes and effects of thefe fympathetic properties. However, to leave thefe trifling arguments to those who love cavil and contentions better than I do, and, as I have neither leifure nor inclination to enter the lifts with fophifts, and tongue-philofophers ; I fay, that thefe occult virtues are difpofed throughout the animal, vegetable, and mineral kingdoms, by feeds, or ideas originally emanating from the Divine mind, and through fuperceleftial fpirits and intelligence always operating, according to their proper offices and governments allotted them ; which virtues are infufed, as we before faid, through the medium of the Universal Spirit, as by a general and manifest fympathy and antipathy established in the law of Nature. Amongst a variety of examples, the loadstone is one most remarkable proof of the fympathy and antipathy we fpeak of. However to haften to the point. Amongst stones, those which refemble the rays of the fun by their golden fparklings, (as does the glittering ftone ætites) prevent the falling-ficknefs and poifons, if worn on the finger ; fo the ftone which is called oculis folis, or eye of the fun, being in figure like to the apple of the eye, from which fhines forth a ray, comforts the brain, and ftrengthens fight; the carbuncle, which fhines by night, hath a virtue against all airy and vaporous poifons; the chryfolite ftone, of a light green colour, when held againft the fun, there fhines in it a ray like a ftar of gold ; this is fingularly good for the lungs, and cures afthmatical complaints ; and if it be bored through, and the hollow filled with the mane of an afs, and bound to the left arm, it chafes away all foolifh and idle imaginations and melancholy fears, and drives away folly. The

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The ftone called iris, which is like cryftal in colour, being found with fix corners, when held in the fhade, and the fun fuffered to fhine through it, reprefents a natural rainbow in the air. The ftone heliotropium, green, like a jasper or emerald, beset with red specks, makes the wearer constant, renowned, and famous, and conduces to long life ; there is, likewife, another wonderful property in this ftone, and that is, that it fo dazzles the eyes of men, that it caufes the bearer to be invisible ; but then there must be applied to it the herb bearing the fame name, viz. heliotropium, or the fun-flower; and thefe kind of virtues Albertus Magnus, and William of Paris, mention in their writings. The jacinth alfo poffeffes virtue from the fun against poifons, pestilences, and peftiferous vapours; likewife it renders the bearer pleafant and acceptable; conduces, -alfo, to gain money ; being fimply held in the mouth, it wonderfully cheers the heart, and ftrengthens the mind. Then there is the pyrophilus, of a red mixture, which Albertus Magnus reports that Æfculapius makes mention of in one of his epiftles to Octavius Cæfar, faying, " There is a certain poifon, fo intenfely cold, which preferves the heart of man, being taken out, from burning; fo that if it be put into the fire for any time, it is turned into a ftone, which ftone is called hyrophilus :" it poffeffes a wonderful virtue againft poifon; and it infallibly renders the wearer thereof renowned and dreadful to his enemies. Apollonius is reported to have found a ftone called pantaura, (which will attract other ftones, as the loadstone does iron) most powerful against all poifons: it is spotted like the panther, and therefore some naturalists have given this stone the name of pantherus : Aaron calls it evanthum; and fome, on account of its variety, call it pantochras.

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CHAP.

Spirit powerfully --- operating there is there is to great a power in pro-

OF THE MIXTURES OF NATURAL THINGS ONE WITH ANOTHER, AND THE PRODUCING OF MONSTROUS ANIMALS, BY THE APPLICATION OF NATURAL MAGIC.

by as much the temper and composition is free from contrariety. MAGICIANS, fludents, and observers of the operations of Nature, know how, by the application of active forms to a matter fitly difpofed, and made, as it were, a proper recipient, to effect many wonderful and uncommon things that feem firange, and above Nature, by gathering this and that thing beneficial and conducive to that effect which we defire ; however, it is evident that all the powers and virtues of the inferior bodies are not found comprehended in any one fingle thing, but are difperfed amongst many of the compounds here amongst us; wherefore it is neceffary, if there be a hundred virtues of the fun difperfed through fo many animals, plants, metals, or ftones, we should gather all these together, and bring them all into one form, in which we shall fee all the faid virtues, being united, contained. Now there is a double virtue in commixing : one, viz. which was once planted in its parts, and is *celeftial*; the other is obtained by a certain artificial mixture of things, mixed amongst themselves, according to a due proportion, such as agree with the heavens under a certain conftellation; and this virtue defcends by a certain fimilitude or likenefs that is in things amongft themfelves, by which they are drawn or attracted towards their fuperiors, and as much as the following do by degrees correspond with them that go before, where the patient is fitly applied to its agent. So from a certain composition of herbs, vahours, and fuch like, made according to the rules of Natural and Celeftial Magic, there refults a certain common form ; of which we shall deliver the true and infallible rules and experiments in our Second Book, where we have written expressly on the fame.

We ought, likewife, to underftand that by how much more noble and excellent the form of any thing is, by fo much the more it is prone, and apt to receive, and powerful to act. Then the virtue of things do indeed become wonderful; viz. when they are applied to matters, mixed and prepared in fit BOOK I. F feafons

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feafons to give them life, by procuring life for them from the ftars, our own fpirit powerfully co-operating therewith; for there is fo great a power in prepared matters, which we fee do then receive life, when a perfect mixture of qualities do break the former contrariety; for fo much the more perfect life things receive, by as much the temper and composition is free from contrariety. Now the heavens, as a prevailing caufe, do, from the beginning of every thing, (to be generated by the concoction and perfect digestion of the matter) together with life, bestow celestial influences and wonderful gifts, according to the capacity that is in that life and fensible foul to receive more noble and fublime virtues. For the celestial virtue otherwise lies assessed, as fulphur kept from flame; but in living bodies it doth always burn, as kindled fulphur, which, by its vapour, fills all the places that are near.

There is a book called, "A Book of the Laws of Pluto," which fpeaks of monftrous generations, which are not produced according to the laws of Nature. Of thefe things which follow we know to be true; viz. of worms are generated gnats; of a horfe, wafps; of a calf and ox, bees. Take a living crab, his legs being broken off, and he buried under the earth, a fcorpion is produced. If a duck be dried into powder, and put into water, frogs are fcon generated; but if he be baked in a pie, and cut into pieces, and be put in a moift place under ground, toads are generated. Of the herb garden-bafil, bruifed, and put between two ftones, are generated fcorpions. Of the hairs of a menftruous woman, put under dung, are bred ferpents; and the hair of a horfe's tail, put into water, receives life, and is turned into a moft pernicious worm. And there is an art wherewith a hen, fitting upon eggs, may be generated the form of a man, which I myfelf know how to do, and which magicians call the mandrake, and it hath in it wonderful virtues.

You muft, therefore, know which and what kind of matters are either of art or nature, begun or perfected, or compounded of more things, and what celeftial influences they are able to receive. For a congruity of natural things is fufficient for the receiving of influence from celeftial; becaufe, nothing hindering, the celeftials fend forth their light upon inferiors; they fuffer no matter to be defititute of their virtue. Wherefore as much matter as is *perfect* and *pure*

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

CHAP. X.

OF THE ART OF FASCINATION, BINDING, SORCERIES, MAGICAL CONFECTIONS, LIGHTS, CAN-DLES, LAMPS, &C. &C.; BEING THE CONCLUSION OF THE NATURAL MAGIC.*

WE have fo far fpoken concerning the great virtues, and wonderful efficacy, of natural things; it remains now that we fpeak of a wonderful power and faculty of fascination; or, more properly, a magical and occult binding of men into love or hatred, ficknefs or health ;-alfo the binding of thieves, that they cannot fleal in any place; or to bind them that they cannot remove, from whence they may be detected ;- the binding of merchants, that they cannot buy nor fell ;---the binding of an army, that they cannot pafs over any bounds ;--- the binding of fhips, fo that no wind, though ever fo ftrong, fhall be able to carry them out of that harbour ;---the binding of a mill, that it cannot, by any means whatfoever, be turned to work ;---the binding of a ciftern, or fountain, that the water cannot be drawn up out of them ;---the binding of the ground, fo that nothing will bring forth fruit, or flourish in it; alfo, that nothing can be built upon it ;- the binding of fire, that, though it be ever fo ftrong, it shall burn no combustible thing that is put to it ;-alfo, the binding of lightnings and tempefts, that they shall do no hurt;--the binding of dogs, that they cannot bark ;-alfo, the binding of birds and wild beafts, that they shall not be able to run or fly away; and things fimilar to

thefe,

[•] The latter part of this Chapter ferves as a rule to be observed in the composition of all kinds of mixed experiments; and it is as appropriate to the materials collected for talifmans, feals, &c. treated of in our Celestial Magie, Book II.

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thefe, which are hardly creditable, yet known by experience. Now how it is that thefe kind of bindings are made and brought to pafs, we must know. They are thus done: by forceries, collyries, unguents, potions, binding to and hanging up of talifmans, by charms, incantations, ftrong imaginations, affections, passions, images, characters, enchantments, imprecations, lights, and by founds, numbers, words, names, invocations, fwearings, conjurations, confectations, and the like.

OF SORCERIES.

THE force of forceries are, no doubt, very powerful; indeed they are able to confound, fubvert, confume, and change all inferior things ; likewife there are forceries by which we can fufpend the faculties of men and beafts. Now, as we have promifed, we will fhew what fome of thefe kind of forceries are, that, by the example of thefe, there may be a way opened for the whole fubject of them. Of thefe, the first is menstruous blood, which, how much power it has in forcery, we will now confider :--Firft, if it comes over new wine, it will turn it four; and if it does but touch a vine, it will fpoil it for ever; and, by its very touch, it renders all plants and trees barren, and those newly fet, die; it burns up all the herbs in the garden, and makes fruit fall from trees; it makes dim the brightnefs of a looking-glafs, dulls the edges of knives and razors, dims the beauty of polifhed ivory, and makes iron rufty; it likewife makes brafs rufty, and to fmell very ftrong; by the tafte, it makes dogs run mad, and, being thus mad, if they once bite any one, that wound is incurable ; it deftroys whole hives of bees, and drives them away, if it does but touch them ; it makes linen black that is boiled with it ; it makes mares caft their foals by touching them with it, and women mifcarry ; it makes affes barren if they eat of the corn touched by it. The afhes of menftruous clothes caft upon purple garments, that are to be washed, change their colour, and likewife take away the colour of flowers. It alfo drives away tertian and quartan agues, if it be put into the wool of a black ram, and tied up in a filver

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filver bracelet ; as also if the foles of the patient's feet be anointed therewith, and efpecially if it be done by the woman herfelf, the patient not knowing what fhe uses. It likewife cures the falling fickness; but most especially it cures them that are afraid of water or drink after they are bitten by a mad dog, if only a menftruous cloth be put under the cup. Likewife, if a menftruous woman shall walk naked, before fun-rife, in a field of standing corn, all hurtful things perifh; but if after fun-rife, the corn withers; alfo, they are able to expel hail, rain, thunders, and lightnings; more of which Pliny mentions. Know this, that if they happen at the decrease of the moon, they are a much greater poifon than in the increase, and yet much greater if they happen between the decreafe and change; but if they happen in the eclipfe of the fun or moon, they are a most incurable and violent poifon. But they are of the greatest force when they happen in the first years of the virginity, for then if they but touch the door-posts of a house, no mischief can take effect in it. And fome fay that the threads of any garment touched therewith cannot be burnt, and if they are caft into a fire, it will fpread no farther. Alfo it is noted, that the root of piony being given with caftor, and fmeared over with a menftruous cloth, it certainly cureth the falling ficknefs.

Again, let the ftomach of a hart be roafted, and to it be put a perfume made with a menftruous cloth; it will make crofs-bows ufelefs for the killing of any game. The hairs of a menftruous woman, put under dung, breeds ferpents; and if they are burnt, will drive away ferpents with the fume. So great and powerful a poifon is in them, that they are a poifon to poifonous creatures.

We next come to fpeak of hippomanes, which, amongft forceries, are not accounted the leaft : and this is a little venomous piece of flefh, the fize of a fig, and black, which is in the forehead of a colt newly foaled, which, unlefs the mare herfelf doth prefently eat, fhe will hardly ever love her foles, or let them fuck ; and this is a most powerful philter to caufe love, if it be powdered, and drank in a cup with the blood of him that is in love : fuch a potion was given by Medea to Jafon.

There is another forcery which is called hippomanes, viz. a venomous liquor iffuing out of the fhare of a mare at the time fhe lufts after the horfe. The

civet-

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civet-cat, alfo, abounds with forceries; for the pofts of a door being touched with her blood, the arts of jugglers and forcerers are fo invalid that evil fpirits ean by no means be called up, or compelled to talk with them :---this is Pliny's report. Alfo, those that are anointed with the oil of her left foot, being boiled with the afhes of the ancle bone of the fame and the blood of a weafel, shall become odious to all. The fame, alfo, is to be done with the eye being decocted. If any one hath a little of the ftrait-gut of this animal about him, and it is bound to the left arm, it is a charm; that if he does but look upon a woman, it will cause her to follow him at all opportunities; and the shin of this animal's forehead withstands witchcraft.

We next come to fpeak of the blood of a bafilifk, which magicians call the blood of Saturn.---This procures (by its virtue) for him that carries it about him, good fuccefs of petitions from great men; likewife makes him amazingly fuccefsful in the cure of difeafes, and the grant of any privilege. They fay, alfo, that a tike, if it be taken out of the left ear of a dog, and it be altogether black, if the fick perfon fhall anfwer him that brought it in, and who, ftanding at his feet, fhall afk him concerning his difeafe, there is certain hope of life; and that he fhall die if he make him no anfwer. They fay, alfo, that a ftone bitten by a mad dog caufes difcord, if it be put into drinks; and if any one fhall put the tongue of a dog, dried, into his fhoe, or fome of the powder, no dog is able to bark at him who hath it; and more powerful this, if the herb hound's-tongue be put with it. And the membrane of the fecundine of a bitch does the fame; likewife, dogs will not bark at him who hath the heart of a dog in his pocket.

The red toad (Pliny fays) living in briers and brambles, is full of forceries, and is capable of wonderful things : there is a little bone in his left fide, which being caft into cold water, makes it prefently hot; by which, alfo, the rage of dogs are reftrained, and their love procured, if it be put in their drink, making them faithful and ferviceable; if it be bound to a woman, it ftirs up luft. On the contrary, the bone which is on the right fide makes hot water cold, and it binds it fo that no heat can make it hot while it there remains. It is a certain cure for quartans, if it be bound to the fick in a fnake's fkin; and likewife

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wife cures all fevers, the St. Anthony's fire, and reftrains love and luft. And the fpleen and heart are effectual antidotes against the poisons of the faid toad. Thus much Pliny writes.

Alfo it is faid, that the fword with which a man is flain hath wonderful power; for if the fnaffle of a bridle, or bit, or fpurs, be made of it, with thefe a horfe ever fo wild is tamed, and made gentle and obedient. They fay, if we dip a fword, with which any one was beheaded, in wine, that it cures the quartan, the fick being given to drink of it. There is a liquor made, by which men are made as raging and furious as a bear, imagining themfelves in every refpect to be changed into one; and this is done by diffolving or boiling the brains and heart of that animal in new wine, and giving any one to drink out of a fkull, and, while the force of the draught operates, he will fancy every living creature to be a bear like to himfelf; neither can any thing divert or cure him till the fumes and virtue of the liquor are entirely expended, no other diftemper being perceivable in him.

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

OF MAGICAL LIGHTS, CANDLES, LAMPS, &c.

THERE are made, artificially, fome kinds of lamps, torches, candles, and the like, of fome certain and appropriate materials and liquors opportunely gathered and collected for this purpofe, which, when they are lighted and fhine alone, produce fome wonderful effects. There is a *poifon* from mares, after copulation, which, being lighted in torches composed of their fat and marrow, doth represent on the walls a monstrous deformity of horses' heads, which thing is both easy and pleasant to do : the like may be done of affes and flies. And the skin of a ferpent or snake, lighted in a green lamp, makes the images of the same to appear ; and grapes produce the same effect, if, when they are

in their flowers, you fhall take a phial, and bind it to them, filled with oil, and fhall let that remain fo till they are ripe, and then the oil be lighted in a lamp, you fhall fee a prodigious quantity of grapes; and the fame in other fruits. If centaury be mixed with honey and the blood of a lapwing, and be put in a lamp, they that fland about will be of a gigantic flature; and if it be lighted in a clear evening, the ftars will feem fcattered about.

The ink of the cuttle-fifth being put into a lamp, makes Blackamoors appear. So, alfo, a candle made of fome faturnine things, fuch as man's fat and marrow, the fat of a black cat, with the brains of a crow or raven, which being extinguished in the mouth of a man lately dead, will afterwards, as often as it shines alone, bring great horror and fear upon the spectators about it.

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

OF THE ART OF FASCINATION, OR BINDING BY THE LOOK OR SIGHT.

WE call fafcination a binding, becaufe it is effected by a look, glance, or obfervation, in which we take poffeffion of the fpirit, and overpower the fame, of those we mean to fafcinate or fuspend; for it comes through the eyes, and the inftrument by which we fafcinate or bind is a certain, pure, lucid, fubtil fpirit, generated out of the ferment of the purer blood by the heat of the heart, and the firm, determined, and ardent will of the foul which directs it to the object previously disposed to be fafcinated. This doth always fend forth by the eyes rays or beams, carrying with them a pure fubtil spirit or vapour into the eye or blood of him or her that is opposite. So the eye, being opened and intent upon any one with a firong imagination, doth dart its beams, which are the vehicle

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vehicle of the fpirit, into whatever we will affect or bind, which fpirit firiking the eye of them who are fafcinated, being ftirred up in the heart and foul of him that fends them forth, and poffeffing the breaft of them who are ftruck, wounds their hearts, infects their fpirits, and overpowers them.

Know, likewife, that in witches, thofe are moft bewitched, who, with often looking, direct the edge of their fight to the edge of the fight of thofe who bewitch or fafcinate them; whence arofe the faying of "Evil eyes, &c." For when their eyes are reciprocally bent one upon the other, and are joined beams to beams, and lights to lights, then the fpirit of the one is joined to the fpirit of the other, and then are ftrong ligations made; and moft violent love is ftirred up, only with a fudden looking on, as it were, with the darting a look, or piercing into the very inmost of the heart, whence the fpirit and amorous blood, being thus wounded, are carried forth upon the lover and enchanter; no otherwife than the fpirit and the blood of him that is murdered is upon the murderer, who, if ftanding near the body killed, the blood flows afresh, which thing has been tried by repeated experiments.

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

Thus much we have thought proper to fpeak concerning Natural Magic, in which we have, as it may be faid, only opened the first chamber of Nature's ftorehouse; *indeed we should have inferted many more things here*, but as they fall more properly under the heads of *Magnetism*, *Mummy*, &c., to which we refer the reader, we shall take our leave of the reader for the prefent, that we may give him time to breathe, likewise to digest what he has here feasted upon; and, while he is preparing to enter the unlocked chambers Book I. G of

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

END OF THE NATURAL MAGIC.

THE Author having, under the title of Natural Magic, collected and arranged every thing that was curious, fcarce, and valuable, as well his own experiments, as those in which he has been indefatigable in gathering from the fcience and practice of Magical Authors, and those the most ancient and abftruse, as may be seen in the list at the end of the Book, where he has put down the names of the authors, from which he has translated many things that were never yet published in the English language, particularly *Hermes*, *Tritemius*, *Paracelfus*, *Bacon*, *Dee*, *Porta*, *Agrippa*, &c. &c. &c. ; from whom he has not been ashamed to borrow what he thought and knew would be valuable and gratifying to the fons of Wisdom, in addition to many other rare and uncommon experiments relative to this art.

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Book I.

THE

TRUE SECRET OF THE PHILOSOPHERS' STONE ;

OR,

JEWEL OF ALCHYMY.

WHEREIN

THE PROCESS OF MAKING THE GREAT ELIXIR

is discovered;

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

HERMETIC ART;

DISCOVERING THAT VALUABLE AND SECRET

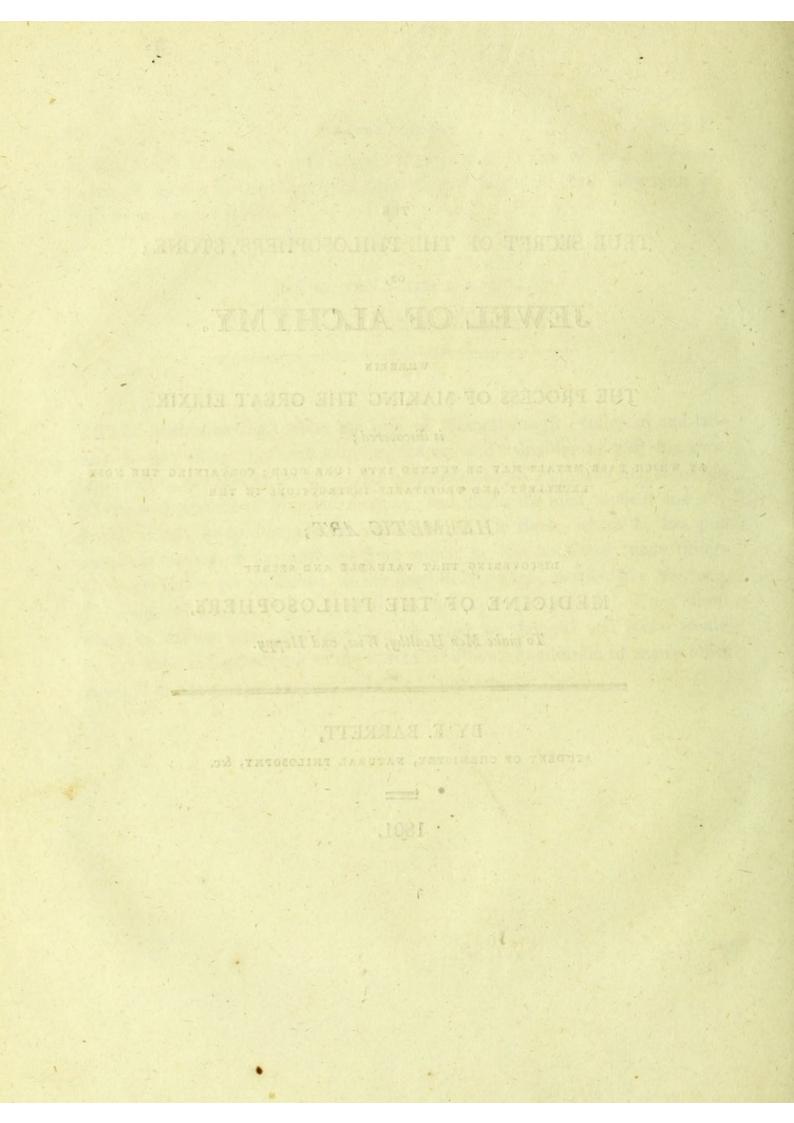
MEDICINE OF THE PHILOSOPHERS,

To make Men Healthy, Wise, and Happy.

BY F. BARRETT,

STUDENT OF CHEMISTRY, NATURAL PHILOSOPHY, &C.

1801.



EPISTLE TO MUSEUS.

" Thou, O, Mufeus ! whole mind is high,

" Obferve my words, and read them with thine eye ;

" Thefe fecrets in thy facred breaft repone,

" And in thy journey think of God alone ;

" The Author of all things, that cannot die;

" Of whom we now fhall fpeak _____"

I TELL thee here, Museus, to observe our words, and read them with thine eye, that is, the eye of thine underftanding ; for, know, there are many that hear us fpeak, that read not the meaning of our words. Wherefore shouldst thou contemplate these mysteries with so much constancy of mind, if thou didft not perceive in them fome great good moft defirable ?---Liften, then, O, young man, and hear our words ! We will fhew thee the dangerous precipice of vanity and head-long defire-we will defcribe to thee the ftubborn and fatal will of our paffions, even with tears of contrition, and heartfelt compafiion for thy inexperience-we will lead thee, as it were, by the hand, through those labyrinths of vice, wherewith thou art daily furrounded ; and, however prejudiced thou mighteft be againft the receiving of our doctrine, yet, be affured, we have in our poffeffion the magical virtue and power of binding thee to our principles, and making thee happy, in fpite of thyfelf. Here is a great fecret ! thou fhalt fay---every man wifhes to be happy-which I grant; but my anfwer is-most men prevent their own happiness; they deftroy it, by fuffering themfelves to be governed by the outward principle of the flesh, thinking the greateft good to be in the fatisfying of their carnal appetites, or in the amaffing together heaps of wealth, whereby they thruft down the meek and poor, raifing up the ftandards of Pride, Envy, and Oppreffion. These things every day's experience confirms; nay, there are fome fo blind, that, in the poffeffion of much wealth, they think there is nothing beyond

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beyond it ; infomuch, that they triumph in luft, oppreffion, revenge, and contumely. But how is it, thou wilt fay, that, feeing man is a reafonable being, he can poffibly give up his government fo eafily ?-I fay, when man fuffers the unreafonable and beftial part to deprave him, then he immediately becomes a flave, (and the vileft of flavery is that which deprives man of his focial virtues ;) for then, although in the poffeffion of great wordly things, fuch as houses, estates, and all other temporal gifts, yet he becomes an immediate inftrument to the Prince of this World and the Powers of Darknefs, feeing that those riches he inherits are merely given him in this life, to beftow upon others those necessaries and comforts which he himself does not feel the want of, and by which he might, if not blinded by his paffions and lufts, fecure himfelf an eternal and incorruptible treafure. But he who poffeffes treafures without mercy, liberality, bounty, charity, &c., robs the Eternal Author of all good, of the honour due unto him, and, in fhort, is working deftruction to his own foul; his riches, inftead of benefitting himfelf and others, eventually and finally terminates as a curfe : while he lives here, he is a fcourge to fociety ; and, after he leaves this, it is plain enough pointed out in the New Testament what will be his fituation and condition.

Therefore, thou young man, that haft but a few years to live, fludy how to attain the flone we teach of : it will protract the beauty of thy youth, though thou fhouldft live for centuries—it will ever fupply thee with the means of comforting the afflicted ; infomuch, that when thou haft attained this truly defirable and moft perfect talifman, thy life will become foft and pleafant ; no cares, nor corroding pangs—no felf-torment will ever invade thy mind ; neither fhalt thou want the means to be happy, in refpect of the poffeffion of the goods of this life, but fhalt have abundantly. But how, and from what fource, all this is to proceed---out of what *thing* or *matter* thou fhalt attain thy wifhed-for end,---the fludying of the enfuing Treatife will fufficiently fhew.

Thy Friend,

F. B.

Lift.

TO

TO THE READER.

ALTHOUGH we do not, in any point of fcience, arrogate perfection to ourfelves, yet fomething we have attained by dear experience, by diligent labour, and by fludy, worthy of being communicated for the inftruction of either the licentious libertine, or the grave fludent---the obferver of Nature ; and this, our Work, we concentrated into a *focus* : it is, as it were, a fpiritual effence drawn from a large quantity of matter ; for we can fay, with propriety, that this little Treatife is truly fpiritual, and effential to the happinefs of man : therefore, to those who wish to be happy, with every good intention we commend this Work to be their conftant companion and fludy, in which, if they perfevere, they fhall not fail of their defires in the attainment of the true Philosophers' Stone.

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PART

PART THE FIRST.

OF ALCHYMY, ITS DIVINE ORIGIN, &C.---DIFFICULTY OF ATTAINING A PEREECTION IN THE ART----WHAT AN ADEPT IS----OF THE CABALA----THE ROSIE CRUCIANS ADEPTISTS----POS-SIBILITY OF BEING AN ADEPT----LIKEWISE, THAT THE LAPIS PHILOSOPHORUM EXISTS IN NATURE, AND THAT PROVED BY SUFFICIENT AUTHORITY, AND THAT THEY ARE NOT ALL IMPOSTORS WHO ARE ALCHYMISTS, OR PRETEND TO IT----THE MADNESS OF THE SCHOOLS PROVED, AND THE FOOLISHNESS OF THEIR WISDOM----THE TRIUMPH OF CHE-MICAL PHILOSOPHY, OR THE HERMETIC ART PREFERABLE TO ANY OTHER.

IT is not neceffary here to enter into a long detail of the merits of Alchymical Authors and Philosophers; fuffice it to fay, that Alchymy, the grand touch-ftone of natural wifdom, is of Divine origin : it was brought down from Heaven by the Angel Uriel. Zoroafter, the first philofopher by fire, made pure gold from all the feven metals; he brought the fun ten times brighter from the bed of Saturn, and fixed it with the moon, who thereby copulating, begot a numerous offspring of an immortal nature, a pure living fpiritual fun, burning in the refulgency of its own divine light, a feed of a fublime and fiery nature, a vigorous progenitor. This Zoroafter was the father of alchymy, illumined divinely from above ; he knew every thing, yet feemed to know nothing; his precepts of art were left in hieroglyphics, yet in fuch fort that none but the favourites of Heaven ever reaped benefit thereby. He was the first who engraved the pure Cabala in most pure gold, and, when he died, refigned it to his Father who liveth eternally, yet begot him not : that Father gives it to his fons, who follow the precepts of Wifdom with vigilance, ingenuity, and industry, and with a pure, chafte, and free mind.

Hermes Trifmegiftus, Geber, Artephius, Bacon, Helmont, Lully, and Bafil Valentine, have written most profoundly, yet abstrufely, and all declare not the thing fought for. Some fay they were forbid; others, that they declared it obviously and intelligibly, yet fome few little points they kept to themselves.

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themfelves. However far off the main point they lead us, of this be fure,---that fomething valuable is to be drained, as it were, out of each.

Geber is good---Artephius is better---but Flammel is beft of all ;---and better ftill than thefe is the inftructions we give ; for with them a man (following our directions) fhall never want gold ; therefore to be an adept is poffible, but firft "feek the kingdom of God, and all thefe things fhall be added unto you." This is truth incontrovertible, and herein lies a vaft fecret---"feek, and ye fhall find ;"---but remember, whatfoever ye afk, that fhall ye receive.

The cabala, in its utmost purity, is contained in the many precepts given in this book. The cabala enables us to understand---to bring our understandings to act, and, by that means, to attain knowledge ;---knowledge makes us the children of God---God makes whom he pleases adepts in wisdom. To be an adept, according to God's will, is no contemptible calling.

The noble and virtuous Brethren of the Rofy Crofs hold this truth facred,--that "Virtue flies from no man;" therefore how defirable a thing is Virtue. She teaches us, firft, wifdom, then charity, love, mercy, faith, and conftancy: all thefe appertain to Virtue; therefore it is phyfically poffible for any wellinclined man to become an adept, provided he lays afide his pride of reafoning, all obftinacy, blindnefs, hypocrify, incredulity, fuperflition, deceit, &c.

An adept, therefore, is one who not only fludies to do God's will upon earth, in refpect of his moral and religious duties; but who fludies, and ardently prays to his benevolent Creator to beftow on him wifdom and knowledge from the fulnefs of his treafury; and he meditates, day and night, how he may attain the true aqua vita---how he may be filled with the grace of God; which, when he is made fo happy, his fpiritual or internal eye is open to a glorious profpect of mortal and immortal riches :---he wants not food, raiment, joy, or any other thing---he is filled with the celeftial fpiritual manna---he enjoys the marrow and fat things of the earth---he treads the wine-prefs, not of the wrath, but of the mercy of God----he lives to the glory of God, and dies faying "Holy, holy, holy Lord of Sabaoth ! bleffed is thy name, now and for evermore ! Amen."

H

BOOK I.

Therefore,

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Therefore, to be an adept, as we have before hinted, is to know thyfelf, fear God, and love thy neighbour as thyfelf; and by this thou fhalt come to the fulfilment of thy defires, O, man; but by no other means under the fcope of Heaven.

When thy foul fhall be made drunk by the divine ambrofial nectar, then fhall thy underftanding be more clear than the noontide fun ;---then, by thy ftrong and fpiritualized intellectual eye, fhalt thou fee into the great treafury of Nature, and thou fhalt praife God with thy whole heart ;---then wilt thou fee the folly of the world ; and thou fhalt unerringly accomplish thy defire, and fhalt poffers the true Philofophers' ftone, to the profit of thy neighbour. I fay, thou fhalt visibly and fensibly, according to thy corporal faculties ; not imaginary, not delusively, but real.

Helmont, an author of no mean repute, avouches that he had actually feen the ftone which converts bafe metals into gold ; that he had feen it with his eyes, and handled it with his fingers : taken from his own relation of the fact ; notwithftanding Kircher's declamation against the possibility of obtaining it, noting them all who profeffed alchymy to be a fet of impoftors and jugglers, giving no better an exposition of their process of transmutation than this --- " An Alchymift," fays Kircher, "procures or defires a crucible to be brought, wherein is put lead or any other bafe metal, which, while in fusion, he (the Alchymist) ftirs about with an iron rod, and then," he fays, "he drops in, from between his fingers, a bit of gold; and after ftirring up for fome time, and effay being made, gold is found." This is, indeed, a very lame method of exploding alchymy; but, however, to leave Kircher as much in the dark as he was, we fhall give you Van Helmont's declaration, a philosopher of much greater note than this pfeudo-chemist Kircher. Van Helmont fays --- " I have divers times handled that ftone with my hands, and have feen a real transmutation of faleable quickfilver with mine eyes, which, in proportion, did exceed the powder which made the gold in fome thoufand degrees.

" It was of the colour that is in faffron, being weighty in its powder, and fhining like bruifed glafs, when it fhould be the lefs exactly beaten. But there was once given unto me the fourth part of one grain, (I call, alfo, a grain

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grain the fix hundredth part of an ounce). This powder I involved in wax, fcraped off a certain letter, left, in caffing it into the crucible, it fhould be difperfed, through the finoak of the coals; which pellet of wax I afterwards caft into the three-cornered veffel of a crucible upon a pound of quickfilver, hot and newly bought; and prefently the whole quickfilver, with fome little noife, ftood ftill from flowing, and refided like a lump; but the heat of that *argent* vive was as much as might forbid melted lead from recoagulating. The fire being ftraightway after increafed under the bellows, the metal was melted; the which, the veffel of fufion being broken, I found to weigh eight ounces of the moft pure gold.

"Therefore, a computation being made, a grain of that powder doth convert nineteen thousand two hundred grains of impure and volatile metal, which obliterable by the fire, into true gold.

"For that powder, by uniting the aforefaid quickfilver unto itfelf, preferved the fame, at one inftant, from an eternal ruft, putrefaction, death, and forture of the fire, howfoever most violent it was, and made it as an immortal thing, against any vigour or industry of art and fire, and transchanged it into the virgin purity of gold; at leastwife one only fire of coals is required herein."

By which we fee, that fo learned and profound a philofopher as Van Helmont could not fo eafily have been made to believe that there exifted a poffibility of transmutation of base metals into pure gold, without he had actually proved the same by experiment.

Again, let the ftanding monuments of Flammel's liberal bounty to the poor, through this mean, to be feen at Paris every day, ftand as a teftimony to the truth of the exifting poffibility of transmutation. Likewife, Helmont mentions a ftone that he faw, and had in his pofferfion, which cured all diforders, the plague not excepted. I fhall relate the circumftance in his own words, which are as follow :---

"There was a certain Irifhman, whofe name was Butler, being fome time great with James, King of England, he being detained in the prifon of the Caftle of Vilvord; and taking pity on one Baillius, a certain Franciscan Monk, a most famous preacher of Gallo-Britain, who was also imprisoned, H 2 having

having an erifipelas in his arm; on a certain evening, when the Monk did almoft defpair, he fwiftly tinged a certain little ftone in a fpoonful of almondmilk, and prefently withdrew it thence. So he fays to the keeper---- 'Reach this fupping to that Monk; and how much foever he fhall take thereupon, he fhall be whole, at leaft within a fhort hour's fpace.'---Which thing even fo came to pafs, to the great admiration of the keeper and the fick man, not knowing from whence fo fudden health fhone upon him, feeing that he was ignorant that he had taken any thing: for his left arm, being before hugely fwollen, fell down as that it could fcarcely be difcerned from the other. On the morning following, I, being entreated by fome great men, came to Vilvord, as a witnefs of his deeds; therefore I contracted a friendfhip with Butler.

"Soon afterwards, I faw a poor old woman, a laundrefs, who, from the age of fixteen years, had laboured with an intolerable megrim, cured in my prefence. Indeed he, by the way, lightly dipped the fame little ftone in a fpoonful of oil of olives, and prefently cleanfed the fame ftone by licking it with his tongue, and laid it up into his fnuff-box; but that fpoonful of oil he poured into a fmall bottle of oil, whereof one only drop he commanded to be anointed over the head of the aforefaid old woman, who was thereby ftraightway cured, and remained whole; which I atteft I was amazed, as if he was become another Midas; but he, fmiling, faid---

' My moft dear friend, unlefs thou come hitherto, fo as to be able, by one only remedy, to cure every difeafe, thou fhalt remain in thy young beginnings, however old thou fhalt become.'---I eafily affented to this, becaufe I had learned that from the fecrets of Paracelfus; and being now more confirmed by fight and hope. But I willingly confefs, that that new mode of curing was unaccuftomed and unknown to me: I therefore faid, that a young Prince of our Court, Vifcount of Gaunt, brother to the Prince of Epifuoy, of a very great Houfe, was fo wholly proftrated by the gout, that he thenceforth lay only on one fide, being wretched, and deformed with many knots: he, therefore, taking hold of my right hand, faid---' Wilt thou that I cure the young man ? I will cure him for thy fake.'---' But,' I replied, ' he is of that obftinacy, that he had rather die, than drink one only medicinal potion.'

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Part I.

' Be it fo,' faid Butler; ' for neither do I require any other thing; than that he do, every morning, touch this little ftone, thou feeft, with the top of his tongue; for after three weeks from thence, let him wash the painful and unpainful knots with his own urine, and thou shalt foon afterwards fee him cured, and foundly walking. Go thy ways, and tell him, with joy, what I have faid.'

" I, therefore, being glad, returned to Bruffels, and told him what Butler had faid.

" But the Potentate anfwered---- Go, tell Butler that if he fhall reftore me as thou haft faid, I will give him as much as he fhall require ;---demand the price, and I will willingly fequefter that which is depofited for his fecurity.'---And when I declared that thing to Butler, on the day following, he was very wrath, and faid---- That Prince is mad, or witlefs and miferable, and therefore will I never help him : for neither do I ftand in need of his money---neither do I yield---nor am I inferior to him.'---Nor could I ever induce him, afterwards, to perform what before he had promifed ; wherefore I began to doubt whether the things I had before feen were dreams.

" It happened, in the mean time, that a friend, overfeer and mafter of the glafs-furnace at Antwerp, being exceeding fat, most earnestly requested of Butler that he might be freed from his fatness; unto whom Butler offered a small piece of that little stone, that he might once every morning lick, or speedily touch it with the top of his tongue : and, within three weeks, I faw his breast made more strait, or narrow, by one span, and him to have lived no less whole afterwards. Wherefore I began again to believe that the aforefaid gouty Prince might have been cured, according to the manner Butler had promifed.

" In the mean time, I fent to Vilvord, to Butler, for a remedy, in the cafe of poifon given me by a fecret enemy; for I miferably languifhed---all my joints were pained; and my pulfe, vehement, being at length become an intermitting one, did accompany the faintings of my mind, and extinguifhment of my ftrength.

ancient culton, that whatbeyes honest thing their ignorance has deter

"Butler, being ftill detained in prifon, commanded my houfehold-fervant, whom I had fent, that forthwith he fhould bring unto him a fmall bottle of oil of olives; and his little ftone, aforefaid, being tinged therein, as at other times, he fent that oil unto me; and told the fervant, that with one only fmall drop of the oil, I fhould anoint only one place of the pain, or all the places, if I would; the which I did, and yet felt no help thereby. In the mean time, my enemy, according to his lot, being about to die, bade that pardon fhould be craved of me for his fin; and fo I knew that I had taken poifon, the which I fufpected; and therefore, alfo, I procured with all care to extinguish the flow venom, which, through the grace of God favouring me, I efcaped.

"Seeing that; afterwards, many other cures were performed upon certain gentlewomen, I afked Butler why fo many women fhould be cured, but that I (while that I fharply conflicted with death itfelf, being alfo environed with pains of all my joints and organs) fhould not feel any eafe ?---But he afked with what difeafe I had laboured ?---And when he underflood that poifon had given a beginning to the difeafe, he faid,---that, as the caufe had come from within to without, the oil ought to be taken into the body, or the flone to be touched with the tongue ; becaufe the grief being cherifhed within, it was not local or external ; and alfo obferved, that the oil did, by degrees, uncloath itfelf with the efficacy of healing, becaufe the little flone being lightly tinged in it, it had not pithily charged the oil throughout its whole body, but had only ennobled it with a delible or obliterable befprinkling of its odour : for truly that flone did prefent, in the eyes and tongue, fea-falt fpread abroad, or rarified ; and it is fufficiently known that falt is not to be very intimately mixed with oil.

"This fame man, alfo, cured an Abbefs, who, for eighteen years, had had her right arm fwelled, with an entire deprivation of motion, and the fingers thereof ftiff and unmoveable, only by the touching of her tongue with this admirable ftone.

"But very many being prefent witneffes of thefe fame wonders, did fufpect fome hidden forcery, or diabolical craft; for the common people have it for an ancient cuftom, that whatfoever honeft thing their ignorance has determined

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not

Part I.

not to comprehend, they do, for a privy fhift of their ignorance, refer the fame to be the juggling of an evil fpirit. But I could never decline fo far, becaufe the remedy was fuppofed to be natural; for neither words, ceremonies, nor any other fuspected thing, was required. For neither is it lawful, according to man's power of understanding, to refer the glory of God, shewn forth in Nature, unto the devil. For none of those people had required aid of Butler, as from necromancy any way fuspected ; yea the thing was at first made trial of with fmiling, and without faith and confidence; yet this eafy method of curing shall long remain suspected by many; for the wit of the vulgar being inconftant and idle, they do more readily confectate fo great a bounty of reflitution unto diabolical contrivance, than to Divine goodnefs, the framer, lover, faviour, refresher of human nature, and the father of the And thefe vile prejudices are not only inherent in the common people, poor. but also in those that are learned, who rashly fearch into the beginning of healing, being not yet inftructed, or observing the common and blockish rules; becaufe they are always wife as children, who have never gone over their mother's threshold, being afraid of every fable. For they who have not hitherto known the whole circuit of difeafes to be included within the fpirit of life, which maketh the affault ; or if they hereafter, reading my fludies by the way, shall imprint on themselves this moment or concernment of healing; neverthelefs, becaufe they have been already before accuftomed, from the very beginnings of their fludies, to the precepts of the humorifts, they will eafily, at length, depart from me, and leap back to the favourite bigotry and ancient opinions of the fchools."

But now we will haften to the manner of preparation neceffary to qualify a man for the attainment of these fublime gifts.

Be not hafty to condemn the affions of others, lett thou thould's, the

next hour, fall into the very fame errors, defpife feandal and tatiling ; let thy

words be few.

Book I.

Of the Preparation of a Man to qualify him for the Search of this Treasure; and of the first Matter (prima materia) of the Stone.

LESSON I.

THE preparation for this work is fimply this :---Learn to caft away from thee all vile affections---all levity and inconftancy of mind; let all thy dealings be free from deceit and hypocrify; avoid the company of vain young men; hate all profligacy, and profane fpeaking.

LESSON II.

Keep thy own, and thy neighbours' fecrets; court not the favours of the rich; defpife not the poor, for he who does will be poorer than the pooreft.

LESSON III.

Give to the needy and unfortunate what little thou canft fpare; for he that has but little, whatever he fpares to the miferable, God fhall amply reward him.

LESSON IV.

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

LESSON V.

Be not hafty to condemn the actions of others, left thou fhouldft, the next hour, fall into the very fame error; defpife fcandal and tattling; let thy words be few.

LESSON

Part I.

ALCHYMY.

LESSON VI.

Study day and night, and fupplicate thy Creator that he would be pleafed to grant thee knowledge and underftanding; and that the pure fpirits may have communication with, and influence, in thee.

LESSON VII.

Be not overcome with drunkennefs; for, be affured, that half the evils that befall mankind originate in drunkennefs : for too great a quantity of ftrong liquors deprive men of their reafon; then, having loft the use of the faculty of their judgment, they immediately become the recipient of all evil influences, and are juftly compared to weathercocks, that are driven hither and thither by every guft of wind; fo those who drown the reasonable power, are easily perfuaded to the lighteft and most frivolous purfuits, and, from thefe, to vices more grofs and reprobate ; for the minifters of darknefs have never fo favourable an opportunity of infinuating themfelves into the minds and hearts of men, as when they are loft in intoxication. I pray you to avoid this dreadful vice.

LESSON VIII.

Avoid gluttony, and all excefs --- it is very pernicious, and from the Devil : thefe are the things that conftantly tempt man, and by which he falls a prey to his fpiritual adverfary; for he is rendered incapable of receiving any good Befides, the divine and angelic powers or effences delight not or divine gift. to be converfant about a man who is defiled, and flinking with debauchery and excefs.

LESSON IX.

Covet not much gold, but learn to be fatisfied with enough; for to defire more than enough, is to offend the Deity. Ι

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LESSON

LESSON X.

Read often thefe ten preparatory Leffons to fit thee for the great work, and for the receiving of higher things; for the more pure thou art in heart and mind, by fo much quicker fhall you perceive those high fecrets we teach, and which are entirely hid from the difcernment of the vicious and depraved, becaufe it never can happen that fuch a fource of treafure can be attained merely to fatisfy our more groß, earthly, and vain defires and inclinations; becaufe here nothing must be thought to be grafped, or wrested out of this book, but to the fulfilling of a good end and purpofe. When thou fhalt have fo far purified thy heart, as we have fpoken is indifpenfably neceffary for the receiving of every good thing, thou fhalt then fee with other eyes than thou doft at prefent----thy fpiritual eye will be opened, and thou fhalt read man as plain as thou wilt our books; but, for all this, depend not on the ftrength of thy own wildom, for even then, when we think our hearts fecure, if we do not watch them that they fleep not, the Devil, or his minifters, immediately take us at this unguarded moment, and tempts us into the actual commission of fome fin or other : either he excites our appetite for luft and concupifcence, or any other deadly fin ; therefore, ufing our bleffed Redeemer's words ---- " What I fay unto you, I fay unto you all --- watch !"

Perhaps, I do not doubt but, there are fome that will fay, when they look at our works, this fellow is all rant, all preaching---he tells us what we knew before as well as himfelf. To fuch I fay, let them read our book but twice; if they do not gather fomething that they will acknowledge precious, (nay, be *convinced* that it is precious, to their own fatisfaction) I will burn thefe writings, and they fhall be no more remembered by me.

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

Hermes

Part I.

Hermes Trifmegiftus, that ancient philosopher, wrote touching the attainment of this ftone, which he pronounced to be of all benefit to man, and one of the greateft bleffings he could poffefs; and although his writings contain much of the excellency of truth, being wrapped up in fuch fymbolical figures, it renders them exceedingly difficult to be underftood, yet, if comprehended, they, no doubt, contain fome very great fecrets by which mortal man may profit.

Now it belongs to our purpose to know what it is from which we must extract the first matter of this stone, to go on with our process, because we must have materials to work upon ; for all philosophers agree that, the first matter being found, we may proceed without much difficulty. For the first matter, (I shall speak as plainly as possible) first, the grand question in debate is---Where is it to be found ?--- I fay it is to be found in ourfelves. We all poffers this first matter, from the beggar to the king; every mothers' fon carries it about him; and, could our ingenious chemifts but find a process for the extracting, how well would all their labours be repaid. The next queftion naturally comes thus --- How are we to draw, or attract the fecret matter of the ftone out of ourfelves ?--- Not by any common means ; and yet it is to be drawn into very action, and that by the most fimple means, and in a manner that the attaining of the philosophers' ftone would very foon follow it. I pray you, my friend, look into thyfelf, and endeavour to find out in what part of thy composition is the prima materia of the lapis philosophorum, or out of what part of thy fubftance can the first matter of our stone be drawn out. Thou fayeft, it must either be in the hair, fweat, or excrement. I fay in none of thefe thou shalt ever be able to find it, and yet thou shalt find it in thyfelf.

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

Book I.

that out of which the foul or effence was extracted; if they have, they have indeed found out a fecret beyond the powers of our comprehension ; because it is against reason to suppose that if a pound of gold yields a drachm of the foul or effence, that that only will tinge any more than a pound of purified lead, or \$; becaufe we have tried various experiments, and I have, in fome of my first effays, turned both lead and mercury into good gold ; but no more than that out of which the foul was extracted. But, however, not to lofe our time in vain and ridiculous difputation, know that whatever prodigious things or experiments have been tried with refpect to the first matter, by external fubjects, either in the mineral, animal, or vegetable kingdoms, as they are called, I fay in us is the power of all wonderful things, which the fupreme Creator has, of his infinite mercy, implanted in our fouls; out of her is to be extracted the first matter, the true argent vive, the ¥ of the philosophers, the true ens of o, viz. a fpiritual living gold, or waterifh mercury, or first matter, which, by being maturated, is capable of transmuting a thousand pts. of impure metal into good and perfect gold, which endure fire, teft, or cupel.

PART II.

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

LESSON XI.

TAKE the foregoing inftructions as thy principal inftrument, and know that our foul has the power, when the body is free, as we before faid, of any pollution, the heart void of malice and offence; I fay the foul is then a free agent, and has the power, fpiritually and magically, to act upon any matter whatfoever; therefore I faid the first matter is in the foul; and the extracting of it, is to bring the dormant power of the pure, living, breathing fpirit and eternal foul into act. Note well that every agent has its power of acting upon its

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ALCHYMY,

its patient. Every effence that is diffilled forth is received into a recipient, but that recipient must first be made clean. Even so must the foul and heart of man: the vile affections must be thrown away, and trampled under foot; then shalt thou be able to proceed in thy work, which do in the manner following.

LESSON XII.

The expence thou muft be at will be but a trifle : all the infiruments neceffary are but three, viz. a crucible, an egg philofophical, and a retort with its receiver. Put your fine gold, in weight about 5 dwts., file it up, put it into your philofophic egg, pour upon it the twice of its weight of the beft Hungarian \gtrless , clofe up the egg with an Hermetic feal, put it for three months in horfe-dung, take it out at the end of that time, and fee what kind of form thy gold and \gtrless has affumed ; take it out, pour on it half its weight of good fpirit of fal ammon., fet them in a pot full of fand over the fire in the retort, let them diftil into a pure effence, add to one pt. of this \gtrless two pts. of thy water of life, or *prima materia*, put them into thy philofophical egg, and

LESSON XMI.

fet them into horfe-dung for another three months; then take them out, and fee what thou haft---a pure etherial effence, which is the living gold; pour this pure fpiritual liquor upon a drachm of molten fine gold, and you will find that which will fatisfy thy hunger and thirfting after this fecret; for the increafe of thy gold will feem to thee miraculous, as indeed it is. Take it to a jeweller's, or goldfinith's; let him try it in thy prefence, and thou wilt have reafon to blefs God for his mercy to thee. Do thy duty as he hath commanded thee, and ufe all the benefit thou fhalt receive, in actions worthy of thy nature.

LESSON XIV.

When thy fpiritual eye is opened, and thou fhalt begin to fee to what end thou wert created, thou fhalt want no neceffary thing either for thy comfort or fupport;

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Book I.

THE

fupport; only keep in the rules we have prefcribed in the beginning of this little treatife---Fear God, and love thy neighbour as thyfelf; be not hafty to reveal any fecrets thou mayeft learn, for the good fpirits, both day and night, will be thy inftructors, and will continually reveal thee many fecrets. Think not that thou canft either profit or benefit fo much by the inftruction of thofe who profefs great advantages in claffical education and high fchooling; be affured they are, in fpiritual knowledge, much in the dark : for he who defires not fpiritual knowledge cannot attain it by any means, but by, firft, coming to God; fecondly, by purifying his own heart; thirdly, by fubmitting himfelf to the will of the Holy Spirit, to guide and direct him in all truth, to the attaining of all knowledge, both human and divine; and by arrogating nothing to our own power or ftrength, but by referring all to the mercy and goodnefs of God.---Amen.

THE

MAGUS;

OR,

CELESTIAL INTELLIGENCER.

CONTAINING

THE CONSTELLATORY PRACTICE,

OR

TALISMANIC MAGIC.

SHEWING

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

THE WHOLE OF THE ABOVE ILLUSTRATED BY A GREAT VARIETY OF

Beautiful Figures, Types, Letters, Seals, Images, Magic Characters, &c.

FORMING & COMPLETE SYSTEM OF

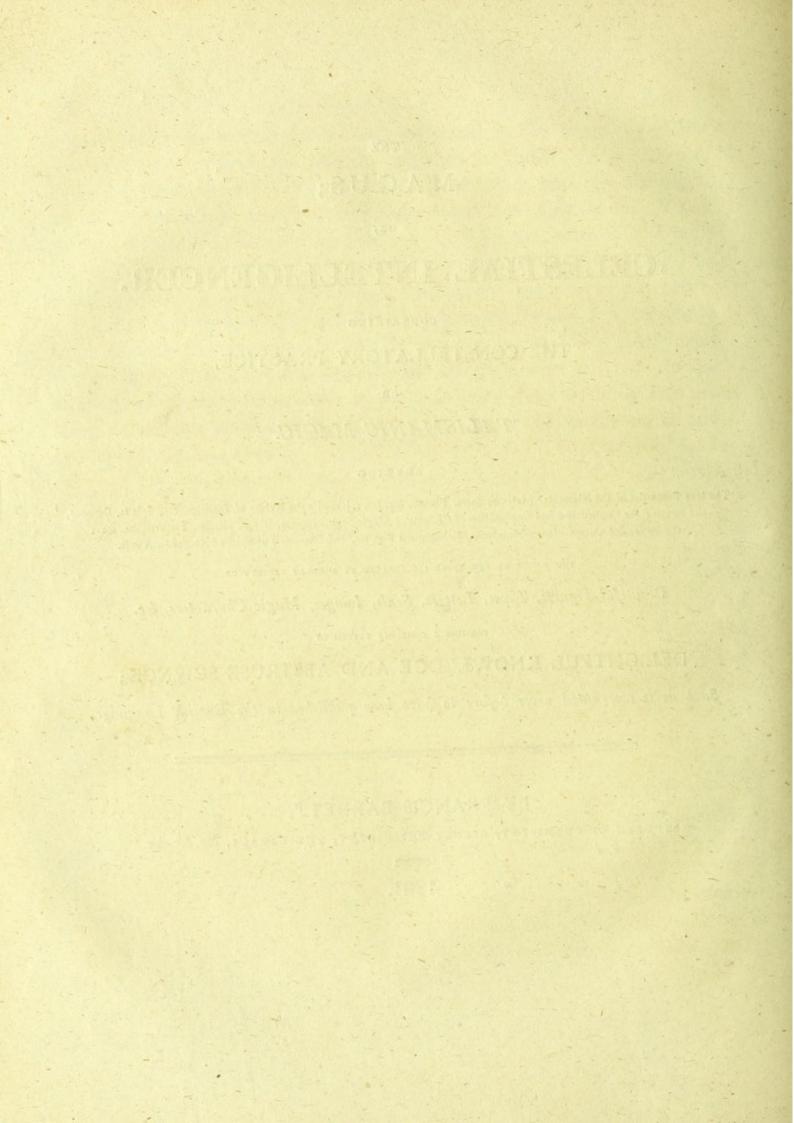
DELIGHTFUL KNOWLEDGE AND ABSTRUSE SCIENCE;

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

BY FRANCIS BARRETT,

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

1801.



PART THE SECOND.

CHAP. I.

OF THE FOUR ELEMENTS, AND THEIR NATURAL QUALITIES.

IT is neceffary that we fhould know and understand the nature and quality of the four elements, in order to our being perfect in the principles and ground-work of our studies in the Talismanic, or Magical Art.

Therefore, there are four elements, the original grounds of all corporeal things, viz. fire, earth, water, and air, of which elements all inferior bodies are compounded ; not by way of being heaped up together, but by transmutation and union; and when they are deftroyed, they are refolved into elements. But there are none of the fenfible elements that are pure ; but they are, more or lefs, mixed, and apt to be changed the one into the other : even as earth, being moiftened and diffolved, becomes water, but the fame being made thick and hard, becomes earth again ; and being evaporated through heat it paffes into air, and that being kindled into fire, and this being extinguished, into air again, but being cooled after burning, becomes earth again, or elfe ftone, or fulphur; and this is clearly demonstrated by lightning. Now every one of these elements have two specifical properties : the former whereof it retains as proper to itfelf; in the other, as a mean, it agrees with that which comes directly after it. For fire is hot and dry --- earth, cold and dry ;--- water, cold and moift --- and air, hot and moift. And fo in this manner the elements, according to two contrary qualities, are opposite one to the other : as fire to water, and earth to air. Likewife, the elements are contrary one to the other on another account : two are heavy, as earth and water --- and the others are light, as fire and air ; therefore the Stoics called the former, paffives --- but the latter, actives. And Plato diffinguishes them after another manner, and BOOK I. K affigns

Part II.

affigns to each of them three qualities, viz. to the fire, brightnefs, thinnefs, and motion---to the earth, darknefs, thicknefs, and quietnefs; and, according to thefe qualities, the elements of fire and earth are contrary. Now the other elements borrow their qualities from thefe, fo that the air receives two qualities from the fire,---thinnefs, and motion; and the earth one, viz. darknefs. In like manner water receives two qualities of the earth,---darknefs and thicknefs; and the fire one, viz, motion. But fire is twice as thin as air, thrice more moveable, and four times brighter; the air is twice more bright, thrice more thin, and four times more moveable. Therefore, as fire is to air, fo is air to water, and water to the earth; and again, as the earth is to the water, fo is water to air, and air to fire. And this is the root and foundation of all bodies, natures, and wonderful works; and he who can know, and thoroughly underftand thefe qualities of the elements, and their mixtures, fhall bring to pafs wonderful and aftonifhing things in magic.

Now each of thefe elements have a threefold confideration, fo that the number of four may make up the number of twelve; and, by paffing by the number of feven into ten, there may be a progrefs to the fupreme unity, upon which all virtue and wonderful things do depend. Of the first order are the pure elements, which are neither compounded, changed, or mixed, but are incorruptible; and not or which, but THROUGH which, the virtues of all natural things are brought forth to act. No man is able fully to declare their virtues, because they can do all things upon all things. He who remains ignorant of these, shall never be able to bring to pass any wonderful matter.

Of the fecond order are elements that are compounded, changeable, and impure; yet fuch as may, by art, be reduced to their pure fimplicity; whofe virtue, when they are thus reduced, doth, above all things, perfect all occult and common operations of Nature; and thefe are the foundation of the whole of Natural Magic.

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

Chap. II.

teries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing foever, whether *natural*, *celeftial*, or fuperceleftial : they are full of wonders and myfteries, and are operative as in Magic natural, fo divine. For from thefe, through them, proceeds the binding, loofing, and tranfmutation of all things---the knowledge and foretelling of things to come---alfo, the expelling of evil, and the gaining of good fpirits. Let no one, therefore, without thefe three forts of elements, and the true knowledge thereof, be confident that he can work any thing in the Occult Sciences of Magic and Nature.

But whofoever fhall know how to reduce those of one order into another, impure into pure, compounded into fimple, and fhall understand distinctly the *nature*, *virtue*, and power of them, in number, degrees, and order, without dividing the fubstance, he shall easily attain to the knowledge and perfect operation of all natural things, and celessial fecrets likewise; and this is the perfection of the Cabala, which teaches all these before mentioned; and, by a perfect knowledge thereof, we perform many rare aud wonderful experiments.

CHAP. II.

OF THE PROPERTIES AND WONDERFUL NATURE OF FIRE AND EARTH.

THERE are two things, (fays Hermes) viz. fire and earth, which are fufficient for the operation of all wonderful things: the former is active, and the latter paffive. Fire, in all things and through all things, comes and goes away bright; it is in all things bright, and at the fame time occult, and unknown. When it is by itfelf (no other matter coming to it, in which it fhould manifeft its proper action) it is boundlefs and invifible; of itfelf fufficient for every action that is proper to it;----itfelf is one, and penetrates through all things; alfo fpread abroad in the heavens, and fhining. But in the infernal place, ftraitened, dark, and tormenting; and in the midway it partakes of both. It is in ftones, and is drawn out by the ftroke of the fteel; it is in earth, and K 2

Part II.

caufes it, after digging up, to fmoak ; it is in water, and heats fprings and wells; it is in the depths of the fea, and caufes it, being toffed with the winds, to be hot; it is in the air, and makes it (as we often fee) to burn. And all animals, and all living things whatfoever, as alfo vegetables, are preferved by heat ;--- and every thing that lives, lives by reafon of the inclofed heat. The properties of the fire that is above, are heat, making all things fruitful; and a celeftial light, giving life to all things. The properties of the infernal fire are a parching heat, confuming all things; and darknefs; making all things barren. The celeftial and bright fire drives away fpirits of darknefs ;---alfo, this our fire, made with wood, drives away the fame, in as much as it hath an analogy with, and is the vehiculum of, that fuperior light; as alfo of him who faith, "I am the light of the world," which is true fire--the Father of lights, from whom every good thing that is given comes ;--fending forth the light of his fire, and communicating it first to the fun and the reft of the celeftial bodies, and by thefe, as by mediating inftruments, conveying that light into our fire. As, therefore, the fpirits of darknefs are ftronger in the dark --- fo good fpirits, which are angels of light, are augmented not only by that light (which is divine, of the fun, and celeftial), but also by the light of our common fire. Hence it was that the first and most wife institutors of religions and ceremonies, ordained that prayers, fingings, and all manner of divine worfhips whatfoever, fhould not be performed without lighted candles or torches : hence, alfo, was that fignificant faying of Pythagoras --- " Do not fpeak of God without a light !"---And they commanded that, for the driving away of wicked fpirits, lights and fires fhould be kindled by the carcaffes of the dead, and that they fhould not be removed until the expiations were, after a holy manner, performed, and then buried. And the great Jehovah himfelf, in the old law, commanded that all his facrifices fhould be offered with fire, and that fire fhould always be burning upon the altar, which cuftom the Priefts of the Altar did always obferve and keep amongft the Romans. Now the bafis and foundation of all the elements is the earth ; for that is the object, fubject, and receptacle of all celeftial rays and influences : in it are contained the feeds, and feminal virtues of all things; and, therefore, it is faid to be animal,

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animal, vegetable, and mineral. It, being made fruitful by the other elements and the heavens, brings forth all things of itfelf. It receives the abundance of all things, and is, as it were, the firft fountain from whence all things fpring ;---it is the centre, foundation, and mother of all things. Take as much of it as you pleafe, feparated, wafhed, depurated, and fubtilized, and, if you let it lie in the open air a little while, it will, being full and abounding with heavenly virtues, of itfelf bring forth plants, worms, and other living things ; alfo ftones, and bright fparks of *metals*. In it are great fecrets : if, at any time, it fhall be purified, by the help of fire,* and reduced into its fimple nature by a convenient wafhing, it is the firft matter of our creation, and the trueft medicine that can reftore and preferve us.

CHAP. III.

OF THE WATER AND AIR.

THE other two elements, viz. water and air, are not lefs efficacious than the former; neither is Nature wanting to work wonderful things in them. There is fo great a neceffity of water, that without it nothing can live ---no herb nor plant whatfoever without the moiftening of water, can bring forth; in it is the feminary virtue of all things, efpecially of animals, whofe feed is manifeftly waterifh. The feeds, alfo, of trees and plants, although they are earthy, muft, notwithftanding, of neceffity be rotted in water before they can be fruitful; whether they be imbibed with the moifture of the earth, or with dew, or rain, or any other water that is on purpofe put to them.----For Mofes writes, that only earth and water can bring forth a living foul; but he afcribes a two-fold production of things to water, viz. of things fwimming in the water, and of things flying in the air above the earth; and

that

^{*} Agrippa here, fpeaking of the element of earth being reduced to its utmost fimplicity, by being purified by fire and a convenient washing, means, that it is the first and principal ingredient necessary to the production of the Philosopher's store, either of animals or metals.

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that those productions that are made in and upon the earth are partly attributed to the very water the fame fcripture teftifies, where it faith, that the plants and the herbs did not grow, becaufe God had not caufed it to rain upon the earth. Such is the efficacy of this element of water, that fpiritual regeneration cannot be done without it, as Chrift himfelf teftified to Nicodemus. Very great, alfo, is the virtue of it in the religious worfhip of God, in expiations and purifications; indeed the neceffity of it is no lefs than that of fire. Infinite are the benefits, and divers are the uses, thereof ; as being that, by virtue of which all things fubfift, are generated, nourifhed, and increafed. Hence it was that Thales of Miletus, and Hefiod, concluded that water was the beginning of all things; and faid it was the first of all the elements, and the most potent ; and that, because it hath the mastery over all the reft. For, as Pliny faith --- "Waters fwallow up the earth --- extinguish flames---afcend on high---and, by the ftretching forth of the clouds, challenge the heavens for their own; the fame, falling down, becomes the caufe of all things that grow in the earth." Very many are the wonders that are done by waters, according to the writings of Pliny, Solinus, and many other hiftorians.

Jofephus alfo makes relation of the wonderful nature of a certain river betwixt Arcea and Raphanea, cities of Syria, which runs with a full channel all the Sabbath-day, and then on a fudden flops, as if the fprings were flopped, and all the fix days you may pafs over it dry-fhod; but again, on the feventh day, no man knowing the reafon of it, the waters return again in abundance as before ! wherefore the inhabitants thereabout called it the Sabbath-day River, becaufe of the feventh day, which was holy to the Jews.----The Gofpel, alfo, teftifies of a fheep-pool, into which whofoever flepped firft, after the water was troubled by the Angel, was made whole of whatfoever difeafe he had. The fame virtue and efficacy, we read, was in a fpring of the Ionian Nymphs, which was in the territories belonging to the town of Elis, at a village called Heradea, near the river Citheron, which whofoever flepped into, being difeafed, came forth whole, and cured of all his difeafes. Paufanias alfo reports, that in Lyceus, a mountain of Arcadia, there was a fpring

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fpring called Agria, to which, as often as the drynefs of the region threatened the deftruction of fruits, Jupiter, Prieft of Lyceus, went; and, after the offering of facrifices, devoutly praying to the waters of the fpring, holding a bough of an oak in his hand, put it down to the bottom of the hallowed fpring; then, the waters being troubled, a vapour afcending from thence into the air, was blown into clouds, which being joined together, the whole heaven was overfpread; which being, a little after, diffolved into rain, watered all the country moft wholefomely.---Moreover, Ruffus, a phyfician of Ephefus, befides many other authors, wrote ftrange things concerning the wonders of waters, which, for aught I know, are found in no other author.

It remains, that I fpeak of the air .--- This is a vital fpirit paffing through all beings---giving life and fubfiftence to all things---moving and filling all things. Hence it is that the Hebrew doctors reckon it not amongft the elements; but count it as a medium, or glue, joining things together; and as the refounding fpirit of the world's inftrument. It immediately receives into itfelf the influence of all celeftial bodies, and then communicates them to the other elements, as alfo to all mixed bodies. Alfo, it receives into itfelf, as if it were a divine looking-glafs, the fpecies of all things, as well natural as artificial; as alfo of all manner of fpeeches, and retains them; and carrying them with it, and entering into the bodies of men, and other animals, through their pores, makes an impreffion upon them, as well when they are afleep as when they are awake, and affords matter for divers ftrange dreams and divinations .--- Hence, they fay, it is that a man, paffing by a place where a man was flain, or the carcafs newly hid, is moved with fear and dread ; becaufe the air, in that place, being full of the dreadful fpecies of man-flaughter, doth, being breathed in, move and trouble the fpirit of the man with the like species; whence it is that he becomes afraid. For every thing that makes a fudden impression astonishes Nature. Whence it is that many philosophers were of opinion, that air is the caufe of dreams, and of many other impreffions of the mind, through the prolonging of images, or fimilitudes, or fpecies (which proceed from things and fpeeches, multiplied in the very air), until they come to the fenfes, and then to the phantafy and foul of him that receives them ;

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them; which, being freed from cares, and no way hindered, expecting to meet fuch kind of fpecies, is informed by them. For the fpecies of things, although of their own proper nature they are carried to the fenfes of men, and other animals in general, may, notwithftanding, get fome impreffion from the heavens whilft they are in the air; by reafon of which, together with the aptnefs and difpolition of him that receives them, they may be carried to the fenfe of one, rather than of another. And hence it is poffible, naturally, and far from all manner of fuperfition (no other fpirit coming between), that a man fhould be able, in a very fmall time, to fignify his mind unto another man, abiding at a very long and unknown diftance from him--although he cannot precifely give an eftimate of the time when it is, yet, of neceffity, it must be within twenty-four hours ;---and I, myself, know how to do it, and have often done it. The fame alfo, in time paft, did the Abbot Tritemius both know and do .--- Alfo, when certain appearances (not only fpiritual, but alfo natural) do flow forth from things, that is to fay, by a certain kind of flowings forth of bodies from bodies, and do gather ftrength in the air, they fhew themfelves to us as well through light as motion --- as well to the fight as to other fenfes --- and fometimes work wonderful things upon us, as Platonius proves and teacheth. And we fee how, by the fouth-wind, the air is condenfed into thin clouds, in which, as in a looking-glafs, are reflected reprefentations, at a great diftance, of caftles, mountains, horfes, men, and other things, which, when the clouds are gone, prefently vanish .--- And Aristotle, in his Meteors, shews that a rainbow is conceived in a cloud of the air, as in a looking-glafs .--- And Albertus fays, that the effigies of bodies may, by the ftrength of Nature, in a moift air, be eafily reprefented; in the fame manner as the reprefentations of things are in things .--- And Ariftotle tells of a man, to whom it happened, by reafon of the weaknefs of his fight, that the air that was near to him became, as it were, a looking-glafs to him, and the optic-beam did reflect back upon himfelf, and could not penetrate the air, fo that, whitherfoever he went, he thought he faw his own image, with his face towards him, go before him .--- In like manner, by the artificialnefs of fome certain looking-glaffes, may be produced at a diftance, in the air, befides the looking-

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looking-glaffes, what images we pleafe ; which, when ignorant men fee, they think they fee the appearances of fpirits or fouls --- when, indeed, they are nothing elfe but femblances a-kin to themfelves, and without life. And it is well-known, if in a dark place, where there is no light but by the coming in of a beam of the fun fome where through a little hole, a white paper or plain looking-glass be fet up against the light, that there may be feen upon them whatfoever things are done without, being fhined upon by the fun. And there is another flight or trick yet more wonderful :--- if any one fhall take images, artificially painted, or written letters, and, in a clear night, fet them against the beams of the full moon, those refemblances being multiplied in the air, and caught upward, and reflected back together with the beams of the moon, another man, that is privy to the thing, at a long diftance, fees, reads, and knows them in the very compass and circle of the moon ; which art of declaring fecrets is, indeed, very profitable for towns and cities that are befieged, being a thing which Pythagoras long fince did, and which is not unknown to fome in these days; I will not except myself. And all these things, and many more, and much greater than thefe, are grounded in the very nature of the air, and have their reafons and caufes declared in mathematics and optics. And as thefe refemblances are reflected back to the fight, fo alfo are they, fometimes, to the hearing, as is manifest in echo. But there are many more fecret arts than thefe, and fuch whereby any one may, at a remarkable diftance, hear, and underftand diffinctly, what another fpeaks or whifpers.

CHAP. IV.

OF COMPOUND, OR MIXED BODIES----IN WHAT MANNER THEY RELATE TO THE ELEMENTS ----AND HOW THE ELEMENTS RELATE TO THE SOULS, SENSES, AND DISPOSITIONS OF MEN.

THE next in order, after the four fimple elements, are the four kinds of perfect bodies compounded of them, viz. metals, ftones, plants, and animals; and although in the generation of each of thefe, all the elements combine to-BOOK I. L gether

gether in the composition, yet every one of them follows and refembles one of the elements which is most predominant: for all stones, being earthy, are naturally heavy, and are so hardened with dryness that they cannot be melted ;---but metals are watery, and may be melted, which naturalists and chemiss find to be true, viz. that they are composed or generated of a viscous water, or watery *argent vive*. Plants have such an affinity with the air, that unless they are out in it, and receive its benefit, they neither flourish nor increase. So also animals, as the Poet finely expresses it----

> " Have, in their natures, a most fiery force, " And also spring from a celestial source :"

and fire is fo natural to them that, being extinguished, they foon die.

Now, amongft ftones, those that are dark and heavy, are called earthy ---those which are transparent, of the watery element, as crystal, beryl, and pearls --- those which fwim upon the water and are spongious, as the pumiceftone, fponge, and fophus, are called airy---and those are attributed to the element of fire, out of which fire is extracted, or which are refolved into fire ; as thunder-ftones, fire-ftones, afbeftos. Alfo, amongft metals ;---lead and filver are earthy; quickfilver is watery; copper and tin, airy; gold and iron, fiery. In plants, alfo, the roots refemble earth --- the leaves, water --- flowers, the air --- and feed, the fire, by reafon of their multiplying fpirit. Befides, fome are hot, fome cold, fome moift, others dry, borrowing their names from the qualities of the elements. Amongst animals, alfo, fome are, in comparifon of others, earthy, becaufe they live in the very bowels of the earth, as worms, moles, and many other reptiles ; others watery, as fifh ; others which always abide in the air, therefore airy; others, again, fiery, as falamanders, crickets; and fuch as are of a fiery heat, as pigeons, oftriches, eagles, lions, panthers, &c. &c.

Now, in animals, the bones refemble earth---vital fpirit, the fire---flefh, the air---and humours, the water; and thefe humours alfo refemble the elements, viz. yellow choler, the fire---the blood, the air---phlegm, the water---and black

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black choler, or melancholy, the earth. And, laftly, in the foul itfelf, the understanding refembles the fire --- reafon, the air --- imagination, the water --and the fenfes the earth. And thefe fenfes again are divided amongst themfelves, according to the elements : for the fight is fiery, becaufe it cannot perceive without the help of fire and light --- the hearing is airy, for a found is made by the ftriking of the air --- the fmell and tafte refemble water, without the moifture of which there is neither fmell nor tafte---and, laftly, the feeling is wholly earthly, becaufe it takes groß bodies for its object. The actions, alfo, and operations of man are governed by the elements : for the earth fignifies a flow and firm motion ; the water, fearfulnefs, fluggifhnefs, and remiffnefs in working; air fignifies cheerfulnefs, and an amiable difpofition; but fire, a fierce, working, quick, fusceptible disposition. The elements are, therefore, the first and original matter of all things; and all things are of and according to them; and they in and through all things diffuse their virtues.-

CHAP. V.

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

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

Now it muft be underftood that in thefe inferior bodies the elements are grofs and corruptible ; but in the heavens they are, with their natures and virtues, after a celeftial and more excellent manner than in fublunary things : for the firmnefs of the celeftial earth is there without the groffnefs of water ; and the agility of air without exceeding its bounds ; the heat of fire without burning, only fhining, giving light and life to all things by its celeftial heat.---Now L 2 amongft

amongft the ftars, or planets, fome are fiery, as Mars, and the Sun---airy, as Jupiter, and Venus---watery, as Saturn, and Mercury---and earthy, fuch as inhabit the eighth orb, and the Moon (which by many is accounted watery), feeing that, as if it were earth, it attracts to itfelf the celeftial waters, with which being imbibed it does, on account of its proximity to us, pour forth and communicate to our globe.

There are, likewife, amongst the figns, fome fiery, fome airy, fome watery, and fome earthy. The elements rule *them*, alfo, in the heavens, distributing to them these four threefold confiderations of every element, according to their triplicities, viz. the beginning, middle, and end.

Likewife, devils are diftinguished according to the elements: for fome are called earthy devils, others fiery, fome airy, and others watery. Hence, alfo, those four infernal rivers: fiery Phlegethon, airy Cocytus, watery Styx, earthy Acheron. Alfo, in the Gospel, we read of comparisons of the elements: as hell fire, and eternal fire, into which the curfed shall be commanded to go;---and in Revelations, of a lake of fire;---and Ifaiah, speaking of the damned, fays that the Lord will smite them with corrupt air;---and in Job, they shall skip from the waters of the fnow to the extremity of heat; and, in the fame, we read, that the earth is dark, and covered with the darkness of death, and *miferable* darkness.

And thefe elements are placed in the angels of heaven, and the bleffed intelligences: there is in them a ftability of their effence, which is an earthy virtue, in which is the ftedfaft feat of God. By the Pfalmift they are called waters, where he fays---" Who ruleft the waters that are higher than the heavens;"---alfo, in them their fubtile breath is air, and their love is fhining fire; hence they are called in Scripture, the wings of the wind; and, in another place, the Pfalmift fpeaks of them thus---" Who makeft angels thy fpirits, and thy minifters a flaming fire!"---Alfo, according to the different orders of fpirits or angels, fome are fiery, as feraphims, authorities, and powers--earthy, as cherubim---watery, as thrones and archangels---airy, as dominions and principalities.

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And do we not read of the original Maker of all things, that the earth fhall be opened and bring forth a Saviour ?---Likewife it is fpoken of the fame, that he fhall be a fountain of living water, cleanfing and regenerating; and the fame fpirit breathing the breath of life; and the fame, according to Mofes' and Paul's teftimony---a confuming fire.

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

CHAP. VI.

THAT THE WISDOM OF GOD WORKS BY THE MEDIUM OF SECOND CAUSES (I. E. BY THE INTELLIGENCES, BY THE HEAVENS, ELEMENTS, AND CELESTIAL BODIES) IS PROVED BEYOND DISPUTE IN THIS CHAPTER.

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

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And

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

There is, therefore, a wonderful virtue and operation in every herb and ftone, but greater in a ftar; beyond which, even from the governing intelligences, every thing receives and obtains many things for itfelf, efpecially from the Supreme Caufe, with whom all things mutually and exactly correfpond, agreeing in an harmonious confent.

Therefore there is no other caufe of the neceffity of effects, than the connection of all things with the First Caufe, and their correspondency with those divine patterns and eternal ideas, whence every thing hath its determinate and particular place in the exemplary world, from whence it lives and receives its original being; and every virtue of herbs, ftones, metals, animals, words, speeches, and all things that are of God, are placed there.

Now the Firft Caufe (which is God), although he doth, by intelligences and the heavens, work upon thefe inferior things, does fometimes (thefe mediums being laid afide, or their officiating being fufpended) work thofe things immediately by himfelf----which works are then called miracles. But whereas fecondary caufes do, by the command and appointment of the Firft Caufe, neceffarily act, and are neceffitated to produce their effects; if God fhall, notwithftanding, according to his pleafure, fo difcharge and fufpend them that they fhall wholly defift from the neceffity of that command, then they are called the greateft miracles of God. For inftance: the fire of the Chaldean furnace did not burn the children; the fun ftood ftill at the command of Jofhua, and became retrograde one whole day; alfo, at the prayer of Hezekiah, it went back ten degrees; and when our Saviour Chrift was crucified, it became darkened, though at full moon.

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And the reafon of these operations can by no rational discourse, no magic or science, occult or profound soever, be found out or understood; but are to be learned by Divine oracles only.*

CHAP. VII.

OF THE SPIRIT OF THE WORLD.

NOW feeing that the foul is the effential form, intelligible and incorruptible, and is the first mover of the body, and is moved of itself; but that the body, or matter, is of itfelf unable and unfit for motion, and does very much degenerate from the foul, it appears that there is need of a more excellent medium :--- now fuch a medium is conceived to be the fpirit of the world, or that which fome call a quinteffence; becaufe it is not from the four elements, but a certain first thing, having its being above and befide them. There is, therefore, fuch a kind of medium required to be, by which celeftial fouls may be joined to grofs bodies, and beftow upon them wonderful gifts. This fpirit is, in the fame manner, in the body of the world, as our fpirit is in our bodies; for as the powers of our foul are communicated to the members of the body by the medium of the fpirit, fo alfo the virtue of the foul of the world is diffufed, throughout all things, by the medium of the universal spirit; for there is nothing to be found in the whole world that hath not a fpark of the virtue thereof. Now this fpirit is received into things, more or lefs, by the rays of the ftars, fo far as things are difpofed, or made fit recipients of it. By this fpirit, therefore, every occult property is conveyed into herbs, ftones, metals, and animals, through the fun, moon, planets, and through ftars higher than the planets. Now this fpirit may be more advantageous to us if we knew how to feparate it from the elements ; or, at leaft, to use those things chiefly

which

^{*} The foregoing Chapter, if well confidered, will open the intellect to a more eafy comprehension of the Magical Science of Nature, &c.; and will facilitate, in a wonderful degree, our studies in these fublime mysleries:

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which are most abounding with this spirit. For those things in which the spirit is less drowned in a body, and less checked by matter, do much more powerfully and perfectly act, and also more readily generate their like; for in it are all *generative* and *feminal virtues*. For which caufe the alchymist endeavours to separate this spirit from gold and silver, which, being rightly separated and extracted, if it shall be afterwards projected upon any metal, turns it into gold or filver; which is no way impossible or improbable, when we confider that by art that may be done in a short time, what Nature, in the bowels of the earth (as in a matrix), perfects in a very long space of time.

CHAP VIII.

OF THE SEALS AND CHARACTERS IMPRESSED BY CELESTIALS UPON NATURAL THINGS.

ALL ftars have their peculiar natures, properties, and conditions, the feals and characters whereof they produce through their rays even in these inferior things, viz. in elements, in ftones, in plants, in animals, and their members ; whence every thing receives from an harmonious difpolition, and from its ftar fhining upon it, fome particular feal or character ftamped upon it, which is the fignificator of that ftar or harmony, containing in it a peculiar virtue, different from other virtues of the fame matter, both generically, fpecifically, and numerically. Every thing, therefore, hath its character imprefied upon it by its flar for fome peculiar effect, effecially by that flar which doth principally govern it; and these characters contain in them the particular natures, virtues, and roots of their ftars, and produce the like operations upon other things on which they are reflected ; and ftir up and help the influences of their ftars, whether they be planets, or fixed ftars and figures, or celeftial conftellations, viz. as often as they shall be made in a fit matter, and in their due and accuftomed times; which the ancient wife men (confidering fuch as laboured much in finding out occult properties of things) did fet down, in writing, the images of the ftars, their figures, feals, marks, characters, fuch as Nature herfelf did defcribe by the rays of the ftars in these inferior bodies: fome in ftones,

Chap. IX.

ftones, fome in plants, fome in joints and knots of trees and their boughs, and fome in various members of animals. For the bay-tree, lote-tree, and marigold, are folary herbs, and, their roots and knots being cut, they fhew the characters of the fun; and in ftones the characters and images of celeftial things are often found. But there being fo great a diverfity of things, there is only a traditional knowledge of a few things which human underftanding is able to reach; therefore very few of those things are known to us, which the ancient philosophers and chiromancers attained to, partly by reason and partly by experience; and there yet lie hid many things in the treasfury of Nature, which the diligent ftudent and wife fearcher shall contemplate and discover.

CHAP IX.

TREATING OF THE VIRTUE AND EFFICACY OF PERFUMES, OR SUFFUMIGATIONS, AND VA-POURS; AND TO WHAT PLANETS THEY ARE PROPERLY AND RIGHTLY ATTRIBUTED.

IT is neceffary, before we come to the operative or practical part of Talifmanic Magic, to fhew the compositions of fumes or vapours, that are proper to the ftars, and are of great force for the opportunely receiving of celeftial gifts, under the rays of the ftars --- inafmuch as they ftrongly work upon the air and breath ; for our breath is very much changed by fuch kind of vapours, if both vapours be of the other like. The air being alfo, through the faid vapours, eafily moved, or infected with the qualities of inferiors, or celeftial (daily quickly penetrating our breaft and vitals), does wonderfully reduce us to the like qualities. Let no man wonder how great things fuffumigations can do in the air; efpecially when they fhall, with Porphyry, confider that, by certain vapours exhaled from proper fuffumigations, ærial fpirits are raifed; also thunder and lightnings, and the like : as the liver of a cameleon, being burnt on the houfe top, will raife fhowers and lightnings ; the fame effect has the head and throat, if they are burnt with oaken wood, There are fome fuffumigations under the influences of the ftars, that caufe BOOK I. images, M

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images of fpirits to appear in the air, or elfewhere : for if coriander, finallage, henbane, and hemlock be made to fume, by invocations fpirits will foon come together, being attracted by the vapours which are most congruous to their own natures; hence they are called the herbs of the fpirits. Alfo it is faid, that if a fume be made of the root of the reedy herb fagapen, with the juice of hemlock and henbane, and the herb tapfus barbatus, red fanders, and black poppy, it will likewife make ftrange fhapes appear ; but if a fuffume be made of fmallage, it chafes them away, and deftroys their vifions. Again, if a perfume be made of calamint, piony, mint, and palma chrifti, it drives away all evil fpirits and vain imaginations. Likewife, by certain fumes, animals are gathered together, and put to flight. Pliny mentions concerning the ftone liparis, that, with the fume thereof, all beafts are attracted together. The bones in the upper part of the throat of a hart, being burnt, bring ferpents together; but the horn of the hart, being burnt, chafes away the fame; likewife, a fume of peacock's feathers does the fame. Alfo, the lungs of an afs, being burnt, puts all poifonous things to flight; and the fume of the burnt hoof of a horfe drives away mice; the fame does the hoof of a mule; and with the hoof of the left-foot flies are driven away. And if a houfe, or any place, be fmoaked with the gall of a cuttle-fifth, made into a confection with red ftorax, rofes, and lignum aloes, and then there be fome fea-water or blood caft into that place, the whole houfe will feem to be full of water or blood.

Now fuch kind of vapours as thefe, we muft conceive, do infect a body, and infufe a virtue into it which continues long, even as the poifonous vapour of the peftilence, being kept for two years in the walls of a houfe, infects the inhabitants; and as the contagion of peft or leprofy lying hid in a garment, will, long after, infect him that wears it.

Now there are certain fuffumigations ufed to almost all our inftruments of magic (of which hereafter), fuch as images, rings, &c. For fome of the magicians fay, that if any one shall hide gold, or filver, or any other such like precious thing (the moon being in conjunction with the fun), and shall perfume the place with *coriander*, *faffron*, *henbane*, smallage, and black poppy, of each the same quantity and bruifed together, and tempered with the

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the juice of hemlock, that thing which is fo hid shall never be taken away therefrom, but that fpirits shall continually keep it ; and if any one shall endeavour to take it away by force, they shall be hurt, or struck with a frenzy. And Hermes fays, there is nothing like the fume of fpermaceti for the raifing up of fpirits ; therefore, if a fume be made of that, lignum aloes, pepperwort, musk, faffron, and red storax, tempered together with the blood of a lapwing or bat, it will quickly gather airy fpirits to the place where it is ufed ; and if it be used about the graves of the dead, it will attract fpirits and ghofts. thither.

Now the use of fuffumigations is this : that whenever we fet about making any talifman, image, or the like, under the rule or dominion of any ftar or planet, we should by no means omit the making of a fuffumigation appropriate to that planet or conftellation under which we defire to work any effect or wonderful operation ; as for inftance :---when we direct any work to the fun, we must fuffume with folary things; if to the moon, with lunary things; and fo of the reft. And we must be careful to observe, that as there is a contrariety, or antipathy, in the natures of the ftars and planets and their fpirits, fo there is also in fuffumigations :--- for there is an antipathy between lignum aloes and fulphur frankincenfe and quickfilver; and fpirits that are raifed by the fume of lignum aloes, are laid by the burning of fulphur. For the learned Proclus gives an example of a fpirit that appeared in the form of a lion, furious and raging : by fetting a white cock before the apparition it foon vanished away; because there is fo great a contrariety between a cock and a lion ;--- and let this fuffice for a general obfervation in these kind of things. We shall proceed with shewing distinctly the composition of the feveral fumes appropriated to the feven planets.

Take uphorbium, bdeliftan, and summise, the fools of ball helicheres, the lead lone, and a little fulping, and incorposite them along chere, with the

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or fwallow, or the brain of a hard

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OF THE COMPOSITION OF SOME PERFUMES APPROPRIATED TO THE SEVEN PLANETS.

THE SUN. O

WE make a fuffumigation for the fun in this manner :----

Take of faffron, ambergris, muſk, lignum aloes, lignum balſam, the fruit of the laurel, cloves, myrrh, and frankincenſe, of each a like quantity; all of which being bruiſed, and mixed together, fo as to make a fweet odour, muſt be incorporated with the brain of an eagle, or the blood of a white cock, after the manner of pills, or troches.

THE MOON.)

For the moon, we make a fuffume of the head of a frog dried, the eyes of a bull, the feed of white poppies, frankincenfe, and camphire, which must be incorporated with menftruous blood, or the blood of a goofe.

SATURN. b

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

JUPITER. 4

Take the feed of afh, lignum aloes, ftorax, the gum Benjamin, the lapis lazuli, the tops of peacocks' feathers, and incorporate with the blood of a ftork, or fwallow, or the brain of a hart.

MARS. 8

Take uphorbium, bdellium, gum armoniac, the roots of both hellebores, the loadftone, and a little fulphur, and incorporate them altogether with the brain of a hart, the blood of a man, and the blood of a black cat.

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VENUS. 2

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

MERCURY. \$

Take maftich, frankincenfe, cloves, and the herb cinquefoil, and the agate ftone, and incorporate them all with the brain of a fox, or weafel, and the blood of a magpie.

GENERAL FUMES OF THE PLANETS.

To Saturn are appropriated for fumes, odoriferous roots: as pepper-wort root, &c., and the frankincenfe tree. To *Jupiter*, all odoriferous fruits: as nutmegs, cloves, &c. To *Mars*, all odoriferous woods: as fanders, cyprus, lignum balfam, and lignum aloes. To the *Sun*, all gums: as frankincenfe, maftich benjamin, ftorax, laudanum, ambergris, and mufk. To *Venus*, flowers: as rofes, violets, faffron, and the like. To Mercury, all the parings of wood or fruit: as cinnamon, lignum caffia, mace, citron peel, and bayberries, and whatever feeds are odoriferous. To the Moon, the leaves of all vegetables: as the leaf indum, the leaf of the myrtle, and bay tree. Know, alfo, that, according to the opinion of all magicians, in every good matter (as love, good-will, &c.), there muft be a good perfume, odoriferous and precious;---and in evil matters (as hatred, anger, mifery, and the like), there muft be made a ftinking fume that is of no worth.

The twelve Signs of the Zodiac alfo have their proper fuffurnigations viz., Aries, myrrh; Taurus, *pepper-wort*; Gemini, master, Cancer, camphire; Leo, frankincense; Virgo, fanders; Libra, galbanum; Scorpio, oppoponax; Sagittarius, lignum aloes; Capricorn, benjamin; Aquarius, euphorbium; Pisces, red storax. But Hermes describes the most powerful sume to be, that which is compounded of the seven aromatics, according to the powers of the seven planets: for it receives from Saturn, pepper-wort; from Jupiter, nut-

meg ;

meg.; from Mars, lignum-aloes; from the Sun, maftich; from Venus, faffron; from Mercury, cinnamon; and from the Moon, myrtle.

By a clofe obfervation of the above order of fuffumigations, conjoined with other things, of which we fhall fpeak hereafter (neceffary to the full accomplifhment of Talifmanic Magic), many wonderful effects may be caufed, efpecially if we keep in eye what was delivered in the first part of our Magic, viz. that the foul of the operator must go along with this; otherwife, in vain is *fuffumigation*, *feal*, *ring*, *image*, *hicture*, *glafs*, or any other inftrument of magic: feeing that it is not merely the disposition, but the act of the disposition, and firm and powerful intent or imagination, that gives the effect.---We fhall now haften to fpeak, generally, of the construction of rings magical, and their wonderful and potent virtues and operations.

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OF THE COMPOSITION AND MAGIC VIRTUE OF RINGS.

RINGS, when they are opportunely made, imprefs their virtues upon us, infomuch that they affect the fpirit of him that carries them with gladnefs or fadnefs; and render him bold or fearful, courteous or terrible, amiable or hateful; inafmuch, alfo, as they fortify us againft * ficknefs, poifons, enemies, evil fpirits, and all manner of hurtful things; and often, where the law has no effect, thefe little trifles greatly affift and corroborate the troubled fpirit of the wearer, and help him, in a wonderful manner, to overcome his adverfaries, while they do wonder how it is that they cannot effect any hurtful undertaking againft him. Thefe things, I fay, are great helps againft wrathful, vicious, wordly-minded men, inafmuch as they do terrify, hurt, and render invalid the machinations of thofe who would otherwife work our mifery or deftruction. All which we are neither afraid nor afhamed to declare, well knowing that thefe things will be hid from the wicked and profane, fo as that they cannot draw the fame into

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

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any abufe, or privy mifchief toward their neighbour; we having referved fome few things in this art to ourfelves---not willing to throw pearls before fwine. And however fimple and plain we may defcribe fome certain experiments and operations (fo as that the great-mouthed fchool philofophers may mutter or fcoff thereat), yet there is nothing delivered in this book but what may be, by an underftanding thereof, brought into effect, and, likewife, out of which fome good may be derived. But to proceed.

The manner of making of these rings is thus :---when any ftar ascends in the horofcope (fortunately), with a fortunate afpect or conjunction of the moon, we proceed to take a flone and herb, that is under that ftar, and likewife make a ring of the metal that is corresponding to the ftar; and in the ring, under the ftone, put the herb or root, not forgetting to infcribe the effect, image, name, and character, as also the proper fuffume. But I shall fpeak more of these in another place, where I speak of images and characters. Therefore, in making of rings magical, thefe things are unerringly to be obferved as we have ordered ;---if any one is willing to work any effect or experiment in magic, he must by no means neglect the necessary circumstances which we have fo uniformly delivered. I have read, in Philoftratus Jarchus, that a Prince of the Indians bestowed feven rings, marked with the virtues and names of the feven planets, to Appollonius, of which he wore one every day, diftinguishing according to the names of the days ; by the benefit of which he lived above one hundred and thirty years, as also always retained the beauty of his youth. In like manner, Mofes, the Lawgiver and Ruler of the Hebrews, being skilled in the Egyptian Magic, is faid, by Josephus, to have made rings of love and oblivion. There was alfo, as faith Aristotle, among the Cireneans, a ring of Battas, which could procure love and honour. We read, alfo, that Eudamus, a certain philosopher, made rings against the bites of ferpents, bewitchings, and evil fpirits. The fame doth Jofephus relate of Solomon. Alfo we read, in Plato, that Gygus, King of Lydia, had a ring of wonderful and strange virtues; the feal of which, when he turned it towards the palm of his hand, no body could fee him, but he could fee all things; by the opportunity of which ring, he ravished the Queen, and flew the

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

CHAP. XII.

THAT THE PASSIONS OF THE MIND ARE ASSISTED BY CELESTIALS ---- AND THAT CON-STANCY OF MIND IS IN EVERY WORK NECESSARY.

THE paffions of the mind are much helped, and are helpful, and become most powerful, by virtue of the heaven, as they agree with the heaven---either by any natural agreement, or voluntary election; for, as Ptolemy fays, he who chufeth that which is the better, feems to differ nothing from him who hath this of Nature. It conduceth, therefore, very much for the receiving the benefit of the heavens, in any work, if we shall, by the heaven, make ourfelves fuitable to it in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For fuch like paffions vehemently ftir up our fpirit to their likenefs, and fuddenly expose us, and our's, to the fuperior fignificators of fuch like paffions; and alfo, by reafon of their dignity and nearnefs to the fuperiors, do partake more of the celeftials than any material things ; for our mind can, through imaginations or reafon by a kind of imitation, be fo conformed to any ftar, as fuddenly to be filled with the virtues of that ftar, as if we were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws itfelf from all fenfe, imagination, nature, and deliberation, and calls itfelf back to things feparated, effects divers things by faith, which is a firm adhesion, a fixed intention, and vehement application of the worker or receiver to him that co-operates in any thing, and gives power to the work which we intend to do. So that there is

* We have above fhewn the power and virtue of magical rings; but the particular characters, infcriptions, and images to be made in, or upon them, we refer the fludent to that chapter treating of " The Composition of various Talifmans;" in which we have defcribed exactly the express methods of perfecting them.

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made, as it were, in us the image of the virtue to be received, and the thing to be done in us, or by us. We muft, therefore, in every work and application of things, affect vehemently, imagine, hope, and believe ftrongly, for that will be a great help. And it is verified amongft phyficians, that a ftrong belief, and an undoubted hope, and love towards the phyfician, conduce much to health, yea more fometimes than the medicine itfelf; for the fame that the efficacy and virtue of the medicine works, the fame doth the ftrong imagination of the phyfician work, being able to change the qualities of the body of the fick, efpecially when the patient places much confidence in the phyfician, by that means difpoling himfelf for the receiving the virtue of the phylician Therefore, he that works in magic must be of a constant belief, and phyfic. be credulous, and not at all doubt of the obtaining of the effect; for as a firm and ftrong belief doth work wonderful things, although it be in falfe works--fo diftrust and doubting doth diffipate and break the virtue of the mind of the worker, which is the medium betwixt both extremes; whence it happens that he is fruftrated of the defired influence of the fuperiors, which could not be enjoined and united to our labours without a firm and folid virtue of our mind.

CHAP. XIII.

HOW MAN'S MIND MAY BE JOINED WITH THE MIND OF INTELLIGENCES AND CELESTIALS, AND, TOGETHER WITH THEM, IMPRESS CERTAIN WONDERFUL VIRTUES UPON INFERIOR. THINGS.

THE philofophers, efpecially the Arabians, fay, that man's mind, when it is most intent upon any work, through its passion and effects, is joined with the mind of the stars and intelligences, and, being so joined, is the cause that fome wonderful virtue be infused into our works and things; and this, as because there is in it an apprehension and power of all things, so because all things have a natural obedience to it, and of necessity an efficacy, and more Book I. N to

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to that which defired them with a ftrong defire. And according to this is verified the art of characters, images, enchantments, and fome fpeeches, and many other wonderful experiments, to every thing which the mind affects. By this means, whatfoever the mind of him that is in vehement love affects, hath an efficacy to caufe love ; and whatfoever the mind of him that ftrongly hates, dictates, hath an efficacy to hurt and deftroy. The like is in other things which the mind affects with a ftrong defire ; for all those things which the mind acts, and dictates by characters, figures, words, speeches, gestures, and the like, help the appetite of the foul, and acquire certain wonderful virtues from the foul of the operator, in that hour when fuch a like appetite doth invade it; fo from the opportunity and celeftial influence, moving the mind in this or that manner : for our mind, when it is carried upon the great excefs of any paffion or virtue, oftentimes takes to itfelf a ftrong, better and more convenient hour or opportunity; which Thomas Aquinas, in his third book against the Gentiles, allows. So, many wonderful virtues both caufe and follow certain admirable operations by great affections, in those things which the foul doth dictate in that hour to them. But know, that fuch kind of things confer nothing, or very little, but to the author of them, and to him who is inclined to them, as if he were the author of them; and this is the manner by which their efficacy is found out. And it is a general rule in them, that every mind, that is more excellent in its defire and affection, makes fuch like things more fit for itfelf, as alfo efficacious to that which it defires. Every one, therefore, that is willing to work in magic, must know the virtue, measure, order, and degree of his own foul in the power of the univerfe.

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SHEWING THE NECESSITY OF MATHEMATICAL KNOWLEDGE, AND OF THE GREAT FOWER AND EFFICACY OF NUMBERS IN THE CONSTRUCTION OF TALISMANS, &C.

THE doctrines of mathematics are fo neceffary to and have fuch an affinity with magic, that they who profess it without them are quite out of the way, and labour in vain, and shall in no wife obtain their defired effect. For whatfoever things are, and are done in these inferior natural virtues, are all done and governed by number, weight, measure, harmony, motion, and light : and all things which we fee in thefe inferiors have root and foundation in them; yet, neverthelefs, without natural virtues of mathematical doctrines, only works like to naturals can be produced : as Plato faith --- a thing not partaking of truth or divinity, but certain images akin to them (as bodies going, or fpeaking, which yet want the animal faculty), fuch as were those which, amongst the ancients, were called Dedalus's images, and autopara, of which Aristotle makes mention, viz. the three-footed images of Vulcan and Dedalus moving themfelves; which, Homer faith, came out of their own accord to the exercife; and which, we read, moved themfelves at the feaft of Hiarba, the philosophical exercifer. So there are made glaffes (fome concave, others of the form of a column) making the reprefentation of things in the air feem like fhadows at a diftance; of which fort Apollonius and Vitellius, in their books, " De Profpectiva," and " Speculis," taught the making and the ufe. And we read that Magnus Pompeius brought a certain glafs, amongft the fpoils from the East, to Rome, in which were feen armies of armed men. And there are made certain transparent glaffes, which (being dipped in fome certain juices of herbs, and irradiated with an artificial light) fill the whole air round about with visions. And we know how to make reciprocal glaffes, in which the fun fhining, all things which were illustrated by the rays thereof are apparently feen many miles off. Hence a magician (expert in natural philosophy and mathematics, and knowing the middle fciences, confifting of both thefe, viz. arithmetic, mufic, geometry, optics, aftronomy, and fuch fciences that are of N 2 weights,

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weights, measures, proportions, articles, and joints ; knowing, alfo, mechanical arts refulting from thefe) may, without any wonder, if he excel other men in the art and wit, do many wonderful things, which men may much admire. There are fome relics now extant of the antients, viz. Hercules and Alexander's pillars; the gate of Cafpia, made of brafs, and fhut with iron beams, that it could by no art be broken ; and the pyramis of Julius Cæfar, erected at Rome, near the hill Vaticanus; and mountains built by art in the middle of the fea ; and towers, and heaps of ftones, fuch as I have feen in England, put together by incredible art. But the vulgar feeing any wonderful fight, impute it to the Devil as his work ; or think that a miracle which, indeed, is a work of natural or mathematical philofophy. But here it is convenient that you know, that, as by natural virtues we collect natural virtues, fo by abstracted, mathematical, and celestial, we receive celestial virtues : as motion, fenfe, life, fpeech, foothfaying, and divination, even in matter lefs difpofed, as that which is not made by nature, but only by art. And fo images that fpeak, and foretel things to come, are faid to be made : as William of Paris relates of a brazen-head, made under the rifing of Saturn, which, they fay, fpake with a man's voice. But he that will chufe a difpofed matter, and most fit to receive, and a most powerful agent, shall undoubtedly produce more powerful effects. For it is a general opinion of the Pythagoreans, that, as mathematical are more formal than natural, fo alfo they are more efficacious ; as they have lefs dependance in their being, fo alfo in their operation. But amongst all mathematical things, numbers, as they have more of form in them, fo alfo are more efficacious, as well to effect what is good as what is bad. All things, which were first made by the nature of things in its first age, feem to be formed by the proportion of numbers; for this was the principal pattern in the mind of the Creator. Hence is borrowed the number of theelements --- hence the courfes of times --- hence the motion of the ftars, and the revolution of the heavens, and the ftate of all things fubfift by the uniting together of numbers. Numbers, therefore, are endowed with great and fublime virtues. For it is no wonder, feeing there are fo many occult virtues in natural things, although of manifest operations, that there should be in numbers

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bers much greater and more occult, and also more wonderful and efficacious; for as much as they are more formal, more perfect, and naturally in the celeftials, not mixed with feparated fubftances ; and, laftly, having the greatest and most simple commixion with the ideas in the mind of God, from which they receive their proper and most efficacious virtues , wherefore they also are of most force, and conduce most to the obtaining of spiritual and divine gifts--as, in natural things, elementary qualities are powerful in the transmuting of any elementary thing. Again, all things that are, and are made, fubfift by and receive their virtue from numbers :--- for time confifts of numbers--- and all motion and action, and all things which are fubject to time and motion. Harmony, alfo, and voices have their power by and confift of numbers and their proportions ; and the proportion arifing from numbers do, by lines and points, make characters and figures; and thefe are proper to magical operations --- the middle, which is betwixt both, being appropriated by declining to the extremes, as in the ufe of letters. And laftly, all fpecies of natural things, and of those which are above Nature, are joined together by certain numbers; which Pythagoras feeing, fays, that number is that by which all things fubfift, and diftributes each virtue to each number. And Proclus fays, number hath always a being : yet there is one in voice---another in proportion of them --- another in the foul and reafon --- and another in divine things. But Themiftius, Boetius, and Averrois (the Babylonian), together with Plato, do fo extol numbers, that they think no man can be a true philosopher without them. By them there is a way made for the fearching out and underftanding of all things knowable ;---by them the next accefs to natural prophecying is had--and the Abbot Joachim proceeded no other way in his prophecies, but by formal numbers.

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CHAP. XV.

THE GREAT VIRTUES OF NUMBERS, AS WELL IN NATURAL THINGS AS IN SUPERNATURAL.

THAT there lies wonderful efficacy and virtue in numbers, as well to good as to bad, the most eminent philosophers unanimously teach; especially Hierom, Auftin, Origen, Ambrofe, Gregory of Nazianzen, Athanafius, Bafilius, Hilarius, Rubanas, Bede, and many more conform. Hence Hilarius, in his commentaries upon the Pfalms, teftifies that the feventy elders, according to the efficacy of numbers, brought the Pfalms into order. The natural number is not here confidered ; but the formal confideration that is in the number ;--- and let that which we fpoke before always be kept in mind, viz. that these powers are not in vocal numbers of merchants buying and felling ; but in rational, formal, and natural ;--- thefe are the diffinct mysteries of God and Nature. But he who knows how to join together the vocal numbers and natural with divine, and order them into the fame harmony, fhall be able to work and know wonderful things by numbers; in which, unlefs there was a great mystery, John had not faid, in the Revelation ---- "He that hath underftanding, let him compute the number of the name of the beaft, which is the number of a man ;"--- and this is the most famous manner of computing amongst the Hebrews and Cabalifts, as we shall shew afterwards. But this you must know, that fimple numbers fignify divine things, numbers of ten; celeftial numbers of an hundred; terrestrial numbers of a thousand --- those things that shall be in a future age. Befides, feeing the parts of the mind are according to an arithmetical mediocrity, by reafon of the identity, or equality of excefs, coupled together; but the body, whofe parts differ in their greatnefs, is, according to a geometrical mediocrity, compounded; but an animal confifts of both, viz. foul and body, according to that mediocrity which is fuitable to harmony. Hence it is that numbers work very much upon the foul, figures upon the body, and harmony upon the whole animal.

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OF THE SCALE OF UNITY.

NOW let us treat particularly of numbers themfelves ; and, becaufe number is nothing elfe but a repetition of unity, let us first confider unity itself ; for unity doth moft fimply go through every number, and is the common measure, fountain, and original of all numbers ; contains every number joined together in itfelf entirely; the beginner of every multitude, always the fame, and unchangeable; whence, alfo, being multiplied into itfelf, produceth nothing but itfelf : it is indivisible, void of all parts. Nothing is before one, nothing is after one, and beyond it is nothing; and all things which are, defire that one, becaufe all things proceed from one; and that all things may be the fame, it is neceffary that they partake of that one : and as all things proceed of one into many things, fo all things endeavour to return to that one, from which they proceeded ; it is neceffary that they fhould put off multitude. One, therefore, is referred to the moft high God, who, feeing he is one and innumerable, yet creates innumerable things of himfelf, and contains them within himfelf. There is, therefore, one God---one world of the one God--one fun of the one world---alfo one phœnix in the world---one king amongft bees---one leader amongft flocks of cattle---one ruler amongft herds of beafts--and cranes follow one, and many other animals honour unity. Amongst the members of the body there is one principal, by which all the reft are guided ; whether it be the head, or (as fome will) the heart. There is one element, overcoming and penetrating all things, viz. fire. There is one thing created of God, the fubject of all wondering which is in earth or in heaven --- it is actually animal, vegetable, and mineral; every where found, known by few, called by none by its proper name, but covered with figures and riddles, without which neither Alchymy, nor Natural Magic can attain to their complete end or perfection. From one man, Adam, all men proceeded --- from that one, all became mortal --- from that one, Jefus Chrift, they are regenerated ; and, as faith St. Paul, one Lord, one faith, one baptifm, one God and Father of all, one Mediator

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

In the Exemplary World,	Jod. ,	One Divine Effence, the fountain of all virtues and power, whofe name is expressed with one most fimple letter.				
In the Intellectual World,	The Soul of the World.	One Supreme Intelligence, the first creature, the fountain of life.				
In the Celeftial World,	The Sun.	One King of Stars, fountain of life.				
In the Elemental World,	The Philofophers' Stone.	One fubject, and inflrument of all virtues, natural and fupernatural.				
In the Leffer World,	The Heart.	One first living and last dying.				
In the Infernal World,	Lucifer.	One Prince of Rebellion, of Angels, and Darknefs.				

THE SCALE OF UNITY.

CHAP XVII.

OF THE NUMBER TWO, AND SCALE.

THE first number is two, because it is the first multitude; it can be meafured by no number besides unity alone, the common measure of all numbers; it is not compounded of numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded. The number three, is called the first number uncompounded. But the number two is the first branch of unity, and the first procreation; and it is called the number of fcience, and memory, and of light, and the number of man, who is called another

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another, and the leffer world : it is also called the number of charity, and of mutual love; of marriage, and fociety : as it is faid by the Lord --- " Two fhall be one flefh." --- And Solomon faith, " It is better that two be together than one, for they have a benefit by their mutual fociety : if one shall fall, he shall be fupported by the other. Woe to him that is alone ; becaufe, when he falls, he hath not another to help him. And if two fleep together, they fhall warm one another: how fhall one be hot alone ?--- And if any prevail against him, two refift him." And it is called the number of wedlock, and fex; for there are two fexes --- masculine and feminine. And two doves bring forth two eggs ; out of the first of which is hatched the male, out of the fecond the female. It is alfo called the middle, that is capable, that is good and bad, partaking ; and the beginning of division, of multitude, and diffinction ; and fignifies matter. This is alfo, fometimes, the number of difcord, of confusion, of misfortune, and uncleannefs; whence St. Hierom, againft Jovianus, faith ---- " that therefore it was not fpoken in the fecond day of the creation of the world."---"And God faid, that it was good ;"---becaufe the number of two is evil. Hence also it was, that God commanded that all unclean animals should go into the ark by couples; becaufe, as I faid, the number of two is a number of uncleannefs. Pythagorus, as Eufebius reports, faid, that unity was God, and a good intellect; but that duality was a devil, and an evil intellect, in which is a material multitude : wherefore the Pythagorians fay, that two is not a number, but a certain confusion of unities. And Plutarch writes, that the Pythagorians called unity, Apollo; and two, ftrife and boldnefs; and three, juffice, which is the higheft perfection, and is not without many mysteries. Hence there were two tables of the law in Sinai --- two cherubims looking to the propitiatory in Mofes --- two olives dropping oil, in Zachariah --- two natures in Chrift, divine and human : hence Mofes faw two appearances of God, viz. his face, and back parts ;---alfo two Teftaments---two commands of love---two first dignities --- two first people --- two kinds of spirits, good and bad--- two intellectual creatures, an angel and foul---two great lights---two folftitia---two equinoctials --- two poles --- two elements, producing a living foul, viz. earth and water.

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BOOK I.

THE

In the Exemplary World,	יה Jah El		The Names of God, expressed with two Letters.		
In the Intellectual World,	An Angel,	The Soul;	Two Intelligible Substances.		
In the Celeftial World,	The Sun,	The Moon;	Two great Lights.		
In the Elementary World,	The Earth,	The Water;	Two Elements producing a living Soul		
In the Leffer World,	The Heart,	The Brain;	Two principal Seats of the Soul.		
In the Infernal World,	Beemoth, weeping,	Leviathan, gnashing of Teeth;	Two Chiefs of the Devils. Two things Chrift threatens to the damned.		

THE SCALE OF THE NUMBER TWO.

CHAP. XVIII.

OF THE NUMBER THREE, AND SCALE.

THE number Three, is an uncompounded number, a holy number, a number of perfection, a most powerful number :---for there are three perfons in God; there are three theological virtues in religion. Hence it is that this number conduceth to the ceremonies of God and religion, that by the folemnity of which, prayers and facrifices are thrice repeated; for corporeal and fpiritual things confist of three things, viz. beginning, middle, and end. By three, as Trifmegistus faith, the world is perfected---harmony, necessfity, and order, *i. e.* concurrence of caufes (which many call fate), and the execution of them to the fruit, or increase, or a due distribution of the increase. The whole measure of time is concluded in three, viz. past, prefent, and to come;---all magnitude is contained in three---line, superfices, and body;---every

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every body confifts of three intervals, --- length, breadth, and thickness. Harmony contains three confents in time---diapafon, hemiolion, diatefferon. There are also three kinds of fouls --- vegetative, fensitive, and intellectual. And as fuch, faith the Prophet, God orders the world by number, weight, and measure; and the number three is deputed to the ideal forms thereof, as the number two is the procreating matter, and unity to God the maker of it .--- Magicians do conftitute three Princes of the world --- Oromafis, Mithris, Araminis; i. e. God, the mind, and the spirit. By the three-fquare or folid, the three numbers of nine, of things produced, are diftributed, viz. of the fuperceleftial into nine orders of intelligences ; of celeftial, into nine orbs ; of inferiors, into nine kinds of generable and corruptible things. Laftly, into this eternal orb, viz. twenty-feven, all mufical proportions are included, as Plato and Proclus do at large difcourfe ; and the number three hath, in a harmony of five, the grace of the first voice. Alfo, in intelligences, there are three hierarchies of angelical fpirits. There are three powers of intellectual creatures --- memory, There are three orders of the bleffed, viz. martyrs, confeffors, mind, and will. and innocents. There are three quaternions of celeftial figns, viz. of fixed, moveable, and common; as also of houses, viz. centres, fucceeding, and falling. There are, alfo, three faces and heads in every fign, and three Lords of each triplicity. There are three fortunes amongft the planets. In the infernal crew, three judges, three furies, three-headed Cerberus : we read, alfo, of a thrice-double Hecate. Three months of the Virgin Diana. Three perfons in the fuper-fubftantial Divinity. Three times --- of nature, law, and Three theological virtues --- faith, hope, and charity. Jonah was three grace. days in the whale's belly ; and fo many was Chrift in the grave.

whencer also, all familations, as well in methodal things, as astaral and dising are four toubres, as no fault they afterwards ; and it fighting folidary, which alls is demonstrated by a four faute figure ; for the number four, is the jard

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In the Original World,	The Father,	Adai, The Son,	The Holy Ghoft;	The Name of God with three Letters.	
In the Intellectual World,	Supreme Innocents,	Middle Martyrs,	Loweft of all Confeffors ;	Three hierarchies of Angels. Three degrees of the Bleffed.	
In the Celeftial World,	Moveable, Corners, Of the Day,	Fixed, Succeeding, Nocturnal,	Common; Falling; Partaking;	Three quaternions of Signs. Three quaternions of houfes. Three Lords of triplicities.	
In the Elementary World,	Simple,	Compounded,	Thrice compounded;	Three degree of elements.	
In the Leffer World,	the intellect grows,	The breaft, where is the heart, the feat of life, anfwering to the celeftial world,	The belly, where the faculty of generation is, and the genital members, anfwering the elemental world;	Three parts anduraning to	
In the Infernal World,	Alecto, Minos, Wicked,	Megera, Acacus, Apoftates,	Ctefiphone; Rhadamantus; Infidels;	Three infernal Furies. Three infernal Judges. Three degrees of the damned,	

THE SCALE OF THE NUMBER THREE.

CHAP. XIX.

OF THE NUMBER FOUR, AND SCALE.

THE Pythagorians call the number Four, Tectractis, and prefer it before all the virtues of numbers, becaufe it is the foundation and root of all other numbers; whence, alfo, all foundations, as well in artificial things, as natural and divine, are four fquare, as we fhall fhew afterwards; and it fignifies folidity, which alfo is demonstrated by a four-fquare figure; for the number four, is the first four-

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four-fquare plane, which confifts of two proportions, whereof the first is of one to two, the latter of two to four ; and it proceeds by a double procession and proportion, viz. of one to one, and of two to two---beginning at a unity, and ending at a quaternity : which proportions differ in this, that, according to Arithmetic, they are unequal to one another ; but, according to Geometry, are equal. Therefore a four-fquare is afcribed to God the Father ; and alfo contains the mystery of the whole Trinity : for by its fingle proportion, viz. by the first of one to one, the unity of the paternal fubstance is fignified, from which proceeds one Son, equal to Him ; --- by the next proceffion, alfo fimple, viz. of two to two, is fignified (by the fecond proceffion) the Holy Ghoft; from both----that the Son be equal to the Father, by the first procession ; and the Holy Ghoft be equal to both, by the fecond procession. Hence that fuperexcellent and great name of the Divine Trinity in God is written with four letters, viz. Jod, He, and Van. He, where it is the afpiration He, fignifies the proceeding of the Spirit from both ; for He, being duplicated, terminates both fyllables, and the whole name, but is pronounced Jova, as fome will, whence that Jove of the heathen, which the antients did picture with four ears; whence the number four, is the fountain and head of the whole Divinity. And the Pythagorians call it the perpetual fountain of Nature : for there are four degrees in the fcale of Nature, viz. to be, to live, to be fenfible, to understand. There are four motions in Nature, viz. afcendant, defcendant, going forward, circular. There are four corners in Heaven, viz. rifing, falling, the middle of the Heaven, the bottom of it. There are four elements under Heaven, viz. fire, air, water, and earth; according to thefe there are four triplicities in Heaven. There are four first qualities under Heaven, viz. cold, heat, drynefs, and moifture; from thefe are the four humours---blood, phlegm, choler, melancholy. Alfo, the year is divided into four parts, which are the fpring, fummer, autumn, and winter :--- alfo the wind is divided into eaftern, weftern, northern, and fouthern. There are, alfo, four rivers in Paradife ; and fo many infernal. Alfo, the number four makes

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up all knowledge : first, it fills up every fimple progress of numbers with four terms, viz. with one, two, three, and four, conftituting the number ten. It fills up every difference of numbers : the first even, and containing the first odd in it. It hath in mufic, diatefferon --- the grace of the fourth voice; alfo it contains the inftrument of four ftrings; and a Pythagorian diagram, whereby are found out first of all musical tunes, and all harmony of music : for double, treble, four times double, one and a half, one and a third part, a concord of all, a double concord of all, of five, of four, and all confonancy is limited within the bounds of the number four. It doth alfo contain the whole of Mathematics in four terms, viz. point, line, fuperfices, and profundity. It comprehends all Nature in four terms, viz. fubstance, quality, quantity, and motion ; alfo all natural philosophy, in which are the feminary virtues of Nature, the natural fpringing, the growing form, and the compositum. Alfo metaphyfics is comprehended in four bounds, viz. being, effence, virtue, and action. Moral philosophy is comprehended with four virtues, viz. hrudence, justice, fortitude, and temperance. It hath alfo the power of justice : hence a four-fold law --- of providence, from God ; fatal, from the foul of the world ; of Nature, from Heaven ; of prudence, from man. There are also four judiciary powers in all things being, viz. the intellect, difcipline, opinion, and fenfe. Alfo, there are four rivers of Paradife. Four Gofpels, received from four Evangelists, throughout the whole Church. The Hebrews received the chiefest name of God written with four letters. Alfo, the Egyptians, Arabians, Perfians, Magicians, Mahometans, Grecians, Tufcans, and Latins, write the name of God with four letters, viz. thus --- Thet, Alla, Sire, Orfi, Abdi, Oede, Efar, Deus. Hence the Lacedemonians were wont to paint Jupiter with four wings. Hence, alfo, in Orpheus's Divinity, it is faid that Neptune's chariots are drawn with four horfes. There are alfo four kinds of divine furies, proceeding from feveral deities, viz. from the Mufes, Dionyfius, Apollo, and Venus. Alfo, the Prophet Ezekiel faw four beafts by the river Chobar, and four cherubims in four wheels. Alfo, in Daniel, four great beafts did afcend from

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from the fea; and four winds did fight. And in the Revelations, four beafts were full of eyes, before and behind, ftanding round about the throne of God; and four angels, to whom was given power to hurt the earth and the fea, did ftand upon the four corners of the earth, holding the four winds, that they fhould not blow upon the earth, nor upon the fea, nor upon any tree.

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THE SCALE OF

The Name of God with four letters,	the store off	In the original world, whence the law of Providence.			
Four triplicities, or intelligible hier- archies,	Seraphim, Cherubim, Thrones,	Dominations, Powers, Virtues,	Principalities, Archangels, Angels,	Innocents, Martyrs, Confeflors.	In the intellectual world, whence the fatal law.
Four angels ruling over the four cor- ners of the world,	טיבאל Michael,	רפאל Raphael,	גברואל Gabriel,	אוריאל Uriel.	
Four rulers of the elements,	שרש Seraph,	כרוב Cherub,	תרשים Tharfis,	אדיאל Ariel.	
Four confecrated animals,	The Lion,	The Eagle,	Man,	A Calf.	
Four triplicities of the tribes of Ifrael,	Dan, Affer, Naphthalin,	Jehuda, Ifachar, Zebulun,	Manafie, Benjamin, Ephraim,	Reuben, Simeon, Gad.	
Four triplicities of the Apoftles,	Matthias, Peter, Jacob the elder,	Simon, Bartholomew, Matthew,	John, Philip, James the younger	Thaddeus, Andrew, Thomas.	
Four Evangelifts,	Mark,	John,	Matthew,	Luke.	
Four triplicities of figns,	Aries, Leo, Sagittarius.	Gemini, Libra, Aquarius,	Cancer, Scorpion, Pifces,	Taurus, Virgo, Capricornus.	In the celeftial world, where is the law of Nature.
The ftars and pla- nets related to the elements,	Mars, and the Sun,	Jupiter, and Venus,	Saturn, and Mercury,	Thefixed Stars, and the Moon.	
Four qualities of the celeftial ele- ments,	Light,	Diaphanoufnefs,	Agility,	Solidity.	
Four elements,	שא Fire,	רית Air,	D'D Water,	עפר Earth.	In the elementary, where the law of generation and cor-
Four qualities,	Heat,	Moisture,	Cold,	Drynefs.	ruption is.
Four feasons,	Summer,	Spring,	Winter,	Autumn.	
Four corners of the world,	Eaft,	Weft,	North,	South.	
Four perfect kinds of mixed bodies,	Animals,	Plants,	Metals.	Stones.	
Four kinds of ani- mals,	Walking,	Flying,	Swimming,	Creeping.	

Chap. XIX.

TALISMANIC MAGIC.

THE NUMBER FOUR.

What answers the elements in plants,	Secds,	Flowers,	Leaves,	Roots.	in arit
What in metals,	Gold and iron,	Copper and tin,	Quickfilver,	Lead and filver.	libe for edd
What in ftones,	Bright and burn- ing,	Light and tranf- parent,	Clear and con- gealed,	Heavy and dark.	di novo oli Pedicered
Four elements of man,	The Mind,	Spirit,	Soul,	Body.	In the leffer world, viz.man, from whom is
Four powers of The Intellect		Reafon,	Phantafy,	Senfe.	the law of pru- dence.
Four judiciary powers,	Faith,	Science,	Opinion,	Experience.	at bus out
Four moral virtues,	Justice,	Temperance,	Prudence,	Fortitude.	1 3d. Inquire
The fenfes an- fwering to the ele- ments,	Sight,	Hearing,	Tafte and fmell,	Touch.	anise series anise ba
Four elements of man's body,	Spirit,	Flefh,	Humours,	Bones.	CATCHS, 800
A fourfold fpirit,	Animal,	Vital,	Generative,	Natural.	ALL CAPTOR
Four humours,	Choler,	Blood,	Phlegm,	Melancholy.	
Four manners of complexion,	Violence,	Nimblenefs,	Dulnefs,	Slownefs.	and to obtain
Four princes of devils, offenfive in the elements,	סמאל Samael,	עואול Azazel,	עואל Azael,	מהואל Mahazael.	In the infernal world, where is the law of wrath and punifhment.
Four infernal rivers,	Phlegethon,	Cocytus,	Styx,	Acheron.	o autriviant o autriviant o autriviant
Four princes of fpirits, upon the four angles of the world,		Paymon,	Egyn,	Amaymon.	e (anime), a lo some

BOOK I.

CHAP.

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or the law, the methode name of God was expressed with four latters my time

Lead of which the Hebrows expects are Adonat ; in time of grace, the districted

CHAP. XX.

OF THE NUMBER FIVE, AND ITS SCALE.

THE number Five is of no fmall force; for it confifts of the first even, and the first odd ; as of a female and male : for an odd number is the male, and the even the female; whence arithmeticians call that the father, and this the mother. Therefore the number five is of no fmall perfection or virtue, which proceeds from the mixtion of thefe numbers ; it is, alfo, the just middle of the univerfal number, viz. ten : for if you divide the number ten, there will be nine and one, or eight and two, and feven and three, or fix and four, and every collection makes the number ten, and the exact middle is always the number five, and its equa-diftant; and therefore it is called, by the Pythagorians, the number of wedlock, as alfo of juffice, becaufe it divides the number ten in an even scale. There are five fenfes in man --- fight, hearing, fmelling, tafting, and feeling; five powers in the foul---vegetative, fenfitive, concupifcible, irafcible, and rational; five fingers on the hand; five wandering planets in the heavens, according to which there are fivefold terms in every fign. In elements there are five kinds of mixed bodies, viz. ftones, metals, plants, plant-animals, animals; and fo many kinds of animals --- as men, four-footed beafts, creeping, fwimming, and flying. And there are five kinds by which all things are made of God, viz. effence, the fame, another, fenfe, and motion. The fwallow brings forth but five young, which fhe feeds with equity, beginning with the eldeft, and fo the reft according to their age. For in this number the father Noah found favour with God, and was preferved in the flood of waters. In the virtue of this number, Abraham, being an hundred years old, begat a fon of Sarah (Sarah being ninety years old, and a barren woman, and paft childbearing), and grew up to be a great people. Hence, in time of grace, the name of Divine Omnipotency is called upon in five letters; in time of nature, the name of God was called upon with three letters "w Sadai ; in time of the law, the ineffable name of God was expressed with four letters nin-, inftead of which the Hebrews express wreis in time of grace, the inoffable name

Chap. XXI. TALISMANIC MAGIC.

name of God was written with five letters השוה Jhefu, which is called upon with no lefs mystery than that of three letters שר.

THE SCALE OF THE NUMBER FIVE.

OH 8000	All words Cash	102 : 244222	Land the start of	118114419617 , 28,	111 V 10 10 12	12.17 - 7 8 k 19.244
The Names of God with five letters. The Name of Chrift with five letters,	al, bess you auf all bes	אליוז אלדיס יתשח	Elqim, Elohi, Jhefu,	God the I and they a threach w	of bothing observation of the host	In the exem- plary world.
fubstances,	first hierarchy,	cond hierarchy, called Intelli-	Spirits of the third hierarchy, called Angels which are fent,	Souls of celef- tial bodies,		In the intel- lectual world.
Five wandering stars, lords of the terms,		Jupiter,	Mars,	Venus,	Mercury.	In the celeftial world.
Five kinds of corruptible things,	Water,	Air,	Fire,	Earth,	A mixed body.	In the elemen- tary world.
Five kinds of mixed bodies,	Animal,	Plant,	Metal,	Stone,	Plant- animal.	hqor Thomas
Five fenfes,	Tafte,	Hearing,	Seeing,	Touching,	Smelling.	In the leffer world.
Five corporeal torments,	Deadly bitter- nefs,	Horrible howl- ing,	Terrible dark- nefs,	Unquenchable hcat,	A piercing ftink.	In the infernal world.

CHAP. XXI.

OF THE NUMBER SIX, AND THE SCALE.

SIX is a number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten; and it alone is so perfect that in the collection of its parts, it results the same, neither wanting nor abound-

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ing; for if the parts thereof, viz. the middle, third, and fixth part, which are three, two, one, be gathered together, they perfectly fill up the whole body of fix, which perfection all the other numbers want. Hence, by the Pythagorians, it is faid to be altogether to be applied to generation and marriage, and is called the fcale of the world; for the world is made of the number fix---neither doth it abound, nor is defective : hence that is, becaufe the world was finished by God the fixth day; for the fixth day God faw all things which he had made, and they were * very good; therefore the heaven, and the earth, and all the hoft thereof, were finished. It is also called the number of man, becaufe the fixth day + man was created. And it is alfo the number of our redemption; for on the fixth day Chrift fuffered for our redemption: whence there is a great affinity between the number fix and the crofs, labour, and fervitude. Hence it is commanded in the law, that in fix days the manna is to be gathered, and work to be done. Six years the ground was to be fown; and that the Hebrew fervant was to ferve his mafter fix years. Six days the glory of the Lord appeared upon Mount Sinai, covering it with a cloud. The Cherubims had fix wings. Six circles in the firmament : Artic, Antartic, two Tropics, Equinoctial, and Ecliptical. Six wandering planets : Saturn, Jupiter, Mars, Venus, Mercury, the Moon, running through the latitude of the Zodiac on both fides the Ecliptic. There are fix fubftantial qualities in the elements, viz. fharpnefs, thinnefs, motion ; and the contrary to thefe---dulnefs, thicknefs, and reft. There are fix differences of position : upwards, downwards, before, behind, on the right fide, and on the left fide. There are fix natural offices, without which nothing can be, viz. magnitude, colour, figure, interval, standing, motion. Alfo, a folid figure of any four-fquare thing hath fix fuperfices. There are fix tones of all harmony, viz. five tones, and two half tones which make one tone, which is the fixth.

* The fixth day, the Eternal Wifdom pronounced all things created by his divine hand to be "very good." † Hence arofe the mystery of the number of the beast, fix hundred three fcore and fix, being the number of a man---DCLXVI.

SCALE

Chap. XXII.

In the Exemplary World,	aler gelin	A Ali A	a lawrod , tom b	Names of fix letters.			
In the Intelligible World,	Seraphim,	Cherubim,	Thrones,	Domina- tions,	Powers,	Virtues;	Six orders of Angels, which are not fent to inferiors.
In the Celeftial World.	Saturo,	J upiter,	Mars,	Venus,	Mercury,	The Moon	Six planets wan- dering through the latitude of the Zodiac from the Ecliptic.
In the Elemental World,	Reft,	Ţhinnefs,	Sharpnefs,	Dulnefs,	Thicknefs,	Motion ;	Six fubftantial qualities of the elements.
In the Leffer World,	The Inteilect,	Memory,	Senfe,	Motion,	Life,	Effence ;	Six degrees of the mind.
In the Infernal World,	Acteus,	Megalesius,	Ormenus,	Lycus,	Nicon,	Mimon ;	Sîx Devils, the authors of all calamities.

THE SCALE OF THE NUMBER SIX.

CHAP XXII.

OF THE NUMBER SEVEN, AND THE SCALE.

THE number Seven is of various and manifold power; for it confifts of one and fix, or of two and five, or of three and four; and it hath a unity, as it were the coupling together of two threes: whence if we confider the feveral parts thereof, and the joining together of them, without doubt we fhall confefs that it is, as well by the joining together of the parts thereof as by its fulnefs apart, most full of all majefty. And the Pythagorians call it the *vehiculum* of man's life, which it doth not receive from its parts fo, as it perfects by its proper

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proper right of its whole --- for it contains body and foul ; for the body confifts of four elements, and is endowed with four qualities : alfo, the number three respects the foul, by reason of its threefold power, viz. rational, irascible, and concupifcible. The number feven, therefore, becaufe it confifts of three and four, joins the foul to the body ; and the virtue of this number relates to the generation of men, and it caufes man to be received, formed, brought forth, nourifhed, live, and indeed altogether to fubfift : for when the genital feed is received in the womb of the woman, if it remains there feven hours after the. effusion of it, it is certain that it will abide there for good ; then the first feven days it is coagulated, and is fit to receive the shape of a man; then it produces mature infants, which are called infants of the feventh month, i.e. becaufe they are born the feventh month; after the birth, the feventh hour tries whether it will live or no --- for that which will bear the breath of the air after that hour, is conceived will live ; after feven days, it cafts off the relics of the navel ; after twice feven days, its fight begins to move after the light ; in the third feventh, it turns its eyes and whole face freely ; after feven months, it breeds teeth; after the fecond feventh month, it fits without fear of falling; after the third feventh month, it begins to fpeak ; after the fourth feventh month, it ftands ftrongly and walks; after the fifth feventh month, it begins to refrain fucking its nurse; after seven years, its first teeth fall, and new are bred, fitter for harder meat, and its fpeech is perfected ; after the fecond feventh year, boys wax ripe, and then it is a beginning of generation ; at the third feventh year, they grow to men in ftature, and begin to be hairy, and become able and ftrong for generation ; at the fourth feventh year, they ceafe to grow taller; in the fifth feventh year, they attain to the perfection of their strength ; the fixth feventh year, they keep their strength ; the feventh feventh year, they attain to their utmost diferention and wifdom, and the perfect age of men ; but when they come to the tenth feventh year, where the number feven is taken for a complete number, then they come to the common term of life--the Prophet faying, our age is feventy years. The utmost height of a man's body is feven feet. There are, alfo, feven degrees in the body, which complete the dimension of its altitude from the bottom to the top, viz. marrow, bone, nerve, vein, artery, flesh, and skin. There are seven, which, by the Greeks,

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Greeks, are called black members : the tongue, heart, lungs, liver, fpleen, and the two kidnies. There are, alfo, feven principal parts of the body : the head, breaft, hands, feet, and the privy members. It is manifeft, concerning breath and meat, that, without drawing of the breath, the life doth not remain above feven hours ; and they that are ftarved with famine, live not above feven days.* The veins, alfo, and arteries, as phyficians fay, are moved by the feventh number. Alfo, judgments in difeafes are made with greater manifeftation upon the feventh day, which phyficians call critical, i. e. judicial. Alfo, of feven portions God creates the foul ;--- the foul, alfo, receives the body by feven degrees. All difference of voices proceeds to the feventh degree, after which there is the fame revolution. Again, there are feven modulations of the voices : ditonus, femiditonus, diatefferon, diapente with a tone, diapente with a half tone, and diapafon. There are alfo, in celeftials, a most potent power of the number feven; for feeing there are four corners of the Heaven diametrically looking one towards the other, which indeed is accounted a moft full and powerful afpect, and confifts of the number feven; for it is made with the feventh fign, and makes a crofs, the most powerful figure of all, of which we shall speak in its due place ;---but this you must not be ignorant of, that the number feven hath a great communion with the crofs. By the fame radiation and number the folftice is diftant from winter, and the winter equinoctium from the furnmer, all which are done by feven figns. There are alfo feven circles in the Heavens, according to the longitudes of the axle-tree. There are feven ftars about the Artic Pole, greater and leffer, called Charles Wain ; alfo feven ftars called the Pleiades ; and feven planets, according to those feven days constituting a week. The Moon is the feventh of the planets, and next to us, obferving this number more than the reft, this number difpenfing the motion and light thereof; for in twenty-eight days it runs round the compass of the whole Zodiac ; which number of days, the number feven with its feven terms, viz. from one to feven, doth make and fill up as much as the

* There have been fome exceptions to this affirmation, one of which fell under my notice of late years : Doctor Edward Spry, of Plymouth Dock, Philosopher, Cabalist, and Physician, lived upwards of two years upon a gooseberry a day in summer, and an oat cake and three glasses of white wine the rest of the season, per day : this gentleman was particularly absternious in his diet.

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feveral numbers, by adding to the antecedents, and makes four times feven days, in which the Moon runs through and about all the longitude and latitude of the Zodiac, by meafuring and meafuring again : with the like feven days it difpenfes its light, by changing it; for the first feven days, unto the middle as it were of the divided world, it increafes ; the fecond feven days it fills its whole orb with light; the third, by decreasing, is again contracted into a divided orb; but, after the fourth feven days, it is renewed with the laft diminution of its light; and by the fame feven days, it difpofes the increafe and decreafe of the fea : for in the first feven of the increafe of the moon, it is by little and little leffened; in the fecond, by degrees increafed; but the third is like the first, and the fourth does the fame as the fecond. It is alfo applied to Saturn, which afcending from the lower, is the feventh planet, which betokens reft; to which the feventh day is afcribed, which fignifies the feven thoufandth, wherein, as St. John fays, the dragon (which is the devil) and fatan being bound, men shall be quiet, and lead a peaceable life. And the leprous perfon that was to be cleanfed, was fprinkled feven times with the blood of a fparrow; and Elisha the Prophet, as it is written in the fecond book of Kings, faith unto the leprous perfon --- "Go, and wash typelf feven times in Jordan, and thy flefh shall be made whole, and thou shalt be cleanfed." ----Alfo, it is a number of repentance and remiflion. And Chrift, with feven petitions, finished his speech of our fatisfaction. It is called the number of liberty, becaufe the feventh year the Hebrew fervant did challenge liberty for himfelf. It is also most fuitable to divine praises ; whence the Prophet faith---"Seven times a day do I praife thee, becaufe of thy righteous judgments."---It is moreover called the number of revenge, as fays the Scripture ---- " And Cain shall be revenged fevenfold." --- And the Pfalmist fays---" Render unto our neighbours fevenfold into their bofom their reproach."---Hence there are feven wickedneffes, as faith Solomon ; and feven wickeder fpirits taken, are read of in the Gofpel. It fignifies, alfo, the time of the prefent circle, becaufe it is finished in the space of seven days. Also it is confecrated to the Holy Ghoft, which the Prophet Ifaiah defcribes to be fevenfold, according to his gift, viz. the fpirit of wildom and underftanding, the fpirit of counfel and ftrength, the spirit of knowledge and holinefs, the spirit of fear of the Lord, which

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which we read in Zachariah to be the *feven eyes of God.* There are alfo feven angels, fpirits ftanding in the prefence of God, as is read in Tobias, and in the Revelation : feven lamps did burn before the throne of God, and feven golden candlefticks, and in the middle thereof was one like unto the Son of Man, and he had in his right hand feven ftars. Alfo, there were feven fpirits before the throne of God, and feven angels ftood before the throne, and there were given to them feven trumpets. And he faw a Lamb, having feven horns and feven eyes; and he faw the book fealed with feven feals; and when the feventh feal was opened, there was made filence in Heaven.

Now, by all that has been faid, it is apparent that the number feven, amongft the other numbers, may be defervedly faid to be most full of efficacy. Moreover, the number feven hath great conformity with the number twelve ; for as three and four make feven, fo thrice four makes twelve, which are the numbers of the celeftial planets and figns refulting from the fame root ; and by the number three partaking of the Divinity, and by the number four of the nature of inferior things. There is in facred writ a very great observance of this number before all others, and many, and very great are the mysteries thereof : many we have decreed to reckon up here, repeating them out of holy writ, by which it will eafily appear that the number feven doth fignify a certain fulnefs of facred mysteries; for we read, in Genefis, that the feventh was the day of reft of the Lord; that Enoch, a pious holy man, was the feventh from Adam; and that there was another feventh man from Adam, a wicked man, by name Lamech, that had two wives; and that the fin of Cain fhould be abolifhed the feventh generation, as it is written --- Cain shall be punished fevenfold ; and that he who shall flay Cain, shall be revenged fevenfold ; to which the master of the history collects that there were feven fins of Cain. Alfo, of all clean beafts feven, and feven were brought into the ark, as also of fowls; and after feven days the Lord rained upon the earth ; and upon the feventh day the fountains of the deep were broken up, and the waters covered the earth. Alfo, Abraham gave to Abimelech feven ewe lambs; and Jacob ferved feven years for Leah, and BOOK I. Q heffine the heff and and Q feven and the art of the covera

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feven more for Rachel; and feven days the people of Ifrael bewailed the death of Jacob. Moreover we read, in the fame place, of feven kine; and feven years of corn; feven years of plenty, and feven years of fcarcity. And in Exodus, the Sabbath of Sabbaths, the holy reft to the Lord, is commanded to be on the feventh day ; alfo, on the feventh day Mofes ceafed to pray. On the feventh day there shall be a folemnity of the Lord; the feventh year the fervant shall go out free; feven days let the calf and the lamb be with its dam; the feventh year, let the ground that hath been fown fix years be at reft; the feventh day fhall be a holy Sabbath, and a reft; the feventh day, becaufe it is the Sabbath, fhall be called holy. In Leviticus, the feventh day alfo fhall be more obferved, and be more holy ; and the firft day of the feventh month shall be a Sabbath of memorial; feven days shall the facrifices be offered to the Lord ; feven days fhall the holy days of the Lord be celebrated ; feven days in a year everlaftingly in the generations. In the feventh month you fhall celebrate feafts, and fhall dwell in tabernacles feven days; feven times he shall sprinkle himself before the Lord that hath dipped his finger in blood ; he that is cleanfed from the leprofy, fhall dip feven times in the blood of a fparrow; feven days shall she be washed with running water that is menftruous; feven times he shall dip his finger in the blood of a bullock; feven times I will finite you for your fins. In Deuteronomy, feven people poffeffed the Land of Promife. There is also read, a feventh year of remiffion ; and feven candles fet up on the fouth fide of the candlefticks. And in Numbers it is read, that the fons of Ifrael offered up feven ewe lambs without fpot ; and that feven days they did eat unleavened bread ; and that fin was expiated with feven lambs and a goat ; and that the feventh day was celebrated, and holy; and the first day of the feventh month was observed, and kept holy; and the feventh month of the Feaft of Tabernacles; and feven calves were offered on the feventh day; and Baalam erected feven altars; feven days Mary, the fifter of Aaron, went forth leprous out of the camp ; feven days he that touched a dead carcafs was unclean. And in Jofhua, feven priefts carried the ark of the covenant before the hoft ; and feven days they went

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went round the cities; and feven trumpets were carried by the feven priefts; and on the feventh day, the feven priefts founded the trumpets. And in the book of Judges, Abeffa reigned in Ifrael feven years; Sampfon kept his nuptials feven days, and the feventh day he put forth a riddle to his wife ; he was bound with feven green withes; feven locks of his head were fhaved off; feven years were the children of Ifrael oppreffed by the King of Maden. And in the books of the Kings, Elias prayed feven times, and at the feventh time beheld a little cloud ; feven days the children of Ifrael pitched over against the Syrians, and in the feventh day of the battle were joined ; feven years' famine was threatened to David, for the people's murmuring; and feven times the child fneezed that was raifed by Elifha; and feven men were crucified together, in the days of the first harvest; Naaman was made clean with feven washings, by Elisha; the feventh month Goliah was flain. And in Hefter we read, that the King of Perfia had feven eunuchs. And in Tobias, feven men were coupled with Sarah, the daughter of Raguel. And, in Daniel, Nebuchadnezzar's furnace was heated feven times hotter than it was used to be ; and feven lions were in the den, and the feventh day came Nebuchadnezzar. In the book of Job, there is mention of feven fons of Job ; and feven days and nights Job's friends fat with him on the earth ; and, in the fame place --- " In feven troubles no evil shall come near thee." In Ezra, we read of Artaxerxes's feven counfellors ; and in the fame place, the trumpet founded ; the feventh month of the Feaft of Tabernacles was, in Ezra's time, whilft the children of Ifrael were in the cities ; and on the first day of the feventh month, Efdras read the law to the people. And, in the Pfalms, David praifed the Lord feven times in the day; filver is tried feven times; and he renders to his neighbours fevenfold into their bofoms. And Solomon faith, that Wifdom hath hewn herfelf feven pillars; feven men that can render a reafon; feven abominations which the Lord abhors; feven abominations in the heart of an enemy; feven overfeers; feven eyes beholding. Ifaiah numbers up feven gifts of the Holy Ghoft ; and feven women shall take hold on a man. And in Jeremiah, if she that hath borne

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borne feven, languishes, she has given up the ghost. In Ezekiel, the Prophet continued fad for feven days. In Zachariah, feven lamps, and feven pipes to those feven lamps; and feven eyes running to and fro through the whole earth ; and feven eyes on one ftone ; and the faft of the feventh day is turned into joy. And in Micah, feven fhepherds are raifed againft the Affyrians. Alfo, in the Gofpel, we read of feven bleffings ; and feven virtues, to which feven vices are oppofed ; feven petitions of the Lord's Prayer ; feven words of Chrift upon the crofs; feven words of the bleffed Virgin Mary; feven loaves distributed by the Lord ; feven baskets of fragments ; feven brothers having one wife ; feven difciples of the Lord who were fifhers ; feven water pots in Cana of Galilee; feven woes which the Lord threatens to hypocrites; feven devils caft out of the unclean woman, and feven wickeder devils taken in after that which was caft out ; alfo, feven years Chrift was fled into Egypt ; and the feventh hour the fever left the governor's fon. And in the canonical epiftles, James defcribes feven degrees of wifdom ; and Peter, feven degrees of virtues. And in the Acts, we reckon feven deacons, and feven difciples chofen by the Apoftles. Alfo, in the Revelation, there are many mysteries relating to this number; for there we read of feven candlefticks, feven ftars, feven crowns, feven churches, feven fpirits before the throne, feven rivers of Egypt, feven feals, feven marks, feven horns, feven eyes, feven fpirits of God, feven angels with feven trumpets, feven horns of the dragon, feven heads of the dragon which had feven diadems, also feven plagues, and feven vials which were given to every one of the feven angels, feven heads of the fcarlet beaft, feven mountains and feven kings fitting upon them, and feven thunders uttered their voices.

Moreover, this number hath much power; as in natural fo in facred ceremonial, and alfo in other things; therefore the feven days are related hither; alfo the feven planets, the feven ftars called Pleiades, the feven ages of the world, the feven changes of man, the feven liberal arts, and as many mechanic, and fo many forbidden; feven-colours, feven metals, feven holes in

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in the head of a man, feven pair of nerves, feven mountains in the city of Rome, feven Roman kings, feven civil wars, feven wife men in the time of Jeremiah, feven wife men of Greece; alfo Rome did burn feven days by Nero; by feven kings were flain ten thoufand martyrs: there were feven fleepers; and feven principal churches of Rome.

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In the Original World,	Ararita,	אדאדיחא		
In the Intelligible World,	צפקאיל Zaphiel,	צדקיאל Zadkiel,	כטאל Camael,	דפאל Raphael,
In the Celeítial World,	שבתאי Saturn,	צרק Jupiter,	מאדים Mars,	שמש The Sun,
In the Elementary World,	The lapwing, The cuttle fifh, The mole, Lead, The onyx,	The eagle, The dolphin, The hart, Tin, The faphire,	The vulture, The pike, The wolf, Iron, The diamond,	The fwan, The fea calf, The lion, Gold, The carbuncle,
In the Leffer World,	The right foot, The right ear,	The head, The left ear,	The right hand, The right noftril,	The heart, The right eye,
In the Infernal World,	Hell, גיהבס	The gates of death, רצלטוח	The fhadow of death, ידעשרוס	The pit of destruction, באךשהת

THE NUMBER SEVEN.

Affer Eheie,	זיה	אשך או	The name of God with feven letters.
האביאל	מיבאל	נכךיאל	Seven angels which stand in the prefence of God.
Haniel,	Michael,	Gabriel ;	
כוגה	בוכב	לבכה	Seven planets.
Venus,	Mercury,	The Moon;	
The dove,	The ftork,	The owl ;	Seven birds of the planets.
Thimallus,	The mullet,	The fea cat;	Seven fifh of the planets.
The goat,	The ape,	Cat;	Seven animals of the planets.
Copper,	Quickfilver,	Silver ;	Seven metals of the planets.
The emerald,	The achates,	Chryftal ;	Seven ftones of the planets.
The privy members, The left noftril,	The left hand, The mouth,	The left foot ; The left eye ;	Seven integral members diffributed to the planets. Seven holes of the head diffributed to the planets.
The Clay of death, מיטהית	Perdition, - אבת	The depth of the earth; שאול	Seven habitations of infernals, which Rabbi Jofeph of Caftilia, the Ca- balift, defcribes in the garden of nuts.

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CHAP. XXIII.

OF THE NUMBER EIGHT, AND THE SCALE.

THE Pythagorians call Eight the number of juffice, and fulnefs : firft, becaufe it is firft of all divided into numbers equally even, viz. into four; and that divifion is, by the fame reafon, made into twice two, viz. twice two twice; and by reafon of this equality of divifion it took to itfelf the name of juffice. But the other received the name of fulnefs, by reafon of the contexture of the corporeal folidity, fince the firft makes a folid body. Hence that cuftom of Orpheus fwearing by the eight deities, if at any time he would befeech Divine juffice, whofe names are thefe :---Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, and the Night. There are only eight vifible fpheres of the heavens. Alfo, by it the property of corporeal nature is fignified, which Orpheus comprehends in eight of his fea fongs : this is alfo called the covenant, or circumcifion, which was commanded to be done by the Jews the eighth day.

There were alfo, in the old law, eight ornaments of the prieft, viz. a breaftplate, a coat, a girdle, a mitre, a robe, an ephod, a girdle of the ephod, and a golden plate. Hither belongs the number to eternity, and the end of the world, becaufe it follows the number feven, which is the myftery of time. Hence, alfo, the number of bleffednefs, as you may fee in Matthew. It is alfo called the number of fafety, and confervation; for there were fo many fouls of the fons of Jeffe, from which David was the eighth.

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THE SCALE OF THE NUMBER EIGHT.

The name of God with eight letters,	di martin	Eloa Vadaath אלוה ךדעת Jehova Vedaath יהוה רהעה							
Eight re- wards of the bleffed,	ance	ance, tion, Power, Victory, The vition of God, Grace, A king- dom, Joy;					In the in- telligible world.		
Eight vifi- ble hea- vens,	The ftarry heaven,	The hea- ven of Saturn,	The hea- ven of Jupiter,	The hea- ven of Mars,	The hea- ven of the Sun,	ALL PROPERTY OF THE PROPERTY OF	The hea- ven of Mercury,	The hea- ven of the Moon;	In the ce- leftial world.
Eight par- ticular qualities,	The dry nefs of the earth,		The moilture of air,	The heat of fire,	The heat of air,	The moifture of water,	The dry- nefs of fire,	The cold- nefs of earth;	In the ele- mentary world.
Eight kinds of bleffed men,	The peace makers,	They that hunger and thirft after right- eoufnefs,	Themeek,	They which are perfecuted for righte- oufnefs fake,	Pure in heart,	Merciful,	Poor in fpirit,	Mourners;	In the leffer world.
Eight pu- nifhments of the damned.	Prifon,	Death,	Judg- ment,	The wrath of God,	Darknefs,	Indigna- tion,	Tribula- tion,	Anguifh;	In the infernal world.

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THE

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OF THE NUMBER NINE, AND THE SCALE.

THERE are nine orders of bleffed angels, viz. Seraphim, Cherubim, Thrones, Dominations, Powers, Virtues, Principalities, Archangels, and Angels, which Ezekiel figures out by nine ftones, which are the fapphire, emerald, carbuncle, beryl, onyx, chryfolite, jafper, topaz, and fardis. This number hath alfo a great and occult myftery of the crofs; for the ninth hour our Lord Jefus Chrift breathed out his fpirit. The aftrologers alfo take notice of the number nine in the ages of men, no otherwife than they do of feven, which they call climacterical years, which are eminent for fome remarkable change. Yet fometimes it fignifies imperfectnefs and incompletenefs, becaufe it does not attain to the perfection of the number ten, but is lefs by one, without which it is deficient, as Auftin interprets it of the ten lepers. Neither is the longitude of nine cubits of Og, King of Bafan, who is a type of the devil without a myftery.

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THE SCALE OF THE NUMBER NINE.

The name of God with nine letters,	Jeh	ovah Sal ה צבאוה	COMPANY OF THE OWNER	Jehovah Zidkenu, יהוהצרקבו			Elohim Gibor, אלוהיס גיפוך			In the original world.
Nine quires of angels, Nine	Sera- phim,	Che- rubim,	Thrones,	Domina- tions,	Powers	Virtues,	Principa- lities,	Arch- angels,	Angels;	In the intelligible
angels ruling the heavens,	Merat- tron,	Opha- niel,	Zaphkiel,	Zadkiel,	Camael	Ra- phael,	Haniel,	Michael,	Gabriel;	world.
Nine moveable fpheres,	The primum mobile,	The starry heaven,	The Iphere of Saturn,	The fphere of Jupiter,	The fphere of Mars,	The fphere of the Sun,	The fphere of Venus,	The fphere of Mercury,	The fphere of the Moon;	In the celeftial world.
Nine ftones re- prefenting the nine quires of angels,	Saphire	Eme- rald,	Carbun- cle,	Beryl,	Onyx,	Chryfo- lite,	Jafper,	Topaz,	Sardís;	In the ele- mentary world.
Nine fenfes, in- ward and outward together,	Memo- ry,	Cogita- tive,	Imagina- tive,	Common fenfe,	Hear- ing,	Seeing,	Smelling,	Tafting,	Touch- ing;	In the leffer world.
Nine orders of devils,	Falfe Spirits,	Spirits of lying,	Veffels of iniquity,	Avengers of wicked- nefs,	Jug- glers,	Airy Powers	Furies fowing mif- chief,	Sifters or triers,	Tempters, or enfnarers;	In the infernal world.

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OF THE NUMBER TEN, AND THE SCALE.

THE number Ten is called every number, or an univerfal number, complete, fignifying the full courfe of life; for beyond that we cannot number but by replication; and it either implies all numbers within itfelf, or explains them by itfelf, and its own, by multiplying them; wherefore it is accounted to be of manifold religion and power, and is applied to the purging of fouls. Hence the antients called ceremonies Denary, becaufe they were to be expiated and to offer facrifices, and were to abftain from fome certain things for ten days.

There are ten fanguine parts of man : the menftrues, the fperm, the plafonatic fpirit, the mafs, the humours, the organical body, the vegetative part, the fenfitive part, reafon, and the mind. There are, alfo, ten fimple integral parts conftituting man : the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, flesh, and skin. There are, also, ten parts of which a man confifts intrinfically : the fpirit, the brain, the lungs, the heart, the liver, the gall, the fpleen, the kidnies, the tefticles, and the matrix. There are ten curtains in the temple, ten ftrings in the pfaltery, ten mufical inftruments with which the pfalms were fung, the names whereof were --- neza, on which their odes were fung ; nablum, the fame as organs ; mizmor, on which the Pfalms ; fir, on which the Canticles ; tehila, on which orations ; beracha, on which benedictions ; halel, on which praifes ; hodaia, on which thanks ; afre, on which the felicity of any one ; hallelujah, on which the praifes of God only, and contemplations. There were also ten fingers of pfalms, viz. Adam, Abraham, Melchifedech, Mofes, Afaph, David, Solomon, and the three fons of Chora. There are, alfo, ten commandments. And the tenth day after the afcenfion of Chrift, the Holy Ghoft came down. Laftly, this is the number, in which Jacob, wreftling with the Angel all night, overcame, and, at the rifing of the fun, was bleffed, and called by the name of Ifrael. In this number, Jofhua overcame thirty-one kings; and David overcame Goliah and the Philiftines; and Daniel efcaped the danger of the lions. This number is alfo circular, as unity; becaufe, being heaped together, returns into a unity, from whence it had its beginning; and it is the end and perfection of all numbers, and the begin-

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beginning of tens. As the number ten flows back into a unity, from whence it proceeded, fo every thing that is flowing is returned back to that from which it had the beginning of its flux : fo water returns to the fea, from whence it had its beginning ; the body returns to the earth, from whence it was taken ; time returns into eternity, from whence it flowed ; the fpirit fhall return to God, who gave it ; and, laftly, every creature returns to nothing, from whence it was created.* Neither is it fupported but by the word of God, in whom all things are hid, and all things with the number ten, and by the number ten, make a round, as Proclus fays, taking their beginning from God, and ending in him. God, therefore (that first unity, or one thing), before he communicated himself to inferiors, diffufed himfelf first into the first of numbers, viz. the number three; then into the number ten, as into ten ideas and meafures of making all numbers and all things, which the Hebrews call ten attributes, and account ten divine names; from which caufe there cannot be a further number. Hence all tens have fome divine thing in them, and in the law are required as his own, together with the first fruits, as the original of all things and beginning of numbers, and every tenth is as the end given to him, who is the beginning and end of all things.

SCALE OF THE NUMBER TEN.



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

THE SCALE OF

In the original,	The name of J	יהוהיהויהי hovah of ten let	ters collected,	ואו הא The name of Jchovah of ten letters,			
and an	אהיה Eheie, כתר Kether,		יהוהאלהימ Jehovah Elohim, בינה Binah,	אל El, רכך Hefed,	אלהימוגיבר Elohim Gibor, גבורה Geburah,		
int survey	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers,		
In the intelli- gible world,	Hajothhakados,	Orphanim,	Aralim,	Hafmallim,	Seraphim,		
Dees Colores	Merattron,	Jophiel,	Zaphkiel,	Zadkiel,	Camael,		
In the celeftial world,	Refchith hagalla- lim, the primum mobile,	Mafloth, the fphere of the Zodiac,	Sabbathi, the fphere of Saturn,	Zedeck, the fphere of Jupiter,	Madim, the fphere of Mars,		
In the element- ary world,	A dove,	A lizard,	A dragon,	An eagle,	A horfe,		
In the leffer world,	Spirit,	Brain,	Spleen,	Liver,	Gall,		
In the infernal world,	Falfe gods,	Lying fpirits,	V effels of iniquity,	Revengers of wickednefs,	Jugglers,		

THE NUMBER TEN.

TELLEND HER HITEN , U. A.S. N.

	יוד ה tended,	The	אלהיכוצבאות name Elohim Sab	aoth ;	The name of God with ten letters.
אליח Eloha, תפארת Tiphereth,	יהוהצבאות Jehovah Sabaoth, נצה Nezah,	אלהימצבאות Elohim Saboath, הוך Hod,	שדי Sadai, סוד Jefod,	אדני Adonai melech; מלבות Malchuth;	Ten names of God. Ten Sephiroth.
Virtues,	Principalities,	Archangels,	Angels,	Bleffed fouls;	Ten orders of the bleffed, according to Dionyfius.
Malachim,	Elohim,	Ben Elohim,	Cherubim,	Iffim ;	Ten orders of the bleffed, according to the traditions of - men.
Raphael,	Haniel,	Michael,	Gabriel,	The foul of Meffiah ;	Ten angels ruling.
Schemes, the fphere of the Sun,	Noga, the fphere of Venus,	Cochab, the fphere of Mer- cury,	Levanah, the fphere of the Moon,	Holom Jefodoth, the fphere of the elements;	Ten fpheres of the world.
Lion,	Man,	The fox,	Bull,	Lamb;	Ten animals conse- crated to the gods.
Heart,	Kidnies,	Lungs,	Genitals,	Matrix ;	Ten parts intrin- fical of man.
Airy powers,	Furies, the femi- naries of evil,	Sifters, or triers,	Tempters, or en- fnarers,	Wicked fouls bearing rule;	Ten orders of the damned.

out frankersels, sind bijorgien Chapters prevedigie the Boules, where not have, upon good outbonity,

infidered, as the ground and themships of all our quantions in this frience, without which

o that our aborations may be through powerful, and finishle to the confliction and fist-

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CHAP.

Part II.

CHAP. XXVI.

OF THE NUMBERS ELEVEN AND TWELVE, WITH THE CABALISTICAL SCALE.

THE number Eleven, as it exceeds number ten, which is the number of the commandments, fo it falls flort of the number Twelve, which is of grace and perfection; therefore it is called the number of fins, and the penitent. Now the number twelve is divine, and that whereby the celeftials are meafured;* it is, alfo, the number of figns in the Zodiac, over which there are twelve

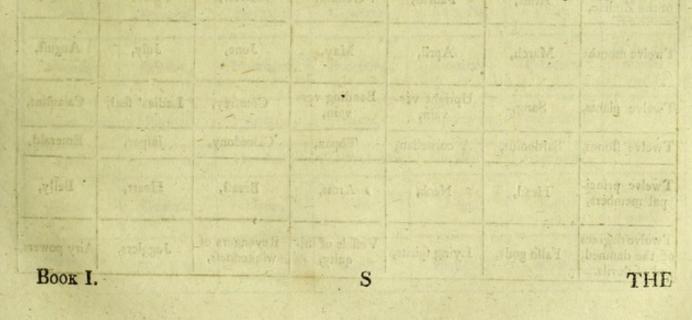
* The use of these Scales, in the composition of Talismans, Seals, Rings, &c., must be obvious to every ftudent upon infpection, and are indifpenfably neceffary to the producing of any effect whatever that the artift may propofe to himfelf; for, as we have before obferved, all things were formed according to the proportion of numbers, this feeming to be the principal pattern in the mind of the Creator; therefore, when at any time we fet about any work or experiment in Celeftial Magic, we are to have efpecial regard to the rule of numbers and proportions. For example, if we would obtain the celeftial influence of any ftar, we are, first of all, to observe at what time that star is powerful in the heavens, 1 mean in good aspect with the benefices, and ruling in the day and hour appropriated to the planet, and in fortunate places of the figure ; then we are to obferve what divine names are ruling the intelligences, or fpirits, to which the faid planets are fubject with their characters (which you may fee at large in the Magical Tables of Numbers); then, by referring to the above Tables of the Scales, we may fee, by infpection, to what numbers are attributed divine names, and, under them, the orders of the intelligences-the heavenly fpheres-elements and their properties-animals, metals, and ftones-powers of the foul-fenfes of man-virtues-the princes of the evil fpirits-places of punifhment-degrees of the damned fouls-degrees of torments hereafter-and every thing that is either in heaven, or earth, or hell ;-all our fenfes, motions, qualities, virtues, words, or works, are fubmitted to the proportions of numbers, as you may fee fully exemplified in the different Scales of the Numbers; and all things that are knowable are demonstrable by them, and are attributed to them; therefore great is the knowledge and wifdom to be derived from numbers. Therefore the artift muft be well acquainted with their virtues and properties-by them there is a way open for the knowing and underftanding of all things; therefore let him diligently contemplate thefe Scales, and likewife what we have fet down in our fourteenth and fifteenth Chapters preceding the Scales, where we have, upon good authority, explained fufficiently the extent and force of formal numbers, which ought to be well underftood and attentively confidered, as the ground and foundation of all our operations in this fcience, without which we are defrauded of the defired effect : therefore whenever we intend to fet about any experiment, whether it be an image, or ring, or tablet, or mirror, or amulet, or any other inftrument, we are to note first the fite, order, number, and government of the intelligence and his planet, his measure of time, revolution in the heavens, &c. ; likewife we are to engrave or write upon it its number, intelligence, or fpirit, either for a good or bad effect, with the fuitable characters and tables ; likewife the effect defired, with the divine names congruent thereto ; fo that our operations may be ftrong, powerful, and fuitable to the conftellation and ftar, both in time, number, and proportion ; with a due and attentive obfervation of all that we have written concerning

Chap. XXVI.

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twelve angels as chief, fupported by the irrigation of the great name of God. In twelve years, alfo, Jupiter perfects his courfe; and the Moon daily runs through twelve degrees. There are, alfo, twelve chief joints in the body of man, viz. in hands, elbows, fhoulders, thighs, knees, and vertebræ of the feet. There is, alfo, a great power of the number twelve in divine myfteries. God chofe twelve families of Ifrael, and fet over them twelve princes; fo many flones were placed in the midft of Jordan; and God commanded that fo many fhould be fet on the breaft of the prieft. Twelve lions did bear the brazen fea that was made by Solomon; there were fo many fountains in Helim; and fo many Apoftles of Chrift fet over the twelve tribes; and twelve thoufand people were fet apart and chofen.

cerning this, without which all our operations could never be brought to have the effect defired; and we are to mind that whenever fuch an inflrument is perfected, that it is the more powerful when the planet or conftellation (under which it was conftructed) is ruling and potent in the Heavens; for at that time, whatever we defire to bring to perfection by the faid Talifman, as a medium and inflrument, fhall by no means be prevented or hindered. Therefore take this as a general rule, that all magical inflruments whatfoever have no power in themfelves, further than as they are formed under the influences, and according to the times and numbers of their proper flars and conftellations; hence is derived the title we give this Book, viz. the *Conftellatory Art*, or *Talifmanic Magic*. Thofe who would further confider the power, virtue, extent, and harmony of numbers, let them read Pythagoras, Plato, Averroena, Averroës, &c. who all agree in the virtues lying hid in numbers; and without the knowledge of which, no man can be a true philofopher.



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Enquiried by the integation of the great same of God.

Part II.

THE SCALE OF

The names of God with twelye letters,	ny ficelos. spece do jun	r odzna ni i Ing orlanti	הוא Holy,	בריר Bleffed,	הקד ש He,	nalys. Relys for
The great name returned back into twelve ban- ners,		יההו	יוּהָה	הוהי	הויה	ההיו
Twelve orders of bleffed fpi- rits,	Seraphim,	Cherubim,	Thrones,	Dominations,	Powers,	Virtues,
Twelve angels ruling over the twelve figns,		Afmodel,	Ambriel,	Muriel,	Verchiel,	Hamaliel,
Twelve tribes,	- Dan,	Ruben,	Judah,	Manaffeh,	Afher,	Simeon,
Twelve pro- phets,	Malachi,	Haggai,	Zachariah,	Amos,	Hofea,	Micha,
Twelve apof-	Matthias,	Thaddeus,	Simon,	John,	Peter,	Andrew,
Twelve figns of the Zodiac,	Aries,	Taurus,	Gemini,	Cancer,	Leo,	Virgo,
Twelve months	March,	April,	May,	June,	July,	August,
Twelve plants,	Sang,	Upright ver- vain,	Bending ver- vain,	Comfrey,	Ladies' feal,	Calamint,
Twelve ftones,	Sardonius,	A cornelian,	Topaz,	Calcedony,	Jafper,	Emerald,
Twelve princi- pal members,	Head,	Neck,	Arms,	Breaft,	Heart,	Belly,
Twelve degrees of the damned, and of devils.		Lying fpirits,	Veffels of ini- quity,	Revengers of wickednefs,	Jugglers,	Airy powers,

Chap. XXVI.

TALISMANIC MAGIC.

u ai sil .	airaftean fi	Fathe	אבבוורותהקרש r, Son, Holy (fel rew cha than any	In the ori- ginal world.
והדי	מות ביותר אהה יוהה בי איני	יהיה	היהו היהו	היוה	ההוי	esti vice esti iles
Principalities,	Archangels,	Angels,	Innocents,	Martyrs,	Confeffors.	In the intel- ligible world.
Zuriel,	Barbiel,	Adnachiel,	Hanael,	Gabriel, -	Barchiel.	ebogingol 12 Alfa ga
Iffachar,	Benjamin,	Naphthalin,	Gad,	Zabulon,	Ephraim.	
Jonah,	Obadiah,	Zephaniah,	Nahum,	Habakkuk,	Joel.	1218
Bartholomew,	Philip,	James the elder,	Thomas,	Matthew,	James the younger.	The starts
Libra,	Scorpius,	Sagittarius,	Capricorn,	Aquarius,	Pifces.	In the celef- tial world.
September,	October,	November,	December,	January,	February.	In the cle- mental world,
Scorpion grafs,	Mugwort,	Pimpernel,	Dock,	Dragonwort,	Ariftolochy.	
Beryl,	Amethyst,	Hyacinth,	Chryfophrafus,	Chryftal,	Sapphire.	
Kidnies,	Genitals,	Hams,	Knees,	Legs,	Feet. com	In the ele- mentary world.
Furies, the fowers of evil,	Sifters, or triers,	Tempters, or enfnarers,	Witches,	Apoftates,	Infidels,	In the infer- nal world.

THE NUMBER TWELVE.

Part II.

CHAP. XXVII.

OF THE NOTES OF THE HEBREWS AND CHALDEANS, AND OTHER NOTES OF MAGICIANS.

THE Hebrew characters have marks of numbers attributed to them far more excellent than any other language, fince the greateft myfteries lie in the Hebrew letters, as is handled concerning thefe in that part of Cabala which we call Notariacon. Now the principal Hebrew letters are in number twentytwo, whereof five have various other certain figures in the end of a word, which, therefore, they call the five ending letters, which, being added to them aforefaid, make twenty-feven; which being then divided into three degrees, fignify units, which are in the first degree---tens, which are in the fecond----and hundreds, which are in the third degree. Now every one, if they are marked with a great character, fignifies fo many thoufands, as here----



The claffes of the Hebrew numbers are thefe which follow :----

0	8	7	6	5	4	3	2	T
					T			
					40			
З	Ð	y	D	3	D	5	2	,
900	800	700	600	500	400	300	200	100
Y	7	1	0	٦	л	w	٦	P

Sometimes the final letters are not used, but we write thus :---

1000	900	800	700	600	500
Я	קתת	תת	שת	רת	קת

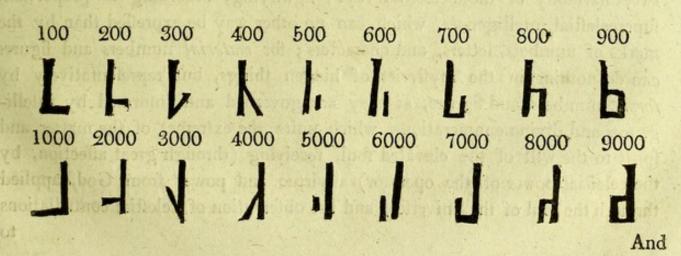
And by those fimple figures, and by the joining them together, they defcribe all other compound numbers : as eleven, twelve, an hundred and ten, an hundred

Chap. XXVII. TALISMANIC MAGIC.

hundred and eleven, by adding to the number ten those which are units; and in the like manner to the reft, after their manner; yet we describe the fifteenth number not by ten and five, but by nine and fix, viz. ϖ ; and that out of honour to the Divine name π , which fignifies fifteen, left that facred name should be abused to profane things. Likewise the Egyptians, Æthiopians, Chaldeans, and Arabians, have their marks of numbers, which ferve for the making of magical characters; but the Chaldeans mark their numbers with the letters of their alphabet, after the manner of the Hebrews. I found, in a very antient book of Magic, fome very elegant characters, which I have figured in the following manner :----

	1	2	3	4	5	6	7	8	9
	r.	F	~	V	1.	II	П	L	D
		1				1	1	F	
				- ALLY	2.2	(HQ - ()			1
]	Now of	f these	characters	, turned	towards	the left	hand, are	made ter	18.
	10	20	30	40	50	60	70	80	90
235	100	n old	a) in the	C angel	100 10 10		-	71	-

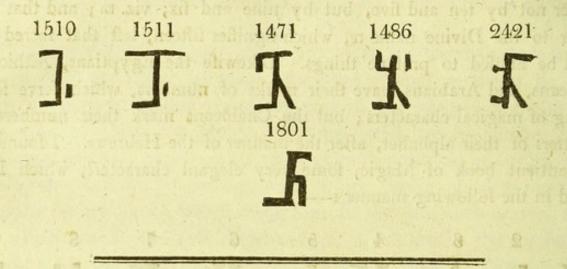
And those marks being downwards, to the right hand, make hundreds; to the left, thousands, viz.



Part II.

to

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

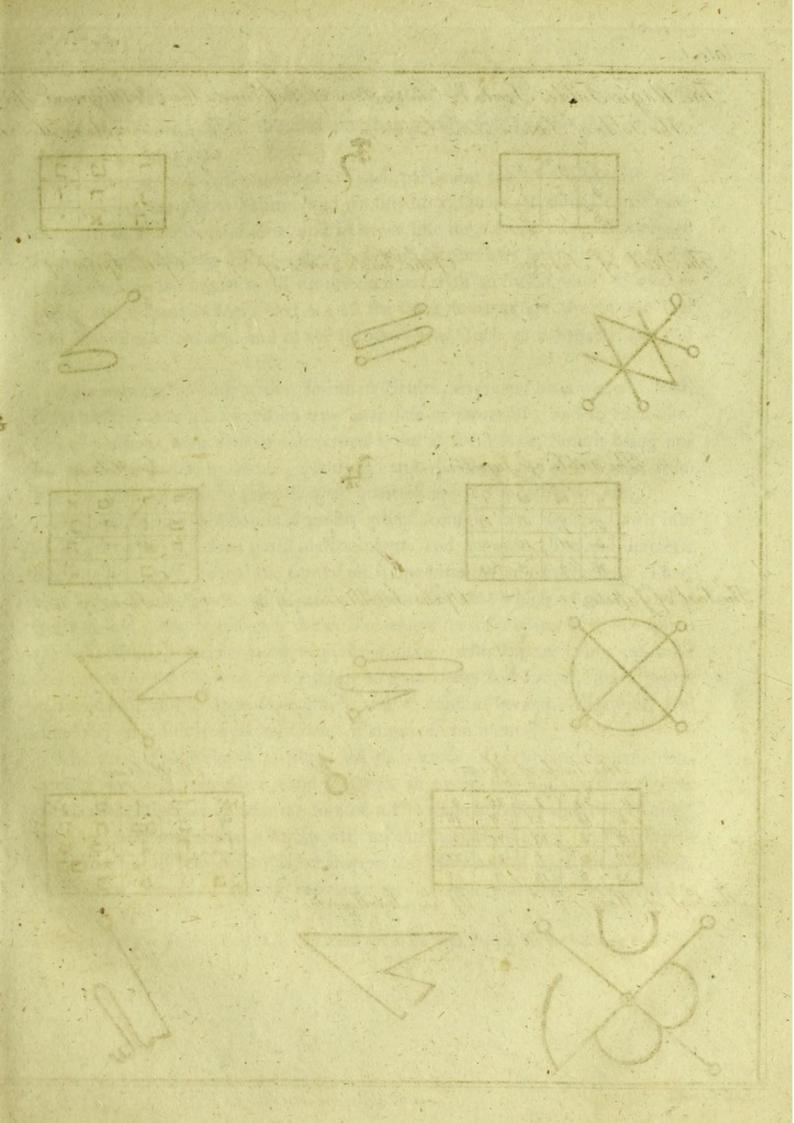


CHAP. XXVIII.

THE MAGIC TABLES OF THE PLANETS --- THEIR FORM AND VIRTUE --- WHAT DIVINE NAMES, INTELLIGENCES, AND SPIRITS, ARE SET OVER THEM.

THERE are certain magic tables of numbers diftributed to the feven planets, which they call the facred tables of the planets; becaufe, being rightly formed, they are endued with many great virtues of the heavens, infomuch that they reprefent the divine order of the celeftial numbers, impreffed upon them by the *ideas* of the divine mind, by means of the foul of the world, and the fweet harmony of those celeftial rays; fignifying, according to proportion, fuperceleftial intelligences, which can no other way be expressed than by the marks of numbers, letters, and characters; for *material* numbers and figures can do nothing in the mysteries of hidden things, but representatively by *formal* numbers and figures, as they are governed and informed by intelligences and divine enumerations, which unite the extremes of the matter and spirit to the will of the elevated foul, receiving (through great affection, by the celeftial power of the operator) a virtue and power from God, applied through the foul of the universe; and the observation of celeftial constellations

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

But now we will haften to explain each particular table.* The first table is affigned to the planet Saturn, and confists of a fquare of three, containing the particular numbers of nine, and in every line three every way, and through each diameter making fifteen---the whole fum of numbers forty-five; over this are fet fuch divine names as fill up the numbers with an intelligence, to what is good, and a spirit to bad; and out of the same numbers are drawn the seal and character of Saturn, and of the spirits thereof, such as is beneath as aferibed to the table.

Now this table being with a fortunate Saturn, engraven on a plate of lead, helps child-birth; and to make any man fafe or powerful; and to caufe fuccefs of petitions with princes and powers; but if it be done, Saturn being unfortunate, it hinders buildings, planting, and the like, and cafts a man from honours and dignities, caufes difcord, quarrelling, and difperfes an army.

The fecond is the table of Jupiter, which confifts of a fquare drawn into itfelf; it contains fixteen particular numbers, and in every line and diameter four, making thirty-four; the fum of all is one hundred and thirty-fix. There are over it divine names, with an intelligence to that which is good, and a fpirit to bad; and out of it is drawn the character of Jupiter and the fpirits thereof; if this is engraven on a plate of filver, with Jupiter being powerful and ruling in the heavens, it conduces to gain riches and favour, love, peace, and concord, and to appeafe enemies, and to confirm honours, dignities, and counfels; and diffolves enchantments if engraven on a coral.

The third table belongs to Mars, which is made of a fquare of five, containing twenty-five numbers, and of thefe, in every fide and diameter, five, which makes fixty-five, and the fum of all is three hundred and twenty-five; and there are over it divine names with an intelligence to good, and a fpirit to evil, and out of it is drawn the characters of Mars and of his fpirits. Thefe, with *Mars* fortunate, being engraven on an iron plate, or fword, makes

For the figure of the Tables, Seals, Characters, &c. of the feven Planets, fee the following Plates.

and this being carried about travellers,

a man

Part II.

a man potent in war and judgment, and petitions, and terrible to his enemies, and victorious over them; and if engraven upon the ftone correola, it ftops blood, and the menftrues; but if it be engraven, with *Mars* being unfortunate, on a plate of red brafs, it prevents and hinders buildings---it cafts down the powerful from dignities, honours, and riches---caufes difcord and hatred. amongft men and beafts---drives away bees, pigeons, and fifh----and hinders mills from working, *i. e.* binds them ;---it likewife renders hunters and fighters unfortunate---caufes barrennefs in men and women----and ftrikes a terror into our enemies, and compels them to fubmit.

The fourth table is of the Sun, and is made of a fquare of fix, and contains thirty-fix particular numbers, whereof fix in every fide and diameter produce one hundred and eleven, and the fum of all is fix hundred and fixty-fix; there are over it divine names, with an intelligence to what is good, and a fpirit to what is evil, and out of it is drawn the character of the Sun and of his fpirits. This being engraven on a plate of pure gold, Sol being fortunate, renders him that wears it renowned, amiable, acceptable, potent in all his works, and equals him to a king, elevating his fortunes, and enabling him to do whatever he will. But with an unfortunate Sun, it makes one a tyrant, proud, ambitious, infatiable, and finally to come to an ill ending.

The fifth table is of Venus; confifting of a fquare of feven, drawn into itfelf, viz. of forty-nine numbers, whereof feven on each fide and diameter make one hundred and feventy-five, and the fum of all is one thoufand two hundred and twenty-five; there are, likewife, over it divine names, with an intelligence to good, and a fpirit to evil; and there is drawn out of it the character of Venus, and her fpirits. This being engraven on a plate of filver, Venus being fortunate, promotes concord, ends ftrife, procures the love of women, helps conception, is good againft barrennefs, gives ability for generation, diffolves enchantments, caufes peace between man and woman, and makes all kinds of animals fruitful, and likewife cattle; and being put into a dove or pigeon houfe, caufes an increafe; it likewife drives away melancholy diftempers, and caufes joyfulnefs; and this being carried about travellers, makes

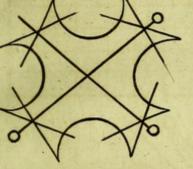
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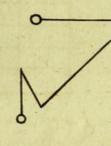
he Magic Tables Seals & Characters of the Planets their Intellegences & Spirits.

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6	32	3	34	35	1	
			28			
19	14	16	15	23	24	
18	20	22	21	17	13	
25	29	10	9	26	12	
36	5	33	4	2	31	

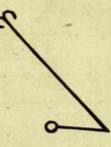
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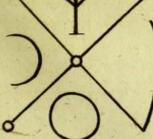
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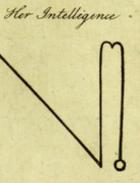
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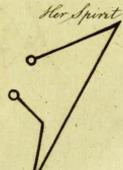
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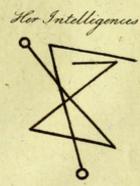
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The Seal of Venus





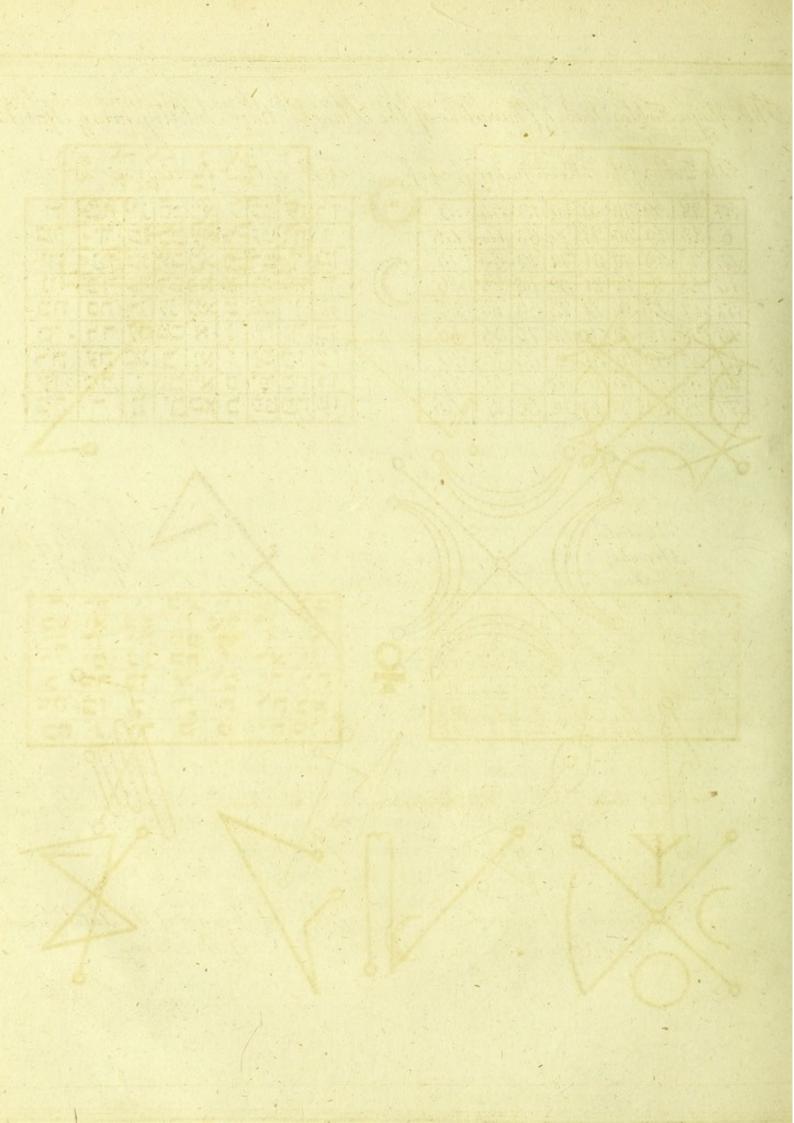




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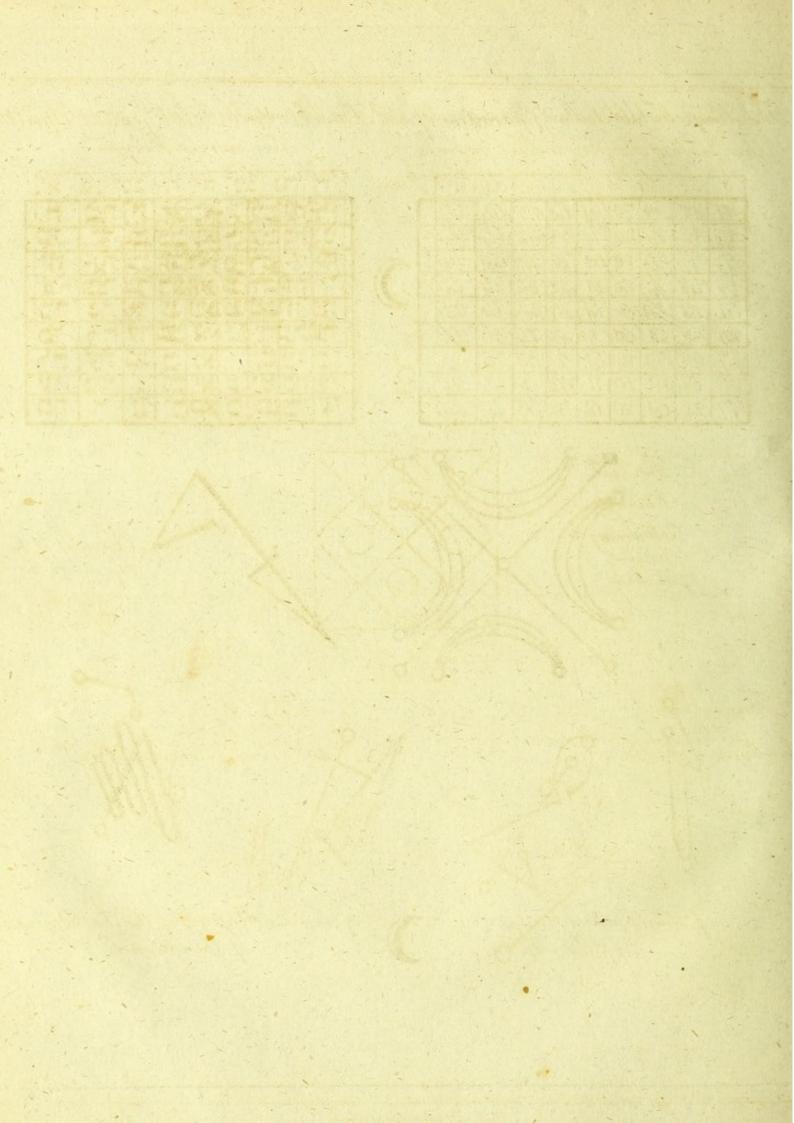
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37 78 29 70 94 62 13 54 5 6 38 79 30 71 22 63 14 46 47 7 39 80 31 72 23 55 15 16 4.8 8 40 81 32 64 24 56 57 17 4.9 9 44 73 33 65 2.5 26 58 18 50 1 4.2 74 34 66 67 27 59 10 51 2 43 75 35 36 68 19 60 11 52 3 44 76 77 28 69 20 61 12 53 4 45	ה מה יג סבכא ע כט עה לז מו יד סג ככעא ל עט רה ו יה נה כנ עבלא פ לט ז מז נו כר סד רבפא מ ה מה יד כה סה לג עג מא ט מט יז נז סה לד עד מג מא ט מט יז נז סה לד עד מג ב נא י נט כו סז לה עה מג ב נא י נט כו סז עו מד ג נה יה מה לו עו מד ג נה יח נה כו
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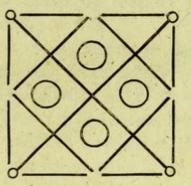
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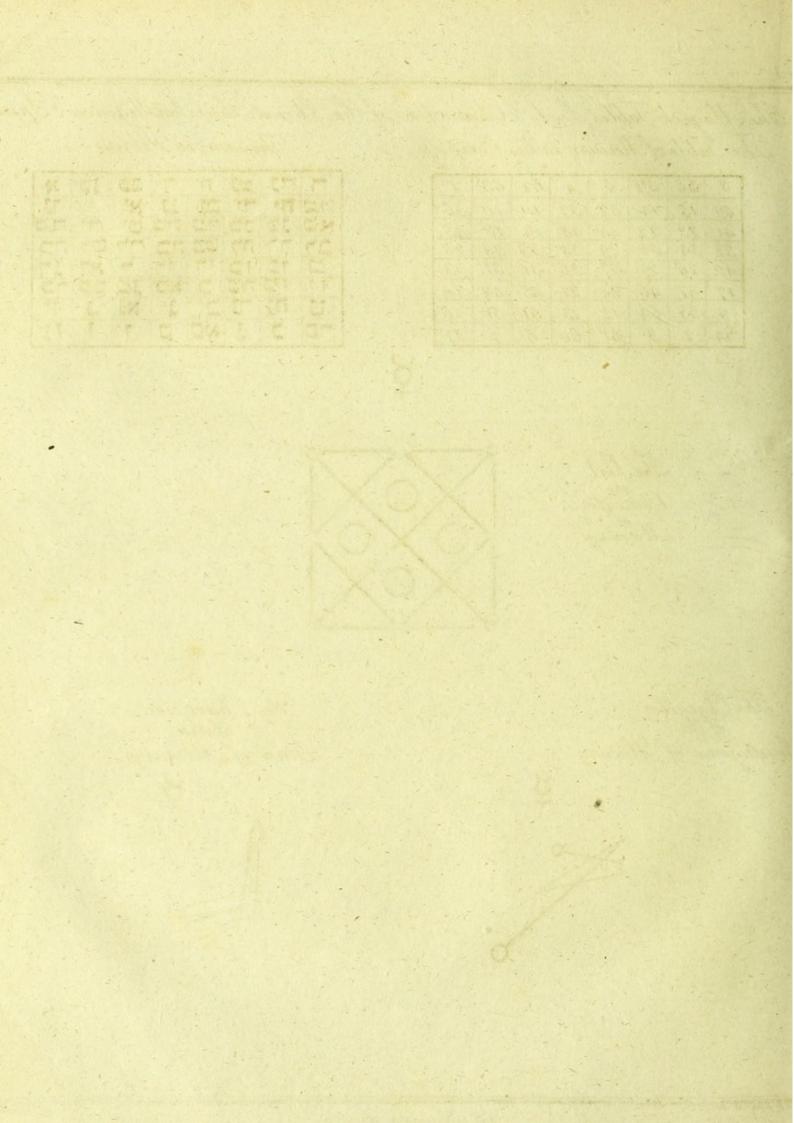


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makes them fortunate. But if it be formed upon brafs, Venus being unfortunate, it acts contrary to all that has been faid.

The fixth table is of Mercury, refulting from a fquare of eight drawn into itfelf, containing fixty-four numbers, whereof eight on every fide and by both diameters make two hundred and fixty, and the fum of all is two thoufand and eighty; and over it are fet divine names, with an intelligence to good, with a fpirit to bad, and from it is drawn a character of Mercury, and the fpirits thereof; and if, with Mercury being fortunate, you engrave it upon filver, tin, or yellow brafs, or write it upon virgin parchment, it renders the bearer thereof grateful, acceptable, and fortunate to do what he pleafes: it brings gain, and prevents poverty; helps the memory, underftanding, and divination, and to the underftanding of occult things by dreams; but with an unfortunate Mercury does every thing contrary to this.

The feventh and last table is of the Moon : it confists of a fquare of nine, having eighty-one numbers in every fide, and diameter nine, producing three hundred and fixty-nine; and the fum of all is three thousand three hundred and twenty-one. There are over it divine names, with an intelligence to what is good, and a fpirit to evil; and from it are drawn the characters of the Moon and the fpirits thereof. This, the Moon being fortunate, engraven on filver, makes the bearer amiable, pleafant, cheerful, and honoured, removing all malice and ill-will; it caufes fecurity in a journey, increafe of riches, and health of body; drives away enemies, and other evil things from what place foever thou shalt wish them to be expelled. But if the Moon be unfortunate, and it be engraved on a plate of lead, wherever it shall be buried it makes that place unfortunate, and the inhabitants thereabouts, as alfo fhips, rivers, fountains, and mills; and it makes every man unfortunate against whom it shall be directly done, making him fly his place of abode (and even his country) where it shall be buried; and it hinders physicians and orators, and all men whatfoever in their office, againft whom it shall be made.

Now how the feals and characters of the planets are drawn from these tables, the wife fearcher, and he who shall understand the verifying of these tables, shall easily find out.

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Here

Here follow the divine names corresponding with the numbers of the planets, with the names of the intelligences and dæmons, or spirits, subject to those names.

It is to be underftood that the intelligences are the prefiding good angels that are fet over the planets; but that the fpirits or dæmons, with their names, feals, or characters, are never inferibed upon any Talifman, except to execute any evil effect, and that they are fubject to the intelligences, or good fpirits; and again, when the fpirits and their characters are ufed, it will be more conducive to the effect to add fome divine name appropriate to that effect which we defire.

Names anfwering to the Numbers of Saturn.

Names answering to the Numbers of Juhiler.

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4	Aba an of aceld one is built in helicity of ot mail dire that boilt	NEN
16	belengraved on a plate of lead, wherever it fhall be buried it makes	הוה
16	and rearrance, during the inhabitants "hereobouts, as aide for an and a second	אהי
34	El Ab	אלאב
136	Johphiel, the Intelligence of Jupiter	יהפיאל
136	Hismæl, the Spirit of Jupiter	הסמאל

Names anfwering to the Numbers of Mars.

5 He, the letter of the holy name 25 65 Adonai

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Names answering to the Numbers of the Sun.

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6 Vau, the letter of the holy name	Contraction transferra in the houseness	3
6 He extended, the letter of the holy name	the entropy is an and the second states and	NT
36 Eloh		אלה
111 Nachiel, the Intelligence of the Sun	53	נכיא
666 Sorath, the Spirit of the Sun	ale activity of the principle of the particular and	סור

Names anfwering to the Numbers of Venus.

	¥		
7	Aha	the state of the state of the	אהא
49	Hagiel, the Intelligence of Venus	and the set of the set of the set of the	הגיאל
175	Kedemel, the Spirit of Venus	LINKS STORE AN EXAMPLE	קדמאל
1225	Bne Seraphim, the Intelligence of Venus	中的国际组织和工作和工作和	בני שרפים

Names anfwering to the Numbers of Mercury.

0	Asboga, eight extended		and the second
0	Asboga, eight extended	A HOLD FRANK MARCH	אובגה
64	Din		דין
64	Doni		דני
260	Tiriel, the Intelligence of Mercury	Enterna de desta de fita de la	סיריאל
2080	Tapthartharath, the Spirit of Mercury	D Plant of Adding to al a	תפתרתרת

Names anfwering to the Numbers of the Moon.

9	Hod	Ta to not an into the
81	Elim line and line more fit line to	אלים אלים
369	Hasmodai, the Spirit of the Moon	השמודאי
3321	Schedbarschemoth Schartathan, the Spirit of the Spiritsof the	Moon שדברשהמעחשרתתו
	Malcha betharsisim hed beruah schehalim, the Intelligence	
	Intelligences of the Moon	קלכאבתדשיסיסערברוהשהקיס
	VIAL & DOLLAR Y. BEDOLLO OF QUARTER, for Frank as	1 10 HEUREG TO SOLGES

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CHAP. XXIX.

OF THE OBSERVATION OF THE CELESTIALS NECESSARY IN EVERY MAGICAL WORK.

EVERY natural virtue works things far more wonderful when it is not only compounded of a natural proportion, but alfo is informed by a choice obfervation of the celeftials opportune to this (viz. when the celeftial power is moft ftrong to that effect which we defire, and also helped by many celeftials), by fubjecting inferiors to the celeftials, as proper females, to be made fruitful by their males. Alfo, in every work there are to be obferved the fituation, motion, and afpect of the ftars and planets, in figns and degrees, and how all thefe ftand in reference to the length and latitude of the climate ; for by this are varied the qualities of the angles, which the rays of the celeftial bodies upon the figure of the thing defcribe, according to which celeftial virtues are infufed. So when you are working any thing which belongs to any planet, you must place it in its dignities, fortunate, and powerful, and ruling in the day hour, and in the figure of the heavens. Neither must you expect the fignification of the work to be powerful, but you must observe the Moon opportunely directed to this; for you fhall do nothing without the affiftance of the Moon. And if you have more patterns of your work, obferve them all, being moft powerful, and looking upon one another with a friendly afpect ; and if you cannot have fuch afpects, it will be convenient at leaft that you take them angular. But you shall take the Moon either when she looks upon both, or is joined to one, and looks upon the other, or when when the paffes from the conjunction or afpect of one, to the conjunction or afpect of the other ; for that, I conceive, must in no wife be omitted. Alfo, you shall in every work observe Mercury, for he is a meffenger between the higher gods and the infernal gods : when he goes to the good, he increafes their goodnefs --- when to the bad, he hath influence on their wickednefs. We call it an unfortunate fign or planet, when it is, by the afpect of Saturn or Mars efpecially, opposite or quadrant, for these are the afpects of enmity ; but a conjunction, a trine, and a fextile afpect, are of friendthip ; between these there is a greater conjunction ; but yet if you do already behold

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behold it through a trine, and the planet be received, it is accounted as already conjoined. Now all planets are afraid of the conjunction of the Sun, rejoicing in the trine, and fextile afpect thereof.

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WHEN THE PLANETS ARE OF MOST POWERFUL INFLUENCE.

NOW we shall have the planets powerful when they are ruling in a house, or in exaltation, or triplicity, or term, or face, without combustion of what is direct in the figure of the heavens, viz. when they are in angles, efpecially of the rifing, or tenth, or in houfes prefently fucceeding, or in their delights ; but we must take heed that they are not in the bounds or under the dominion of Saturn or Mars, left they be in dark degrees, in pits, or vacuities. You shall obferve that the angles of the afcendant, and tenth, and feventh, be fortunate; as also the lord of the ascendant, and place of the Sun and Moon, and place of the part of fortune, and the lord thereof, the lord of the foregoing conjunction and prevention. But that they of the malignant planet fall unfortunate; unlefs happily they be fignificators of thy work, or can be of any advantage to thee, or in thy revolution or birth they had the predominance, for then they are not at all to be depreffed. Now we shall have the Moon powerful if she be in her house, or exaltation, or triplicity, or face, or in degree convenient for the defired work ; and if it hath a manfion of thefe twentyeight, fuitable to itfelf and the work, let her not in the way be burnt up,* nor flow in courfe---let her not be in the eclipfe, or burnt by the Sun, unlefs fhe be in unity with the Sun---let her not defcend in the fouthern latitude, when the goeth out of the burning --- neither let her be opposite to the Sun, nor deprived of light --- let her not be hindered by Mars or Saturn.

* Via Combufta.

las is in the forenth degree of Cancer and Vanereal;

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CHAP. XXXI.

OBSERVATIONS ON THE FIXED STARS, AND THEIR NAMES AND NATURES.

. THERE is the like confideration to be had in all things concerning the fixed ftars. Know this, that all the fixed ftars are of the fignification and nature of the feven planets; but fome are of the nature of one planet, and fome of two. Hence, as often as any planet is joined with any of the fixed ftars of its own nature, the fignification of that ftar is made more powerful, and the nature of the planet augmented ; but if it be a ftar of two natures, the nature of that which shall be the stronger with it, shall overcome in fignification : as for example, if it be of the nature of Mars and Venus, if Mars shall be the stronger with it, the nature of Mars shall overcome ; but if Venus, the nature of Venus fhall overcome. Now the natures of fixed ftars are difcovered by their colours, as they agree with certain planets, and are afcribed to them. Now the colours of the planets are thefe :---of Saturn, blue, and leaden, and fhining with this ; of Jupiter, citrine, near to a palenefs, and clear with this; of Mars, red and fiery; of the Sun, yellow, and when it rifes red, afterwards glittering; of Venus, white and fhining --- white in the morning, and reddifh in the evening ; of Mercury, glittering; of the Moon, fair. Know, alfo, that of the fixed ftars, by how much the greater, and brighter, and apparent they are, fo much the greater and ftronger is the fignification : fuch are those ftars called by the aftrologers of the first and fecond magnitude. I will tell thee fome of these which are more potent to this faculty, viz. the navel of Andromeda, in the twenty-fecond degree of Aries, of the nature of Venus and Mercury --- fome call it jovial and faturnine ; the head of Algol, in the eighteenth degree of Taurus, of the nature of Saturn and Jupiter ; the Pleiades are also in the twenty-fecond degree, a lunary ftar by nature, and complexion martial; alfo Aldeboram, in the third degree of Gemini, is of the nature of Mars, and complexion of Venus---but Hermes places this in the twenty-fifth degree of Aries ; the Goat ftar, in the thirteenth degree of Gemini, is of the nature of Jupiter and Saturn ; the Great Dog ftar is in the feventh degree of Cancer and Venereal ; the

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the Little Dog ftar is in the feventeenth degree of the fame, and is of the nature of Mercury, and complexion of Mars; the King ftar, which is called the Heart of the Lion, is in the twenty-first degree of Leo, and of the nature of Jupiter and Mars; the tail of the Great Bear is in the nineteenth degree of Virgo, and is venereal and lunary. The ftar which is called the Right Wing of the Crow, is in the feventh degree of Libra ; and in the thirteenth degree of the fame, is the left wing of the fame, and both of the nature of Saturn and Mars. 'The ftar called Spica, is in the fixteenth degree of the fame, and is venereal and mercurial. In the feventeenth degree of the fame is Alcameth, of the nature of Mars and Jupiter; but of this, when the Sun's afpect is full towards it --- of that, when on the contrary. Elepheia, in the fourth degree of Scorpio, of the nature of Venus and Mars. The Heart of the Scorpion is in the third degree of Sagittarius, of the nature of Mars and Jupiter. The falling Vulture is in the feventh degree of Capricorn, temperate, mercurial, and venereal. The tail of Capricorn is in the fixteenth degree of Aquarius, of the nature of Saturn and Mercury. The ftar called the Shoulder of the Horfe, is in the third degree of Pifces, of the nature of Jupiter and Mars .--- And it shall be a general rule for you to expect the proper gifts of the ftars, whilft they rule --- to be prevented of them, they being unfortunate, as is above flewed ; for celeftial bodies, inafmuch as they are affected fortunately or unfortunately, fo much do they affect us, our works, and those things which we use, fortunately or unhappily. And although many effects proceed from the fixed ftars, yet they are attributed to the planets ; as becaufe being more near to us, and more diffinct and known, fo becaufe they execute whatever the fuperior ftars communicate to them.

of the plan the brings to us every day a but the blood, the neareft to the carth, the reareft to the carth, the receptive of all it o heave by influences by the fufficult of her courfe, is

ing the beams and inductions of all the other players and flare, as a concretion, in the players and the inferior world, is being next to their offer all the

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CHAP. XXXII.

OF THE SUN AND MOON, AND THEIR MAGICAL CONSIDERATIONS.

THE Sun and Moon have obtained the administration of ruling the heavens, and all bodies under the heavens. The Sun is the lord of all elementary virtues ; and the Moon, by virtue of the Sun, is miftrefs of generation, increafe or decreafe. Albumfar fays, that by the Sun and Moon, life is infufed into all things; which Orpheus calls the enlivening eyes of Heaven. The Sun giveth light to all things of itfelf, and gives it plentifully, not only to all things in heaven and air, but earth and deep. Whatever good we have, Jamblicus fays, we have it from the Sun alone; or from it through other things. Heraclitus calls the Sun, the fountain of celeftial light; and many of the Platonifts placed the foul of the world chiefly in the Sun, as that which, filling the whole globe of the Sun, doth fend forth its rays on all fides, as it were a fpirit through all things, diftributing life, fenfe, and motion to the univerfe. Hence the antient naturalists called the Sun the very heart of Heaven ; and the Chaldeans put it as the middle of the Planets. The Egyptians also placed it in the middle of the world, viz. between the two fives of the world; i. e. above the Sun they place five planets, and under him, the Moon and four elements. For it is, amongft the other ftars, the image and ftatue of the great Prince of both worlds, viz. terreftrial and celeftial; the true light, and the most exact image of God himfelf : whofe effence refembles the Father --- light, the Son---heat, the Holy Ghoft. So that the Platonifts have nothing to hold forth the divine effence more manifeftly by than this. The Sun difpofes even the very fpirit and mind of man, which Homer fays, and is approved by Aristotle, that there are in the mind fuch like motions as the Sun, the prince and moderator of the planets, brings to us every day ; but the Moon, the neareft to the earth, the receptacle of all the heavenly influences, by the fwiftnefs of her courfe, is joined to the Sun, and the other planets and ftars, every month; and receiving the beams and influences of all the other planets and ftars, as a conception, bringing them forth to the inferior world, as being next to itfelf; for all the ftars

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ftars have influence on it, being the laft receiver, which afterwards communicates the influence of all the fuperiors to thefe inferiors, and pours them forth on the earth; and it more manifeftly difpofes thefe inferiors than others. Therefore her motion is to be observed before the others, as the parent of all conceptions, which it diverfely iffues forth in these inferiors, according to the diverse complexion, motion, fituation, and different afpects to the planets and other ftars; and though it receives powers from all the ftars, yet efpecially from the Sun, as oft as it is in conjunction with the fame, it is replenished with vivifying virtue; and, according to the afpect thereof, it borrows its complexion. From it the heavenly bodies begin that feries of things which Plato calls the golden chain ; by which every thing and caufe, being linked one to another, do depend on the fuperior, even until it may be brought unto the fupreme caufe of all, from which all things depend; hence it is, that, without the Moon intermediating, we cannot at any time attract the power of the fuperiors; therefore, to obtain the virtue of any ftar, take the ftone and herb of that planet, when the Moon fortunately comes under, or has a good afpect on, that ftar.

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OF THE TWENTY-EIGHT MANSIONS OF THE MOON, AND THEIR VIRTUES.

AND feeing the Moon measures the whole space of the Zodiac in the time of twenty-eight days, hence it is that the wife men of the *Indians*, and most of the antient astrologers have granted twenty-eight mansions to the Moon, which, being fixed in the eighth sphere, do enjoy (as *Alpharus* fays) divers names and properties, from the various signs and stars which are contained in them; through which, while the Moon wanders, it obtains many other powers and virtues; but every one of these mansions, according to the opinion of *Abraham*, contained twelve degrees, and fifty-one minutes, and almoss twenty-Book I. U

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fix feconds, whofe names, and alfo their beginnings in the Zodiac, of the eighth fphere, are these ;--- The first is called Alnath ; that is, the horns of Aries: his beginning is from the head of Aries, of the eighth fphere; it eaufes difcords and journies. The fecond is called Allothaim, or Albochan ; that is, the belly of Aries ; and his beginning is from the twelfth degree of thefame fign, fifty-one minutes, twenty-two feconds complete : it conduces to the finding of treafures, and to the retaining captives. The third is called Achaomazon, or Athoray; that is, flowering, or Pleiades : his beginning is from the twenty-fifth degree of Aries complete, forty-two minutes, and fifty-onefeconds; it is profitable to failors, huntfmen, and alchymifts. The fourth manfion is called Aldebaram, or Aldelamen; that is, the eye or head of Taurus : his beginning is from the eighth degree of Taurus, thirty-four minutes and. feventeen feconds of the fame, Taurus being excluded : it caufes the deftruction and hindrances of buildings, fountains, wells, gold mines, the flight of creeping things, and begets difcord. The fifth is called Alchatay, or Albachay; the beginning of it is after the twenty-first degree of Taurus, twenty-five minutes, forty feconds : it helps to the return from a journey, to the inftruction of fcholars; it confirms edifices, it gives health and good-will. The fixth is called Athanna, or Alchaya; that is, the little ftar of great light : his beginning is after the fourth degree of Gemini, feventeen minutes, and nine feconds; it conduces to hunting and befieging towns, and revenge of princes : it deftroys harvefts and fruits, and hinders the operation of the phyfician. The feventh is called Aldimiach, or Alarzach; that is, the arm of Gemini, and begins from the feventeenth degree of Gemini, eight minutes, and thirty-four feconds, and lafts even to the end of the fign ; it confirms gain and friendship ; it is profitable to lovers, and deftroys magistracies: and fo is one quarter of the heaven completed in these feven manfions, and in the like order and number of degrees, minutes, and feconds; the remaining manfions, in every quarter, have their feveral beginnings; namely, fo that in the first fign of this quarter three manfions take their beginnings ; in the other two figns, two manfions in each ; therefore the feven following manfions begin with Cancer, whofe names are Alnaza Anatrachya; that is, mifty or cloudy, viz. the eighth manfion

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manfion ; it caufes love, friendship, and fociety of fellow travellers : it drives away mice, and afflicts captives, confirming their imprifonment. After this is the ninth, called Archaam, or Arcaph; that is, the eye of the Lion : it hinders harvest and travellers, and puts discord between men. The tenth is called Algelioche, or Albgebh; that is, the neck or forehead of Leo : it ftrengthens buildings, promotes love, benevolence, and help against enemies. The eleventh is called Azobra, or Ardaf; that is, the hair of the lion's head : it is good for voyages, and gain by merchandife, and for redemption of captives. The twelfth is called Alzarpha, or Azarpha; that is, the tail of Leo: it gives profperity to harveft and plantations, but hinders feamen, and is good for the bettering of fervants, captives, and companions. The thirteenth is named Alhaire; that is, Dog ftars, or the wings of Virgo : it is prevalent for benevolence, gain, voyages, harvefts, and freedom of captives. The fourteenth is called Achureth, or Arimet; by others, Azimeth, or Athumech, or Alcheymech; that is, the fpike of Virgo, or flying fpike : it caufes the love of married folks ; it cures the fick, is profitable to failors, but hinders journies by land; and in thefe the fecond quarter of the heaven is completed. The other feven follow : the first of which begins in the head of Libra, viz. the fifteenth manfion, and its name is Agrapha, or Algrapha; that is, covered, or covered flying : it is profitable for extracting treasures, for digging of pits ; it affifts divorce, difcord, and deftruction of houfes and enemies, and hinders travellers. The fixteenth is called Azubene, or Ahubene; that is, the horns of Scorpio : it hinders journies and wedlock, harveft and merchandife; it prevails for redemption of captives. The feventeenth is called Alchil; that is, the crown of Scorpio : it betters a bad fortune, makes love durable, ftrengthens buildings, and helps feamen. The eighteenth is called Alchas, or Altob; that is, the heart of Scorpio : it caufes difcord, fedition, confpiracy against princes and mighty ones, and revenge from enemies; but it frees captives, and helps edifices. The nineteenth is called Allatha, or Achala; by others, Hycula, or Axala; that is, the tail of Scorpio : it helps in befieging of cities, and taking of towns, and in the driving of men from their places, and for the deftruction of feamen, and perdition of captives, The twentieth is called Abnahaya; that is, a beam :

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it helps for the taming of wild beafts, for ftrengthening of prifons; it deftroys the wealth of focieties; it compels a man to come to a certain place. The twenty-first is called Abeda, or Albeldach, which is a defert : it is good for harveft, gain, buildings, and travellers, and caufes divorce; and in this is the third quarter of heaven completed. There remains the feven last mansions, completing the last quarter of Heaven : the first of which, being in order to the twenty-fecond, beginning from the head of Capricorn, called Sadahacha, or Zodeboluch, or Zandeldena; that is, a paftor : it promotes the flight of fervants and captives, that they may efcape, and helps the curing of difeafes. The twenty-third is called Zabadola, or Zobrach; that is, fwallowing : it is for divorce, liberty of captives, and health to the fick. The twenty-fourth is called Sadabath, or Chadezoad; that is, the ftar of fortune : it is prevalent for the benevolence of married people, for the victory of foldiers; it hurts the execution of government, and prevents its being exercifed. The twenty-fifth is called Sadalabra, or Sadalachia; that is, a butter-fly, or a fpreading forth : it favours belieging and revenge; it deftroys enemies, and caufes divorce; confirms prifons and buildings, haftens meffengers ; it conduces to fpells againft copulation, and fo binds every member of man that it cannot perform its duty. The twenty-fixth is called Alpharg, or Phragal Mocaden; that is, the first drawing : it causes union, health of captives, destroys buildings and prifons. The twenty-feventh is called Alchara Alyhalgalmoad, or the fecond drawing : it increases harvest, revenues, gain, and heals infirmities ; but hinders buildings, prolongs prifons, caufes danger to feamen, and helps to infer mifchiefs on whom you shall pleafe. The twenty-eighth and last is called Albotham, or Alchalcy; that is, Pifces ; it increafes harveft and merchandife ; it fecures travellers through dangerous places; it makes for the joy of married people; but it ftrengthens prifons, and caufes lofs of treafures. And in thefe twenty-eight manfions lie hid many fecrets of the wifdom of the antients, by

which they wrought wonders on all things which are under the circle of the

Moon ; and they attributed to every manfion his refemblances, images, and feals, and his prefident intelligences, and worked by the virtue of them after

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different manners,

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HOW SOME ARTIFICIAL THINGS (AS IMAGES, SEALS, AND SUCH LIKE) MAY OBTAIN SOME VIRTUE FROM THE CELESTIAL BODIES.

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SO great is the extent, power, and efficacy of the celeftial bodies, that not only natural things, but alfo artificial, when they are rightly exposed to those above, do prefently fuffer by that most potent agent, and obtain a wonderful life. The magicians affirm, that not only by the mixture and application of natural things, but alfo in images, feals, rings, glaffes, and fome other inftruments, being opportunely framed under a certain conftellation, fome celeftial illustration may be taken, and fome wonderful thing may be received ; for the beams of the celeftial bodies being animated, living, fenfual, and bringing along with them admirable gifts, and a most violent power, do, even in a moment, and at the first touch, imprint wonderful powers in the images, though their matter be lefs capable. Yet they beftow more powerful virtues on the images if they be framed not of any, but of a certain matter, namely, whofe natural, and alfo fpecifical virtue is agreeable with the work, and the figure of the image is like to the celeftial ; for fuch an image, both in regard to the matter naturally congruous to the operation and celeftial influence, and alfo for its figure being like to the heavenly one, is best prepared to receive the operations and powers of the celeftial bodies and figures, and inftantly receives the heavenly gift into itfelf; though it conftantly worketh on another thing, and other things yield obedience to it.

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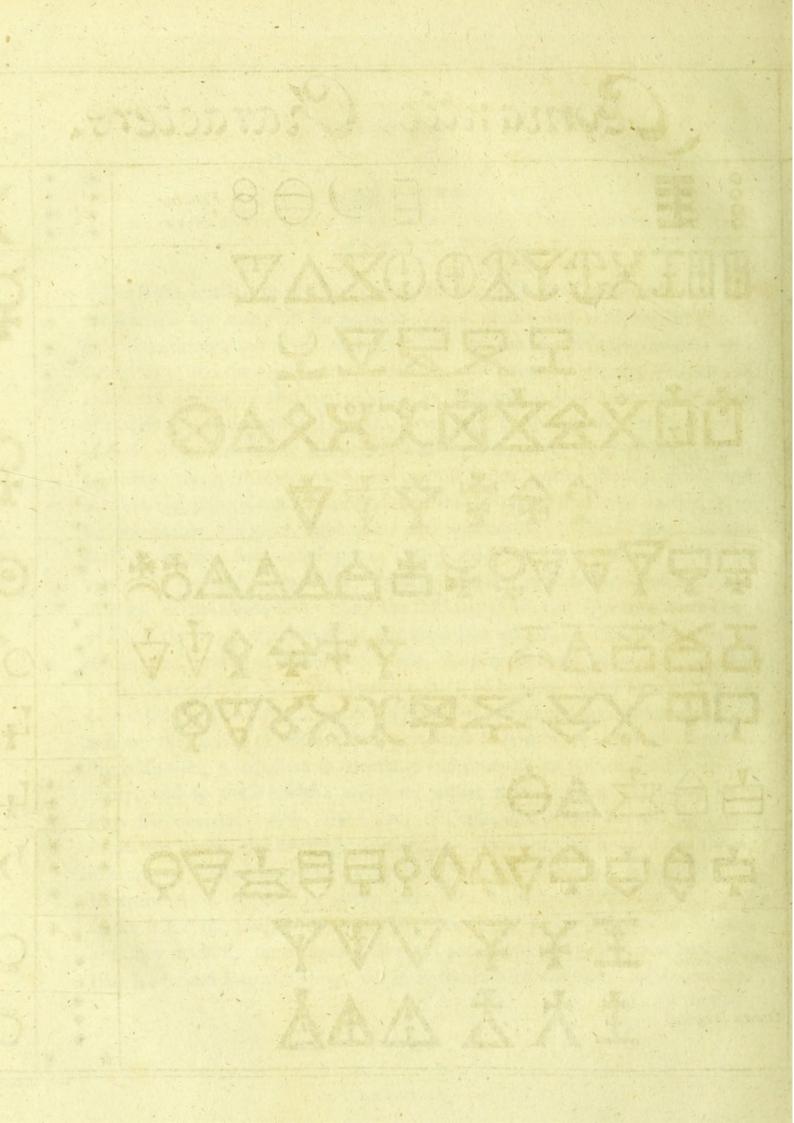
CHAP. XXXV.

OF THE IMAGES OF THE ZODIAC ---- WHAT VIRTUES, THEY BEING ENGRAVEN, RECEIVE FROM THE STARS.

BUT the celeftial images, according to whofe likenefs images of this kind are framed, are many in the heavens; fome visible and conspicuous, others only imaginary, conceived and fet down by the Egyptians, Indians, and Chaldeans; and their parts are fo ordered, that even the figures of fome of them are diftinguished from others; for this reason they place in the circle of the Zodiac twelve general images, according to the number of the figns; of thefe, they conftituting Aries, Leo, and Sagittarius, for the fiery and oriental triplicity, report that it is profitable against fevers, palfy, dropfy, gout, and all cold and phlegmatic infirmities; and that it makes him who carries it to be acceptable, eloquent, ingenious, and honourable ; becaufe they are the houfes of Mars, Sol, and Jupiter. They made, alfo, the image of a lion against melancholy phantafies, dropfy, plague, and fevers, and to expel difeafes, at the hour of the Sun, the first degree of the fign Leo afcending, which is the face and decanate of Jupiter; but against the stone, and difeases of the reins, and against hurts of beasts, they made the same image when Sol, in the heart of the lion, obtained the midft of heaven. And again, becaufe Gemini, Libra, and Aquarius, do conftitute the ærial and occidental triplicity, and are the houfes of Mercury, Venus, and Saturn, they are faid to put to flight difeafes, to conduce to friendship and concord, to prevail against melancholy, and to caufe health; and they report that Aquarius efpecially frees from the quartan. Alfo, that Cancer, Scorpio, and Pifces, becaufe they conftitute the watery and northern triplicity, do prevail against hot and dry fevers, alfo against the hectic, and all choleric passions; but Scorpio, because among the members it refpects the privy parts, doth provoke to luft ; but thefe did frame it for this purpose, his third face ascending, which belongs to Venus; and they made the fame, against ferpents and fcorpions, poifons and evil fpirits, his fecond face afcending, which is the face of the Sun, and decanate of Jupiter;



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Jupiter ; and they report that it maketh him who carries it wife, of a good colour ; and they fay that the image of Cancer is moft efficacious againft ferpents and poifon, when Sol and Luna are in conjunction in it, and afcend in the firft and third face ; for this is the face of Venus, and the decanate of Luna ; but the fecond face of Luna the decanate of Jupiter. They report, alfo, that ferpents are tormented when the Sun is in Cancer ; alfo, that Taurus, Virgo, and Capricorn, becaufe they conftitute the earthly and fouthern triplicity, do cure hot infirmities, and prevail againft the fynocal fever ; it makes those who carry it grateful, acceptable, eloquent, devout, and religious ; becaufe they are the houfes of Venus, Mars, and Saturn. Capricorn alfo is reported to keep men in fafety, and alfo places in fecurity, becaufe it is the exaltation of Mars.

CHAP. XXXVI. OF THE IMAGES OF SATURN.

BUT now what images they did attribute to the planets. Although of these things very large volumes have been written by the antient wife men, so that there is no need to declare them here, notwithstanding I will recite a few of them; for they made, from the operations of Saturn, Saturn ascending in a ftone, which is called the load-ftone, the image of a man, having the countenance of a hart, and camel's feet, and fitting upon a chair or elfe a dragon, holding in his right hand a fcythe, in his left a dart, which image they hoped would be profitable for prolongation of life; for Albumafar, in his book Sadar, proves that Saturn conduces to the prolongation of life; where, alfo, he fays that certain regions of India being fubject to Saturn, there men are of a very long life, and die not unlefs by extreme old age. They made, alfo, an image of Saturn, for length of days, in a fapphire, at the hour of Saturn, Saturn afcending or fortunately conflituted; whose figure was an old man fitting upon a high chair, having his hands lifted up above his head, and

and in them holding a fifh or fickle, and under his feet a bunch of grapes, his head covered with a black or dufky coloured cloth, and all his garments black or dark. They also make this fame image against the stone, and difeases of the kidnies, viz. in the hour of Saturn, Saturn afcending with the third face of Aquarius. They made alfo, from the operations of Saturn, an image for the increasing of power, Saturn ascending in Capricorn ; the form of which was an old man leaning on a ftaff, having in his hand a crooked fickle, and clothed in black. They also made an image of melted copper, Saturn afcending in his rifing, viz. in the first degree of Aries, or the first degree of Capricorn ; which image they affirm to fpeak with a man's voice. They made alfo, from the operations of Saturn, and alfo Mercury, an image of caft metal, like a beautiful man, which, they faid, would foretel things to come ; and made it on the day of Mercury, on the third hour of Saturn, the fign of Gemini afcending, being the houfe of Mercury, fignifying prophets; Saturn and Mercury being in conjunction in Aquarius, in the ninth houfe of heaven, which is alfo called God. Moreover, let Saturn have a trine afpect on the afcendant, and the Moon in like manner, and the Sun have an afpect on the place of conjunction ; Venus, obtaining fome angle, may be powerful and occidental ; let Mars be combust by the Sun, but let it not have an afpect on Saturn and Mercury; for they faid that the fplendour of the powers of these stars was diffufed upon this image, and it did fpeak with men, and declare those things which are profitable for them.

CHAP. XXXVII.

OF THE IMAGES OF JUPITER.

FROM the operations of Jupiter they made, for prolongation of life, an image in the hour of Jupiter, Jupiter being in his exaltation fortunately afcending, in a clear and white ftone; whofe figure was a man crowned, clothed

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clothed with garments of a faffron colour, riding upon an eagle or dragon, having in his right hand a dart, about, as it were, to ftrike it into the head of the fame eagle or dragon. They made, alfo, another image of Jupiter, at the fame convenient feafon, in a white and clear ftone, efpecially in cryftal; and it was a naked man crowned, having both his hands joined together and lifted up, as it were, deprecating fomething fitting in a four-footed chair, which is carried by four winged boys; and they affirm that this image increafes felicity, riches, honours, and confers benevolence and profperity, and frees from enemies. They made, alfo, another image of Jupiter, for a religious and glorious life, and advancement of fortune; whofe figure was a man, having the head of a lion or a ram, and eagle's feet, and clothed in faffron coloured clothes.

CHAP. XXXVIII. OF THE IMAGES OF MARS.

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FROM the operations of Mars, they made an image in the hour of Mars (Mars afcending in the fecond face of Aries), in a martial ftone, efpecially in a diamond; the form of which was a man armed, riding upon a lion, having in his right hand a naked fword erect, carrying in his left hand the head of a man. They report that an image of this kind renders a man powerful in good and evil, fo that he fhall be feared by all; and whoever carries it, they give him the power of enchantment, fo that he fhall terrify men by his looks when he is angry, and flupify them. They made another image of Mars, for obtaining boldnefs, courage, and good fortune, in wars and contentions; the form of which was a foldier, armed and crowned, girt with a fword, carrying in his right hand a long lance; and they made this at the hour of Mars, the firft face of Scorpio afcending with it.

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CHAP. XXXIX. OF THE IMAGES OF THE SUN.

FROM the operations of the Sun they made an image at the hour of the Sun, the first face of Leo afcending with the Sun ; the form of which was a king crowned, fitting in a chair, having a raven in his bofom, and under his feet a globe : he is clothed in faffron coloured clothes. They fay that this image renders men invincible and honourable, and helps to bring their bufinefs to a good end, and to drive away vain dreams; also to be prevalent against fevers, and the plague ; and they made it in a balanite ftone, or a ruby, at the hour of the Sun, when he, in his exaltation, fortunately afcends. They made another image of the Sun in a diamond, at the hour of the Sun afcending in his exaltation ; the figure of which was a woman crowned, with the gefture of one, dancing and laughing, flanding in a chariot drawn by four horfes, having in her right hand a looking-glafs or buckler, in the left a ftaff, leaning on her breaft, carrying a flame of fire on her head. They fay that this image renders a man fortunate, and rich, and beloved of all; and they made this image on a cornelian ftone, at the hour of the Sun afcending in the first face of Leo, against lunatic passions, which proceed from the combustion of the Moon. form of which was a man armed, riding ur

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OF THE IMAGES OF VENUS.

FROM the operations of Venus they made an image, which was available for favour and benevolence, at the very hour it afcended into Pifces; the form of which was the image of a woman, having the head of a bird, the feet of an eagle, and holding a dart in her hand. They made another image of Venus, to

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to obtain the love of women, in the lapis lazuli, at the hour of Venus, Venus afcending in Taurus; the figure of which was a naked maid, with her hair fpread abroad, having a looking-glass in her hand, and a chain tied about her neck---and near her a handfome young man, holding her with his left hand by the chain, but with his right hand doing up her hair, and both looking lovingly on one another---and about them is a little winged boy, holding a fword or dart. They made another image of Venus, the first face of Taurus, Libra, or Pifces, ascending with Venus; the figure of which was a little maid, with her hair spread abroad, clothed in long and white garments, holding a laurel apple, or flowers, in her right hand, in her left a comb : it is faid to make men pleasant, jocund, ftrong, cheerful, and to give beauty.

CHAP. XLI.

OF THE IMAGES OF MERCURY.

FROM the operations of Mercury they male an image of Mercury, Mercury afcending in Gemini; the form of which was a handfome young man, bearded, having in his left hand a rod, round which a ferpent was entwined----in the right he carried a dart; having his feet winged. They fay that this image confers knowledge, eloquence, diligence in merchandife, and gain; moreover, to obtain peace and concord, and cure fevers. They made another image of Mercury, afcending in Virgo, for good will, wit, and memory; the form of which was a man fitting upon a chair, or riding on a peacock, having eagle's feet, and on his head a creft, and in his left hand holding a cock of fire.

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CHAP. XLII.

OF THE IMAGES OF THE MOON.

FROM the operations of the Moon they made an image for travellers againft wearinefs, at the hour of the Moon, the *Moon* afcending in its exaltation; the figure of which was a man leaning on a ftaff, having a bird on his head, and a flourifhing tree before him. They made another image of the Moon for the increase of the fruits of the earth, and against poisons, and infirmities of children, at the hour of the Moon, it ascending in the first face of Cancer; the figure of which was a woman cornuted, riding on a bull, or a dragon with feven heads, or a crab, and she hath in her right hand a dart, in her left a looking glass, clothed with white or green, and having on her head two ferpents with horns twined together, and to each arm a ferpent twined about, and to each foot one in like manner. And thus much spoken concerning the figures of the planets, may fuffice.

CHAP. XLIII.

OF THE IMAGES OF THE HEAD AND TAIL OF THE DRAGON OF THE MOON.

THEY made, alfo, the image of the head and tail of the Dragon of the Moon, namely, between an ærial and fiery circle, the likenefs of a ferpent, with the head of a hawk, tied about them after the manner of the great letter Theta; they made it when Jupiter, with the head, obtained the mid heaven; which image they affirm to avail much for the fuccefs of petitions, and would fignify by this image a good and fortunate genius, which they would reprefent by this image of the ferpent; for the Egyptians and Phœnicians do extol this creature above all others, and fay it is a divine creature, and hath a divine nature; for in this is a more acute fpirit, and a greater fire than in any other, which thing is manifeft both by his fwift motion without feet, hands,

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

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CHAP. XLIV. OF THE IMAGES OF THE MANSIONS OF THE MOON.

THEY made, alfo, images for every manfion of the Moon as follows :----In the first, for the destruction of some one, they made, in an iron ring, the image of a black man, in a garment of hair, and girdled round, casting a small lance with his right hand : they sealed this in black wax, and perfumed it with liquid storax, and wished some evil to come.

In the fecond, against the wrath of the prince, and for reconciliation with him, they fealed, in white wax and mastich, the image of a king crowned, and perfumed it with lignum aloes.

In the third, they made an image in a filver ring, whofe table was fquare; the figure of which was a woman, well clothed, fitting in a chair, her right hand being lifted up on her head; they fealed it, and perfumed it with mufk, camphire, and calamus aromaticus. They affirmed that this gives happy fortune, and every good thing.

In the fourth, for revenge, feparation, enmity, and ill-will, they fealed, in red wax, the image of a foldier fitting on a horfe, holding a ferpent in his right hand : they perfumed it with red myrrh and ftorax.

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In the fifth, for the favour of kings and officers, and good entertainment, they fealed, in filver, the head of a man, and perfumed it with red fanders.

In the fixth, to procure love between two, they fealed, in white wax, two images embracing one another, and perfumed them with lignum aloes and amber.

In the feventh, to obtain every good thing, they fealed, in filver, the image of a man, well clothed, holding up his hands to Heaven, as it were, praying and fupplicating, and perfumed it with good odours.

In the eighth, for victory in war, they made a feal in tin, being an image of an eagle, having the face of a man, and perfumed it with brimftone.

In the ninth, to caufe infirmities, they made a feal of lead, being the image of a man wanting his privy parts, covering his eyes with his hands; and they perfumed it with rofin of the pine.

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

In the eleventh, for fear, reverence, and worfhip, they made a feal of a plate of gold, being the image of a man riding on a lion, holding the ear thereof in his left hand, and in his right holding forth a bracelet of gold; and they perfumed it with good odours and faffron.

In the twelfth, for the feparation of lovers, they made a feal of black lead, being the image of a dragon fighting with a man; and they perfumed it with the hairs of a lion, and affafætida.

In the thirteenth, for the agreement of married people, and for diffolving of all the charms against copulation, they made a feal of the images of both (of the man in red wax, and the woman in white), and caused them to embrace one another; perfuming it with lignum aloes and amber.

In the fourteenth, for divorce and feparation of the man from the woman, they made a feal of red copper, being the image of a dog biting his tail; and they perfumed it with the hair of a black dog and a black cat.

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

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In the fixteenth, for gaining much merchandifing, they made a feal of filver, being the image of a man, fitting on a chair, holding a balance in his hand ; and they perfumed it with well fmelling fpices.

In the feventeenth, against thieves and robbers, they fealed with an iron feal the image of an ape, and perfumed it with the hair of an ape.

In the eighteenth, against fevers and pains of the belly, they made a feal of copper, being the image of a fnake with his tail above his head; and they perfumed it with hartfhorn ; and faid this fame feal to put to flight ferpents, and all venomous creatures, from the place where it is buried.

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

In the twentieth, for hunting, they made a feal of tin, being the image of Sagittary, half a man and half a horfe; and they perfumed it with the head of a wolf.

In the twenty-first, for the destruction of fome body, they made the image of a man, with a double countenance before and behind; and they perfumed it with brimftone and jet, and put it in a box of brafs, and with it brimftone and jet, and the hair of him whom they would hurt.

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

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

In the twenty-fourth, for multiplying herds of cattle, they took the horn of a ram, bull, or goat, or of that fort of cattle they would increase, and fealed in it, burning, with an iron feal, the image of a woman giving fuck to her fon ; and they hanged it on the neck of that cattle who was the leader of the flock, or they fealed it in his horn. dooog auctoorand to baid mistreo a bas

a natural forces through a certain mutual agreement between them, whereby things

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In the twenty-fifth, for the prefervation of trees and harveft, they fealed, in the wood of a fig tree, the image of a man planting; and they perfumed it with the flowers of the fig tree, and hung it on the tree.

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

In the twenty-feventh, to deftroy fountains, pits, medicinal waters, and baths, they made, of red earth, the image of a man winged, holding in his hand an empty veffel, and perforated; and the image being burnt, they put in the veffel affafætida and liquid ftorax, and they buried it in the pond or fountain which they would deftroy.

In the twenty-eighth, for getting fifh together, they made a feal of copper, being the image of a fifh; and they perfumed it with the fkin of a fea fifh, and caft it into the water where they would have the fifh gathered.

Moreover, together with the aforefaid images, they wrote down also the names of the fpirits, and their characters, and invocated and prayed for those things which they pretended to obtain.

CHAP. XLV.

THAT HUMAN IMPRECATIONS NATURALLY IMPRESS THEIR POWERS UPON EXTERNAL THINGS----AND HOW MAN'S MIND, THROUGH A DEGREE OF DEPENDENCIES, ASCENDS INTO THE INTELLIGIBLE WORLD, AND BECOMES LIKE TO THE MORE SUBLIME SPIRITS AND INTELLIGENCES.

THE celeftial fouls fend forth their virtues to the celeftial bodies, which tranfmit them to this fenfible world; for the virtues of the terrene orb proceed from no other caufe than celeftial. Hence the magician, that will work by them, ufes a cunning invocation of the fuperiors, with myfterious words and a certain kind of ingenious fpeech, drawing the one to the other; yet by a natural force, through a certain mutual agreement between them, whereby things

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things follow of their own accord, or fometimes are drawn unwillingly. Hence fays Aristotle, in his fixth book of his Mystical Philosophy, "that when any one, by binding or bewitching, calls upon the Sun or other ftars, praying them to affift the work defired, the Sun and other ftars do not hear his words ; but are moved, after a certain manner, by a certain conjunction and mutual feries, whereby the parts of the world are mutually fubordinate the one to the other, and have a mutual confent, by reafon of their great union : as in a man's body, one member is moved by perceiving the motion of another; and in a harp, one ftring is moved by the motion of another. So when any one moves any part of the world, other parts are moved by the perceiving of that motion."--- The knowledge, therefore, of the dependency of things following one the other, is the foundation of all wonderful operation, which is neceffarily required to the exercifing the power of attracting fuperior virtues. Now the words of men are certain natural things; and becaufe the parts of the world mutually draw one the other ; therefore a magician invocating by words, works by powers fitted to Nature, by leading fome by the love of one to the other; or drawing others, by reafon of the one following after the other; or by repelling, by reafon of the enmity of one to the other, from the contrariety and difference of things, and multitude of virtues ; which, although they are contrary and different, yet perfect one part. Sometimes, alfo, he compels things by way of authority, by the celeftial virtue, becaufe he is not a ftranger to the heavens. A man, therefore, if he receives the impreffion of a ligation, or fascination, doth not receive it according to the rational foul, but fenfual; and if he fuffers in any part, he fuffers according to the animal part; for they cannot draw a knowing and intelligent man by reafon, but by receiving that impreffion and force by fenfe; inafmuch as the animal fpirit of man is, by the influence of the celeftials, and co-operation of the things of the world, affected beyond his former and natural difposition. As the fon moves the father to labour, although unwilling, to keep and maintain him, although he be wearied; and the defire to rule, is moved by anger and other labours to get the dominion ; and the indigency of nature, and fear of poverty, moves a man to defire riches; and the ornaments and beauty of women, is an incite-BOOK I. Y ment

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ment to concupifcence; and the harmony of a wife mufician moves his hearers with various paffions, whereof fome do voluntary follow the confonancy of art, others conform themfelves by gesture, although unwilling, because their sense is captivated, their reafon not being intent to these things. Hence they fall into errors, who think those things to be above nature, or contrary to nature--which indeed are by nature, and according to nature. We must know, therefore, that evey fuperior moves its next inferior, in its degree and order, not only in bodies, but also in spirits : so the universal foul moves the particular foul; the rational acts upon the fenfual, and that upon the vegetable; and every part of the world acts upon another, and every part is apt to be moved by another. And every part of this inferior world fuffers from the heavens, according to their nature and aptitude, as one part of the animal body fuffers for another. And the fuperior intellectual world moves all things below itfelf; and, after a manner, contains all the fame beings, from the first to the last, which are in the inferior world. Celestial bodies, therefore, move the bodies of the elementary world, compounded, generable, fenfible (from the circumference to the center), by fuperior, perpetual, and fpiritual effences, depending on the primary intellect, which is the acting intellect; but upon the virtue put in by the word of God ; which word the wife Chaldeans of Babylon call, the Caufe of Caufes ; becaufe from it are produced all beings : the acting intellect, which is the fecond, from it depends; and that by reafon of the union of this word with the First Author, from whom all things being are truly produced : the word, therefore, is the image of God --- the acting intellect, the image of the word---the foul is the image of this intellect---and our word is the image of the foul, by which it acts upon natural things naturally, becaufe nature is the work thereof. And every one of those perfects his fubsequent : as a father his fon; and none of the latter exifts without the former; for they are depending among themfelves by a kind of ordinate dependency --- fo that when the latter is corrupted, it is returned into that which was next before it, until it come to the heavens; then to the univerfal foul; and, laftly, into the acting intellect, by which all other creatures exift; and itfelf exifts in the principal author, which is the creating word of God, to which, at length, all things are returned.

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returned. Our foul, therefore, if it will work any wonderful thing in these inferiors, must have respect to their beginning, that it may be strengthened and illustrated by that, and receive power of acting through each degree, from the very first Author. Therefore we must be more diligent in contemplating the fouls of the ftars --- then their bodies, and the fuper-celeftial and intellectual world --- then the celeftial, corporeal, becaufe that is more noble ; although, alfo, this be excellent, and the way to that, and without which medium the influence of the fuperior cannot be attained to. As for example : the Sun is the king of ftars, most full of light ; but receives it from the intelligible world, above all other flars, because the foul thereof is more capable of intelligible fplendour. Wherefore he that defires to attract the influence of the Sun, muft contemplate upon the Sun ; not only by the fpeculation of the exterior light, but alfo of the interior. And no man can do this, unlefs he return to the foul of the Sun, and become like to it, and comprehend the intelligible light thereof with an intellectual fight, as the fenfible light with the corporeal eye; for this man shall be filled with the light thereof, and the light whereof, which is an under type impreffed by the fupernal orb, it receives into itfelf; with the illustration whereof his intellect being endowed, and truly like to it, and being affifted by it, shall at length attain to that supreme brightness, and to all forms that partake thereof; and when he hath received the light of the fupreme degree, then his foul shall come to perfection, and be made like to spirits of the Sun, and fhall attain to the virtues and illustrations of the fupernatural virtue, and fhall enjoy the power of them, if he has obtained faith in the First Author. In the first place, therefore, we must implore affistance from the First Author; and praying, not only with mouth, but a religious gefture and fupplicant foul, alfo abundantly, inceffantly, and fincerely, that he would enlighten our mind, and remove darknefs, growing upon our fouls by reafon of our bodies.

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CHAP. XLVI.

THE CONCLUSION OF THE CONSTELLATORY PRACTICE, OR TALISMANIC MAGIC; IN WHICH IS INCLUDED THE KEY OF ALL THAT HAS BEEN WRITTEN UPON THIS SUBJECT; SHEW-ING THE PRACTICE OF IMAGES, &C. BY WAY OF EXAMPLE, AND LIKEWISE THE NECES-SARY OBSERVATIONS OF THE CELESTIALS, TOWARDS THE PERFECTION OF TALISMANICAL OPERATIONS.

WE will now fhew thee the obfervations of celeftial bodies, which are required for the practice of these things, which are briefly as follow :----

To make any one fortunate, we make an image at that time in which the fignificator of life, the giver of life, or Hylech, the figns and planets, are fortunate : let the afcendant and mid-heaven, and the lords thereof be fortunate; and alfo the place of the Sun and Moon; part of fortune and lord of conjunction or prevention, made before their nativity, by depreffing the malignant planets, i. e. taking the times when they are depreffed. But if we would make an image to procure mifery, we must do contrary to this; and those which we before placed fortunate, we must now make unfortunate, by taking the malignant ftars when they rule. And the fame means we must take to make any place, region, city, or houfe unfortunate. But if you would make any one unfortunate who hath injured you, let there be an image made under the afcenfion of that man whom thou wouldft make unfortunate; and thou shalt take, when unfortunate, the lord of the house of his life, the lord of the afcendant and the Moon, the lord of the houfe of the Moon, the lord of the houfe of the lord afcending, and the tenth houfe and the lord thereof. Now, for the building, fuccefs, or fitting of any place, place fortunes in the afcendant thereof; and in the first and tenth, and fecond and eighth house, thou shalt make the lord of the afcendant, and the lord of the houfe of the Moon, fortunate. But to chafe away certain animals (from any place) that are noxious to thee, that they may not generate or abide there, make an image under the afcenfion of that animal which thou wouldft chafe away or deftroy, and after the likenefs thereof ; for inftance, now, fuppofe thou wouldft with to chafe away fcorpions from any place : let an image of a fcorpion be made, the fign Scorpio

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Scorpio afcending with the Moon; then thou fhalt make unfortunate the afcendant, and the lord thereof, and the lord of the houfe of *Mars*; and thou fhalt make unfortunate the lord of the afcendant in the eighth houfe; and let them be joined with an afpect malignant, as oppofite or fquare, and write upon the image the name of the afcendant, and of the lord thereof, and the Moon, the lord of the day and hour; and let there be a pit made in the middle of the place from which thou wouldft drive them, and put into it fome earth taken out of the four corners of the fame place, then bury the image there, with the head downwards, faying----" This is the burying of the *Scorpions*, that they may be forced to leave, and come no more into this place."---And fo do by the reft.

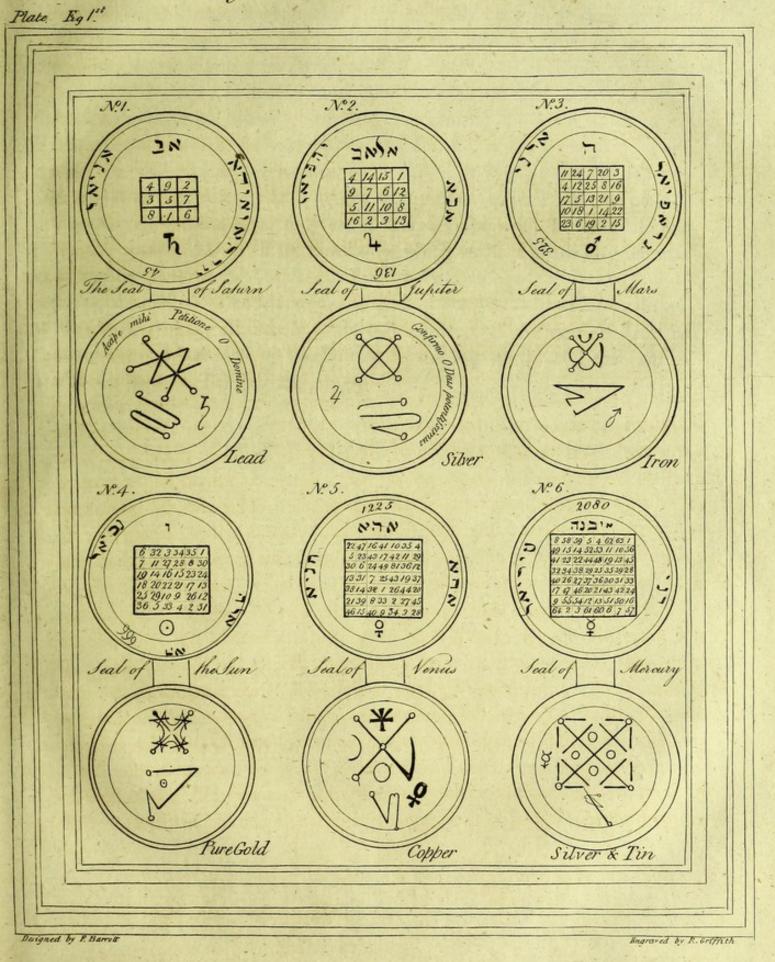
Now for gain, make an image under the afcendant of that man to whom thou wouldst appoint the gain; and thou shalt make the lord of the fecond house, which is the house of fubstance, to be joined with the lord of the afcendant, in a trine or fextile afpect, and let there be a reception amongst them; thou shalt make fortunate the eleventh, and the lord thereof, and the eighth; and, if thou canft, put part of fortune in the afcendant or fecond; and let the image be buried in that place, or from that place, to which thou wouldft appoint the gain or fortune. Likewife, for agreement or love, let be made an image in the day of Jupiter, under the afcendant of the nativity of him whom you would wifh to be beloved ; make fortunate the afcendant and the tenth, and hide the evil from the afcendant; and you must have the lords of the tenth, and planets of the eleventh, fortunate, joined to the lord of the ascendant, from the trine or fextile, with reception ; then proceed to make another image, for him whom thou wouldst stir up to love; whether it be a friend, or female, or brother, or relation, or companion of him whom thou wouldst have favoured or beloved, if fo, make an image under the afcenfion of the eleventh house from the ascendant of the first image ; but if the party be a wife, or a hufband, let it be made under the afcenfion of the feventh ; if a brother, fifter, or coufin, under the afcenfion of the third houfe; if a mother, of the tenth, and fo on :--- now let the fignificator of the afcendant of the fecond image be joined to the fignificator of the afcendant of the first, and let there be

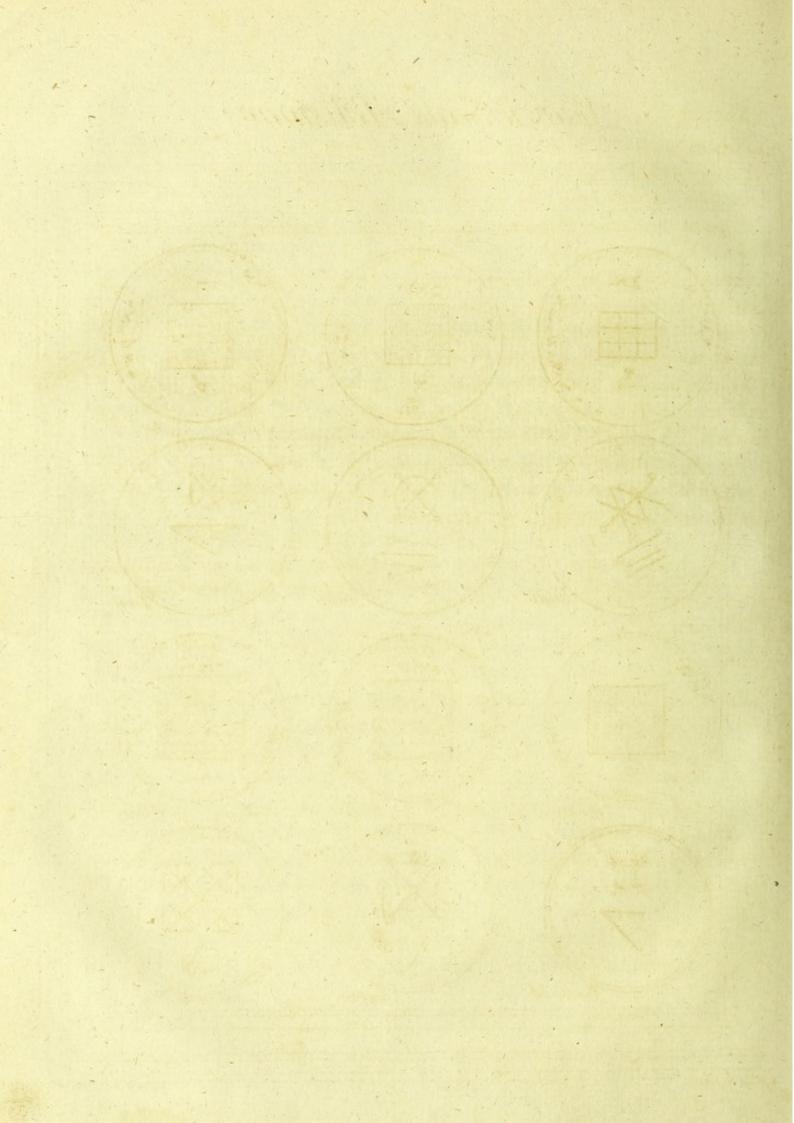
Part II.

be between them a reception, and let the reft be fortunate, as in the first image; afterwards join both the images together in a mutual embrace, or put the face of the fecond to the back of the first, and let them be wrapped up in filk, and cast away or spoiled.

Alfo, for the fuccefs of petitions, and obtaining of a thing denied, or taken, or poffeffed by another, make an image under the afcendant of him who petitions for the thing ; and caufe the lord of the fecond houfe to be joined with the lord of the afcendant, from a trine or fextile afpect, and let there be a reception betwixt them ; and, if it can be fo, let the lord of the fecond be in the obeying figns, and the lord of afcendant in the ruling : make fortunate the afcendant and the lord thereof; and beware that the lord of the afcendant be not retrograde, or combust, or cadent, or in the house of opposition, i. e. in the feventh from his own houfe; let him not be hindered by the malignant planets, but let him be ftrong and in an angle ; thou fhalt make fortunate the afcendant, and the lord of the fecond, and the Moon : and make another image for him that is petitioned to, and begin it under the afcendant belonging to him : as if he is a king, or prince, &c. begin it under the afcendant of the tenth houfe from the afcendant of the first image ; if a father, under the fourth ; if a fon, under the fifth, and fo of the like; then put the fignificator of the fecond image, joined with the lord of the afcendant of the first image from a trine or fextile, and let him receive it; and put them both ftrong and fortunate, without any hinderance; make all evil fall from them; thou fhalt make fortunate the tenth and the fourth, if thou canft, or any of them; and when the fecond image shall be perfect, join it with the first, face to face, and wrap them in clean linen, and bury them in the middle of his houfe who is the petitioner, under a fortunate fignificator, the fortune being frong ; and let the face of the first image be towards the north, or rather towards that place where the thing petitioned for doth remain ; or, if it happens that the petitioner goes forward to obtain the thing defired or petitioned for, let him carry the faid images with him. Thus we have given, in a few examples, the key of all Talifmanical operations whatfoever, by which wonderful effects may be wrought either by images, by rings, by glaffes, by feals, by tables, or any other

Magick Seals, or Talismans.





Chap. XLVI.

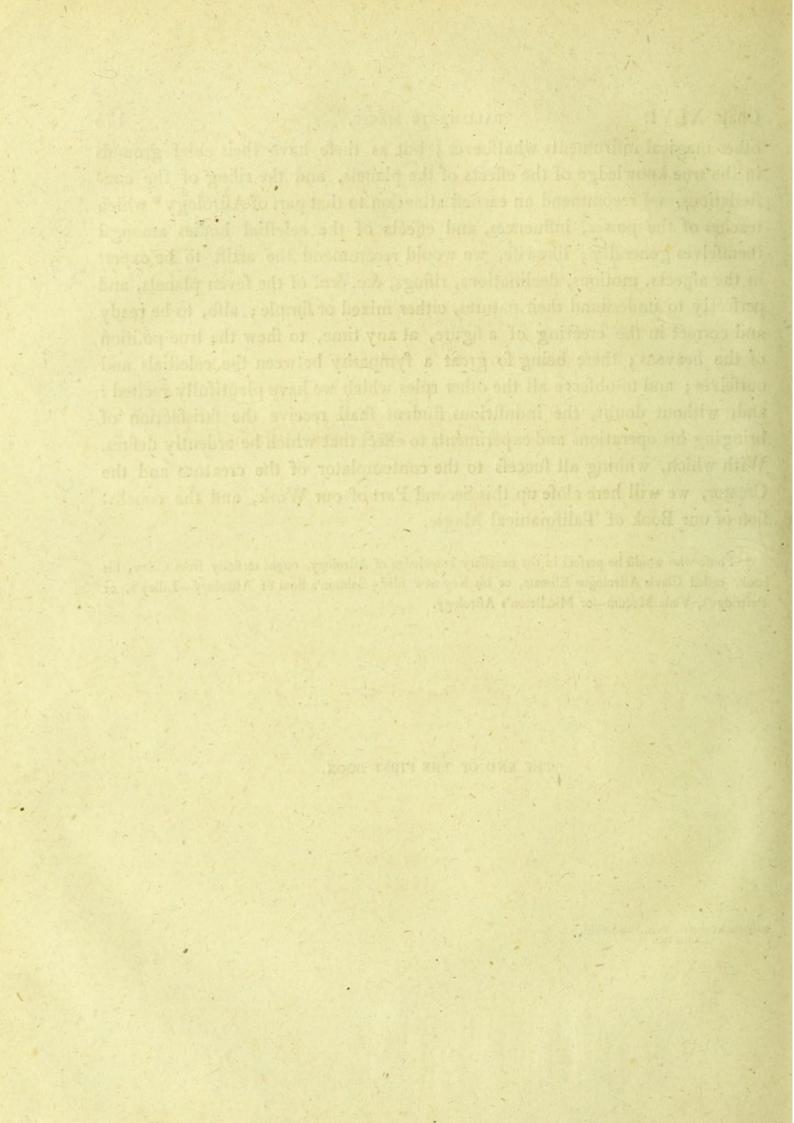
TALISMANIC MAGIC.

other magical inftruments whatfoever ; but as thefe have their chief grounds in the true knowledge of the effects of the planets, and the rifing of the conftellations, we recommend an earneft attention to that part of Aftrology * which teaches of the power, influences, and effects of the celeftial bodies amongft themfelves generally ; likewife, we would recommend the artift to be expert in the afpects, motions, declinations, rifings, &c. &c. of the feven planets, and perfectly to underftand their natures, either mixed or fimple ; alfo, to be ready and correct in the erecting of a figure, at any time, to fhew the true pofition of the heavens ; there being fo great a fympathy between the celeftials and ourfelves; and to obferve all the other rules which we have plentifully recited : and, without doubt, the induffrious ftudent fhall receive the fatisfaction of bringing his operations and experiments to effect that which he ardently defires. With which, wifning all fuccefs to the contemplator of the creature and the Creator, we will here clofe up this Second Part of our Work, and the conclufion of our Book of Talifmanical Magic.

* Those who would be perfect in the neceffary knowledge of Astrology, ought to sludy from Coley, his book, called Clavis Astrologiæ Elimata, or his Key new filed---Salmon's Soul of Astrology---Lilley's, or Partridge's, Vade Mecum---or Middleton's Astrology.

THE END OF THE FIRST BOOK.

Knight and Compton, Typ., Middle Street, Cloth Fair,



THE MAGUS;

OR,

CELESTIAL INTELLIGENCER.

BOOK II. PART I.

CONTAINING

MAGNETISM,

AND

CABALISTICAL MAGIC;

DISCOVERING

THE SECRET MYSTERIES

OF

CELESTIAL MAGIC.

With the Art of calculating by the divine Names of God; fhewing the Rule, Order, and Government of ANGELS, INTELLIGENCES, AND BLESSED SPIRITS, HOLY TABLES AND SEALS, TABLES OF THE CABALA, &c.

Likewife treating of Ceremonial Magic, Invocation of Spirits, Confectations, Circles, &c. Alfo of Dreams, Phophecy, Miracles, &c.

BY FRANCIS BARRETT, STUDENT OF CHEMISTRY, NATURAL AND OCCULT PHILOSOPHY, THE CABALA, &c.

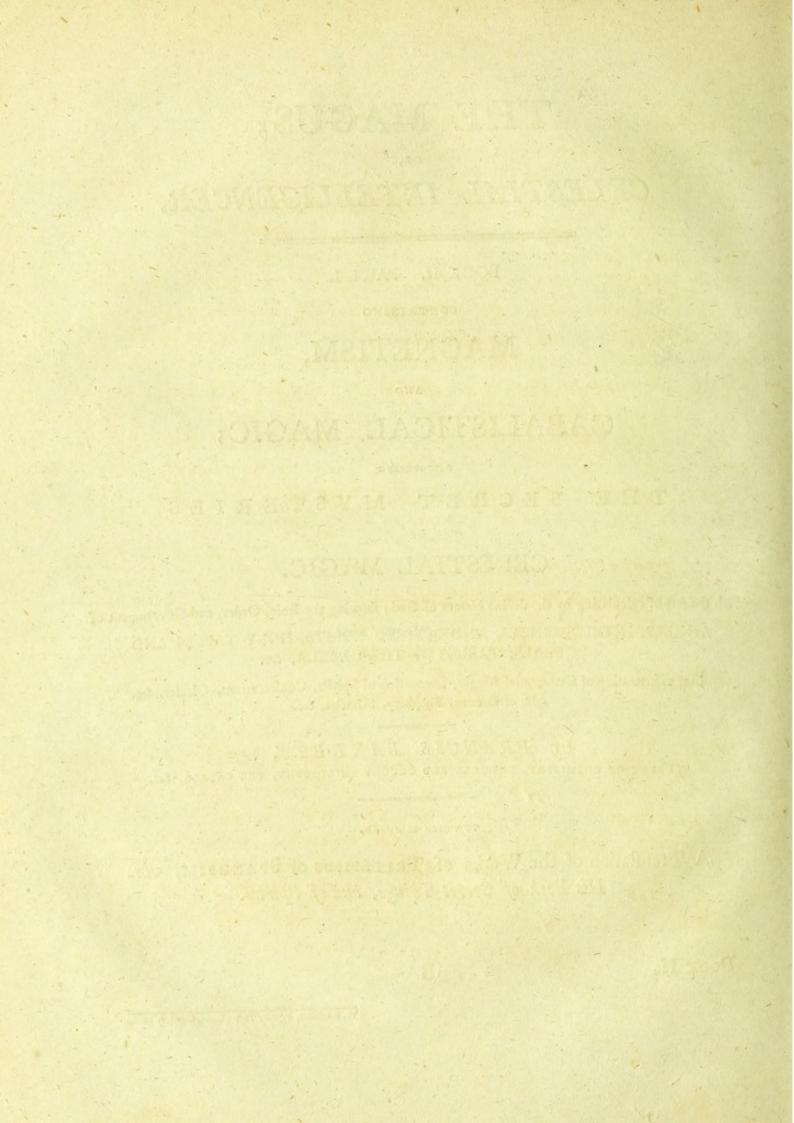
TO WHICH IS ADDED,

A Translation of the Works of TRITEMIUS of SPANHEIM, viz. His Book of Secret Things, and of Spirits.

BOOK II.

B

W. Blackader, Printer, Took's Court, Chancery Lane, .



THE MAGUS.

MAGNETISM,

CONTAINING

AND

CABALISTICAL MAGIC.

TO WHICH IS ADDED

A TREATISE

ON

PROPHECY, PROPHETIC DREAMS AND INSPIRATION.

BOOK II. PART I.

MAGNETISM.

IN our following Treatife of Magnetifm we have collected and arranged in order fome valuable and fecret things out of the writings of that most learned chemist and philosopher Paracelsus, who was the ornament of Germany and the age he lived in. Likewife we have extracted the very marrow of the science of Magnetism out of the copious and elaborate works of that most celebrated philosopher (by fire) Van Helmont, who, together with Paracelfus, industriously promulgated all kinds of magnetic and fympathetic cures, which, through the drowfinefs, ignorance, unbelief, and obstinacy of the

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Book II.

the prefent age, have been fo much and fo totally neglected and condemned; yet, however impudent in their affertions, and bigotted to their own falfe opinions, fome of our modern philofophers may be, yet we have feen two or three individuals, who, by dint of perfeverance, have proved the truth and poffibility of Magnetifm, by repeated and public experiments. Indeed the ingenious invention of the Magnetic Tractors prove at once that fcience fhould never be impeded by public flander or mifreprefentation of facts that have proved to be of general utility. And we do not doubt but that we fhall be able to fhew, by the theory and practice delivered in the fequel, that many excellent cures may be performed by a due confideration and attentive obfervance of the principles upon which fympathy, antipathy, magnetic attraction, &c. are founded; and which will be fully illuftrated in the following compendium:

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

CHAP. I.

* THE MAGNETIC, OR ATTRACTIVE POWER OR FACULTY!

AS concerning an action locally at a diftance, wines do fuggeft a demonftration unto us: for, every kind of wine, although it be bred out of co-bordering provinces, and likewife more timely bloffoming elfewhere, yet it is troubled while our country vine flowereth; neither doth fuch a difturbance ceafe as long as the flower fhall not fall off from our vine; which thing furely happens, either from a common motive-caufe of the vine and wine, or from a particular difpofition of the vine, the which indeed troubles the wine, and doth fhake it up and down with a confufed tempeft : or likewife, becaufe the wine itfelf doth thus trouble itfelf of its own free accord,

* Van HELMONT.

by

by reafon of the flowers of the vine : of both the which latter, if there be a fore-touched conformity, confent, co-grieving, or congratulation; at leaft, that cannot but be done by an action at a diftance : to wit, if the wine be troubled in a cellar under ground, whereunto no vine perhaps is near for fome miles, neither is there any discourse of the air under the earth, with the flower of the absent vine; but, if they will accuse a common cause for such an effect, they must either run back to the stars, which cannot be controuled by our pleafures and liberties of boldnefs; or, I fay, we return to a confeffion of an action at a distance : to wit, that some one and the same, and as yet unknown fpirit, the mover, doth govern the absent-wine, and the vine which is at a far distance, and makes them to talk and fuffer together. But, as to what concerns the power of the ftars, I am unwilling, as neither dare I, according to my own liberty, to extend the forces, powers, or bounds of the ftars beyond or befides the authority of the facred text, which faith (it being pronounced from a divine testimony) that the stars shall be unto us for figns,feafons, days, and years : by which rule, a power is never attributed to the ftars, that wine bred in a foreign foil, and brought unto us from far, doth difturb, move, or render itfelf confused: for, the vine had at some time

received a power of encreafing and multiplying itfelf before the ftars were born : and vegetables were before the ftars, and the imagined influx of thefe : wherefore alfo, they cannot be things conjoined in effence, one whereof could confift without the other. Yea, the vine in fome places flowereth more timely ; and, in rainy, or the more cold years, our vine flowereth more flowly, whofe flower and ftages of flourifhing the wine doth, notwithftanding, imitate ; and fo neither doth it respect the ftars, that it fhould diffurb itself at their beck.

In the next place, neither doth the wine hearken unto the flourishing or bloffoming of any kind of capers, but of the wine alone : and therefore we must not flee unto an universal cause, the general or universal ruling air of worldly succeffive change; to wit, we may rather run back unto impossibilities and abfurdities, than unto the most near commerces of refemblance and unity, although hitherto unpassable by the schools.

Moreover,

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Part I.

MACNETISM.

Book II.

Moreover, that thing doth as yet far more manifestly appear in ale or beer : when, in times paft, our anceftors had feen that of barley, after whatfoever manner it was boiled, nothing but an empty ptifana or barley-broth, or alfo a pulp was cooked; they meditated, that the barley first ought to bud (which then they called malt) and next, they nakedly boiled their ales, imitating wines: wherein, first of all, fome remarkable things do meet in one ; to wit, there is ftirred up in barley, a vegetable bud, the which when the barley is dried, doth afterwards die, and lofeth the hope of growing, and fo much the more by its changing into meal, and afterwards by an after-boiling, it defpairs of a growing virtue; yet these things nothing hindering, it retains the winey and intoxicating fpirit of aqua vitæ, the which notwithstanding it doth not yet actually poffes: but at length, in number of days, it attaineth it by virtue of a ferment: to wit, in the one only bofom of one grain one only fpirit is made famous with diverse powers, and one power is gelded, another being left: which thing indeed, doth as yet more wonderfully fhine forth ; when as the ale or beer of malt difturbs itself while the barley flowereth, no otherwise than as wine is elfewhere wont to do: and fo a power at a far abfent diftance is from hence plain to be feen : for truly there are cities from whom pleafant meadows do expel the growing of barley for many miles ; and by fo much the more powerfully do ales prove their agreement with the abfent flowering barley ; in as much as the gelding of their power hath withdrawn the hopes of budding and increafing: and at length the aqua vitæ being detained and fhut up within the ale, hogshead, and prison of the cellar, cannot with the fafety of the ale or beer wandering for fome leagues unto the flowering ear of barley, that thereby, as a ftormy returner, it may trouble the remaining ale with much confusion. Certainly there is a far more quiet passage for a magnetical or attractive agreement among fome agents at a far distance from each other, than there is to dream an aqua vitæ wandering out of the ale of a cellar, unto the flowering barley, and from thence to return unto the former receptacles of its pen-cafe, and ale : But the fign imprinted by the appetite of a woman great with child, on her young, doth fitly, and alike clearly confirm a magnetism or attractive faculty and its operation at a diftance : to wit, let there be a woman great with child, which

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MAGNATISM.

Part I.

which defires another cherry, let her but touch her forehead or any other place with her finger ; without doubt, the young is figned in its forehead with the image of the cherry, which afterwards doth every year wax green, white, yellow, and at length looks red, according to the tenor of the trees : and it much more wonderfully expresses the fame fucceffive alteration of maturities in Spain than in Germany: and fo hereby an action at a distance is not only confirmed, but also a conformity or agreement of the effences of the cherry tree, in its wooden and fleshly trunk ; a confanguinity or near affinity of a being impressed upon the part by an inftantaneous imagination, and by a fucceflive course of the years of its kernel; furely the more learned ought not to impute those things unto evil fpirits, which, through their own weaknefs, they are ignorant of; for thefe things do on all fides occur in nature, the which, through our flendernefs, we are not able to unfold; for to refer whatfoever gifts of God are in nature (becaufe our dull capacity does not comprehend the fame rightly) to the devil, fhews both ignorance and rafhnefs, efpecially when, as all demonstration of caufes from a former thing or caufe is banished from us, and especially from Aristotle, who was ignorant of all nature, and deprived of the good gifts which descends from the Father of Lights; unto whom be all honour and glory.

Note. We may, by the aforefaid chapter, fee the wonderful working power of the attractive or univerfal fpirit, which can by no other means be fo clearly demonftrated as by the fympathies in natural things, which are inherent throughout all nature; and, upon this principle of fympathy and antipathy, we fay is founded that fpiritual power which tends to things and objects remote one from the other, *i.e.* a magnetic attraction, which does actually exift, as we fhall clearly prove by experiment, where we fully fhew the action and paffion that is between natural fpirits, by which means wonderful effects are produced, which have ignorantly been attributed to divers fuperflitions, as Sorcery, Inchantment, Nigromancy, or the Black Art, &c.

CHAP.

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Book II.

CHAP. II.

OF SYMPATHETIC MEDICINES.

IN the year 1639, a little book came forth, whofe title was, 'The Sympathetical Powder of Edricius Mohynus, of Eburo,' whereby wounds are cured without application of the medicine unto the part afflicted, and without fuperfition; it being fifted by the fieve of the reafons of Galen and Ariftotle; wherein it is Ariftotetically, fufficiently, proved, whatfoever the title of it promifes; but it hath neglected the *directive faculty*, or *virtue*, which may bring the virtues of the fympathetical powder, received in the bloody towel or napkin, unto the diftant wound.

Truly, from a wound, the venal blood, or corrupt pus, or fanies, from an ulcer, being received in the towel, do receive, indeed, a balfam from a fanative or healing being; I fay, from the power of the vitriol, a medicinal power connected and limited in the aforefaid mean; but the virtues of the balfam received are directed unto the wounded object, not indeed by an influential virtue of the stars, and much lefs do they fly forth of their own accord unto the object at a diftance: therefore the ideas of him that applieth the fympathetical remedy are connected in the mean, and are made directreffes of the balfam unto the object of his defire : even as we have above also minded by injections concerning ideas of the defire. Mohyns supposed that the power of fympathy depends upon the ftars, becaufe it is an imitator of influences : but I draw it out of a much nearer fubject : to wit, out of directing ideas, begotten by their mother Charity, or a defire of goodwill: for, from hence does that fympathetic powder operate more fuccefsfully, being applied by the hand of one than another: therefore I have always observed the best process where the remedy is instituted by a defire of charity; but, that it doth fucceed, with fmall fuccefs, if the operator be a carelefs or drunken perfon : and, from hence, I have more efteemed the ftars of the

the mind, in fympathetical remedies, than the flars of heaven : but that images, being conceived, are brought unto an object at a distance, a pregnant woman is an example of, becaufe she is she who prefently transfers all the ideas of her conception on her young, which dependeth no otherwife on the mother than from a communion of univerfal nourishment. Truly, feeing fuch a direction of defire is plainly natural, it is no wonder that the evil fpirit doth require the ideas of the defires of his imps to be annexed unto a mean offered by him. Indeed, the ideas of the defire are after the manner of the influences of heaven caft into a proper object how locally remote foever; that is, they are directed by the defire, efpecially pointing out an object for itfelf, even as the fight of the bafilisk, or touch of the torpedo, is reflected on their willed object; for I have already fhewn in its place, that the devil doth not attribute fo much as any thing in the directions of things injected; but that he hath need of a free, directing, and operative power or faculty. But I will not difgrace fympathetical remedies becaufe the devil operates fomething about things injected into the body: for what have fympathetical remedies in common? Although Satan doth co-operate in injections by wicked natural means required from his bond flaves; for every . thing shall be judged guilty, or good, from its ends and intents : and it is fufficient that fympathetical remedies do agree with things injected in natural means, or medicines.

CHAP. III.

OF THE MAGNETIC OR SYMPATHETIC UNGUENT, THE POWDER OF SYMPATHY, ARMARY UN-GUENT, CURING OF WOUNDS, ECSTASIES, WITCHCRAFT, MUMMIES, &C.

WE shall now show fome remarkable operations that are effected by magnetism, and founded upon natural sympathy and antipathy, likewise how by these means some extraordinary cures may be performed.

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Book II.

Part I.

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The goodnefs of the Creator every where extended, created every thing for the ufe of ungrateful man; neither did he admit any of the theologifts, or divines, as affiftants in council, how many or how great virtues he fhould infufe into things natural. But there are those who venture to measure the wonderful works of God by their own sharpened and refined wit, whereby they deny God to have given such virtue to things; as though man (a worm) was able, by his narrow and limited capacity, to comprehend Omniscience; he therefore measures the minds of all men by his own, who think that cannot be done, which they cannot understand. *They* therefore can only develope the mysteries of nature, who being versed in the art of Cabala, Fire, and Magic, examined the properties of things, and draw, from darkness into light, the lurking powers of *Man*, *Animals*, *Vegetables*, *Minerals*, and *Stones*; and, feparating the crudities, dregs, poisons, heterogenities, that are the thorns

implanted in virgin nature from the curfe. For an obferver of nature fees daily the doth *diftil*, *fublime*, *calcine*, *ferment*, *diffolve*, *coagulate*, *fix*, &c. therefore we who are the ministers of nature do feparate, &c. finding out the caufes and effects of every phænomena the produces.

Now, as magnetifm is ordained for the use of man, and for the curing of the various diforders incident to human nature, we shall first touch upon the grand subject of magnetism, known to possible wonderful properties, and which are not only evident to every eye, but shew us sufficient grounds for our admitting the possibility and reality of magnetism in general.

The loadstone possesses an eminent medicinal faculty against many violent and implacable diforders. Helmont fays, that the back of the loadstone, as it repulses iron, so also it removes gout, swellings, rheum, &c. that is of the nature or quality of iron. The iron-attracting faculty, if it be joined to the mummy of a woman, and the back of the loadstone be put within her thigh, and the belly of the loadstone on her loins, it fafely prevents a miscarriage, already threatened; but the belly of the loadstone applied within the thigh and the back to her loins, it doth wonderfully facilitate her delivery.

Likewise the wearing the loadstone eases and prevents the cramp, and such like diforders and pains.

Uldericus

Part I.

Uldericus Balk, a dominican friar, published a book at Frankfort in the year 1611, concerning the lamp of life; in which we shall find (taken from Paracelsus) the true magnetical cure of many difeases, viz. the dropfy, gout, jaundice, &c. For if thou shalt enclose the warm blood of the fick in the shell and white of an egg, which is exposed to a nourishing warmth, and this blood, being mixed with a piece of flesh, thou shalt give to a hungry dog, the diforder departs from thee into the dog; no otherwise than the leprofy of Naaman passed over into Gehazi through the execration of the prophet.

If women, weaning their infants, shall milk out their milk upon hot burning coals, the breast foon dries.

If any one happens to commit nuifance at thy door, and thou wilt prevent that beaftly trick in future, take the poker red-hot, and put it into the ex-. crement, and, by magnetifm, his posteriors shall become much scorched and inflamed.

Make a finall table of the lighteft, whiteft, and bafeft kind of lead; and at one end put a piece of amber, and, three fpans from it, lay a piece of green vitriol; this vitriol will foon lofe its colour and acid: both which effects are found in the preparation of amber. The root of the Caroline thiftle being plucked up when full of juice and virtue, and tempered with the mummy of a man, will exhauft the powers and natural ftrength out of a man, on whofe fhadow thou fhalt ftand, into thyfelf.

Linth of all, by the content of mythical divines, we divide man into the external and internal asan, affigning to both the powers of a certain mind, or intelligence i for 6 there doth a will belong to flath and blood; which may not be miner the will of man at the will of God; and the heavenly bather afforreveals fome things unto the upor inward man, and fome things fleth and blood reveals, that he the content of and formitive, or athmal man, and blood is blood blood which and reveals, that he the content of contained man, and forme things fleth and blood reveals, that he the content of formitive, or athmal man, divide a structure the wirks of size

CHAP.

• Furthermiore, the Effect are mirrealous gedenics belonging to the more intrail man, is beyond diffute. That there are allo excludes in the animal man.

Book II's

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CHAP. IV.

OF THE ARMARY UNGUENT, OR WEAPON SALVE, &c.

THE principal ingredient in this confection, is the mofs of a dead man's fkull, which Van Helmont calls the excretcencies or fuperfluities of the ftars. Now the mofs growing on the fkull of a dead man, feeing it has received its feed from the heavens, but its increase from the mummial marrow of the fkull of man, or tower of the microcofm, has obtained excellent aftral and magnetic powers beyond the common condition of vegetables, although herbs, as they are herbs, want not their own magnetifm.

Now, the magnetism of this unguent draws out that ftrange disposition from the wound (which otherwise, by a distance of the parts that held together, and by which, I fay, ftrange disposition and foreign quality is produced) from whence it flips, not being overburdened or oppressed by any accident, fuddenly grow together; and this is effected by the armary unguent, or weapon falve. From this it appears that the unguent, or weapon falve, its property is to heal fuddenly and perfectly without pain, costs, peril, or loss of strength; hence it is manifest that the magnetical virtue is from God.

It is now feafonable to difcover the immediate caufe of magnetifm in the unguent.

First of all, by the confent of mystical divines, we divide man into the external and internal man, affigning to both the powers of a certain mind, or intelligence: for fo there doth a will belong to flesh and blood, which may not be either the will of man or the will of God; and the heavenly Father alfo reveals fome things unto the more inward man, and fome things flesh and blood reveals, that is, the outward and fensitive, or animal man. For, how could the fervice of idols, envy, &c. be rightly numbered among the works of the flesh, feeing they confist only in the imagination, if the flesh had not alfo its own imagination and elective will ?

Furthermore, that there are miraculous ecstafies belonging to the more inward man, is beyond difpute. That there are also ecstafies in the animal man,

brok at Frankfort In the

anon of life ; in which we hall find (the children

by reafon of an intenfe, or heightend imagination, is, without doubt. Martin del Ris, an elder of the fociety of Jefus, in his Magical Difquifitions or Enquiries, makes mention of a certain young man in the city Infulis, that was tranfported with fo violent a defire of feeing his mother, that through the fame intenfe defire, as if being rapt up by an ecftafy, he faw her perfectly, although many miles abfent from thence; and, returning again to himfelf, being mindful of all that he had feen, gave many true figns of his true prefence with his mother.

Now that defire arofe from the more outward man, viz. from blood and fenfe, or flefh, is certain; for, otherwife, the foul being once diflodged, or loofened from the bonds of the body, cannot, except by miracle, be reunited to it; there is therefore in the blood a certain ecftatical or transporting power, which, if at any time shall be excited or flirred up by an ardent defire and most strong imagination, it is able to conduct the spirit of the more outward man even to fome absent and far distant object, but then that power lies hid in the more outward man, as it were, in *potentia*, or by way of possibility; neither is it brought into act, unless it be roused up by the imagination, inflamed and agitated by a most fervent and violent defire.

CHAP V.

eacht, drawn from natural magic, whereunto the light of truth affentes fiving

OF THE IMAGINATIVE POWER AND THE MAGNETISM OF THE NATURAL SPIRITS, MUMMIAL ATTRACTION, SYMPATHIES OF ASTRAL SPIRITS, WITH THEIR BODIES, UPON WHICH THE WHOLE ART OF NECROMANCY IS FOUNDED.

MOREOVER, when as the blood is after fome fort corrupted, then indeed all the powers thereof which, without a foregoing excitation of the imagination, were before in possibility, are of their own accord, drawn forth into action; for, through corruption of the grain, the feminal virtue, otherwife drowfy, and barren, breaks forth into act; because, that seeing the effences of things; and their

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their vital spirits, know not how to putrify by the diffolution of the inferior harmony, they sprung up as surviving as fresh. For, from thence it is that every occult property, the compact of their bodies being by foregoing digestion, (which we call putrifaction) now diffolved, comes forth free to hand, dispatched, and manifest for action.

Therefore when a wound, through the entrance of air, hath admitted of an adverfe quality, from whence the blood forthwith fwells with heat or rage in its lips, and otherwife becomes mattery, it happens, that the blood in the wound juft made, by reafon of the faid foreign quality, doth now enter into the beginning of fome kind of corruption (which blood being alfo then received on the weapon or fplinter thereof, is befmeared with the magnetic ungent) the which entrance of corruption, mediating the ecftatical power lurking potentially in the blood, is brought forth into action; which power, becaufe it is an exiled returner unto its own body, by reafon of the hidden ecftafy; hence that blood bears an individual refpect unto the blood of its whole body. Then indeed the magnetic or attractive faculty is bufied in operating in the unguent, and through the mediation of the ecftatical power (for fo I call it for want of an etymology) fucks out the hurtful quality from the lips of the wound, and at length, through the mummial, balfamical, and attractive virtue, attained in the unguent, the magnetifm is perfected.

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

For if the treasure be in heaven, then the heart, that is, the spirit of the internal man is in God, who is the paradife, who alone is eternal life.

But if the treafure be fixed or laid up in frail and mortal things, then also the heart and spirit of the external man is in fading things; neither is there any cause of bringing in a mystical sense, by taking not the spirit, but the cogitation and naked defire, for the heart; for that would contain a frivolous thing, that wheresoever a man should place his treasure in his thought or cogitation, there his cogitation would be.

Alfo truth itfelf doth not interpret the prefent text myftically, and alfo by an example adjoined, fhews a local and real prefence of the eagles with the dead

carcafs,

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carcafs, fo alfo that the fpirit of the inward man is locally in the kingdom of God in us, which is God himfelf; and that the heart or fpirit of the animal or outward fenfitive man is locally about its treasure.

What wonder is it, that the aftral fpirits of carnal or animal men fhould, as yet, after their funerals, flew themfelves as in a bravery, wandering about their buried treasure, whereunto the whole of Necromancy (or art of divination by the calling of fpirits) of the antients hath enflaved itfelf?

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

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

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

For neither is an odour fo largely and widely fpread; for the ample latitude of the interpofed fea hinders it, and alfo a certain elementary property of confuming it; nor is there any ground that thou fhouldeft think thefe birds do perceive the dead carcafles at fo far a diftance, with there fight, especially if those birds shall lie fouthwards behind a mountain.

But what need is there to enforce the magnetism of fowls by many arguments, fince God himself, who is the beginning and end of philosophy, doth expressly determine the same process to be of the heart and treasure, with these birds and the carcas, and so interchangeably between these and them?

For if the eagles were led to their food, the carcaffes, with the fame appetite whereby four-footed beafts are brought on to their paftures, certainly he had faid, in one word, that living creatures flock to their food even as the heart of man to his treafure; which would contain a falfehood: for neither doth the heart of man proceed unto its treafure, that he may be filled therewith, as living creatures do to their meat; and therefore the comparison of the heart of man and of the eagle lies not in the end for which they tend or incline to a defire, but in the manner of tendency; namely that they are allured and carried on by magnetifm, really and locally.

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Therefore the fpirit and will of the blood fetched out of the wound, having intruded itfelf into the ointment by the weapon being anointed therewith, do tend towards their treafure, that is, the reft of the blood as yet enjoying the life of the more inward man: but he faith by a peculiar teftimony, that the eagle is drawn to the carcafs, becaufe fhe is called thereunto by an implanted and mummial fpirit of the carcafs, but not by the odour of the putrifying body: for indeed that animal, in affimilating, appropritates to himfelf only this mummial fpirit : for from thence it is faid of the eagle, in a peculiar manner," my youth fhall be renewed as the eagle's."

For truly the renewing of her youth proceeds from an effential extraction of the mummial fpirit being well refined by a certain fingular digeftion proper to that fowl, and not from a bare eating of the flefh of the carcafs; otherwife dogs alfo and pies would be renewed, which is falfe.

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

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

* This fingular property of the blood, which Helmont calls *Vital Powers*, is no lefs wonderful than true, having been myfelf a witnefs of this experiment while in South Wales. It was tried upon a body that was malicioufly murdered, through occafion of a quarrel over-night at an alehoufe. The fellow who was fufpected of the murder appeared the next day in public feemingly unconcerned. The Coroner's Jury fat upon the body within twenty-four hours after this notable murder was committed; when the fufpected was fuddenly taken into cuftody, and conveyed away to the fame public-houfe where the inquifition was taken. After fome debate, one Dr. Jones defired the fufpected to be brought into the room; which done, he defired the villain to lay his left hand under the wound, which was a deep gafh on the neck, and another on the breaft; the villain plainly confeifed his guilt by his trepidation; but as foon as he lightly laid his finger on the body, the blood immediately ran, about fix or feven drops, to the admiration of all prefent. If any one doubts the truth of this narrative, however learned and profound he may think himfelf, let him call perfonally upon me, and I will give him fuch reference, and that truly refpectable and fair, as fhall convince him of the fact. FRANCIS BARBETT. reject

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reject the magnetism of the blood, as accounting it among the ridiculous works of Satan.

This I will fay more, to wit, that those who walk in their fleep, do, by no other guide than the fpirit of the blood, that is, of the outward man, walk up and down, perform bufinefs, climb walls, and manage things that are otherwife impoffible to those that are awake. I fay, by a magical virtue, natural to the more outward man; that Saint Ambrofe, although he was for diftant in his body, yet was visibly prefent at the funeral folemnities of Saint Martin; yet was he fpiritually prefent at those folemnities, in the visible fpirit of the external man, and no otherwise: for, inasfunch as in that ecftafy which is of the more internal man, many of the faints have feen many and absent things. This is done without time and place, through the superior powers of the foul being collected in unity, and by an intellectual vision, but not by a visible prefence; otherwise the foul is not feparated from the body, but in good earness, notwithstanding, is otherwise natural or familiar to the fpirit of the more outward man.

It is not fufficient in fo great a paradox, to have once, or by one fingle reafon, touched at the matter; it is to be further propagated, and we must explain how a magnetical attraction happens alfo between inanimate things, by a certain perceivance or feeling; not indeed animal or fensitive, but natural.

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

In the next place, what that fpiritual power may be which tends to a far remote object; or what may be the action, paffion, and fkirmishing between natural spirits, or what may be the superiority of man as to other inferior creatures; and, by confequence, why indeed our unguent, being compounded of human mummies, do thoroughly cure horses also. We will explain the matter in the following chapter.

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CHAP. VI.

OF WITCHCRAFT.

LET a witch therefore be granted, who can ftrongly torment an abfent man by an image of wax, by imprecation or curfing, by enchantment, or alfo by a foregoing touch alone, (for here we fpeak nothing of Sorceries, becaufe they are those which kill only by poifon, inasmuch as every common apothecary can imitate those things) that this act is diabolical, no man doubts: however, it is profitable to difcern how much Satan and how much the witch can contribute hereunto.

The First Supposition.

First of all, thou shalt take notice, that Satan is the fworn and irreconcileable enemy of man, and to be fo accounted by all, unless any one had rather have him to be his friend; and therefore he most readily procures whatsoever mischief he is able to cause or wish unto us, and that without doubt and neglect.

The Second Supposition.

And then although he be an enemy to witches themfelves, forafmuch as he is also a most malicious enemy to all mankind in general; yet, in regard they are his bond-flaves, and those of his kingdom, he never, unless against his will, betrays them, or discovers them to judges, $\mathfrak{C}c$.

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

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

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There is therefore a certain power of the witch in this action, which belongs not to Satan, and confequently Satan is not the principal efficient and executor of that murder; for otherwife if he were the executioner thereof, he would in nowife ftand in need of the witch as his affiftant; but he alone had foon taken the greatest part of men out of the way.

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

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

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

In the first place, it is manifest that it is no corporeal strength of the male fex; for neither doth there concur any strong touching of the extreme parts of the body, and witches are for the most part feeble, impotent, and malicious old women, therefore there must needs be some other power, far superior to a corporeal attempt, yet natural to man.

This power therefore was to be feated in that part wherein we most nearly refemble the image of God; and although all things do alfo, after fome fort, represent that venerable image, yet because man doth most elegantly, properly, and nearly do that, therefore the image of God in man doth far outshine, bear rule over, and command the images of God in all other creatures; for, peradventure, by this prerogative, all things are put under his feet.

Wherefore if God act, *per nutum*, or by a beck, namely by his word, fo ought man to act fome things only by his beck or will, if he ought to be called his true image: for neither is that new, is that troublefome, is that proper to God alone: for Satan, the most vile abject of creatures, doth alfo locally move bodies *per nutum*, or by his beck alone, feeing he hath not extremities or corporeal organs, whereby to touch, move, or alfo to fnatch a new body to himfelf.

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That privilege therefore ought no lefs to belong to the inward man, as he is a fpirit, if he ought to reprefent the image of God, and that indeed not an idle one; if we call this faculty magical, and thou being badly inftructed, art terrified at this word, thou mayeft, for me, call it a fpiritual ftrength or efficacy: for, truly, we are nothing folicitous about names. I always, as immediately as I can, caft an eye upon the thing itfelf.

That magical power, therefore, is in the inward man, whether thou, by this etymology, or true word, understandest the soul or the vital spirit thereof, it is now indifferent to us; fince there is a certain proportion of the internal man towards the external in all things, glowing or growing after its own manner, which is an appropriated disposition, and proportioned property.

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

CHAP. VII.

OF THE VITAL SPIRIT, &c.

THE vital fpirit in the flefh and blood performs the office of the foul; that is, it is the fame fpirit in the outward man, which, in the feed, forms the whole figure, that magnificent ftructure and perfect delineation of man, and which hath known the ends of things to be done, becaufe it contains them; and the which, as prefident, accompanies the new framed young, even unto the period of its life; and the which, although it depart therewith, fome finacks or fmall quantity, at leaft, thereof remains in a carcafs flain by violence, being as it were moft exactly co-fermented with the fame. But, from a dead carcafs that was extinct of its own accord, and from nature failing, as well the implanted as inflowing fpirit paffed forth at once.

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For which reafon, phyficians divide this fpirit into the implanted or mummial, and inflowing or acquired fpirit, which departs; to wit, with the former life and this influxing fpirit they afterwards fubdivide into the natural, vital, and animal fpirit; but, we likewife, do here comprehend them all at once in one fingle word.

The foul therefore being wholly a fpirit could never move or ftir up the vital fpirit, (being indeed corporeal,) much lefs flefh and bones, unlefs a certain natural power, yet magical and fpiritual, did defcend from the foul into the fpirit and body.

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

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

I anfwer, that this power, and that natural magic of the foul which the exercifeth not of herfelf, by virtue of the image of God, doth now lie hid as obfcure in man, and as it were lie alleep fince the fall or corruption of Adam, and ftands in need of ftirring up; all which particulars we fhall anon in their proper place prove; which fame power, how drowfy and as it were drunk fo-ever, it otherwife remains daily in us, yet it is fufficient to perform its offices in its own body.

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CHAP. VIII.

OF THE MAGICAL POWER, &c.

THEREFORE the knowledge and power magical, and that faculty in man which acteth only *per nutum*, fleeps fince the knowledge of the apple was eaten; and as long as this knowledge (which is of the flefh and blood, grofs and material, belonging to the external man and darknefs) flouristness, the more noble magical power is lying dormant.

But becaufe in fleep this outward or fenfual knowledge is fometimes dormant, hence it is that our dreams are fometimes prophetical, and God himfelf is therefore nearer unto man in dreams, through that effect, viz. when the more inward magic of the foul being uninterrupted by the flefh, diffufes itfelf on every fide into the underftanding; even as when it finks itfelf into the inferior powers thereof it fafely leads those who walk in their fleep by moving or conducting them, whither those that were awake could not furmount or climb.

Therefore we eftablish this point, viz. that there is inherent in the foul a certain magical virtue given her by God, naturally proper and belonging to her, in as we are his image and engravement; and in this respect the acts also in a peculiar manner, *i. e.* spiritually on an object at a distance, and that more powerfully than by any corporeal affistance; for seeing the foul is the principal part of the body, therefore all action belonging to her is spiritual, magical, and of the greatest validity.

Which power man is able, by the Art of the Cabala, to excite in himfelf at his own pleafure, and thefe, as we have before faid, are called Adepts; who are governed by the Spirit of God.

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

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foul's natural magic, fome have ignorantly attributed folely to verfes, charms, figns, characters, &c. by which hierarchy or holy dominion inherent in man, those effects, whatever they may be, are wrought, which fome (who but too corporeally philosophize) have attributed to the dominion of Satan.

High and facred is the force of the microcofmical fpirit, which, as is evident in pregnant women, ftamps upon the young the image and properties of a thing defired, as we have before inftanced in a cherry, which, without the trunk of a tree, brings forth a true cherry, that is flefh and blood, enobled with the properties and power of the more inward or real cherry, by the conception of the imagination alone; from whence are two neceffary confequences.

First, that all the spirits, and as it were the effences of all things, lie hid in us, and are born and brought forth only by the working, power, and phantafy of the microcofm.

The fecond is, that the foul, in conceiving, generates a certain idea of the thing conceived; the which, as it before lay hid unknown, like fire in a flint, fo by the ftirring up of the phantafy there is produced a certain real idea, which is not a naked quality, but fomething like a fubftance, hanging in fufpence between a body and a fpirit, that is the foul.

That middle being is fo fpiritual, that it is not plainly exempted from a corporeal condition, fince the actions of the foul are limited on the body, and the inferior orders of faculties depending upon it, nor yet fo corporeal that it may be inclosed by dimensions, the which we have also related to be only proper to a feminal being. This ideal entity, therefore, when it falls out of the invifible and intellectual world of the microcosm, it puts on a body, and then it is first inclosed by the limitation of place and numbers.

The object of the understanding is in itself a naked and pure effence, not an accident, by the confent of practical, that is, mystical divines; therefore this Proteus or transferable effence, the understanding doth, as it were, put on and clothe itself, with this conceived effence.

But becaufe every body, whether external or internal, hath its making in its own proper image, the understanding knows or difcerns not, the will loves and wills not, the memory recollects not, but by images or likenesses : the understanding

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ftanding therefore puts on this fame image of its object; and becaufe the foul is the pure fimple form of the body, which turns itfelf about to every member, therefore the acting underftanding cannot have two images at once, but firft one and then the other. He, who is wholly the life, created all things and hath faid, nothing is to be expected as dead out of his hand. Likewife nothing can come to our view wherein himfelf is not clearly apparent or prefent; for it is faid, "the fpirit of the Lord hath filled the whole globe of the earth:" and, again, "that he containeth or comprehendeth all things," therefore there is nothing in being, no creature but what poffeffes a certain degree of divine fire and life, yet lying dormant or unexcited, till ftirred up by the art, power, and operation of man.

CHAP. IX.

OF THE EXCITING OR STIRRING UP THE MAGICAL VIRTUE.

EVERY magical virtue therefore ftands in need of an excitement, by which a certain fpiritual vapour is ftirred up, by reafon whereof the phantafy which profoundly fleeps is awakened, and there begins an action of the corporeal fpirit, as a medium, which is that of Magnetifm, and is excited by a foregoing touch.

There is a magical virtue, being as it were abftracted from the body, which is wrought by the ftirring up of the power of the foul, from whence there are made most potent procreations, and most famous impressions, and strong effects, fo that nature is on every fide a magicianness, and acts by her own phantafy; and by how much the more spiritual her phantafy is, so much the more powerful it is, therefore the denomination of magic is truly proportionable or concordant.

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Now the highest fort of magic is that which is stirred up from an intellectual conception, and indeed that of the inward man is only to be excited by the Holy Spirit, and by his gift the Cabala; but that of the external man is ftirred up by a ftrong imagination, by a daily and heightened fpeculation, and, in witches, by the devil.

But the magical virtue of the exhaled fpiritual vapour, or fubtil fpirits fent from the body, which before lay in potentia, or by way of poffibility only, is either excited by a more ftrong imagination, the magician making use of the blood as a medium, and establishing his kindled entity thereon, or by the afcending phantafy of the weapon falve, the exciterefs of the property lying in the blood; elfe by a foregoing appointment or difposition of the blood unto corruption, viz. whereby the elements are difposed unto a feparation, and the effences (which cannot putrify) and the effential phantafies, which lay hid in the properties come forth into action.

The phantafy therefore, of any fubject whatfoever has obtained a ftrong appetite to the spirit of another thing, for the moving of some certain thing in place, for the attracting, repelling, or expulsion thereof; and there and not elfewhere we acknowledge magnetism as the natural magical endowment of that thing firmly planted in it by God.

There is therefore a certain formal property feparated from fympathetical and abstruse qualities; because the motive phantafy of these qualities do not directly fly unto a local motion, but only to an alterative motion of the object. Now it is fufficient that (if a man happens to receive many wounds in his body) blood be had only from one of these wounds, and from this one the rest are cured alfo, becaufe that blood keeps a concordant harmony with the fpirit of the whole, and draws forth from the fame the offenfive quality communicated, not only to the lips of the wound, but to the whole man, for from one wound only the whole man is liable to grow feverifh.

Therefore the outchafed blood being received on the weapon is introduced into the magnetic unguent.

For then the phantafy of the blood, being otherwife as yet drowfy and flow to action, being ftirred up by the virtue of the magnetic unguent, and there finding the E

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the balfamic virtue of it, defires the quality induced into it, to be beftowed on itfelf throughout, and from thence by a fpiritual magnetifm to draw out all the ftrange tincture of the wound, which, feeing it cannot fitly enough effect by itfelf, it implores the aid of the mofs, blood, fat, and mummy, which are conjoined together into fuch a balfam, which not but by its own phantafy becomes alfo medicinal, magnetical, and is also a tractor of all the strange qualities out of the body, whole fresh blood, abounding with spirit, is carried unto it, whether it shall be that of a man or any other living creature. The phantafy therefore is a returner, or reducible and ecstatical, from part of the blood that is fresh and newly brought unto the unguent; but the magnetic attraction began in the blood is perfected by the medicinal virtue of the unguent; not that the unguent draws the infirmity of the wound unto itfelf, but it alters the blood newly brought unto it, in its spirit, and makes it medicinal, and stirs up the power thereof: from thence it contracts a certain medicinal virtue, which returns unto its whole body to correct the fpirit of the blood throughout the whole man. Now, to manifest a great mystery, viz. to shew that in man there is placed a great efficacy whereby he may be able only by his beck, (as we before mentioned) nod or phantafy, to act out of himfelf, and to imprint a virtue, a certain influence which afterwards perfeveres, or conftantly fubfifts by itfelf, and acts upon objects at a very great distance; by which only mystery, those things which we have fpoken (relative to ideal entity conveyed in a fpiritual fewel, and departing far from home to execute its offices, concerning the magnetifm of all things begotten in the imagination of man, as in that which is proper to every thing, and also concerning the magical fuperiority of men over all other bodies,) will plainly and confpicuoufly appear.

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СНАР. Х.

OF THE MAGICAL VIRTUE OF THE SOUL, AND THE MEDIUMS BY WHICH IT ACTS.

SOMETHING more we will add, before we difmifs the prefent fubject, which is that if a nail, dart, knife, or fword, or any other iron inftrument be thrust into the heart of a horse, it will bind and withhold the spirit of a witch, and conjoin it with the mummial spirit of the horse, whereby they may be burnt in the fire together, and by that the witch is tormented, as by a fting or burning, by which means the may be known to that the who is offentive to God, and destructive to mortal men, may be taken away from fociety according to the law of God "thou shall not fuffer a witch to live ;" for if the work be limited to any outward object, that work the magical foul never attempts without a medium or mean : therefore it makes use of the nail, or fword, or knife, or any other thing as aforefaid.

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

And as every magical faculty lies dormant, and has need of excitement, or ftirring up; which is always true, if the object whereon it is to act is not nearly difposed, if its internal phantafy doth not wholly confirm to the impreffion of the agent, or alfo if the patient be equal in ftrength, or fuperior to the agent therein.

But on the contrary, where the object is plainly and nearly disposed, as steel is, for the receiving of magnetism, then the patient without much stirring up, the alone phantafy of the more outward man being drawn out to the work and bound up to any fuitable mean, yields to the magnetifm.

Therefore we repeat, the magician must always make use of a medium; for then the words or forms of facraments do always operate, because from the

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the work performed. But the reafon why exorcifms, conjurations, charms, incantations, &c. do fometimes fail of their defired effect, is becaufe the unexcited mind, or fpirit of the exorcift, renders the words dull or ineffectual.

Therefore no man can be a happy or fuccefsful magician, but him who knows how to ftir up the magical virtue of his foul, or can do it practically without fcience.

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

And no fympathetic remedies, magnetical or attractive, but from the idea or phantafy of the operator impreffing upon it a virtue and efficacy from the excited power in his own foul.

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

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

But whoever fhould be fo fuperfitious as to attribute a natural effect fo created by God, and beftowed on the creature, unto the power and craft of the devil, he filches the honour due to the Omnipotent Creator, and reproachfully applies the fame unto Satan; the which (under favour) will be found to be express idolatry and blafphemy.

" There are three" (as fays the Scripture) " who bear record in heaven; the Father, the Word, and the Holy Spirit; and thefe three are only one."

There are three that bear record on earth; the blood, the fpirit, and the water; and these three are only one.

We therefore, who have the like humanity, contain blood and fpirit of a co-like unity; and the action of the blood is merely fpiritual. Therefore, in Genefis,

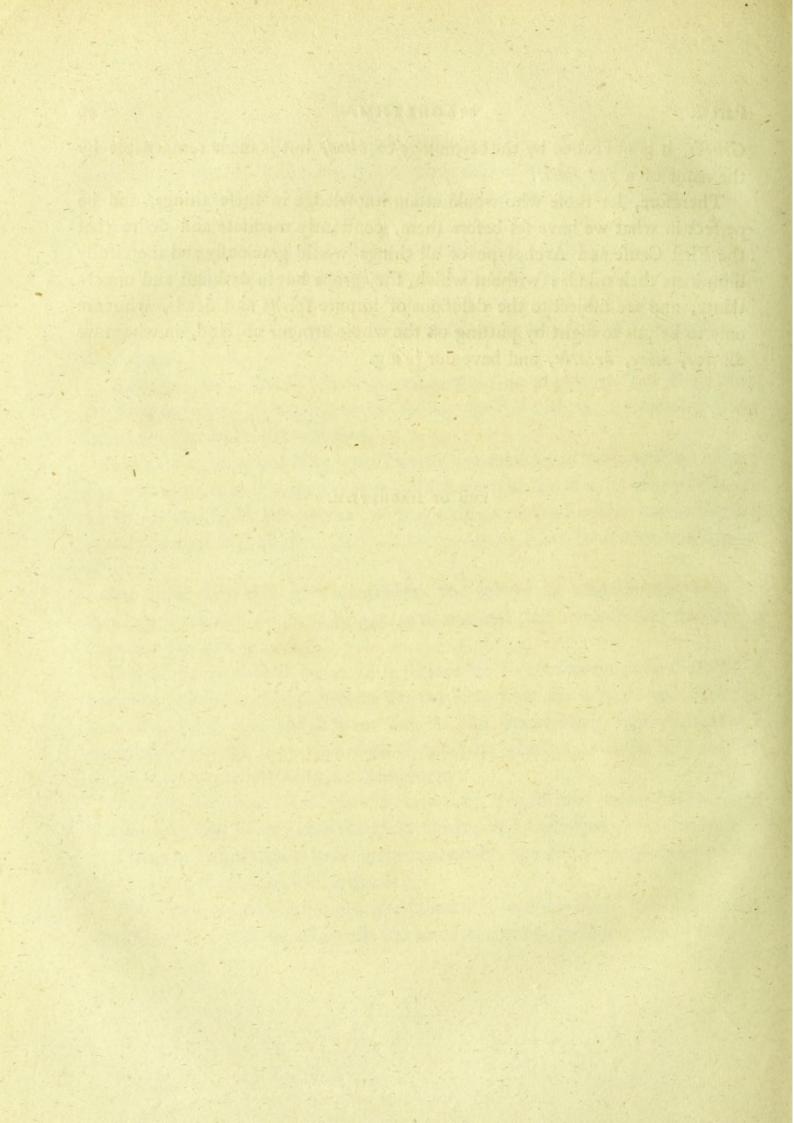
Part I.

MAGNETISM.

Genefis, it is not called by the etymology of blood, but is made remarkable by the name of a red fpirit.

Therefore, let those who would attain knowledge in these things, and be perfect in what we have set before them, constantly meditate and desire that the First Cause and Archetype of all things would graciously and mercifully illuminate their minds; without which, they grope but in darkness and uncertainty, and are subject to the delusions of impure spirits and devils, who are only to be put to flight by putting on the whole armour of God, in whom we all *live*, move, breathe, and have our being.

END OF MAGNETISM.



THE CABALA;

OR, THE

SECRET MYSTERIES

OF

CEREMONIAL MAGIC

ILLUSTRATED.

SHEWING

THE ART OF CALCULATING BY DIVINE NAMES;

The Rule, Order, and Government of

ANGELS, INTELLIGENCES, AND BLESSED SPIRITS;

Holy Seals, Pentacles, Tables of the Cabala, Divine Numbers, Characters and Letters; Of Miracles, Prophecy, Dreams, &c. &c.

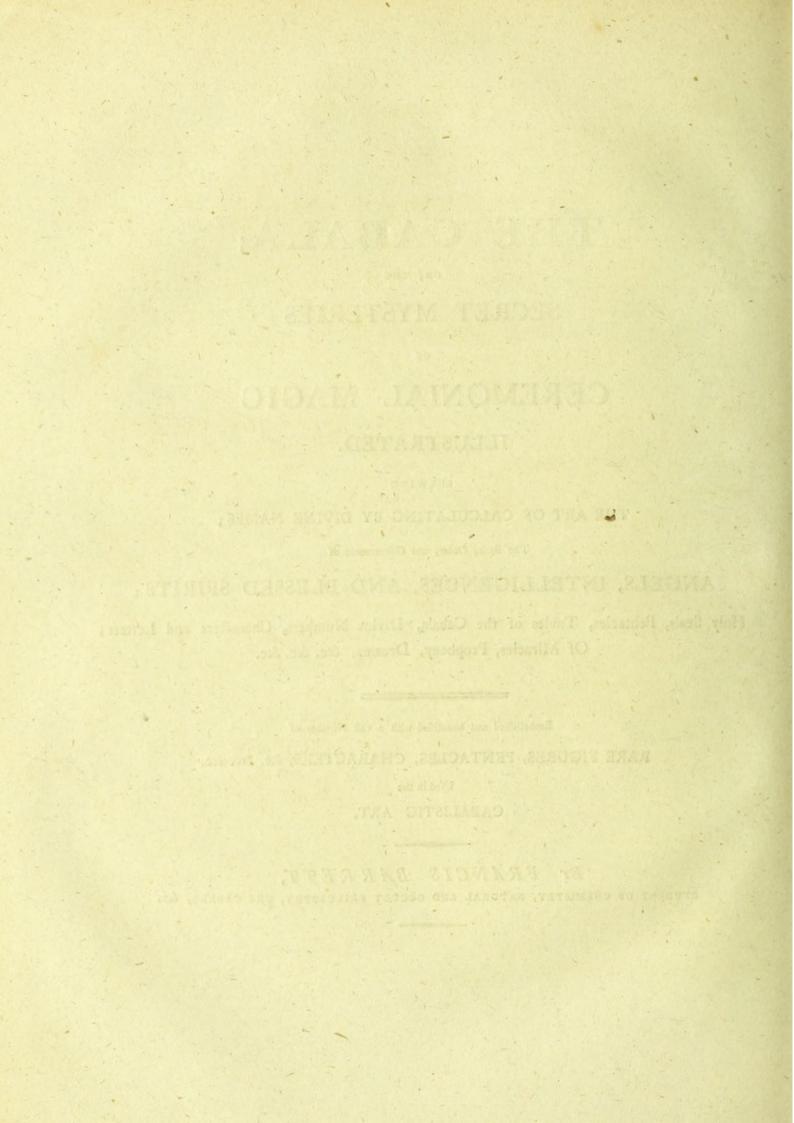
Embellished and beautified with a vast Number of

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

Ufed in the

CABALISTIC ART.

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



CABALISTICAL MAGIC.

CHAP. I.

OF THE CABALA, &c.

WE shall now turn our pen to the explaining of the high and mysterious fecrets of the Cabala, by which only we can know the truth; and likewise how to prepare our mind and spirit for the contemplation of the greatest and best part of magic, which we call intellectual and divine, because it chiefly takes God and the good spirits for its object; and as the cabalistic art opens many and the chiefest mysteries and screts of ceremonial magic.

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

Therefore, all we folicit is, that those who perceive those fecrets should keep them together as fecrets, and not expose or babble them to the unworthy; but reveal them only to faithful, discreet, and chosen friends. And we would caution you in this beginning, that every magical experiment flies from the public, feeking to be hid, is strengthened and confirmed by filence, but is destroyed by publication; never does any complete effect follow after: likewife all the virtue of thy works will fuffer detriment when poured into weak, prating, and incredulous minds; therefore, if thou would be a magi-

cian.

THE CABALA; OR,

cian, and gain fruit from this art, to be fecret, and to manifest to none, either thy work, or place, or time, nor thy defire or will, except it be to a master, or partner, or companion, who should likewise be faithful, discreet, filent, and dignified by nature and education; feeing that even the prating of a companion, his unbelief, doubting, questioning, and, lastly, unworthines, hinders and disturbs the effect in every operation.

CHAP. II.

WHAT DIGNITY AND PREPARATION IS ESSENTIALLY NECESSARY TO HIM WHO WOULD BECOME A TRUE MAGICIAN.

IT is fit that we who endeavour to attain fo great a height fhould firft fludy two things: viz. Firft, how we fhould leave vain and carnal affections, frail fenfe, and material paffions; Secondly, by what ways and means we may afcend to an intellect pure, and joined with the powers of the celeftials, without which we fhall never happily afcend to the ferutiny of fecret things, and to the power of working wonderful effects, $\mathcal{C}c$. Now, if thou art a man perfect in thy underftanding, and conftantly meditating upon what we have in this book written, and without doubting, believeth, thou fhalt be able, by praying, confecrating, deprecating, invocating, $\mathcal{C}c$. to attract fpiritual and celeftial gifts, and to imprint them on whatever things thou fhalt pleafe; and by it to vivify every magical work.

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CHAP. III.

THAT THE KNOWLEDGE OF THE TRUE GOD IS NECESSARY FOR A MAGICIAN.

SEEING that the being and operation of all things depend on the Moft High God, Creator of all things, and from thence on the other divine powers, to whom alfo is granted a power of fashioning and creating, not principally indeed, but inftrumentally, by virtue of the Firft Great Creator, (for the beginning of every thing is the firft cause; but what is produced by the fecond cause is much more produced by the firft, which is the producer of the fecond cause, which therefore we call fecondaries.) It is neceffary, therefore, that every magician should know that very God, which is the first cause and creator of all things, and likewise the other divine powers, (which we call the fecond causes,) and not to be ignorant of them, and likewise what holy rites, ceremonies, $\mathfrak{Sc.}$ are conformable to them; but, above all, we are to worship in spirit and truth, and place our firm dependance upon that one only God who is the author and promoter of all good things, the Father of all, most bountiful and wise; the facred light of justice, and the absolute and fole perfection of all nature, and the contriver and wisdom thereos.

CHAP. IV.

OF DIVINE EMANATIONS, AND TEN SEPHIROTHS, AND TEN MOST SACRED NAMES OF GOD WHICH RULE THEM, AND THE INTERPRETATION OF THEM.

GOD himfelf, although he is trinity in perfons, yet he is but one only fimple effence; yet we doubt not but that there are in him many divine powers, which emanate or flow from him.

F 2

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The Cabalifts most learned in divine things have received the ten principal names of God, as certain divine powers, or, as it were, members of God; which, by ten numerations, which we call Sephiroth, as it were vestiments, instruments, or exemplars of the Archetype, have an influence upon all created things, from the highest to the lowest; yet by a certain order: for first and immediately they have influence upon the nine orders of angels and quire of blessed fouls, and by them into the celessial spheres, planets and men; by the which Sephiroth every thing receiveth power and virtue.

The first of these is the name *Ebeia*, the name of the divine effence; his numeration is called Cether, which is interpreted a crown or diadem, and fignifies the most simple effence of the divinity; and it is called that which the eye feeth not; and is attributed to God the Father, and hath its influence by the order of seraphims, or Hajoth Hakados, that is, creatures of holines; and then by the *primum mobile*, it bestows the gift of being upon all things, and filleth the whole universe, both through the circumference and center; whose particular intelligence is called Merattron, that is, the prince of faces, whose duty it is to bring others to the face of the Prince; and by him the Lord scheme of Moses.

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

The third name is called Tetragrammaton Elohim; his numeration is named *Prina*, viz. providence and understanding; and fignifies remiffines, quietness, the jubilee, penetential conversion, a great trumpet, redemption of the world, and the life of the world to come: it is attributed to the Holy Spirit, and hath his influence by the order of thrones, or which the Hebrews call *Abalim*, that is, great angels, mighty and strong; and from thence, by the sphere of *Saturn*, administers form to the unfettled matter, whose particular

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

The fourth name is El, whofe numeration is *Hefed*, which fignifies clemency or goodnefs; likewife grace, mercy, piety, mgnificence, the fcepter, and right-hand; and hath its influx by the order of dominations, which the Hebrews call *Hafmalim*; and fo through the fphere of Jupiter fashions the images of bodies, bestowing clemency and pacifying justice on all: his particular intelligence is *Zadkiel*, the ruler of Abraham.

The fifth name is Elohim Gibor, that is, the mighty God, punifhing the fins of the wicked; and his numeration is called Gebufach, which is to fay, power, gravity, fortitude, fecurity, judgment, punifhing by flaughter and war; and it is applied to the tribunal of God, the girdle, the fword, the left hand of God; it is alfo called Pachad, which is fear; and hath his influence through the order of powers, which the Hebrews call Seraphim, and from thence through the fphere of Mars, to whom belongs fortitude, war, and affliction. It draweth forth the elements; and his particular intelligence is *Camael*, the ruler of Samfon.

The fixth name is *Eloha*, or a name of four letters joined with *Vaudabat*; his numeration is Tiphereth, that is, apparel, beauty, glory, pleafure, and fignifies the tree of life, and hath his influence through the order of virtues, which the Hebrews call *Malachim*, that is, angels, into the fphere of the fun, giving brightnefs and life to it, and from thence producing metals; his particular intelligence is *Raphael*, who was the ruler of *Ifaac*, and *Toby* the younger, and the angel *Peliel*, the Ruler of Jacob.

The feventh name is Tetragrammaton Sabaoth, or Adonai Sabaoth, that is, the God of Hofts; and his numeration is Nezah, that is, truimph and victory: the right column is applied to it, and it fignifies the justice and eternity of a revenging God; it hath its influence through the orders of principalities, whom the Hebrews call Elohim, *i.e.* Gods, into the fphere of Venus, gives zeal and love

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love of righteoufnefs, and produces vegetables; his intelligence is *Haniel*, and the angel *Cerviel*, the ruler of David.

The eighth is called alfo Elohim Sabaoth, which is likewife the God of Hofts, not of war and juftice, but of piety and agreement, for this name fignifies both, and precedeth his army; the numeration of this is called *Hod*, which is, praife, confeffion, honour and fame; the left column is attributed to it; it hath his influence through the order of the archangels, which the Hebrews call Ben Elohim, that is, the fons of God, into the fphere of Mercury, and gives elegancy, and confonancy of fpeech, and produces living creatures; his intelligence is Michael, who was the ruler of Solomon.

The ninth name is called *Sadai*, that is, Omnipotent, fatisfying all, and *Elbai*, which is the Living God; his numeration is Jefod, that is, foundation, and fignifies a good underftanding, a covenant, redemption and reft; and hath his influence through the order of angels, whom the Hebrews name Cherubim, into the fphere of the moon caufing the increase and decrease of all things, and provideth for the genii and keepers of men, and distributeth them; his intelligence is *Gabriel*, who was the keeper of *Joseph*, *Joshua*, and *Daniel*.

The tenth name is *Adonai Melech*, that is, lord and king; his numeration is *Malchuth*, that is, kingdom and empire, and fignifies a church, the temple of God, and a gate; and hath his influence through the order of *Animaftic*, viz. of *bleffed fouls*, which, by the Hebrews, is called Iffim, that is, nobles, lords, and princes; they are inferior to the *bierarchies*, and have their influences on the fons of men, and give knowledge and the wonderful underflanding of things, alfo induftry and prophecy; and the foul of the Meffiah is prefident amongft them, or the intelligence Merattron, which is called the first creature, or the foul of the world, who was the ruler of Mofes.

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CHAP.

CHAP V.

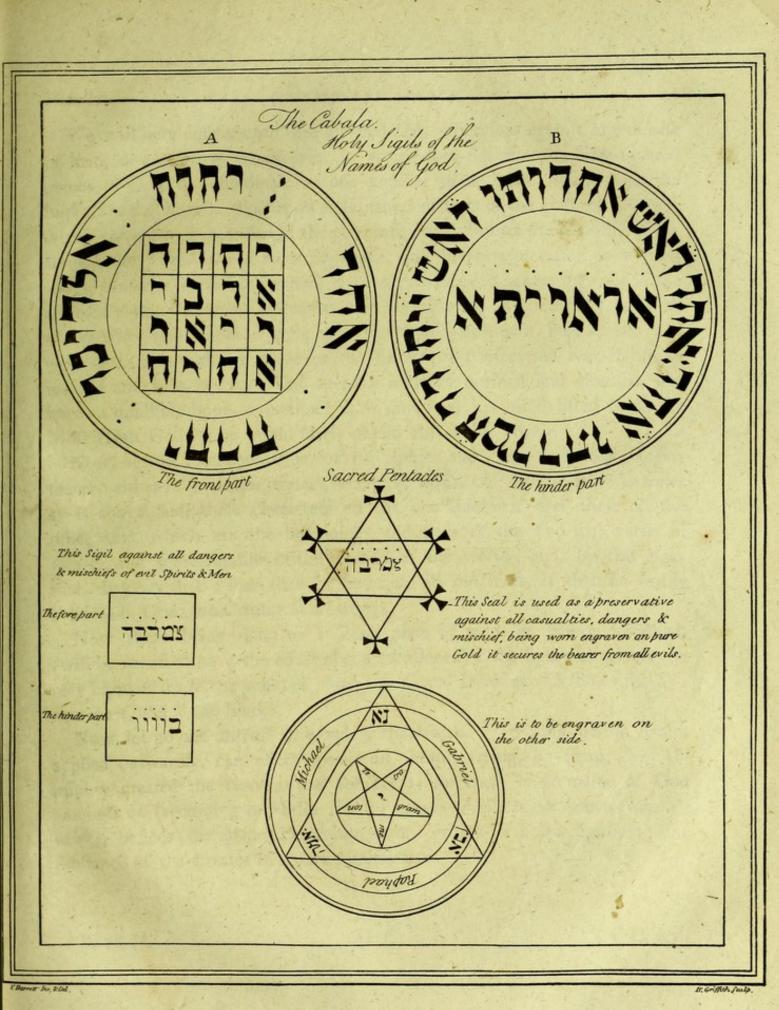
OF THE POWER AND VIRTUE OF THE DIVINE NAMES.

GOD himfelf, though he be one only effence, yet hath divers names, which expound not his divers effences or deities; but certain properties flowing from him; by which names he pours down upon us, and all his creatures, many benefits; ten of those names we have above described. The Cabalist, from a certain text of Exodus, derive feventy-two names, both of the angels and of God, which they call the name of feventy-two letters and Schemhamphores, that is, the expository. From these therefore, besides those which we have reckoned up before, is the name of the divine effence, Eheia, אחיה, which Plato translates dy, from hence they call God roov, others owy, that is, the Being. Hu, min, is another name revealed to Efay, fignifying the abyfs of the godhead, which the Greeks translate raurdy, the Latins, himself the fame. Efch, ww, is another name received from Moses, which soundeth fire, and is the name of God; Na, so, is to be invocated in perturbations and troubles. There is also the name Ja, m, and the name Elion, ydy, and the name Macom, out, the name Capbu, cee, the name Innon, vie, and the name Emeth, which is interpreted truth, and is the feal of God; and there are two other names, Zur, xir, and Aben, xci, both of these fignify a folid work, and one of them expresseth the Father with the Son; and many names we have placed in the fcale of numbers; and many names of God and the angels, are extracted out of the Holy Scriptures by our Cabala, and the Notarian and Gimetrian arts, where many words retracted by certain of their letters, make up one name ; or one name difperfed by each of its letters, fignifies or renders more. Sometimes they are gathered from the heads of words, as the the name Agla, Nick, from this verse of the Holy Scripture, viz. אתהגיכר לעולסארכי, that is, the Mighty God for ever. In like manner the name Iaia, איא, from this verfe, viz. הוהאלהינו יהוהאלהינו, that is, God our God is one God; in like manner the name Java, wir, from this

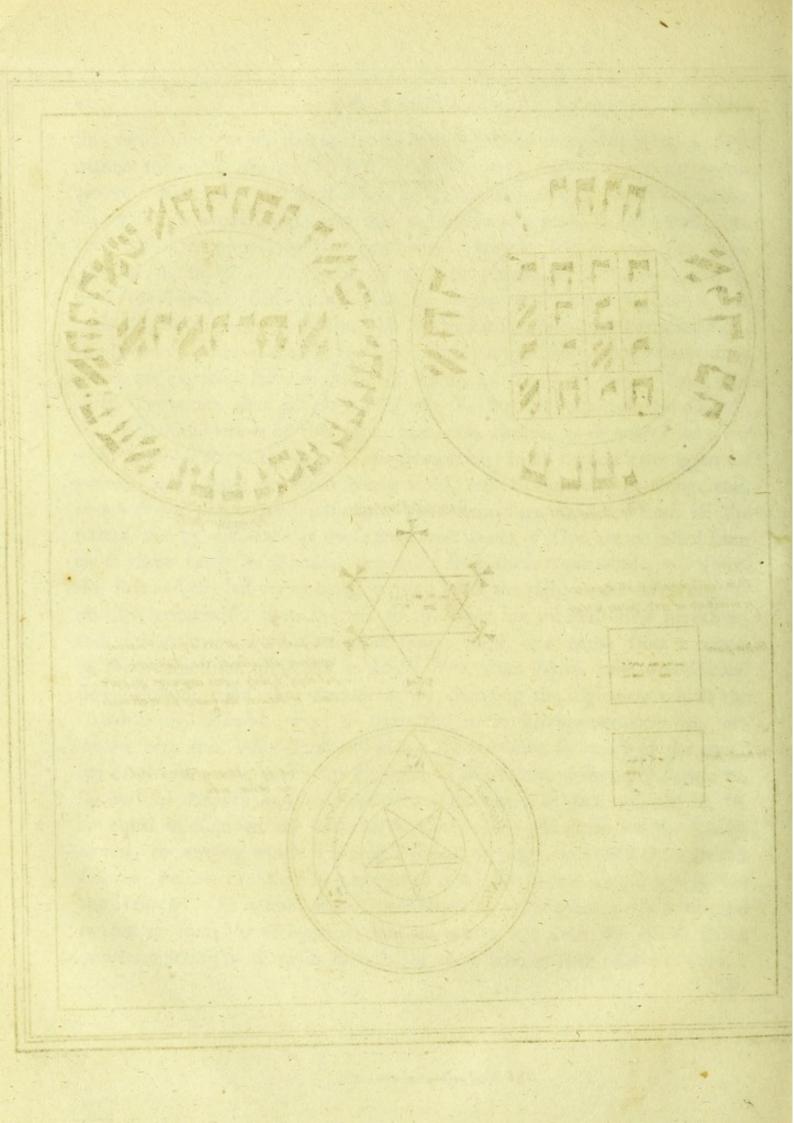
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this verfe, יהי אור ויהיאור, that is, let there be light and there was light: in like manner the name Ararita, אראריתא, from this verfe, אהרזתו ראש ייהורו תמורהזואהר אהר ראש, that is, one principal of his unity, one beginning of his individuality, his viciffitude is one thing; and this name Hacaba, הקבא, is extracted from this verfe, יהקרושכברהוא, the holy and bleffed One; in like manner this name Jefu, is found in the heads of these two verses, viz, viz, that is, until the Meffiah shall come; and the other verse, verse, that is, his name abides till the end. Thus also is the name Amen, sor, extracted from this verfe, ארנימלר נאמן, that is, the Lord is the faithful King. Sometimes thefe names are extracted from the ends of words, as the fame Amen from this verfe, לאב והרשעים, that is, the wicked not fo; but the letters are transposed : fo, by the final letters of this verse, day on what is, to me what? or what is his name? is found the name Tetragrammaton : in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you pleafe; and fometimes these names are extracted from all the letters, one by one, even as those feven-two names of God are extracted from those three verses of Exodus, beginning from these three words, יזסעו ידאו ים, the first and the last verses being written from the right to the left; but the middle contrariwife, from the left to the right, as we shall shew hereafter; and fo fometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as Meffia, משיה, from Ifmah, wan, and Michael from Malachi, כולאבי; but fometimes by changing the alphabet, which the Cabalists call Ziruph, צירוף; fo from the name Tetragrammaton, are drawn forth yozo, Maz-Paz, no, Kuzu. Sometimes, by reafon of the equality of the numbers, names are changed, as Merattron, משרי, pro Sadai, שדי, for both of them make three hundred and fourteen; fo Jiai, "N", and El, N, are equal in number, for both make thirty-one; and thefe are the hidden fecrets, concerning which it is most difficult to judge, or to deliver a perfect feience; neither can they be understood or taught in any other language but the Hebrew. Therefore, these facred words have not their power in magical operations from themfelves, as they are words, but from the occult divine powers working by them in the mind of those who by faith adhere to them. We

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We will here deliver unto thee a facred feal, efficacious against any difeafe of man, or any griefs whatfoever, in whose fore-fide are the four-squared names of God, so subordinate to one another in a square, that, from the highest to the lowest, those most holy names or seals of the godhead do arise, whose intention is inscribed in the circumference; but on the backfide is inforibed the *feven-lettered name Araritha*, and his interpretation is written about, viz. the verse from which it is extracted, even as you may see in the annexed plate, where A represents the former part, B the hinder; but all this must be done in most pure gold, or virgin parchment, pure, clean, and unspotted; also with ink made of the soft of confecrated wax-lights, or incense and holy water. The operator must be purified and cleansed, and have an infallible hope, a constant faith, and have his mind listed up to the Most High God, if he would furely obtain this divine power.

Now, against the depredations of evil spirits and men, and what dangers foever, either of journies, waters, enemies, arms, $\mathfrak{Sc.}$ in the fame manner as is above faid, these characters on the one fide mus, and these on the other mus, which are the beginnings and ends of the five first verses of *Genefis*, and representation of the creation of the world; and, by this ligature, they fay that a man shall be free from all mischiefs, if that he firmly believes in God, the Creator of all things.

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

Now let no one diffrust or wonder, that facred words and divine names applied outwardly, can effect wonderful things, feeing, by them, the Almighty created the heavens and the earth; for there is no name of God amongst us (according to Moses the Egyptian) which is not taken from his works, besides the name Tetragrammaton, which is holy, fignifying the fubstance of the Creator in a pure fignification.

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Part I.

CHAP. VI.

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

NOW, confequently, we must discourse of intelligences, spirits, and angels. An intelligence is an intelligible fubftance, free from all grofs and putrifying mafs of a body, immortal, infenfible, affifting all, having influence over all; and the nature of all intelligences, fpirits, and angels is the fame. But I call angels here, not those whom we usually call devils, but fpirits fo called from the propriety of the word, as it were, knowing, understanding, and wife. But of these, according to the tradition of magicians, there are three kinds; the first of which we call super-celestial, and minds altogether feparated from a body, and, as it were, intellectual fpheres worshipping one only God, as it were, their most firm and stable unity or centre. Wherefore they even call them Gods, by reafon of a certain participation of the Divinity, for they are always full of God. Thefe are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every one's duty to all of them. The celestial intelligences do next follow thefe in the fecond order, which they call worldy angels, viz. being appointed, befides the divine worship for the spheres of the world, and for the government of every heaven and ftar; whence they are divided into fo many orders as there are heavens in the world, and as there are ftars in the heavens. And they called thefe Saturnine, who rule the heaven of Saturn, and Saturn himfelf; others Jovial, who rule the heaven of Jupiter, and Jupiter himfelf; and in like manner they name different angels, as well for the name as the virtue of the other ftars; and becaufe the old aftrologers maintained fifty-five motions, therefore they invented fo many intelligences or angels. They placed alfo in the ftarry heaven angels who might





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might rule the figns, triplicities, decans, quinaries, degrees and stars ; for although the school of Peripatetics affign one only intelligence to each of the orbs of the ftars, yet feeing every ftar and fmall part of the heaven hath its proper and different power and influence, it is necessary also that it have its ruling intelligence which may confer power and operate; therefore they have eftablished twelve princes of the angels, who rule the twelve figns of the zodiac, and thirty-fix who may rule fo many decans, and feventy-two who may rule fo many quinaries of heaven, and the tongues of men and nations, and four who may rule the triplicities and elements, and feven governors of the whole world, according to the feven planets ; and they have given to all of them names and feals, which they call characters, and used them in their invocations, incantations and carvings, defcribing them in the inftruments of their operations, images, plates, glasses, rings, papers, wax-lights, and fuch like. And if at any time they operated for the fun, they invocated by the name of the fun and by the names of folar angels, and fo of the reft. Thirdly, they established angels as ministers for the disposing of those things which are below, which Origen called certain invifible powers, to which those things which are on earth are committed to be difposed of. For fometimes, they being visible to none do direct our journies and all our bufinefs, are often prefent at battles, and, by fecret helps, do give the defired fuccefs to their friends; for, at their pleafure, they can procure profperity, and inflict adverfity. In like manner they distribute these into more orders, so as some are fiery, some watery, some aërial, fome terreftrial; which four species of angels are computed according to the four powers of the celeftial fouls, viz. the mind, reafon, imagination, and vivifying and moving nature; hence the fiery follow the mind of the celeftial fouls, whence they concur to the contemplation of more fublime things ; but the aërial follow reason, and favour the rational faculty, and, after a certain manner, feparate it from the fenfitive and vegetative ; therefore it ferves for an active life, as the fiery the contemplative; but the watery follow the imagination, ferve for a voluptuous life ; the earthly following nature, favours vegetable nature. Moreover, they diftinguish also this kind of angels into faturnine and jovial, according to the names of the ftars and the hea-

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vens; farther, fome are oriental, fome occidental, fome meridional, fome feptentrional. Moreover, there is no part of the world deftitute of the proper affistance of these angels, not because they are alone, but because they reign there especially; for they are every where, although some especially operate, and have their influence in this place, fome elfewhere; neither truly are thefe things to be underftood as though they were fubject to the influence of the flars, but as they have correspondence with the heaven above the world, from whence efpecially all things are directed, and to which all things ought to be conformable; whence, as thefe angels are appointed for diverse ftars, so also for diverse places and times; not that they are limited to any place or time, neither by the bodies which they are appointed to govern, but becaufe the Divine Wifdom hath fo decreed ; therefore they favour more, and patronize those bodies, places, times, stars: fo they have called fome diurnal, fome nocturnal, others meridional. In like manner fome are called woodmen, fome mountaineers, fome fieldmen, fome domeftics : hence the gods of the woods, country gods, fatyrs, familiars, fairies of the fountains, fairies of the woods, nymphs of the fea, the Naïades, Nereïdes, Dryades, Piërides, Hamadryades, Patumides, Hinnides Agapte, Pales, Parcades, Dodonæ, Fanilæ, Levernæ, Parcæ, Mufes, Aonides, Caftalides, Heliconides, Pegafides, Meonides, Phebiades, Camenæ, the graces, the genii, hobgobblins, and fuch like; whence the vulgar call them fuperiors, fome the demi-gods and godeffes : fome of these are fo familiar and acquainted with men, that they are even affected with human perturbations; by whofe inftructions Plato thinks that men do oftentimes wonderful things, even as by the inftruction of men; fome beafts which are most nigh to us, apes, dogs, elephants, do often strange things above their species ; and they who have written the chronicles of the Danes and Norwegians, do teftify that fpirits of feveral kinds in those regions are fubject to men's commands; moreover, fome of these appear corporeal and mortal, whose bodies are begotten and die ; yet to be long-lived is the opinion of the Egyptians and Platonifts, and efpecially approved by Proclus, Plutarch alfo, and Demetrius the philosopher, and Æmilianus the rhetorician, affirm the fame; therefore of thefe





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these spirits of the third kind, as the opinion of the Platonist is, they report that there are fo many legions as there are stars in the heaven, and fo many fpirits in every legion as in heaven itfelf stars : but there are, (as Athanasius delivers,) who think, that the true number of the good fpirits is according to the number of men, ninety-nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten goats; others suppose the number of the angels equal-with men, because it is written, he that hath appointed the bounds of the people according to the number of the angels of God ; and concerning their number many have written many things ; but the latter theologians, following the masters of the fentences, Auftin and Gregory, eafily refolve themfelves, faying, that the number of the good angels transcendeth human capacity; to the which, on the contrary, innumerable unclean fpirits do correspond, there being so many in the inferior world as pure fpirits in the fuperior ; and fome divines affirm that they have received this by revelation. Under these they place a kind of spirits subterraneous or obscure, which the Platonists call angels that failed, revengers of wickednefs and ungodlinefs, according to the decree of the divine justice; and they call them evil angels and wicked fpirits, becaufe they often annoy and hurt, even of their own accord. Of these also they reckon more legions ; and, in like manner, diftinguishing them according to the names of the stars and elements, and parts of the world, they place over them kings, princes, and rulers; and the names of them: of these, four most mischievous kings rule over the other, according to the four parts of the world. Under these many more princes of legions govern, and many private officers; hence the Gorgones, StatenoEte, the Furies; hence Tifiphone, Alecto, Megæra, Cerberus. They of this kind of fpirits, Porphyry fays, inhabit a place nigh the earth, yea within the earth itfelf; there is no mifchief which they dare not commit; they have altogether a violent and hurtful nature, therefore they plot, and endeavour violent and fudden mischiefs; and when they make incursions, sometimes they lie hid, and fometimes offer open violence, and are very much delighted in all fuch things done wickedly and mifchievoufly.

Book II.

CHAP. VII.

OF THE ORDER OF EVIL SPIRITS, AND THEIR FALL, AND DIFFERENT NATURES.

THERE are fome of the fchool of theologians, who diffribute the evil fpirits into nine degrees, as contrary to the nine orders of angels. Therefore, the first of these, which are called false gods, who, usurping the name of God, would be worshipped for gods, and require facrifices and adorations; as that devil who faid to Chrift, " If thou wilt fall down and worship me, I will give thee all thefe things," fhewing him all the kingdoms of the world; and the prince of these is he who faid, I will ascend above the height of the clouds, and will be like to the Moft High, who is called Beelzebub, that is, an old god. In the fecond place, follows the fpirits of lies, of which fort was he who went forth, and was a lying fpirit in the mouth of the prophet of Ahab; and the prince of thefe is the ferpent Pytho, from whence Apollo is called Pythius, and that woman a Pythonefs, or witch, in Samuel, and the other in the gofpel, who had Pytho in her belly. Therefore, thefe kind of devils join themfelves to the oracles, and delude men by divinations and predictions, fo that they may be deceived. In the third order, are the veffels of iniquity, which are called veffels of wrath: thefe are the inventors of evil things, and all wicked arts; as in Plato, that devil Theutus, who taught cards and dice; for all wickednefs, malice, and deformity, proceeds from these, of which in Genefis, in the benedictions of Simeon and Levi, Jacob faid, " veffels of iniquity are in their habitations, into their counfel let not my foul come ;" which the Pfairift calls veffels of death, Ifaiab, veffels of fury; and Jeremiab, veffels of wrath; Ezekiel, veffels of detroying and flaying; and their prince is Belial, which fignifies, without a yoke, and difobedient, a prevaricator, and an apostate; of whom Paul to the Corinthians fays, " what agreement has Chrift with Belial ?" Fourthly, follow the revengers of evil, and their prince is Afmodeus, viz. caufing judgment. After thefe, in the fifth place, come the deluders, who imitate miracles, and ferve conjurers





conjurers and witches, and feduce the people by their miracles, as the ferpent feduced Eve, and their prince is Satan, of whom it is written in the Revelation, " that he feduces the whole world, doing great figns, and caufing fire to defcend from heaven in the fight of men; feducing the inhabitants of the earth by these figns, which are given him to do." Sixthly, the aerial powers offer themfelves and join themfelves to thunder and lightning, corrupting the air, caufing peftilencies, and other evils; in the number of which are the four angels of whom the the Revelations speak, to whom it is given to hurt the earth and the fea, holding the four winds from the four corners of the earth; and their prince is called Meririm: he is the meridian devil, a boiling fpirit, a devil raging in the fouth, whom Paul, to the Ephefians, calls " the prince of the power of the air, and the spirit which works in the children of disobedience." The feventh manfion the furies poffefs, who are powers of evil, difcords, war, and devastation; whose name in the Revelation is called in Greek, Apollyon; in the Hebrew, Abaddon, that is, deftroying and wasting. In the eighth place are the accufers or inquifitors, whofe prince is Aftaroth, that is, a fearcher out; in the Greek language he is called Diabolus, that is, an accufer or calumniator; which in the Revelation is called the " accufer of the brethren, accufing them night and day before the face of God." Moreover, the tempters and enfnarers have the laft place; one of which is prefent with every man, which we call the evil genius, and their prince is Mammon, which is interpreted covetoufnefs. But we of the Cabala unanimoufly maintain that evil spirits do wander up and down this inferior world, enraged against, all whom we call devils; of whom Austin, in his first book of the Incarnation of the Word, to Januarius, fays, concerning the devils and his angels contrary to virtues, the ecclefiaftical preachers have taught that there are fuch things, but what they are, and who they are, he has not clear enough expounded : yet there is this opinion among them, that this devil was an angel, and being made an apostate, perfuaded many of the angels to fall with him, who to this day are called his angels. Greece, notwithstanding, thinks not that these are damned, nor that they are all purposely evil; but that from the creation of the world the difpensation of things is ordained by this.

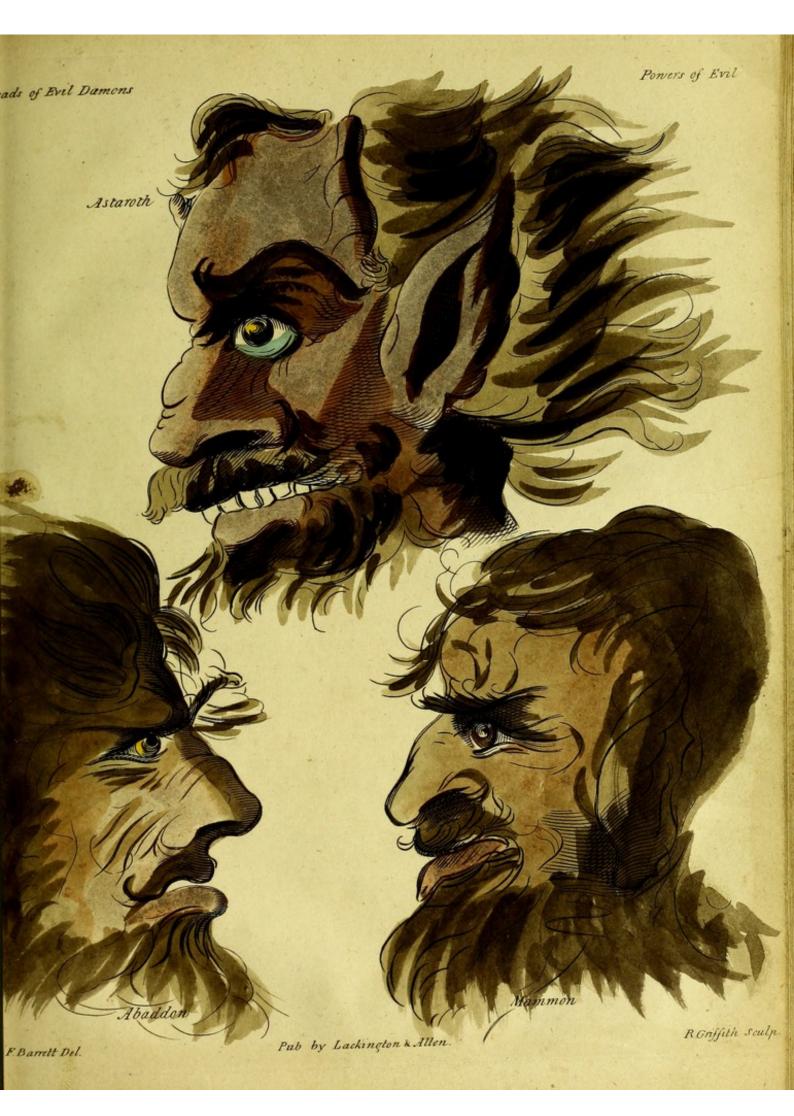
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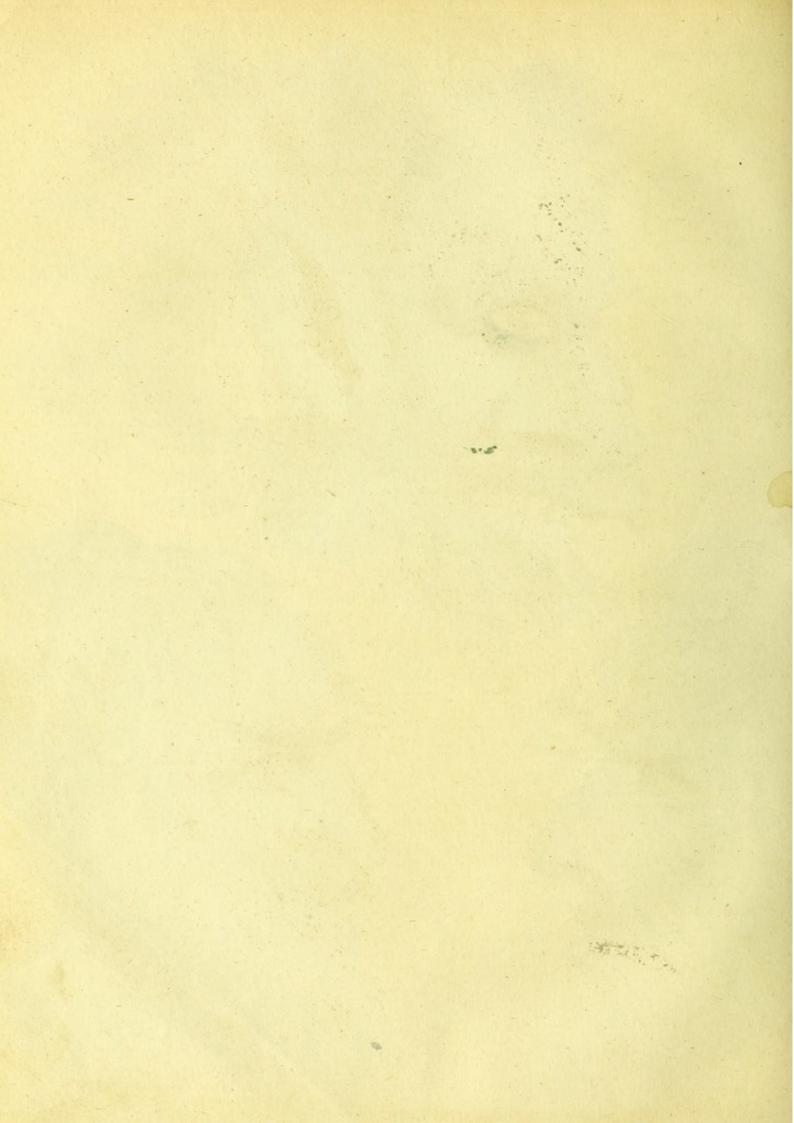
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this means, that the tormenting of finful fouls is made over to them. The other theologians fay, that no devil was created evil, but that they were driven and caft out of heaven from the orders of good angels, for their pride; whofe fall not only our and the Hebrew theologians, but also the Affyrians, Arabians, Egyptians, and Greeks, do confirm by their tenets. Pherycies, the Affyrian, defcribes the fall of the devils; and Ophis, that is, the develish ferpent, was the head of that rebelling army; Trifmegiftus fings the fame fall, in his Pimander; and Homer, under the name of Ararus, in his verfes; and Plutarch, in his Difcourfe on Ufury, fignifies that Empedocles knew that the fall of the devils was in this manner; the devils themfelves often confess their fall. They being cast out into this valley of mifery, some that are near to us wander up and down in this obfcure air; others inhabit lakes, rivers, and feas; others the earth, and terrify earthly things, and invade those who dig wells and metals, caufe the gaping of the earth, to ftrike together the foundations of the mountains, and vex not only men but alfo other creatures; fome being content with laughter and delufion only, do contrive rather to weary men than to hurt them; fome heightening themfelves to the length of a giant's body, and again fhrinking themfelves down to the fmallnefs of pigmies, and changing themfelves into different forms, to difturb men with vain fear; others study lies and blasphemies, as we read of one in third book of Kings, faying, " I will go forth and be a lying fpirit in the mouth of all the prophets of Ahab." But the worft fort of devils are those who lie in wait, and overthrow paffengers in their journies, and rejoice in wars and effusion of blood, and afflict men with most cruel stripes : we read of fuch in Matthew, " for fear of whom no man dared pass that way." Moreover, the Scripture reckons up noEturnal, diurnal, and meridional devils; and defcribes other fpirits of wickeness by different names, as we read in Ifaiah of fatyrs, screechowls, firens, ftorks, owls; and in the Pfalms, of afps, bafilifks, lions, dragons; and in the Gospel, we read of fcorpions, and Mammon, and the prince of this world, and rulers of darknefs, of all whom Beelzebub is the prince, whom the Scripture calls the prince of wickednefs.

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CHAP. VIII.

overcome whom he will; by whom if once the devil be

OF THE ANNOYANCE OF EVIL SPIRITS, AND THE PRESERVATION WE HAVE FROM GOOD SPIRITS.

IT is the opinion of divines, that all evil fpirits are of that nature, that they hate God as well as man; therefore Divine Providence has fet over us more pure fpirits, with whom he hath entrusted us, as with shepherds and governors, that they should daily help us, and drive away evil spirits from us, and curb and reftrain them, that they should not hurt us, as they would otherwife ; as is read in Tobias, that Raphael did apprehend the demon called Afmodeus, and bound him in the wilderness of the Upper Egypt. Of these, Hesiod says, there are 30,000 of Jupiter's immortal spirits living on the earth, who are the keepers of mortal men, who, that they might observe justice and merciful deeds, having clothed themfelves with air, go to and fro every where on the earth. For there is no potentate could be fafe, nor any woman continue uncorrupted, no man in this vale of ignorance could come to the end appointed to him by God, if good fpirits did not fecure us, or if evil fpirits should be permitted to fatisfy the wills of men; as therefore among the good there is a proper keeper or protector deputed to every one, corroborating the fpirit of the man to good ; fo of evil fpirits, there is fent forth an enemy ruling over the flesh and defire thereof; and the good spirit fights for us as a preferver against the enemy and flesh, now man, between these contenders is in the middle, and left in the hand of his own counfel to whom he will give victory : we cannot therefore accuse angels, or deny freewill, if they do not bring the nations entrusted to them to the knowledge of the true God and true piety, but fuffer them to fall into errors and perverfe worship; it is to be imputed to themselves, who have, of their own accord, declined from the right path, adhering to the fpirits of error, giving victory to the devil : for it is in the hand of man to adhere to whom he BOOK II. pleafes, H

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pleafes, and overcome whom he will; by whom if once the devil be overcome, he is made his fervant, and being overcome, cannot fight any more with another, as a wafp that has loft his fting. To which opinion Origen affents, in his book Periarchon, concluding that the faints fight against evil fpirits, and, overcoming, do leffen their army; neither can he that is overcome by any moleft any more. As therefore there is given to every man a good fpirit, fo there is given to every man an evil diabolical fpirit, whereof each feeks an union with our spirit, and endeavours to attract it to itself, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to itfelf, change us into angels by uniting us; as it is written of John the Baptist in Malachi, " behold I fend my angel before thy face :" of which transmutation and union it is written elsewhere, he that adheres to God is made one fpirit with him. An evil fpirit alfo, by evil works, studies to make us conformable to itself, and unite us, as Chrift fays of Judas, " Have not I chosen twelve, and one of you is a devil?" And this is that which Hermes fays, when a fpirit hath influence on the foul of man, he fcatters the feed of his own notion, whence fuch a foul, being fown with feeds, and full of fury, brings forth thence wonderful things, and whatfoever are the offices of fpirits : for when a good fpirit hath influence on a holy foul, it doth exalt it to the light of wifdom; but an evil spirit being tranffused into a wicked foul, doth stir it up to theft, to man-flaughter, to lust, and whatfoever are the offices of evil fpirits. Good fpirits, as Jamblicus fays, purge the fouls most perfectly, and fome bestow upon us other good things ; they being prefent, do give health to the body, virtue to the foul, and fecurity; what is mortal in us they take away, cherifh heat, and make it more efficacious to life ; and, by an harmony, do always infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, theologians differ among themfelves: we think there are more, the prophet faying, " he hath given his angels a charge concerning thee, that they should keep thee in all thy ways," which, as Hierome fays, is to be understood of any man, as well as of Christ. All men, therefore, are governed by the ministry of different angels, and are brought to any degree of

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of virtue, deferts, and dignity, who behave themfelves worthy of them; but they who carry themselves unworthy of them, are deposed and thrust down, as well by evil spirits as good spirits, unto the lowest degree of misery, as their evil merits shall require; but they that are attributed to the fublimer angels, are preferred before other men; for angels having the care of them, exalt them, and fubject others to them by a certain occult power, which, although neither of them perceive, yet he that is fubjected feels a certain yoke of prefidency, of which he cannot eafily quit himfelf; yea, he fears and reverences that power, which the fuperior angels make to flow upon inferiors, and with a certain terror bring the inferiors into a fear of prefidency. This did Homer feem to be fenfible of, when he fays, that the Mufes begot of Jupiter, did always, as infeparable companions, affift the kings begot of Jupiter, fpeaking figuratively, who by them were made venerable and magnificent : fo we read that M. Antoninus being formerly joined in fingular friendship with Octavius Augustus, were accustomed always to play together ; but when, as always, Augustus always went away conqueror, a certain magician counfelled M. Antoninus thus : " O Anthony, what doft thou do with that young man ? Shun and avoid him, for although thou art older than he, and art more skilful than he, and art better descended than he, and hath endured the wars of more emperors, yet thy Genius doth much dread the Genius of this young man, and thy fortune flatters his fortune; unless thou shalt shun him, it seems wholly to decline to him." Is not the prince like other men ? how should other men fear and reverence him, unless a divine terror should exalt him, and striking a fear into others, depress them, that they should reverence him as a prince ? Wherefore we must endeavour, that, being purified by doing well, and following fublime things, and choofing opportune times and feafons, we be entrusted or committed to a degree of fublimer and more potent angels, who taking care of us, we may defervedly be preferred before others.

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CHAP. IX.

THAT THERE IS A THREEFOLD KEEPER OF MAN, AND FROM WHENCE EACH OF THEM PROCEED.

EVERY man hath a threefold good demon as a proper keeper or preferver, the one whereof is holy, another of the nativity, and the other of profeffion. The holy demon is one, according to the doctrine of the Egyptians, affigned to the rational foul, not from the flars or planets, but from a fupernatural caufe-from God himfelf, the prefident of demons, being universal and above nature. This directs the life of the soul, and does always put good thoughts into the mind, being always active in illuminating us, although we do not always take notice of it; but when we are purified and! live peaceably, then it is perceived by us, then it does, as it were, fpeak with us, and communicates its voice to us, being before filent, and ftudies daily to bring us to a facred perfection. So it falls out that fome profit more in any fcience, or art, or office, in a lefs time and with little pains, when: another takes much pains and studies hard, and all in vain; and although no fcience, art or virtue, is to be contemned, yet that you may live profperoufly, carry on thy affairs happily, in the first place, know thy good genius, and his nature, and what good the celeftial difpofition promifes thee, and God the diftributer of all thefe, who diffributes to each as he pleafes, and follow the beginnings of these, profess these, be conversant in that virtue to which the most high diftributer doth elevate and lead thee; who made Abraham excel in juftice and clemency, Ifaac with fear, Jacob with ftrength, Mofes with meeknefs and miracles, Joshua in war, Phineas in zeal, David in religion and victory, Solomon in knowledge and fame, Peter in faith, John in charity, Jacob in devotion, Thomas in prudence, Magdalen in contemplation, Martha in officioufnefs. Therefore in what virtue you think you can most easily be a proficient in, use diligence to attain to the height thereof, that you may excel in one. when

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when in many you cannot, but in the reft endeavour to be as great a proficient as you can; but if thou shalt have the overfeers of nature and religion agreeable, thou shalt find a double progress of thy nature and profession; but if they shall be difagreeing, follow the better, for thou shalt better perceive at some time a preferver of an excellent profession then of nativity.

CHAP. X.

OF THE TONGUE OF ANGELS, AND OF THEIR SPEAKING AMONOST THEMSELVES AND WITH US.

WE might doubt whether angels or demons, fince they are pure fpirits, ufe any vocal fpeech or tongue among themfelves or to us; but that Paul, in fome place fays, " if I fpeak with the tongue of men or angels ;"-but what their speech or tongue is, is much doubted by many. For many think that if they use any idiom, it is Hebrew, because that was first of all, and came from heaven, and was before the confusion of languages in Babylon, in which the law was given by God the Father, and the gofpel was preached by Chrift the Son, and fo many oracles were given to the prophets by the Holy Ghoft; and feeing all tongues have and do undergo various mutations and corruptions, this alone does always continue inviolated. Moreover, an evident fign of this opinion is, that though this demon and intelligence do use the speech of those nations with whom they do inhabit, yet, to them who understand it, they never fpeak in any idiom but in this alone, viz. Hebrew. But now, how angels fpeak, it is hid from us, as they themfelves are. Now, to us, that we may fpeak, a tongue is neceffary with other inftruments; as the jaws, palate, lips, teeth, throat, lungs, the afpera arteria, and mufcles of the breaft, which have the beginning of motion from the foul. But if I fpeak at a distance to another, he muft

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must use a louder voice; but, if near, he whispers in my ear, as if he should be coupled to the hearer, without any noife, as an image in the eye or glafs. So fouls going out of the body, fo angels, fo demons speak ; and what man does with a fenfible voice, they do by impreffing the conception of the fpeech in those to whom they speak after a better manner than if they should express it in an audible voice. So the Platonift fays, that Socrates perceived his demon by fense, indeed, but not of this body, but by the sense of the etherial body concealed in this; after which manner Avicen believes the angels were wont to be feen and heard by the prophets. That inftrument, whatfoever the virtue be, by which one fpirit makes known to another fpirit what things are in his mind, is called by the apostle Paul, the tongue of angels. Yet oftentimes they fend forth an audible voice, as they that cried at the afcenfion of the Lord, Ye men of Galilee, why fland ye here gazing unto the neaven? And in the old law they fpake with divers of the fathers with a fenfible voice; but this never but when they affumed bodies. But with what fenfes these spirits and demons hear our invocations and prayers, and fee our ceremonies, we are altogether ignorant.

For there is a *fpiritual body* of demons every where fenfible by nature, fo that it touches, fees, hears without any medium, and nothing can be an impediment to it; yet they do not perceive after the fame manner as we do, with different organs, but haply as fponges drink in water, fo do they all fenfible things with their body or fome other way unknown to us; neither are all animals endowed with those organs, for we know that many want ears, yet we know they perceive a found, but after what manner we know not.

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CHAP. XI.

OF THE NAMES OF SPIRITS, AND THEIR VARIOUS IMPOSITION, AND OF THE SPIRITS THAT ARE SET OVER THE STARS, SIGNS, CORNERS OF THE HEAVEN, AND THE ELEMENTS.

MANY and different are the names of good and bad fpirits; but their proper and true names, as those of the stars, are known to God alone, who only numbers the multitude of ftars, and calls them by their names, whereof none can be known by us but by divine revelation; very few are expressed to us in facred writ. But the masters of the Hebrews think, that the names of angels are imposed on them by Adam, according to that which is written, "the Lord brought all things which he had made unto Adam, that he should name them, and as he called any thing, fo the name of it was." Hence the Hebrew Mecubals think, together with Magicians and Cabalists, that it is in the power of man to impose names upon spirits, but of such a man only who is dignified and elevated to this virtue by fome divine gift or facred authority : but becaufe a name that may express the nature of divinity, or the whole virtue of angelical effences, cannot be made by any human voice, therefore names for the most part are put upon them from their works, fignifying fome certain office or effect which is required by the quire of spirits ; which name then, and not otherwife, obtains efficacy and virtue to draw any spiritual substance from above, or beneath, to make any defired effect.

I have feen and known fome writing on virgin parchment the name and feal of fome fpirit in the hour of the moon, which afterwards he gave to be devoured by a water-frog, and had muttered over fome verfe; the frog being let go into the water, rains and fhowers prefently followed. I faw alfo the fame man inferibing the name of another fpirit with the feal thereof in the hour of Mars, which was given to a crow, who, being let go, after a verfe muttered over, there followed from that part of the heaven whither it flew, lightnings, fhaking, and horrible thunders, with thick 'clouds; neither were those

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those names of spirits of an unknown tongue, neither did they fignify any thing elfe but their offices; of this kind are the names of those angels, Raziel, Gabriel, Michael, Raphael, Haniel, which is as much as to fay the vision of God, the virtue of God, the ftrength of God, the medicine of God, the glory of God. In like manner, in the offices of evil demons are read their names, viz. a player, a deceiver, a dreamer, a fornicator, and many fuch like. So we receive from many of the ancient fathers of the Hebrews the names of angels fet over the planets and figns; over Saturn, Zaphiel; over Jupiter, Zadkiel; over Mars, Camael; over the Sun, Raphael; over Venus, Haniel; over Mercury, Michael; over the Moon, Gabriel. Thefe are those feven fpirits which always ftand before the face of God, to whom is entrufted the difpofing the whole celeftial and terrene kingdoms which are under the moon : for these (as the more curious theologians fay) govern all things by a certain viciffitude of hours, days, and years ; as the aftrologers teach concerning the planets which they are fet over, which Mercurius Trifmegiftus calls the feven governors of the world, who, by the heavens as by inftruments, diftribute the influences of all the stars and figns upon their inferiors. There are fome who afcribe them to the ftars by names fomewhat differing, faying, that over Saturn is fet an intelligence called Oriphael, over Jupiter Zachariel, over Mars Zamael, over the Sun Michael, over Venus Anael, over Mercury Raphael, over the Moon Gabriel. And every one of these governs the world 354 years and four months; and the government begins from the intelligence of Saturn; afterwards, in order, the intelligences of Venus, Jupiter, Mercury, Mars, the Moon, and the Sun reigns, and the government returns to the fpirit of Saturn.

Tritemius writ to Maximilian Cæfar a fpecial treatife concerning thefe, which he that will thoroughly examine may from thence draw great knowledge of future times. * Over the twelve figns are fet thefe, viz. over Aries, Malabidael; over Taurus, Afmodel; over Gemini, Ambriel; over Cancer, Muriel; over Leo, Verchiel; over Virgo, Hamaliel; over Libra, Zuriel; over Scorpio, Barchiel; over Sagittarius, Advachiel; over Capricorn, Hanael; over Aquarius, Cambiel; over Pifces, Barchiel. Of thefe fpirits fet over the planets and figns,

* TRITEMIUS on Spirits,

figns, John made mention of in the Revelation, speaking of the former in the beginning; and the feven fpirits which are in the prefence of the throne of God, which I find are fet over the feven planets, in the end of the book, where he defcribes the platform of the heavenly city, faying, thaton the twelve gates thereof are twelve angels. There are again twenty-eight angels, who rule in the twenty-eight manfions of the moon, whofe names are thefe; Geniel, Enediel, Anixiel, Azariel, Gabiel, Dirachiel, Scheliel, Amnediel, Barbiel, Ardefiel, Neciel, Abdizuel, Jazeriel, Ergediel, Atliel, Azeruel, Adriel, Egibiel, Amutiel, Kyriel, Bethnael, Geliel, Requiel, Abrinael, Aziel, Tagriel, Atheniel, Amnixiel. There are also four princes of the angels, which are fet over the four winds, and over the four parts of the world. Michael is placed over the east-wind, Raphael over the west, Gabriel over the north, Nariel, who by fome is called Ariel, is over the fouth. There are alfo affigned to the elements thefe, viz. to the air Cherub, to the water Tharfis, to the earth Ariel, to the fire Seraph. Now every one of these spirits is a great prince, and has much power and freedom in the dominion of his own planets and figns, and in their times, years, months, days and hours ; and in their elements, and parts of the world, and winds. And every one of them rules over many legions; and after the fame manner, among evil spitits, there are four, who, as most potent kings, are fet over the rest, according to the four parts of the world, whofe names are thefe, viz. Urieus, king of the east ; Amaymon, king of the fouth ; Paymon, king of the west ; Egin, king of the north ; which the Hebrew doctors perhaps call more rightly thus, Samuel, Azazel, Azael, and Mahazuel, under whom many others rule as princes of legions and rulers. Likewife there are innumerable demons of private offices. Moreover the ancient theologians of the Greeks reckon up fix demons, which they call Telchines, others Alastores; which bearing ill-will to men, take up water out of the river Styx with their hands, fprinkle it upon the earth, whence follow calamities, plagues, and famines; and thefe are faid to be Acteus, Megalezius, Ormenus, Lycus, Nicon, Mimon. But he that defires to know exactly the diftinct names, offices, places, and times of angels, and evil demons, let him inquire into the book of Rabbi Simon of the Temples, and in his book of Lights, and in his treatife of the Greatness of Stature, brach-the names of thefe angels are drawn,

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and in the treatife of the Temples of Rabbi Ishmael, and in almost all the commentaries of his book of Formation, and he shall find it written at large concerning them.

CHAP. XII.

THE CABALISTS DRAW FORTH THE SACRED NAMES OF ANCELS FROM SACRED WRIT, AND OF THE SEVENTY-TWO ANGELS, WHO BEAR THE NAMES OF GOD; WITH THE TABLES OF ZIRUPH, AND THE COMMUTATIONS OF NAMES AND NUMBERS.

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

"Let them be as dust before the face of the wind; and let the angel of the Lord fcatter them: let their ways be darkness and slippery and let the angel of the Lord pursue them."

> יהיו במוץ עפל דות ומאלאף יהוהדהה יהידרכס הטף והלק לקות ומלאף יהוה דרפם

in the xxxvth Pfalm with the Hebrews, but with us, the xxxivth; of which the names of those angels are drawn, מראל Miriael, and מראל Miriael, of

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of the order of warriors; fo of that verfe, "thou shalt set over bim the wicked, and Satan shall stand at bis right-hand," out of Pfalm cix. with the Hebrews, but with the Latins, cviii.

חפקר עליו רשע ושטן יאמלאל ימינו

is extracted the name of the evil fpirit Schii, ww, which fignifies a fpirit that is a worker of engines. There is a certain text in Exodus contained in three verses, whereof every one is written with feventy-two letters, beginning thus; the first Vajifa, yon, the fecond Vajabo, wer, the third Vajot, on; which are extended into one line, viz. the first and the third from the left-hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left-hand; then each of the three letters being fubordinate the one to the other, make one name, which are feventy-two names, which the Hebrews call Schemhamphoræ, to which if the divine name El ve or Jah and be added, they produce feventy-two trifyllable names of angels, whereof every one carries the great name of God, as it is written, " my angel shall go before thee; obferve him, for my name is in him." And thefe are those that are set over the seventy-two celestial quinaries, and fo many nations and tongues, and joints of man's body, and cooperate with the feventy-two feniors of the fynagogue, and fo many difciples of Chrift: and their names, according to the extraction which the Cabalifts make, are manifest in the following table, according to the manner which we have mentioned.

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

Thefe are the feventy-two angels, bearing the name of God, Schemhamphoræ.

For the tables, &c. fee the annexed Plates, No. 1, 2, 3, 4.

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CHAP. XIII.

OF FINDING OUT THE NAMES OF SPIRITS AND GENII, FROM THE DISPOSITION OF THE CELESTIAL BODIES.

THE ancient magicians taught an art of finding out the name of a fpirit to any defired effect, drawing it from the disposition of the heavens; as; for example, any celeftial harmony being proposed to thee, to make an image. or a ring, or any other work to be done under any constellation, if thou wilt find out the fpirit that is the ruler of that work, the figure of the heaven. being erected, caft forth letters in their number and order, from the degree of the afcendant, according to the fucceffion of figns through each degree, by filling the whole circle of the heavens ; then those letters which fall into the places of the ftars, the aid of which you would use, being according to the number and power of those ftars, marked without into number and order, make the name of a good fpirit. But if thou wilt do fo from the beginning of a degree falling against the progress of the figns, the refulting spirit shall be evil. By this art fome of the Hebrews and Chaldean mafters teach that the nature and name of any genius may be found out; as for example, the degree of the afcendant of any one's nativity being known, and the other corners of the heaven being co-equated, then let that which had the most dignities of planets in those four corners, which the Arabians call Almutez, . be first observed among the reft; and according to that in the second place, that which shall be next to it in the number of dignities, and so in order the reft of them, which obtain any dignity in the aforefaid corners ...

This order being ufed, you may know the true place and degree of them in the heavens, beginning from the degree of the afcendant through each degree, according to the order of figns, to caft twenty-two of the letters of the Hebrews; then what letters shall fall into the places of the aforefaid stars, being marked and disposed according to the order found out above in the stars, and rightly.

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rightly joined together according to the rules of the Hebrew tongue, make the name of a genius; to which, according to the cuftom, fome *monofyllable* name of Divine Omnipotence, viz. El or Jah, is fubjoined. But if the cafting of the letters be made from an angle of the falling, and againft the fuccef. fion of the figns, and the letters which shall fall in the Nadir (that is the opposite point) of the aforefaid stars be after that order, as are faid, joined together, shall make the name of an evil genius.

But the Chaldeans proceed another way, for they take not the Almutez of the angles but the Almutez of the eleventh houfe, and do all things as has been faid. Now they find out an evil genius from the Almutez of the angle of the twelfth houfe, which they call an evil fpirit, cafting from the degree of the falling against the progress of the figns.

CHAP. XIV.

OF THE CALCULATING ART OF SUCH NAMES BY THE TRADITION OF CABALISTS.

THERE is yet another art of thefe kind of names, which they call calculatory; and it is made by the following tables, by entering with fome facred, divine, or angelical name, in the column of letters defcending, by taking thofe letters which thou fhalt find in the common angles under their ftars and figns, which being reduced into order, the name of a good fpirit is made of the nature of that ftar or fign under which thou didft enter; but if thou fhalt enter in the column afcending, by taking the common angles above the ftars and figns marked in the loweft line, the name of an evil fpirit is made. And thefe are the names of fpirits of any order of heaven miniftering, as of good, fo of bad, which you may after this manner multiply into nine names of fo many orders; inafmuch as you may, by entering with one name, draw forth another of a fpirit

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of a fuperior order out of the fame, as well of a good as a bad one; yet the beginning of this calculation depends upon the names of God; for every word hath a virtue in magic, inafinuch as it depends on the word of God, and is thence framed. Therefore we must know that every angelical name must proceed from fome primary name of God. Therefore angels are faid to bear the name of God, according to that which is written, " because my name is in him ;" therefore that the names of good angels may be difcerned from the names of bad, there is wont oftentimes to be added fome name of Divine Omnipotence, as El, or On, or Jah, or Jod, and to be pronounced together with it : and because Jah is a name of beneficence, and fod the name of a deity, therefore these two names are put only to the names of angels; but the name El, because it imports power and virtue, is therefore added, not only to good but bad fpirits; for neither can evil fpirits either fubfift or do any thing without the virtue of El, God. But we must know that common angles of the fame star and fign are to be taken, unlefs entrance be made with a mixt name, as are the names of genii, and those of which it hath been spoken in the preceding chapter, which are made of the difpofitions of the heavens, according to the harmony of divers stars. For as often as the table is to be entered with these, the common angle is to be taken under the ftar or fign of him that enters.

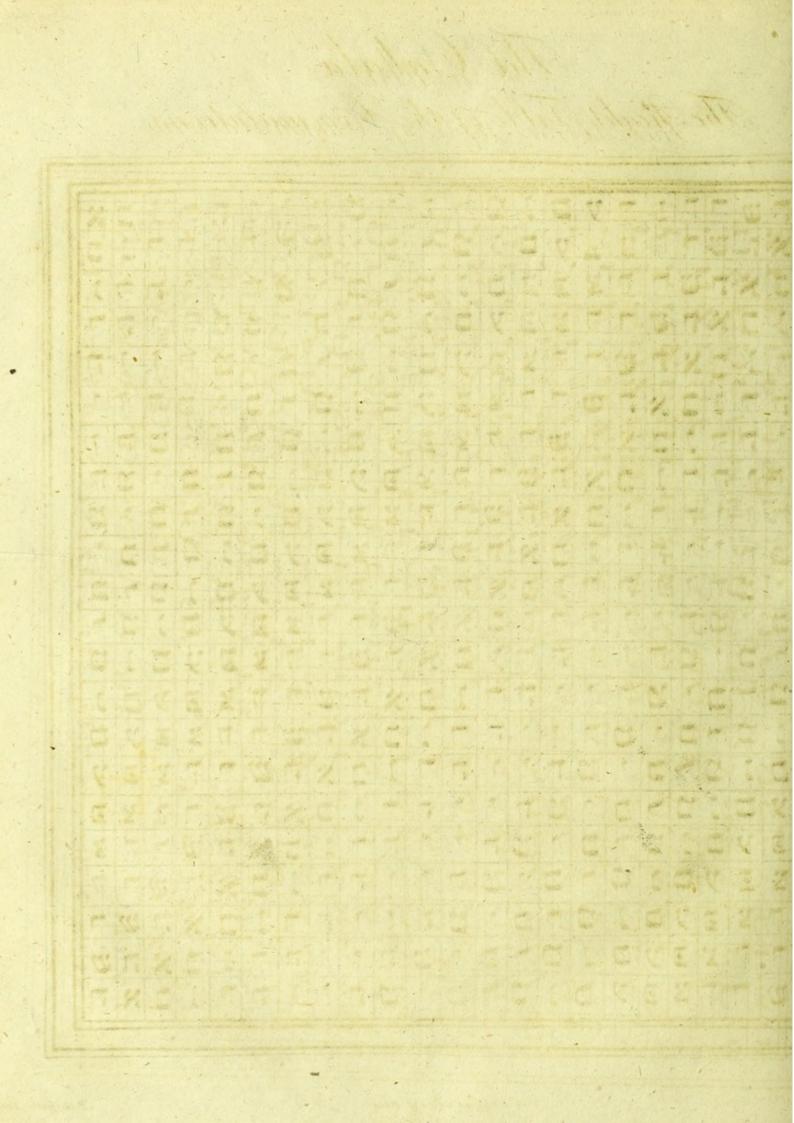
There are moreover fome that do fo extend those tables that they think also if there be an entrance made with the name of a star, or office, or any defired effect, a demon, whether good or bad, ferving to that office or effect may be drawn out; upon the same account they that enter with the proper name of any perfon can extract the names of the genii under that star which shall appear to be over such a perfon as they shall, by his physiognomy, or by the passions and inclinations of his mind, and by his profession and fortune, know him to be either martial, or faturnine, or folary, or of the nature of any other star.

And although fuch kind of primary names have none or little power by their fignification, yet fuch kind of extracted names, and fuch as are derived from them, are of very great efficacy; as the rays of the fun collected in a hollow glafs do most intenfely burn, the fun itself being fcarce warm.

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The Cabala.

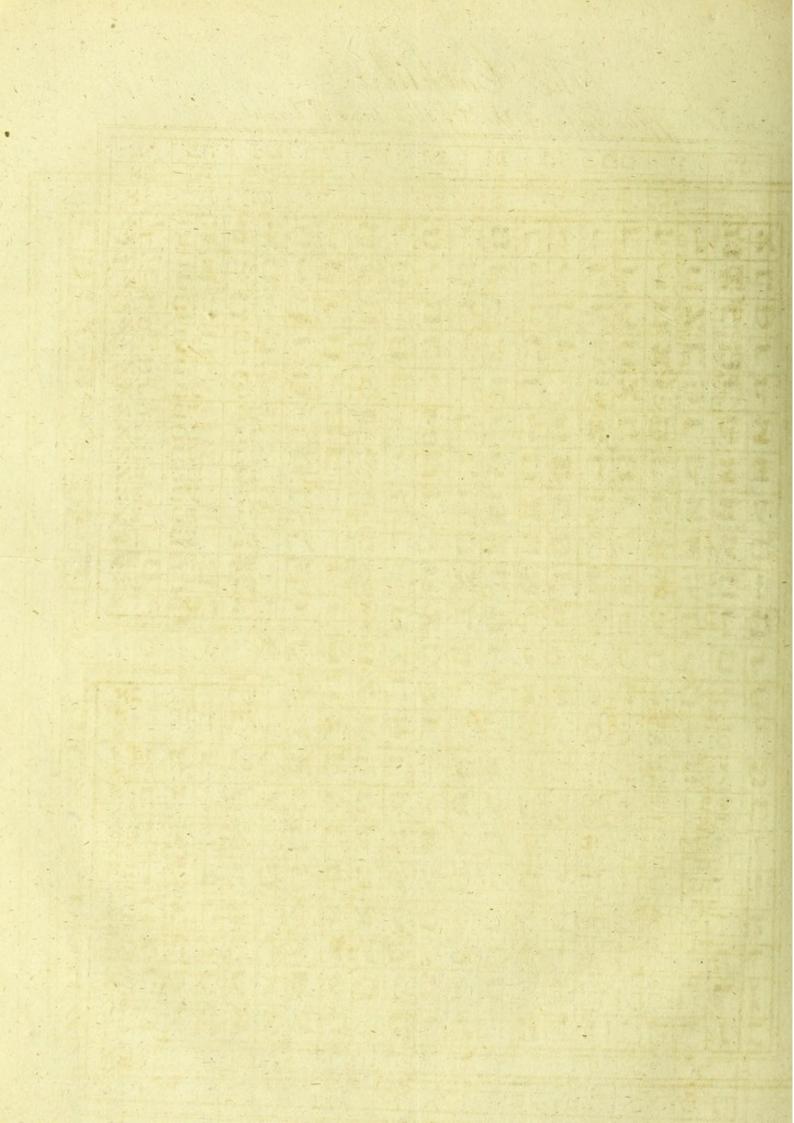


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The Cabala.

Table 4 & 5

The Table of the Combinations of Liruph.

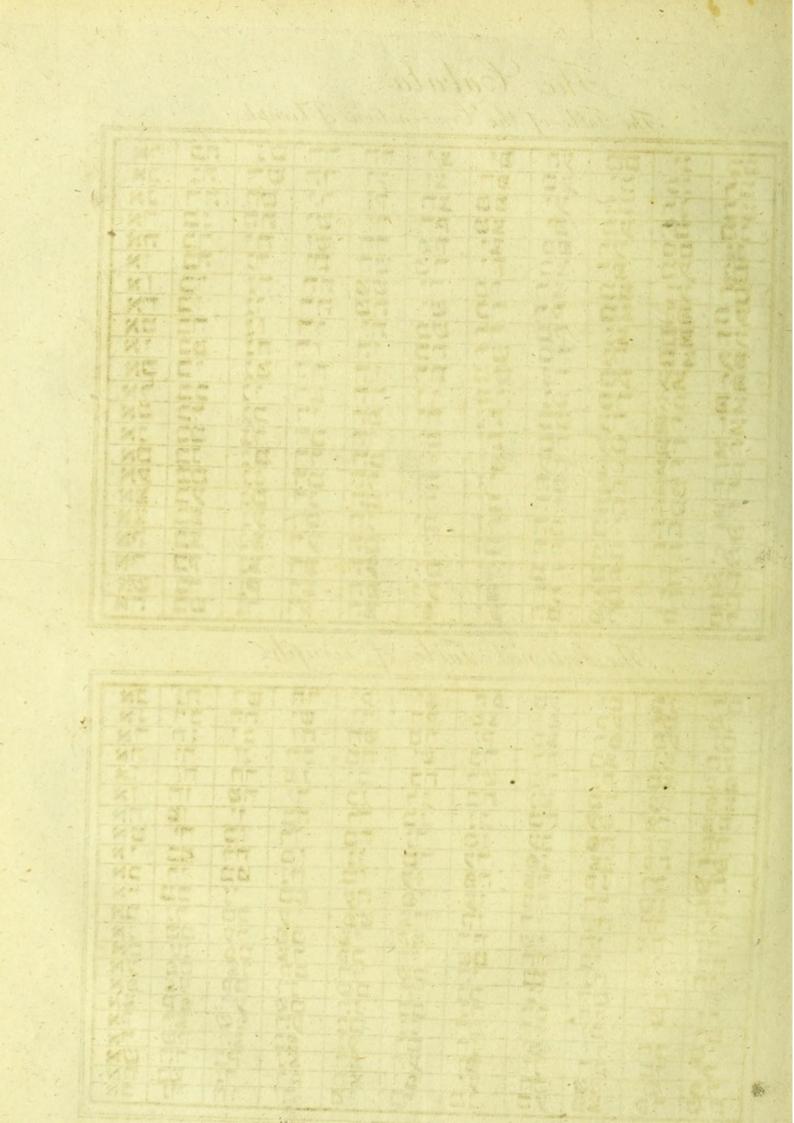
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The Rational Table of Liruph?

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73	79	עש	10	11	מנ	רד		77	ai	TN
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הב	שנ	77	קה	15	ei	ny	00	ני	בכ	78
כנ	תר	שה	79	קו	2 T	QU	'y	סכ	173	2N
171	22	רתו	שו		קט	12	25	על	20	JN
רה	13	EI	77	50	27	הכ	75	20	IY	DN
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1 53	ימ	10	01	17	51	57	77	171	ED	IN
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Now there is an order of letters in those tables under the stars and figns, almost like that which is with the astrologers, of tens, elevens, twelves. Of this calculatory art *Alphonfus Cyprius* once wrote, and also fitted it to Latin characters; but because the letters of every tongue, as we shewed in the first book, have, in their number, order and figure, a celestial and divine original, I shall easily grant this calculation concerning the names of spirits to be made not only by Hebrew letters, but also *Chaldean*, *Arabick*, *Egyptian*, *Greek* and *Latin*, and many others, the tables being rightly made after the imitation of the prefidents.

But here it is objected by many, that it falls out that in these tables men of a differing nature and fortune do oftentimes, by reason of the famenels of name, obtain the fame genius of the fame name. We must know therefore that it must not be thought absurd, that the fame dæmon may be separated from any one soul, and the fame be set over more. Besides, as many men have the fame name, so also spirits of divers offices or natures may be noted or marked by one name, and by one and the fame seal or character, yet in a different respect; for as the serpent does sometimes typify Christ, and sometimes the devil, so the fame names and the fame feals may be applied sometimes to the order of a good demon, sometimes of a bad one. Lastly, the very ardent intention of the invocator, by which our intellect is joined to the separated intelligences, is the cause that we have sometimes one spirit, sometimes another, (although called upon under the fame name,) made obsequious to us.

See the following Plates for the tables of the calculation of the names of fpirits, good and bad, under the prefidency of the feven planets, and under the order of the twelve militant figns.

CHAP.

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CHAP. XV.

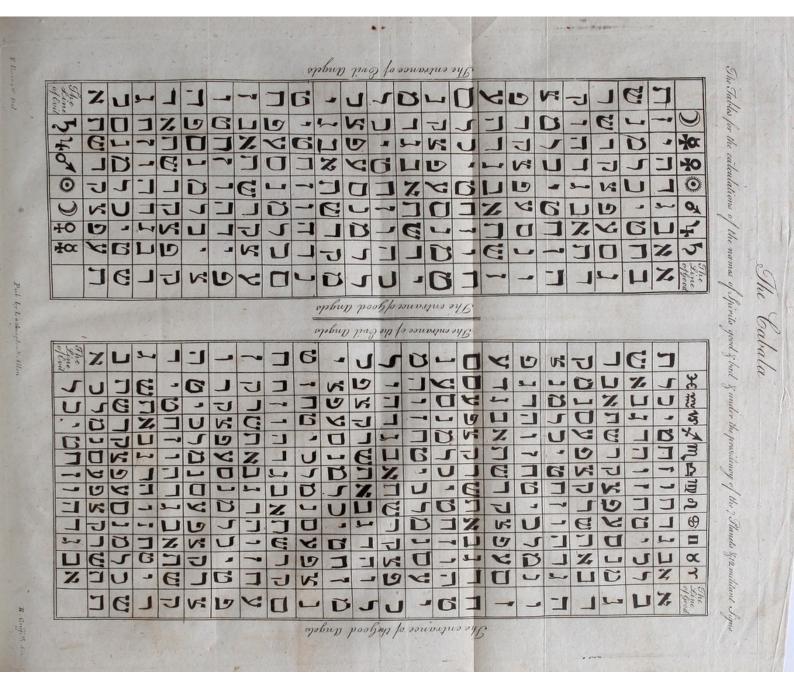
OF THE CHARACTERS AND SEALS OF SPIRITS.

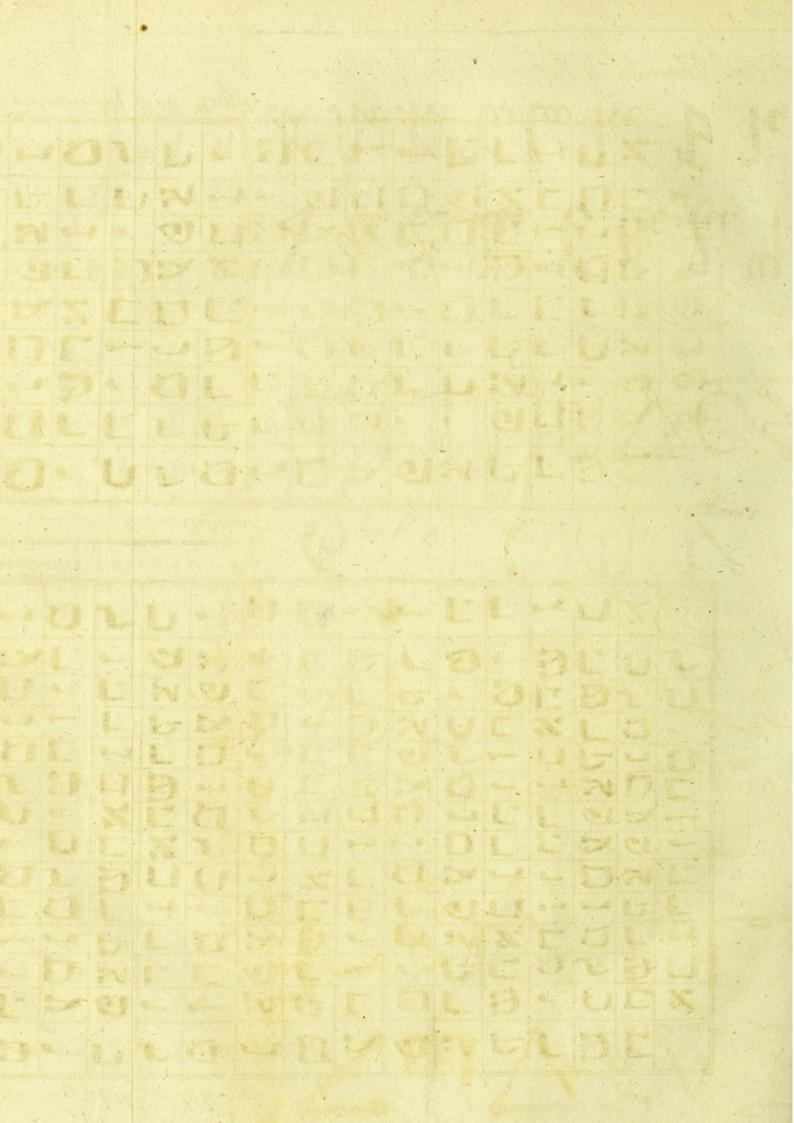
WE muft now fpeak of the characters and feals of fpirits. Characters are nothing elfe than certain unknown letters and writings, preferving the fecrets of fpirits and their names from the ufe and reading of prophane men, which the ancients called hieroglyphical, or facred letters, becaufe devoted to the fecrets of God only. They accounted it unlawful to write the myfteries of God with thofe characters which prophane and vulgar things were wrote. Whence Porphyry fays, " that the ancients were willing to conceal God and divine virtues, by fenfible figures and by thofe things which are vifible, yet fignifying invifible things;" as being willing to deliver great myfteries in facred letters, and explain them in certain fymbolical figures; as when they dedicated all round things to the world, the fun and the moon, hope and fortune; a circle to the heavens, and parts of a circle to the moon; pyramids and obelifks to the fire, a cylinder to the fun and earth.—See the plate.

CHAP. XVI.

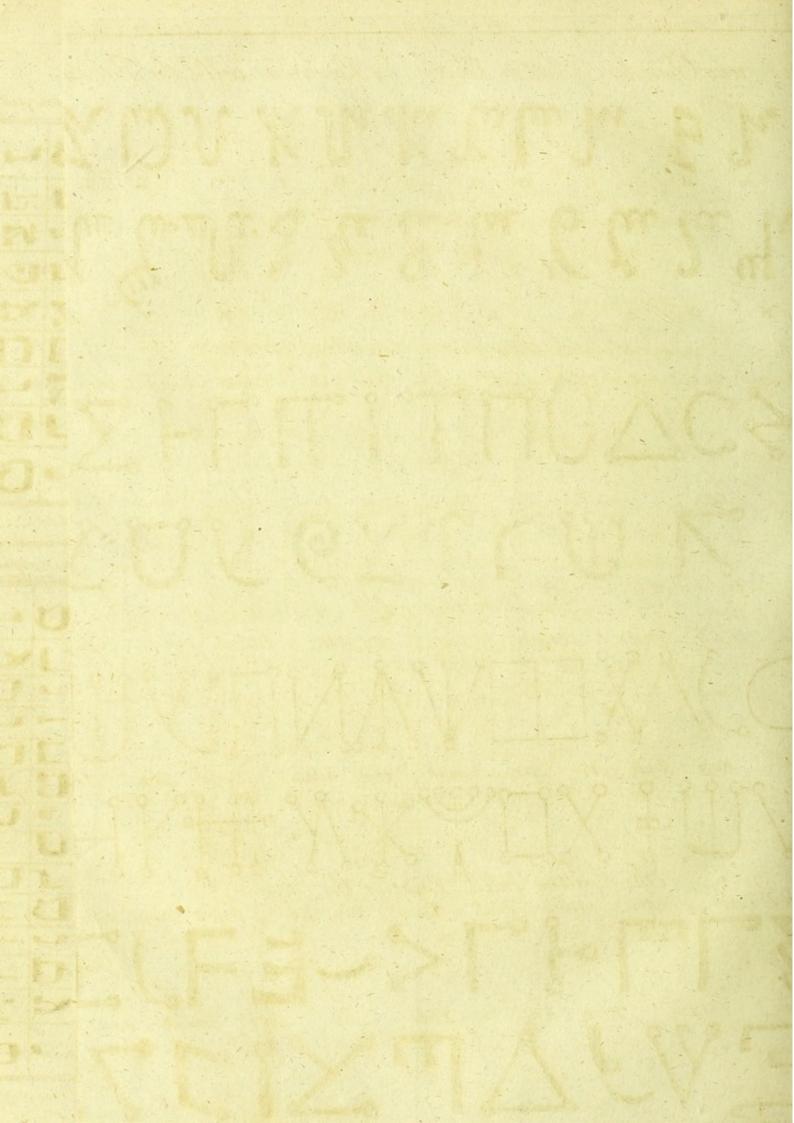
ANOTHER WAY OF MAKING CHARACTERS, ACCORDING TO THE CABALISTS.

AMONG the Hebrews I find more fashions of characters, whereof one is most ancient, viz. an ancient writing which Moses and the prophets used, the form of which is not rashly to be discovered to any; for those letters which they use at this day were instituted by Esdras. There is among them a writing which they call celestial, because they shew it placed and figured among the stars.





Misterious Characters of Letters deliver'd by Honorious calld the Theban Alphabet. Ϋ́́Α Ϋ́́Ω Ϋ́Ϋ́Ϋ́ΎΎ́Ω Ϋ́́Ω h m m g m g n g n f m m h f M O P O P Characters of Celestial Writing Lamed Caph Jod Theth Cheth Lain Van He Daleth Gimel Beth Aleph Theth Cheth DY (I) H Ain Samech Samech t XII X M H Schin Tau The Writing call'd Passing the S Tod Think Cheth Lain Van H Caph Daleth Gimel Beth S~EJ]% ______ VJAFX1170



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

There is another manner among the Cabalifts, formerly held in great efteem, but now it is fo common that it is placed among prophane things, viz. the twenty-feven characters of the Hebrews may be divided into three claffes, whereof every one contains nine letters. The firft, viz. viz. which are the feals or marks of fimple numbers and of intellectual things diffributed into nine orders of angels. The fecond hath voice, the marks of tens and celeftial things in the nine orbs of the heavens. The third hath the other four letters, with the five final, viz. yiz. or which are marks of hundreds, and inferior things, viz. four fimple elements, and five kinds of perfect compounds. They do now and then diffribute thefe three claffes into nine chambers, the firft is of units, viz. intellectual, celeftial and elemental. The fecond is of two's, the third of three's, and fo of the reft; thefe chambers are framed by the interfection of four parallel lines interfecting themfelves into right angles, as is exprefied in the following Plate, fig. A.

Out of which, being diffected into parts, proceed nine particular figures (fee Plate, fig. B.) which are of the nine chambers, characterizing their letters by that Notariacon, which, if it be of one point, fhews the first letter of that chamber; if of two, the fecond; if of three, the third letter; as if you would frame the character Michael, jock, that comes forth extended with five figures (for which fee the Plate C.) which are contracted to three figures, which then are contracted into one, yet the points Notariacon are usually omitted, and then there comes forth fuch a character of Michael. See fig. D.

There is yet another fashion of characters common to almost all letters and tongues, and very easy, which is by gathering together of letters; as if the name of the angel Michael be given, the characters thereof shall be framed according to the fig. E.

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And this fashion among the Arabians is most received; neither is there any writing which is fo readily and elegantly joined to itself as the Arabick. You must know that angelical spirits, feeing they are of a pure intellect, and altogether incorporeal, are not marked with any marks or characters, or any other human figns; but we, not otherwise knowing their effence or quality, do, from their names, or works, or otherwise, devote and confecrate to themfigures and marks, by which we cannot any way compel them to us, but by which we rife up to them, as not to be known by such characters and figures; and, first of all, we do fet our fenses, both inward and outward, upon them; then, by a certain admiration of our reason, we are induced to a religious veneration of them; and then are wrapt with our whole mind into an ecstatical adoration; and then with a wonderful belief, an undoubted hope, and quickening love, calling upon them in spirit and truth by true names and characters, do obtain from them that virtue or power which we defire.

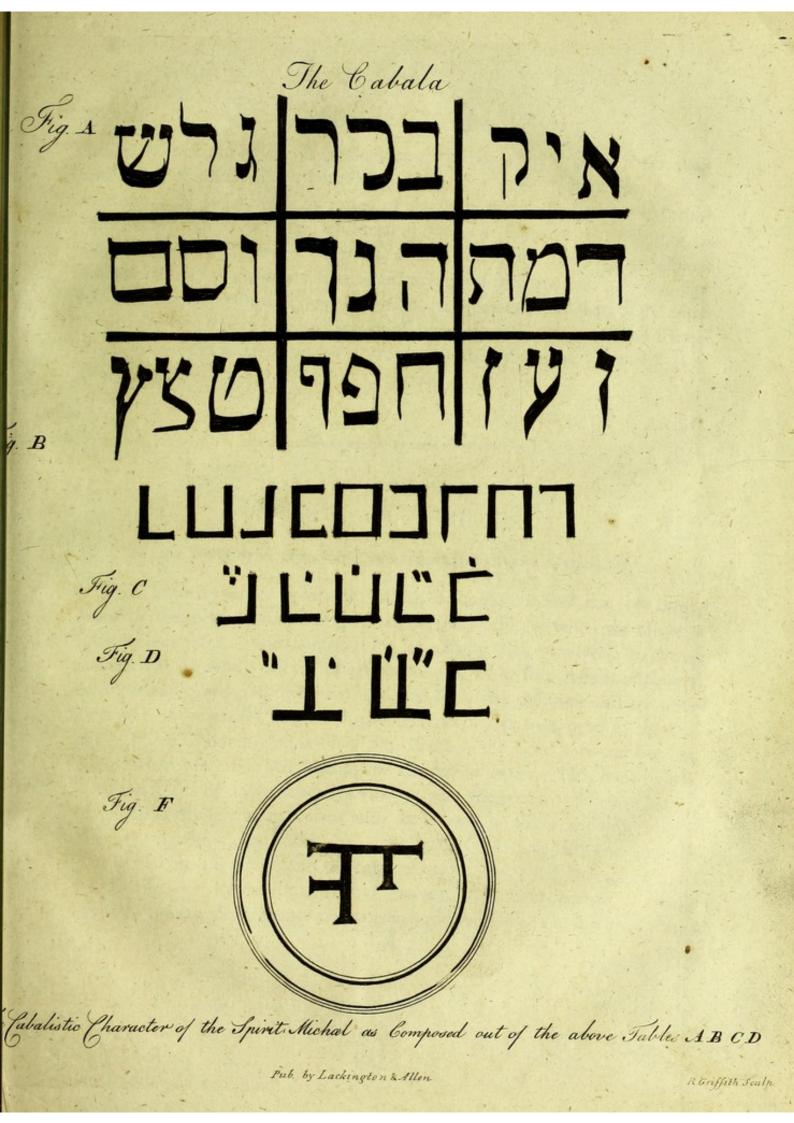
CHAP. XVII.

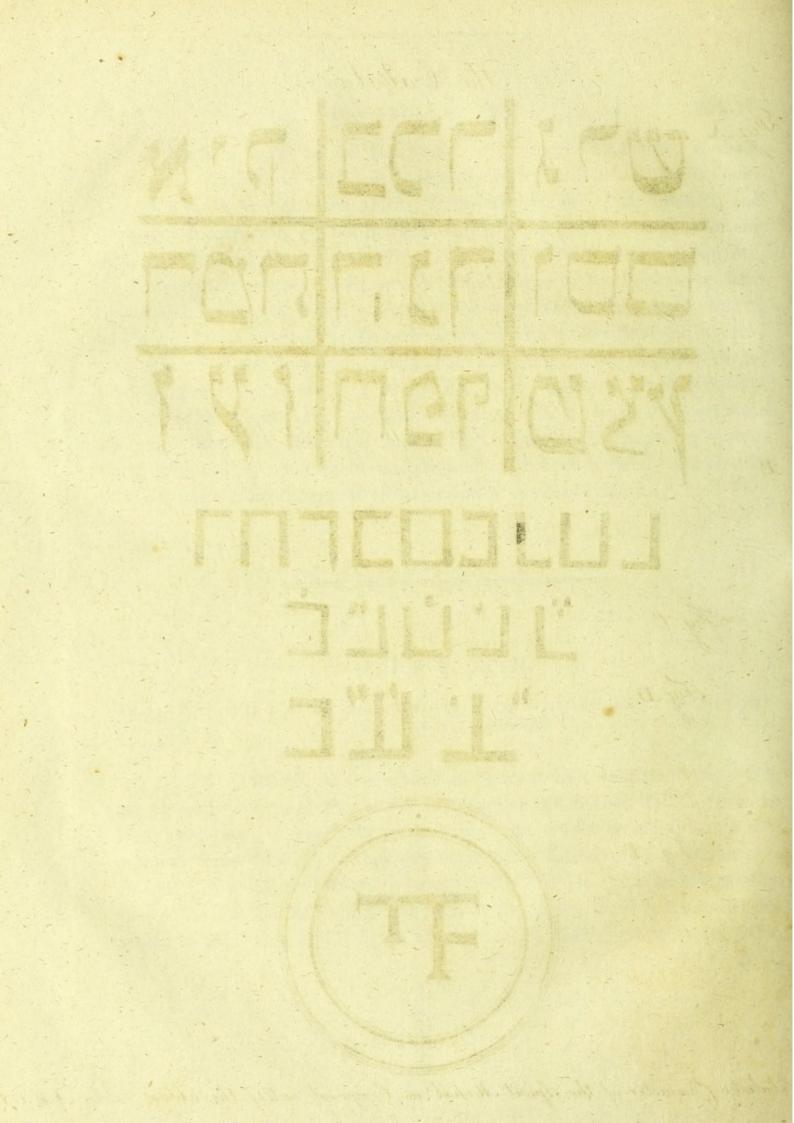
THERE IS ANOTHER KIND OF CHARACTERS, OR MARKS OF SPIRITS, WHICH ARE RECEIVED ONLY BY REVELATION. .

THERE is another kind of character received by revelation only, which can be found out no another way; the virtue of which characters is from the Deity revealing; of whom there are fome fecret works breathing out a harmony of fome divinity, or they are, as it were, fome certain agreements or compacts of a league between us and them. Of this kind there was a fign fhewed to *Conftantine*, which was this, *in boc vince*; there was another revealed to *Antiochus* in the figure of a Pentangle, which fignifies health; for, being

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being refolved into letters, it fpeaks the word $\sqrt[5]{ina}$, *i.e.* health : in the faith and virtue of which figns, both kings obtained a great victory against their enemies. So Judas, who by reason of that, was afterwards firnamed Machabeus, being to fight with the Jews against *Antiochus Eupator*, received from an angel a notable fign, and, in the virtue of which they first flew 11,000, with an infinite number of elephants, then again 35,000 of their enemies : for that fign did represent the name of *Jebovab*, and was a memorable emblem of the name of feventy-two letters by the equality of number ; and the exposition thereof is not *i.e.* who is there among thee strong as *Jebovab*? See Plate, fig. F.

CHAP. XVIII.

OF THE BONDS OF SPIRITS, AND THEIR ADJURATIONS, AND CASTINGS OUT.

THE bond by which fpirits are bound, befought, or caft out, are three; fome of them are taken from the elemental world, as when we adjure a fpirit by any inferior and natural thing of affinity with or adverfe to them; inafmuch as we would call up or caft them out, as by fumigations of *flowers*, *herbs*, animals, fnow, ice, or by *hell*, fire, and fuch like; and thefe alfo are often mixt with divine praifes, and bleffings, and confectations, as appears in the fong of the Three Children, and in the pfalm, Praife ye the Lord from the heavens, and in the confectation and bleffing of the *pafchal taper*. This bond works upon the fpirits by an apprehenfive virtue, under the account of love or hatred, inafinuch as the fpirits are prefent with, or favour, or abhor any thing that is natural or againft nature, as thefe things themfelves love or hate one another. The fecond bond is taken from the celeftial world, viz. when we adjure them by their heaven, by the ftars, by their motions, rays, light, beauty, clearnefs, excellency, fortitude, influence and wonders, and fuch like; and this bond works

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upon fpirits by way of admonition and example. It hath alfo fome command, efpecially upon the ministering spirits, and those who are of the lowest orders. The third bond is from the intellectual and divine world, which is perfected by religion; that is to fay, when we fwear by the facraments, miracles, divine names, facred feals, and other mysteries of religion ; wherefore this bond is the higheft of all and the ftrongeft, working upon the fpirits by command and power; but this is to be obferved, that as after the univerfal Providence there is a particular one, and after the universal foul, particular fouls; fo, in the first place, we invocate by the fuperior bonds, and by the names and powers which rule the things, then by the inferior and the things themfelves. We must know further, that by these bonds, not only spirits, but also all creatures are bound, as tempefts, burnings, floods, plagues, difeafes, force of arms, and every animal, by affuming them, either by adjuration or deprecation, or benediction, as in the charming of ferpents; befides the natural and celeftial, by rehearfing out of the mysteries and religion, the cure of the serpent in terrestrial paradife, the lifting up of the ferpent in the wildernefs; likewife by affuming that verfe of the 91st Pfalm, thou shalt walk upon the asp and the basilisk, and shalt tread upon the lion and the dragon.

C H A P. XIX.

BY WHAT MEANS MAGICIANS AND NECROMANCERS CALL FORTH THE SOULS OF THE DEADS

BY the things which have been already fpoken it is manifeft, that fouls after death do as yet love their body which they left, as those fouls do whose bodies want due burial or have left their bodies by violent death, and as yet wander about their carcaffes in a troubled and moist spirit, being, as it were, allured by fomething that hath an affinity with them, the means being known, by which, in times past, they were joined to their bodies, they may be easily called forth and

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and allured by the like vapours, liquors and favours, certain artificial lights being alfo ufed, fongs, founds, and fuch like, which moves the imaginative and fpiritual harmony of the foul; and facred invocations, and fuch like, as belong to religion, ought not to be nelgected by reafon of the portion of the rational foul which is above nature.

Necromancy has its name becaufe it works on the bodies of the dead, and gives anfwers by the ghofts and apparitions of the dead, and fubterraneous fpirits, alluring them into the carcaffes of the dead, by certain hellifh charms, and infernal invocations, and by deadly facrifices and wicked oblations.

There are two kinds of necromancy : raifing the carcaffes, which is not done without blood; the other fciomancy, in which the calling up of the shadow only suffices. To conclude, it works all its experiments by the carcaffes of the flain and their bones and members, and what is from them; for there is in these things a spiritual power friendly to them: therefore they eafily allure the flowing down of wicked fpirits, by reafon of the fimilitude and property of every familiar, by whom the necromancer, ftrengthened. by their help, can do much in human and terrestrial things, and kindle unlawful lufts, caufe dreams, difeafes, hatred, and fuch like paffions; to which alfo they can confer the powers of the foul, which as yet being involved in a moist and turbid spirit, wandering about their cast bodies, can do the fame things that the wicked spirits commit, feeing therefore they experimentally find, that the wicked and impure fouls violently plucked from their bodies, and of men not expiated, and wanting burial, do ftray about carcaffes, and are drawn to them by affinity. The witches eafily abufe them for effecting witchcraft, alluring these unhappy souls, by the apposition of their body, or by the taking of fome part thereof, and compelling them by their devilish charms, by entreating them by the deformed carcaffes disperfed through the wide fields, and the wandering shadows of those who want burials, and by the ghofts fent back from Acheron, and the guefts of hell, whom untimely death has precipitated into hell, and by the horrible defires of the damned and proud devils, revengers of wickednefs. But he who could

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could reftore the fouls truly to their bodies, muft first know what is the proper nature of the foul from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the body, by what harmony it shall be compacted with it, what affinity it hath with God, with the intelligences, with the heavens, elements, and all other things, whose image and refemblance it holds. To conclude, by what influences the body may be knit together again for the raising of the dead, requires all these things which belong not to men, but to God only, and to whom he will communicate them.

CHAP. XX.

OF PROPHETICAL DREAMS.

I CALL that a dream which proceeds either from the fpirit of the phantafy and intellect united together, or by the illuftration of the agent intellect above our fouls, or by the true revelation of fome divine power in a quiet and purified mind; for by this our foul receives true oracles, and abundantly yields prophecies to us; for in dreams we feem both to afk queftions, and learn to find them out; alfo many doubtful things, many policies, many things unknown, unwifhed for, and never attempted by our minds, are manifefted to us in dreams: alfo the reprefentation of things unknown, and unknown places, appear to us; and the images of men, both alive and dead, and of things to come, are foretold; and alfo things which at any time have happened are revealed, which we know not by any report. And thefe dreams need not any art of interpretation, as thofe of which we have before fpoken, which belong to divination, not to foreknowledge; and it comes to pafs that they who fee dreams, for the moft part, underftand them not: for as to fee dreams

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dreams is from the ftrength of *imagination*, fo to underftand them is from the ftrength of the underftanding. They, therefore, whofe intellect being overwhelmed by too much commerce of the flefh is in a dead fleep, or its imaginative or phantaftic power or fpirit is too dull and unpolifhed, that it cannot receive the fpecies and reprefentation which flow from the fuperior intellect; this man, I fay, is altogether unfit for the receiving of dreams and prophefying by them.

Therefore it is neceffary that he who would receive true dreams should keep a pure undisturbed, and an undisquieted imaginative spirit, and so compofe it that it may be made worthy of the knowledge and government by the mind and understanding; for fuch a spirit is most fit for prophelying, and is a most clear glass of all the images which flow (every where) from all things. When therefore we are found in body, not diffurbed in mind, our intellect not dulled by meats and drinks, not fad through poverty, not provoked through luft, not incited by any vice, not ftirred up by wrath or anger, not being irreligioufly and prophanely inclined, not given to levity, not loft in drunkennefs, but chaftely going to bed, fall afleep; then our pure and divine foul, being free from all the evils above recited, and feparated from all hurtful thoughts, and now freed by dreaming, is endowed with this divine fpirit as an inftrument, and doth receive those beams and representations which are darted down, as it were, and shine forth from the Divine Mind into itfelf; and, as it were in a deifying glass, it does more certain, more clear and efficacioufly behold all things than by the vulgar inquiry of the intellect, and by the difcourfe of reafon. The divine powers inftructing the foul, being invited to their fociety by the opportunity of the nocturnal folitarinefs, neither will that genius be wanting to him when he is awake, which rules all his actions.

Whofoever therefore, by quiet and religious meditation, and by a diet temperate and moderate according to nature, preferves his fpirit pure shall very much prepare himself, and by this means become (in a degree) divine and knowing all things, justly merits the same. But whosoever, on the contrary, languishes with a fantastic spirit, he receives not perspicuous and distant

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diftant vifions; but even as the divine fight, by reafon of its vifion, being weakened and impaired, judges confufedly and indiftinctly, fo alfo when we are overcome with wine and drunkennefs, then our fpirit, being oppreffed with noxious vapours (as a troubled water is apt to appear in various forms) is deceived, and waxes dull; therefore those who would receive oracles by dreams, and those oracles true and certain, I would advise him to abstain one whole day from meat, and three days from wine or any ftrong liquors, and drink nothing but pure water; for, to fober and religious minds, the pure fpirits are adherent, but fly those who are drowned in drunkenness and furfeiting. Although impure fpirits do very often administer notable fecrets to those who are apparently befotted with wine or liquors; yet all fuch communications are to be contemned and avoided.

But there are four kinds of true dreams, viz. the first, matutine, i.e. between sleeping and waking; the second that which one sees concerning another; the third, that whose interpretation is shewn to the same dreamer in the nocturnal vision; and, lastly, the sourch, that which is repeated to the same dreamer in the nocturnal vision.

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THE PERFECTION AND KEY

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CEREMONIAL MAGIC.

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IN this laft book, which we have made the Perfection and Key of all that has been written, we have given thee the whole and entire practice of Ceremonial Magic, fhewing what is to be done every hour of the day; fo that as by reading what we have heretofore written, thou fhalt contemplate in theory, here thou fhalt be made perfect by experiment and practice : for in this Key you may behold, as in a mirror, the diftinct functions of the fpirits, and how they are to be drawn into communication in all places, feafons, and times.

This then is to be known, that the names of the intelligent prefidents of every one of the planets are conflituted after this manner; that is to fay, by collecting together the letters out of the figures of the world from the rifing of the body of the planet, according to the fucceffion of the figns through the feveral degrees, and out of the feveral degrees, from the afpects of the planet himfelf, the calculation being made from the degree of the afcendant.

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In like manner are conflituted the names of the princes of the evil fpirits ; they are taken under all the planets of the prefidents in a retrograde order, the projection being made contrary to the fucceffion of the figns, from the beginning of the feventh houfe. Now the name of the fupreme and higheft intelligence, which many fuppofe to be the foul 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 oppofite and contrary way is known the name of the great demon or evil fpirit, upon the four cadent angles.

In like manner you shall understand the names of the great prefidential spirits ruling in the air, from the four angles of the fuccedent houses, so as to obtain the names of the good spirits: the calculation is to be made according to the fuccession of the signs, beginning from the degree of the association ant, and to attain the names of the evil spirits by working the contrary way.

You must also observe, that the names of the evil spirits are extracted as well from the names of the good spirits as of the evil: so, notwithstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil shall be extracted from the order of *princes* and *governors*; but if we enter the table with the name of a good spirit of the third order, or with the name of an evil spirit, a governor, after what manner soever they are extracted, whether by this table or from a celessial figure, the names which do proceed from hence shall be the names of the evil spirits, the ministers of the inferior order.

It is further to be noted, that as often as we enter this table with the good fpirits of the fecond order, the names extracted are of the fecond order; and if under them we extract the name of an evil fpirit, he is of the fuperior order of the governors. The fame order is, if we enter with the name of an evil fpirit of the fuperior. If therefore we enter this table with the names of the fpirits of the third order, or with the names of the miniftering fpirits, as well of the good fpirits as of the evil, the names extracted fhall be the names of the miniftering fpirits of the inferior order.

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But many magicians, men of no fmall authority, will have the tables of this kind to be extended with *Latin* letters; fo that by the fame tables alfo, out of the name of any office or effect, might be found out the name of any fpirit, as well good as evil, by the fame 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 ftar. And of this practice Trifmegiftus is a great author, who delivered this kind of calculation in Egyptian letters: not improperly alfo may they be referred to the letters of other tongues, for the reafon affigned to the figns; for truly he only is extant of all men who have treated concerning the attaining to the names of fpirits.

Therefore the *force*, *fecrecy*, and *power*, in what manner the facred names of fpirits are truely and rightly found out, confifteth in the difpoling of vowels, which make the name of a fpirit, and wherewith is conftituted the true name and right word. Now this art is thus perfected and brought to pafs. Firft, we are to take heed to placing the vowels of the letters, which are found by the calculation of the celeftial figure, to find the names of the fpirits of the fecond order, prefidents and governors : and this, in the good fpirits, is thus brought to effect, by confidering the ftars which do conftitute and make the letters, and by placing them according to their order. Firft, let the degree of the eleventh houfe be fubtracted from the degree of that ftar which is firft in order, and that which remains thereof, let it be projected from the degree of the afcendant; and where the number ends, there is part of the vowel of the firft letter.

Begin therefore to calculate the vowels of these letters according to their number and order, and the vowel which falls in the place of the star, which is the first in order, the same vowel is attributed to the first letter; then afterwards thou shalt find the part of the second letter, by subtracting the degree of a star, which is the second in order from the first star; and that which remains cast from the ascendant. And this is the part from which you shall begin the calculation of vowels; and that vowel which falls upon the second star the same is the vowel of the second letter : and so consequently thou may for the second the vowels of the second letter is and so the second secon

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by always, fubtracting the degree of the following ftar from the degree of the ftar next preceding and going before. And, likewife, all calculations and numerations in the names of the good fpirits ought to be made according to the fucceffion of the figns. And whereas in calculating the names of the evil fpirits, the names of the good fpirits are taken from the degree of the eleventh houfe; in thefe ought to be taken the degree of the twelfth houfe. And all numerations and calculations may be made with the fucceffion of the figns, by taking the beginning from the degree of the tenth houfe.

But in all extractions by tables, the vowels are placed after another manner-In the first place, is taken the certain number of letters, making the name itself, and is thus numbered from the beginning of the column of the first letter, or whereupon the name is extracted; and the letter on which this number falleth is referred to the first letter of the name extracted, by taking the distance of the one from the other, according to the order of the alphabet. But the number of that distance is projected from the beginning of that column, and where it ends there is part of the first vowel; from thence thou shalt calculate the vowels themselves, in their own number and order in the fame column; and the vowel which shall fall upon the first letter of a name, the fame shall be attributed to that name.

Now thou fhalt find the following vowels, by taking the diftance from the preceding vowel to the following, and fo confequently according to the fucceffion of the alphabet; and the number of that diftance is to be numbered from the beginning of his own column, and where he fhall ceafe, there is part of the vowel fought after. From thence therefore muft you calculate the vowels, as we have above faid, and those vowels which fhall fall upon your own letters, are to be attributed to them. If therefore any vowel fhould happen to fall upon a vowel, the former muft give place to the latter: and this you are to underftand only of the good fpirits. In the evil fpirits likewife you may proceed in the fame way; except only that you make the numerations after a contrary and backward order, contrary to the fucceffion of the alphabet, and contrary to the order of the colums (that is to fay) afcending.

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The name of good angels, and of every man, which we have before taught how to find out, according to that manner, is of no little authority, nor of a mean foundation. But now we will give thee fome other ways illustrated with no vain reafons. One whereof is by taking in the nativity the five places of Hylech; which being noted, the characters of the letters are projected in their order and number, beginning from *Aries*, and those letters which fall upon the degrees of the faid places, according to their order and dignity disposed and aspected, make the name of an angel.

There is also another way wherein they take *Almutel*, which is the ruling and governing ftar over the aforefaid five places, and the projection is to be made from the degree of the afcendant; which is done by gathering together the letters falling upon Almutel, which being placed in order, according to their dignity, make the name of an angel. There is likewife another way ufed, and very much had in obfervation from the Egyptians, by making calculations from the degree of the afcendant, and by gathering together the letters according to the Almutel of the eleventh house; which house they call a good demon; which being placed according to their dignities, the names of the angels are conflituted.

Now the names of the evil angels are known after the like manner, except only that the projections muft be performed contrary to the courfe and order of the fucceffion of the figns; fo that in feeking the names of good fpirits, we are to calculate from the beginning of *Aries*; contrariwife, in attaining the names of evil, we ought to account from the beginning of *Libra*. And whereas, in the good fpirits, we number from the degree of the afcendant; contrariety, in the evil, we muft calculate from the degree of the feventh houfe.

But according to the Egyptians, the name of this angel is collected according to the Almutel of the twelfth houfe, which they call an evil fpirit. Now all those rites, which are elsewhere already by us delivered in this Book, may be made by the characters of any language. In all which (as we have faid before) there is a mystical and divine number, order and figure, from whence it comes to pass, that the fame spirit may be called by divers names; but others are

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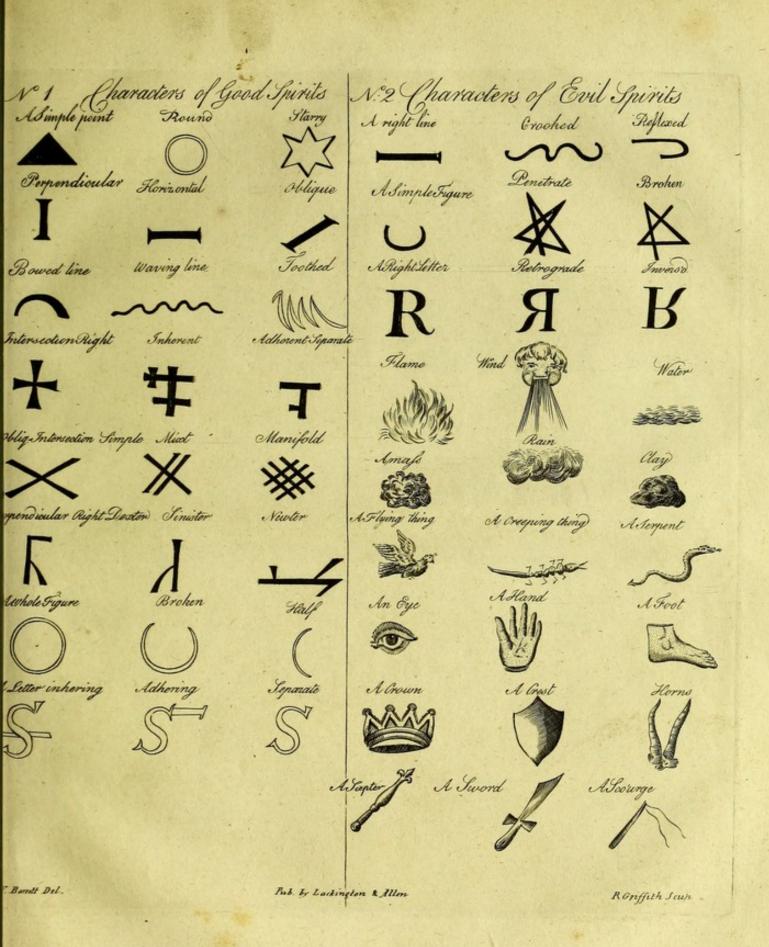
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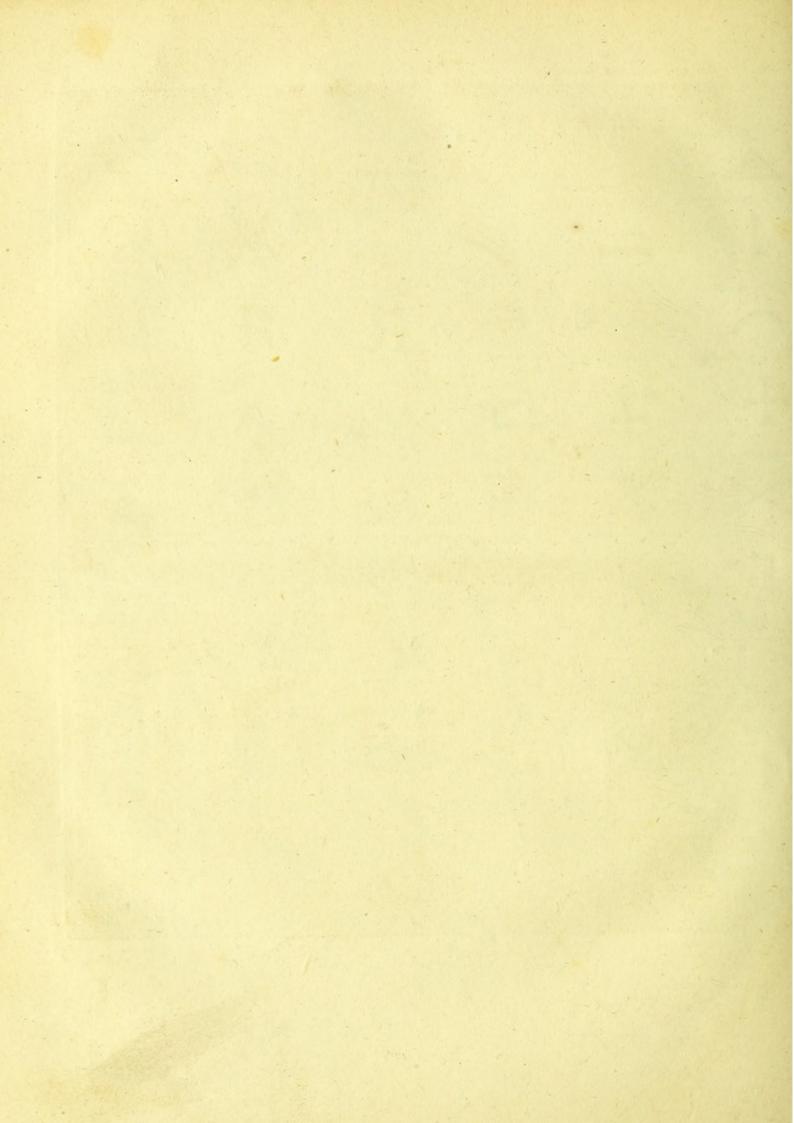
are difcovered from the name of the fpirit himfelf, of the good or evil, by tables formed to this purpofe.

Now these celeftial characters do confist of lines and heads. The heads are fix, according to the fix magnitudes of the ftars, whereunto the planets likewife are reduced. The first magnitude holds a ftar with the fun or a crofs; the fecond, with Jupiter, a circular point; the third, with Saturn, a femicircle, a triangle, either crooked, round, or acute; the fourth, with a Mars, a little ftroke penetrating the line, either fquare, ftraight or oblique; the fifth, with Venus and Mercury, a little ftroke or point with a tail ascending or defending; the fixth, with the moon, a point made black, all which you may fee in the annexed Plate. The heads then being posited according to the fite of the ftars 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 ftars. But in the erecting of the planets, the lines are drawn out, the heads being posited according to their course and nature among themselves.—See the Plate, No. 1.

So when a character is to be found, of any celeftial image afcending in any degree or face of a fign, which confifts of ftars of the fame magnitude and nature, then the number of thefe ftars being pofited according to their place and order, the lines are drawn after the fimilitude of the image fignified, as copioufly as the fame can be done.

But the characters which are extracted according to the name of a fpirit are composed by the table following, by giving to every letter that name which agrees to him out of the table; and although it may appear eafy to those that apprehend it, yet there is no finall difficulty herein; to wit, when the letter of a name falls upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may thus be known; if a letter falls upon the line of letters; confider of what number this letter may be in the order of the name, as the second or the third; then how many letters that name contains, as five or seven; and multiply these numbers one after another by themselves, and treble the product; then cast the whole (being added





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added together) from the beginning of the letters according to the fucceffion of the alphabet; and the letter upon which that number fhall happen to fall, ought to be placed for a character of that fpirit. But if any letter of a name fall upon the line of figures, it is thus wrought: take the number how many this letter is in the order of the name, and let it be multiplied by the number of which this letter is in the order of the alphabet; and, being added together, divide it by nine, and the remainder will fhew the figure or number to be placed in the character, and this may be put either in a geometrical or arithmetrical figure of number; which, notwithftanding, ought not to exceed the number of nine, or nine angels.—See the Plate, No. 2.

But the characters which are underftood by the revelations of fpirits take their virtue from thence, becaufe they are, as it were, certain hidden feals, making the harmony of fome divinity: either they are figns of a covenant entered into, and of a promifed or plighted faith, or of obedience. And those characters cannot by any other means be found out.

Befides thefe characters there are certain familiar figures and images of evil fpirits, under which forms they are wont to appear, and yield obedience to thofe who invoke them. And all thefe characters or images may be feen in the confiderations of each day's bufinefs, according to the courfe of the letters conflituting the names of fpirits themfelves; fo that if in any letter there is found more than the name of one fpirit, his image holds the pre-eminence, the others imparting their own orders; fo they which are of the firft order, to them is attributed the head, the upper part of the body, according to their own figure; thofe which are loweft poffers the thighs and feet; fo likewife the middle letters do attribute like to themfelves the middle parts of the body, to give the parts that fit; but if there happen any contrariety, that letter which is the ftrongeft in the number fhall bear rule; and if they are equal they all impart equal things. Moreover if any name fhall obtain any notable character or inftrument out of the table, he fhall likewife have the fame 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 whatsoever spirit falls

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any excellent fign or inftrument out of the table of characters, he poffeffes that dignity. As if there fhould be a crown, it fhews a kingly dignity; if a creft or plume, a dukedom; if a horn, a county: if without these there be a scepter, fword, or forked inftrument, it shews rule and authority. Likewife out of the table of images you shall find them who bear the chief kingly dignity: from the crown judge dignity; and from the inftruments, rule and authority.

Laftly, they which bear a human fhape and figure have a greater dignity than those which appear under the forms and images of beafts. They likewise who ride do excel them which appear on foot. And thus, according to all their commixtures, you may judge the dignity and excellency of spirits, one before another. Moreover, you must understand that the spirits of the inferior order, of what dignity soever, they are always subject to the spirits of the fuperior order; likewise that it is not incongruent for their kings and dukes to be subject and minister to the presidents of the superior order.

Of MAGIC PENTACLES and their COMPOSITION.

WE now proceed to fpeak of the holy and facred [Pentacles and Seals. For these pentacles are certain holy figns and characters, preferving us from evil chances and events, helping and affifting us to bind, exterminate, and drive away evil spirits, alluring the good spirits, and reconciling them to us. These pentacles confist either of characters of good spirits of the superior order, or of facred pictures of holy letters or revelations, with apt and proper 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 many of them mixed. The characters which are useful for us to constitute and make the pentacles are the characters of the the good fpirits, chiefly of the good fpirits of the first and fecond order, and fometimes of the third order. These kind of characters are especially to be named holy.

Whatfoever characters of this kind are to be inftituted, we must draw about him a double circle, wherein we must write the name of his angel; and if we will add fome divine name congruent with his fpirit and office, it will be of greater force and efficacy; and if we draw about him any angular figure, according to the manner of his numbers that is lawful to be done. But the holy pictures which make the pentacles are they which every where are delivered to us in the prophets and facred writings, both in the Old and New Testaments; even as the figure of the ferpent hanging on the crofs, and fuch like; whereof many may be found in the visions of the prophets, as in Ifaiab, Daniel, Efdras, and others, and likewife in the revelations of the Apocalypfe. And we have before spoken of them in our First Part, where we have made mention of holy things, therefore where any picture is polited of any of these holy images, let the circle be drawn round it on each fide; wherein let there be written fome divine name that is apt and conformed to the effect of that figure, or elfe there may be written around it fome verficle taken out of part of the body of holy Scripture, which may afcertain or deprecate the defired effect.

If a pentacle were to be made to gain a victory, or revenge againft one's enemies, as well vifible as invifible, the figure may be taken out of the Second Book of the Maccabees; that is to fay, a hand holding a golden fword drawn, about which let there be written the verficle there contained, to wit, take the boly fword, the gift of God, wherewith thou fhalt flay the adverfaries of my people Ifrael. Or elfe there may be written about a verficle of the fifth Pfalm; in this is the firength of thy arm: before thy face there is death; or fome other fuch like verficle. But if you will write a divine name about the figure, then let fome name be taken that fignifies fear; a fword, wrath, the revenge of God, or fome fuch like name congruent and agreeing with the effect defired. And if there fhall be written any angular figure, let it be taken according to the rule of the numbers, as we have taught where we Book II. M

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have treated of numbers, and the like operations. And of this fort there are two pentacles of fublime virtue and great power, very ufeful and neceffary to be ufed in the confectation of experiments and fpirits; one whereof is that in the firft chapter of the Apocalypfe, to wit, a figure of the majefty of God fitting upon a throne, having in his mouth a two-edged fword, as there is defcribed; 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 Firft and the Laft, 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 fhall be written about it thefe three verficles:

Munda Deus virtuti tuæ, &c.-Give commandment, O God, to thy strength; confirm, O God, thy strength in us. Let them be as dust before the face of the wind: and let the angel of the Lord scatter them. Let all their ways be darkness and uncertain: and let the angel of the Lord perfecute them.

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

There is another pentacle, the figure whereof is like a lamb flain, baving feven eyes and feven horns; and under his feet a book fealed with feven feals, as it is in the fifth chapter of the Apocalypfe. Round about let be written this verficle, behold the lion bath overcome of the tribe of Judah, the root of David. I will open the book and unloofe the feven feals thereof. And another verficle, I faw Satan like lightning fall down from beaven. Behold I have given you power to tread upon ferpents and fcorpions, and over all the power of your enemies, and nothing fhall be able to burt 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 feveral angles, some divine name obtaining the force and efficacy of the thing defired; yet so nevertheles, that the name which is of this fort do confish of just fo many letters as the figure may constitute a number; or of so many Part II.

many letters of a name, as, joined together among themfelves, may make the number of a figure; or by any number which may be divided without any fuperfluity or diminution. Now fuch a name being found, whether it be only one name or more, or divers names, it is to be written in all the feveral angles in the figure; but in the middle of the figure, let the revolution of the name be wholly and totally placed, or at leaft principally.

We likewife conflitute pentacles by making the revolution of fome kind of name, in a fquare table, and by drawing about it a fingle or double circle, and writing therein fome holy verficle competent and befitting this name, or from which that name is extracted. And this is the way of making the pentacles, according to their feveral diftinct forms and fashions, which we may, if we please, either multiply or commix together by course among themfelves, to work the greater efficacy, extension and enlargement of force and virtue.

As, if a deprecation would be made for the overthrow and deftruction of one's enemies, we are to mind, and call to remembrance how God deftroyed the face of the whole earth in the deluge of waters, and the deftruction of Sodom and Gomorrab, by raining down fire and brimftone; likewife, how God overthrew Pharoah and his hoft in the Red Sea; and to call to mind if any other malediction or curfe be found in holy writ. And thus in things of the like fort. So likewife in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the faving of Noab in the deluge of waters, the paffing of the children of Ifrael through the Red Sea ; and also we are to mind how Christ walked on the waters, and how he faved the ship in danger from being caft away by the tempeft ; and how he commanded the winds and the waves, and they obeyed him ; and alfo, that he drew Peter out of the water, being in danger of drowning, and the like. And, laftly, with thefe we invoke and call upon fome certain holy names of God; to wit, fuch as are fignificative to accomplish our defire, and accommodated to the defired effect ; as if it be to overthrow enemies, we are to invoke and call upon names of wrath, revenge, fear, justice, and fortitude of God; and if we would avoid and M 2 efcape

efcape any evil or danger, we then call upon the names of mercy, defence, falvation, fortitude, goodnefs, and fuch like names of God. When likewife we pray to God that he would grant us our defires, we are likewife to intermix therewith the name of fome good fpirit, whether one only, or more, whofe office it is to execute our defires; and fometimes alfo we require fome evil fpirit to reftrain or compel, whofe name likewife we intermingle, and that rightly, efpecially if it be to execute any evil work; as revenge, punifbment, or deftruction.

Furthermore, if there be any verficle in the Pfalms, or any other part of the holy Scripture that fhall feem congruent and agreeable to our defire, the fame is to be mingled with our prayers. Now, after prayer has been made to God, it is expedient afterwards to make an oration to that executioner, whom, in our precedent prayer to God, we have defired fhould administer to us, whether one or more, or whether he be an angel, or flar, or foul, or any of the noble angels. But this kind of oration ought to be composed according to the rules which we have delivered in the former part of our work, where we have treated of the manner of the composition of enchantments, $\mathcal{E}c$.

You may know farther, that thefe kind of bonds have a threefold difference; for the first bond is when we conjure by natural things; the fecond is compounded of religious mysteries, by facraments, miracles, and things of this fort; and the third is constituted by divine names and holy feals. With these kind of bonds we may bind not only spirits, but also other creatures whatfoever, as animals, tempests, burnings, floods of waters, the force and power of arms. Also we use these bonds aforefaid, not only by conjuration, but sometimes also using the means of deprecation and benediction. Moreover, it conduces much to this purpose to join some fentence of holy Scripture, if any shall be found convenient thereto, as in the conjuration of scripture, if any shall be found convenient thereto, as in the conjuration of scripture, up the ferpent in the wilderness; and further, adding that versicle, thou shalt avails upon the association the basis of much prevelancy

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CEREMONIAL MAGIC.

lancy herein, by the translation of fome facramental rites, to bind that which we intend to hinder; as, the rites of excommunication, of fepulchres, funerals, buryings, and the like fort.

Of the Confecration of all magical Instruments and Materials which are used in this Art.

THE virtue of confectations chiefly confifts in two things, viz. the power of the perfon confectating, and the virtue of the prayer by which the confectation is made.

For in the perfon confectating, there is required firmnefs, conftancy, and holinefs of life; and that the confectator himfelf shall, with a firm and undubitable faith, believe the virtue, power, and effect thereof.

Then in the prayer by which the confectation is made it derives its virtue either from divine infpiration, or elfe by composing it from fundry places in the holy Scriptures, in the commemoration of fome of the wonderful miracles of God, effects, promises, facraments and facramental things, of which we have abundance in holy writ.

There must likewise be used the invocation of divine names, that are fignificative of the work in hand; likewise a fanctifying and expiation which is wrought by sprinkling with holy water, unctions with holy oil, and odoriferous suffumigations. Therefore in every confectation there is generally used a benediction and confectation of water, earth, oil, fire, and fuffumigations, $\mathfrak{S}c$. with confectated wax-lights or lamps burning; for without lights no confectation is duly performed. You must therefore particularly observe this, that when any thing (which we call prophane) is to be used, in which there is any defilement or pollution, it must, first of all, be purified by an *Exorcifm* composed folely for that purpose, which ought to precede the confectation; which

which things being fo made pure are most apt to receive the influences of the divine virtue. We must also observe that at the end of any confectation after the prayer is rightly performed, as we have mentioned, the operator ought to bless the thing confectated, by breathing out some fentence with divine virtue and power of the present confectation, with a commemoration of his virtue and authority, that so it may be the more duly performed, and with an earness and attentive mind. Now I shall mention here some examples, that, by these, a path may be made to the whole perfection thereof.

The Confectation of WATER.

SO in the confectation of water, we must commemorate that God has placed the firmament in the midst of the waters, and likewife that God placed the fountain of waters in the earthly paradife, from whence fprang four holy rivers that watered the whole earth ; likewife we are to remember that God caufed the waters to be an inftrument of his justice in deftroying the giants, by bringing on the deluge which covered the face of the whole earth ; and in the overthrow of the hoft of Pharoah in the Red Sea, and that God led the children of Ifrael through on dry land, and through the midft of the river Jordan, and likewife his marvelloufly drawing water out of the ftony rock in the wildernefs; and that, at the prayer of Samfon, he caufed water to flow out of the jaw-bone of an als; and likewife that God has made water the inftrument of his mercy and falvation for the expiation of original fin; alfo that Chrift was baptized in the river Jordan, and hath thereby fanctified and cleanfed the waters. Likewife certain divine names are to be invocated which are conformable hereto; as, that God is a living fountain, living water, the fountain of mercy, and names of the like fort.

Confectation

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Confectation of FIRE.

AND likewife, in the confectation of fire, we are to commemorate that God hath created the fire to be an inftrument to execute his juffice, for punifhment, vengeance, and the expiation of fins; alfo, when God comes to judge the world that he will command a conflagration of fire to go before him; likewife we are to mention that God appeared to Mofes in a burning bufh; and alfo how he went before the children of Ifrael in a pillar of fire; and that nothing can be duly offered, fanctified, or facrificed, without fire; and how that God inftituted fire to be kept in continually in the tabernacle of the covenant; and how miraculoufly he re-kindled the fame, being extinct, and preferved it elfewhere from going out being hidden under the waters; and things of this fort; likewife the names of God are to be called upon which are confonant to this; as we read in the law and prophets, that God is a comfuming fire; and likewife if there is any divine names which fignify fire, as the glory of God, the light of God, the fplendor and brightnefs of God, $\mathcal{E}c$.

The Confectation of OIL.

AND likewife in the confectation of oil and perfumes we are to mention fuch things as are confonant to this purpofe, as of the holy anointing oil, mentioned in Exodus, and divine names fignificant thereunto; fuch as is the name Chrift, which fignifies *anointed*; and whatever myfteries there are relative to oil in the Scriptures, as the two olive-trees diftilling holy oil into the lamps that burn before the face of God, mentioned in Revelations.

Of the Benediction of LIGHTS, LAMPS, WAX, &c.

NOW, the bleffing of the lights, lamps, wax, $\mathcal{E}c$. is taken from the fire, and whatever contains the fubftance of the flame, and whatever fimilitudes are in the mysteries, as the seven candlesticks which burn before the face of God.

Therefore

Therefore we have here given the manner of composing the confectations, which first of all are necessary to be used in every kind of ceremony, and ought to precede every experiment or work, and without which nothing in magic ritescan be duly performed.

In the next place, we will shew thee the confectation of places, instruments, and the like things.

The Confectation of PLACES, GROUND, CIRCLE, Gc.

THEREFORE when you would confecrate any place or circle, you fhould take the prayer of Solomon ufed in the dedication and confecration of the temple; you muft likewife blefs the place by fprinkling with holy water and with fuffumigations, and commemorate in the benediction holy myfteries; fuch as thefe, the fanctification of the throne of God, of Mount Sinai, of the tabernacle of the covenant, of the holy of holies, of the temple of Jerufalem : alfo the fanctification of Mount Golgotha, by the crucifixion of Chrift; the fanctification of Chrift, \mathfrak{Sc} . And by invocating all divine names which are fignificant to this; fuch as the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the habitation of God, and the like divine names of this fort, which are to be written about the circle, or place to be confecrated.

And, in the confectation of inftruments, and every other thing that is ufed in this art, you muft proceed after the fame manner, by fprinkling with holy water the fame, by fumigation, by anointing with holy oil, fealing it with fome holy feal, and bleffing it with prayer, and by commemorating holy things out of the facted Scriptures, collecting divine names which are agreeable to the things to be confectated; as for example, in the confectation of the fword we are to remember in the gofpel, "he that hath two coats," &c. and that in the fecond of the Maccabees, it is faid that a fword was divinely and miraculoufly fent to Judas Maccabeus; and if there is any thing of the like in the prophets, as "take unto you two-edged fwords," &c. And you fhall alfo.

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alfo, in the fame manner, confecrate experiments and books, and whatever of the like nature, as writings, pictures, $\Im c$. by fprinkling, perfuming, anointing, fealing, bleffing, with holy commemorations, and calling to remembrance the fanctification of myfteries; as the table of the ten commandments, which were delivered to Mofes by God in mount Sinai, the fanctification of the Old and New Teftaments, and likewife of the law, prophets, and Scriptures, which were promulgated by the Holy Ghoft : and again, there are to be mentioned fuch divine names as are convenient to this; as thefe are, viz. the teftament of God, the book of God, the book of life, the knowledge of God, the wifdom of God, and the like. And with fuch kind of rites as thefe is the perfonal confecration performed.

There are befide these another rite of confectation of great power and efficacy; and this is one of the kinds of superstition, viz. when the rite of confectation or collection of any factament in the church is transferred to that thing which we would confectate.

It must be noted that vows, oblations, and facrifices, have the power of confecration alfo, as well real as perfonal; and they are, as it were, certain conventions between those names with which they are made and us who make them, strongly cleaving to our defire and wished effects, as when we facrifice with certain names, or things; as fumigations, unctions, rings, images, mirrors; and fome things less material, as characters, feals, pentacles, enchantments, orations, pictures, Scriptures, of which we have largely spoken before.

Of the Invocation of EVIL SPIRITS, and the binding of, and constraining of them to appear.

NOW, if thou art defirous of binding any fpirit to a ready obedience to thee, we will fhew you how a certain book may be made by which they may be invoked; and this book is to be confecrated a book of Evil Spirits, ceremonioufly to be composed in their name and order, whereunto they bind Book II. N with

with a certain holy oath, the ready and prefent obedience of the fpirit. This book is therefore to be made of the most pure and clean paper, which is generally called virgin paper; and this book must be inferibed after this manner, viz. let there be drawn on the left fide of the book the image of the spirit, and on the right fide thereof his character, with the oath above it, containing the name of the spirit, his dignity and place, with his office and power. Yet many magicians do compose this book otherwise, omitting the characters and images; but I think that it is much more efficacious not to neglect any thing above mentioned in the forms.

There is likewife to be obferved the circumftances of places, times, hours, according to the ftars which thefe fpirits are under, and are feen to agree to; with their fite, rite, and order, being applied.

Which book being fo written, is to be well bound, adorned, garnished, embellished and kept fecure, with registers and feals, left it should happen after the confectation to open in some part not designed, and endanger the operator. And, above all, let this book be kept as pure and reverent as possible; for irreverance of mind, causes it to lose its virtue by pollution and prophanation.

Now this facred book being thus composed according to the form and manner we have delivered, we are to confecrate it after a two-fold way; the first is, that all and fingularly each of the spirits who are written in the book be called to the circle, according to the rites magical, which we have before taught, and place the book which is to be confecrated in a triangle on the outfide of the circle; then read, in the prefence of the spirits, all the oaths which are contained and written in that book; then the book to be confecrated being already placed without the circle in a triangle there drawn, compel all the spirits to impose their hands where their images and characters are drawn, and to confirm and confecrate the fame with a special and common oath. This being done, let the book be shut and preferved as we have spoken before; then licence the spirits to depart according to due rite and magical order.

There

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There is another method extant among us of confecrating a general book of fpirits which is more eafy, and of as much efficacy to produce every effect, except that in opening this book, the fpirits do not always appear vifible. And this way is thus: let be made a book of fpirits, as we have before fhewn, but in the end thereof write invocations, bonds, and ftrong conjurations, wherewith every fpirit may be bound; then bind this book between two lamens or tables, and on the infide thereof draw or let be drawn two holy pentacles of the divine Majefty, which we have before fet forth, out of the Apocalypfe. Then let the first of them be placed in the beginning of the book, and the fecond at the end of the fame.

This book being thus perfected, let it be brought, in a clear and fair night, to a circle prepared in a cross-way, according to the art which we have before delivered; and there, in the first place, the book is to be opened, and to be confecrated according to the rites and ways which we have before delivered concerning confectation, which being done, let all the fpirits be called which are written in the book, in their own order and place, conjuring them thrice by the bonds defcribed in the book that they come to that place within the fpace of three days, to affure their obedience and confirm the fame, to the book fo to be confecrated ; then let the book be wrapped up in a clean linen cloth, and bury it in the midft of the circle, and ftop the hole fo as it may not be perceived or difcovered : the circle being deftroyed, after you have licened the fpirits, depart before fun-rife; and on the third day, about the middle of the night, return and make the circle anew, and on thy knees make prayer unto God, and give thanks to him; and let a precious perfume be made, open the hole in which you buried your book and take it out, and fo let it be kept, not opening the fame. Then after licenfing the fpirits in their order and deftroying the circle, depart before funrife. And this is the last rite and manner of confecrating, profitable to whatever writings, experiments, &c. that direct the fpirits, placing the fame between two holy lamens or pentacles, as is before mentioned.

But when the operator would work by the book thus confecrated he fhould do it in a fair and clear feafon, when the fpirits are leaft troubled; and let him

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turn himfelf towards the region of the fpirits; then let him open the book under a due register, and likewise invoke the spirits by their oaths there defcribed and confirmed, and by the name of their character and image, to whatever purpose you defire, and if there be need conjure them by the bonds placed in the end of the book *. And having attained thy defired effect license them to depart.

And now we proceed to speak of the Invocation of good as well as bad Spirits.

The good fpirits may be invocated of us, or by us, divers ways, and they in fundry fhapes and manners offer themfelves to us, for they openly fpeak to those that watch, and do offer themfelves to our fight, or do infom us by dreams and by oracle of those things which we have a great defire to know. Whoever therefore would call any good spirit to speak or appear in fight, he must particularly observe two things; one whereof is about the *disposition* of the invocant, . the other concerning those things which are outwardly to be adhibited to the invocation for the conformity of the spirit to be called.

It is neceffary therefore that the invocant religioufly difpofe himfelf for the fpace of many days to fuch a myftery, and to conferve himfelf during the time chafte, abftinent, and to abftract himfelf as much as he can from all manner of foreign and fecular bufinefs; likewife he fhould obferve fafting, as much as fhall feem convenient to him, and let him daily, between fun-rifing and fetting, being clothed in pure white linen, feven times call upon God, and make a deprecation to the angels to be called and invocated, according to the rule which we have before taught. Now the number of days of fafting and preparation is commonly one month, *i. e.* the time of a whole lunation. Now, in the Cabala, we generally prepare ourfelves forty days before.

Now concerning the place, it must be chosen clean, pure, close, quiet, free from all manner of noise, and not subject to any stranger's fight. This place must first of all be exorcised and consecrated; and let there be a table or altar placed therein, covered with a clean white linen cloth, and set towards the east: and on each fide thereof place two confecrated wax-lights burning, the

* I have given an example of the book of fpirits, by which you may fee the method in which the characters, Sc. are placed as above defcribed. See the Plate.

flame

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flame thereof ought not to go out all these days. In the middle of the altar let there be placed lamens, or the holy paper we have before described, covered with fine linen, which is not to be opened until the end of the days of confectation. You shall also have in readiness a *precious perfume*, and a *pure anointing oil.*—And let them both be kept confectated. Then set a fensor on the head of the altar, wherein you shalt kindle the *boly fire*, and make a precious perfume every day that you pray.

Now for your habit, you shall have a long garment of white linen, close before and behind, which may come down quite over the feet, and gird yourself about the loins with a girdle. You shall likewise have a veil made of pure white linen on which must be wrote in a gilt lamen, the name *Tetragrammaton*; all which things are to be confecrated and fanctified in order. But you must not go into this holy place till it be first washed and covered with a cloth new and clean, and then you may enter, but with your feet naked and bare; and when you enter therein you shall for the with holy water, then make a perfume upon the altar; and then on thy knees pray before the altar as we have directed.

Now when the time is expired, on the laft day, you fhall faft more ftrictly; and fafting on the day following, at the rifing of the fun, enter the holy place, ufing the ceremonies before fpoken of, firft by fprinkling thyfelf, then, making a perfume, you fhall fign the crofs with holy oil in the forehead, and anoint your eyes, ufing prayer in all these confectations. Then, open the lamen and pray before the altar upon your knees; and then an invocation may be made as follows:

An INVOCATION of the GOOD SPIRITS.

IN the name of the bleffed and Holy Trinity, I do defire thee, ftrong and mighty angels (bere name the fpirits you would have appear) that if it be the divine will of him who is called Tetragrammaton, \mathfrak{Sc} . the holy God, the Father, that thou take upon thee fome fhape as beft becometh thy celeftial nature, and appear to us vifibly here in this place, and anfwer our demands, in as far as we fhall not tranfgrefs the bounds of the divine mercy and goodnefs,

by .

by requefting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do to the glory and honour of his divine Majesty who liveth and reigneth, world without end.

Lord thy will be done on earth as it is in heaven-make clean our hearts within us, and take not thy holy fpirit from us. O Lord, by thy name we have called them, fuffer them to administer unto us.

And that all things may work together for thy honour and glory, to whom with thee, the Son and bleffed Spirit, be afcribed all might, majefty, and dominion, world without end. *Amen.*

The particular Form of the LAMEN.-(For the form of the Lamen fee the Plate.)

THE invocation being made, the good angels will appear unto you which you defire, which you shall entertain with a chaste communication, and licence them to depart.

Now the lamen which is used to invoke any good spirit must be made after the following manner: either in metal conformable or in new wax mixed with convenient fpices and colours; or it may be made with pure white paper with convenient colours, and the outward form of it may be either fquare, circular, or triangular, or of the like fort, according to the rule of the numbers, in which there must be written the divine names, as well general as special. And in the centre of the lamen draw a hexagon or character of fix corners, in the middle thereof write the name and character of the ftar, or of the fpirit his governor, to whom the good fpirit that is to be called is fubject. And about this character let there be placed fo many characters of five corners or pentacles as the fpirits we would call together at once: But if we fhould call only one, neverthelefs there must be made four pentagons, wherein the name of the fpirit or spirits, with their characters, are to be written. Now this lamen ought to be composed when the moon is in her encrease, on those days and hours which agree to the fpirit; and if we take a fortunate planet therewith.

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therewith, it will be the better for the producing the effect : which table or lamen being rightly made in the manner we have fully defcribed, must be confectated according to the rules above delivered:

And this is the way of making the general table or lamen for the invocating of all fpirits whatever; the form whereof you may fee in the Plates of pentacles, feals, and lamens.

Neverthelefs, we make fpecial tables congruent to every fpirit by the rule which we have above fpoken concerning holy pentacles.

We will yet declare unto you another rite more eafy to perform this thing : let the man who wishes to receive an oracle from a spirit be chaste, pure, and fanctified; then a place being chofen pure, clean, and covered every where with clean and white linen, on the Lord's-day in the new of the moon, let him enter into that place clothed with white linen; let him exorcife the place, blefs it, and make a circle therein with a confectated coal; let there be written in the outer part of the circle the names of the angels; in the inner part thereof write the mighty names of God ; and let be placed within the circle, at the four parts of the world, the veffels for the perfumes. Then, being washed and fasting, let him enter the place and pray towards the east this whole Pfalm, " Bleffed are the undefiled in the way," &c. Pfalm exix. Then make a fumigation, and deprecate the angels by the faid divine names, that they will appear unto you, and reveal or difcover that which you fo earneftly defire ; and do this continually for fix days, washed and fasting. On the feventh day, being washed and fasting, enter the circle, perfume it, and anoint thyfelf with holy oil upon the forehead, eyes, and in the palms of both hands, and upon the feet ; then, with bended knees, fay the Pfalm aforefaid, with divine and angelical names. Which being faid, arife, and walk round the circle from East to West, until thou shalt be wearied with a giddinefs of thy head and brain, then straitway fall down in the circle, where thou mayeft reft, and thou wilt be wrapped up in an ecftafy; and a fpirit will appear and inform thee of all things necessary to be known. We must observe also, that in the circle there ought to be four holy candles. burning

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burning at the four parts of the world, which ought not to want light for the fpace of a week.

And the manner of fafting is this: to abftain from all things having a life of fenfe, and from those which do proceed from them, let him drink only pure running water; neither is there any food or wine to be taken till the going down of the fun.

Let the perfume and the holy anointing oil be made as is fet forth in Exodus, and other holy books of the Bible. It is alfo to be obferved, that as often as he enters the circle he has upon his forehead a golden lamen, upon which there must be written the name *Tetragrammaton*, in the manner we have before mentioned.

Of ORACLES by DREAMS.

BUT natural things and their own commixtures do likewife belong unto magicians, and we often use fuch to receive oracles from a spirit by a dream; which are either by perfumes, unctions, meats, drinks, feals, rings, \mathfrak{S}_c .

Now those who are defirous to receive oracles in or through a dream, let him make himself a ring of the sun or Saturn for this purpose. There are likewise images of dreams, which, being put under the head when he goes to sleep, doth effectually give true dreams of whatever the mind hath before determined or consulted upon, the practice of which is as follows:

Thou shalt make an image of the fun, the figure whereof must be, a man sleeping upon the bosom of an angel, which thou shalt make when Leo afcends, the fun being in the ninth house in Aries; thou shalt write upon the figure the name of the effect defired, and in the hand of the angel the name of the intelligence of the fun. Let the same image be made in Virgo afcending, Mercury being fortunate in Aries in the ninth; or Gemini afcending, Mercury being fortunate in the ninth house in Aquarius; and let it

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it be received with Saturn with a fortunate afpect, and let the name of the fpirit be written upon it. Let the fame likewife be made in Libra afcending, Venus being received from Mercury in Gemini in the ninth houfe, and write upon it the angel of Venus. Again, you may make the fame image Aquarius afcending, Saturn fortunately poffeffing the ninth in his exaltation, which is Libra; and let there be written upon it the angel of Saturn. The fame may be made Cancer afcending, the moon being received by Jupiter and Venus in Pifces, and being fortunately placed in the ninth houfe, and write upon it the fpirit of the moon.

There are likewife made rings of dreams of wonderful efficacy; and there are rings of the fun and Saturn; and the conftellation of them is when the fun or Saturn afcend in their exaltations in the ninth, and when the moon is joined to Saturn in the ninth, and in that fign which was the ninth houfe of the nativity; and write and engrave upon the rings the name of the fpirit of the fun or Saturn; and by thefe rules you may know how and by what means to conflitute more of thyfelf: but know this, that fuch images work nothing (as they are fimply images) unlefs they are vivified by a fpiritual and celeftial virtue, and chiefly by the ardent defire and firm intent of the foul of the operator. But who can give a foul to an image, or make a ftone, or metal, or clay, or wood, or wax, or paper to live ? certainly no man; (for this arcanum doth not enter into an artift of a ftiff neck,) he only hath it who transcends the progress of angels, and comes to the very architype himfelf.

The tables of numbers likewife confer to the receiving of oracles, being duly formed under their own conftellations. Holy tables and papers likewife ferve to this effect, being efpecially composed and confecrated; fuch as the *Almutel* of *Solomon*, and the Table of the Revolution of the name *Tetragrammaton*; and those things which are of this kind, and written to produce these effects, out of various figures, numbers, holy Scriptures, and pictures, with inferiptions of the divine names of God and names of holy angels; the composition whereof is taken out of diverse places of the holy Scriptures, Pfalms, and versicles, and other certain promises out of the divine revelations and prophecies,

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To the fame effect do conduce, likewife, holy prayers and deprecations as well to God as to the bleffed angels; the deprecations of which prayers are to be composed, as we have before shewn, according to some religious similitude, making mention of those things which we intend to do; as out of the Old Testament of the dream of Jacob, Joseph, Pharoah, Daniel, and Nebuchadnezzar: if out of the New Testament, of the dream of Joseph; of the three wise men, or magi, of John the evangelist fleeping upon the breast of our Lord; and whatever of the like kind can be found in religion, miracles, and revelation. According to which the deprecation may be composed; if when he goes to fleep it be with a firm intention, and then, without doubt, they will afford a wonderful effect.

Therefore he who is defirous of receiving true oracles by dreams, let him abftain from fupper, from drink, and be otherwife well difpofed, fo his brain will be free from turbulent vapours; let him alfo have his bed-chamber fair and clean, *exorcifed* and *confecrated* if he will; then let him perfume the fame with fome convenient fumigation, and let him anoint his temples with fome unguent efficacious hereunto, and put a ring of dreams upon his finger; then let him take one of the images we have fpoken of, or fome holy table, or paper, and place the fame under his head; then, having made a devout prayer, let him addrefs himfelf to fleep, meditating upon that thing which he defires to know; fo fhall he receive a moft certain and undoubted oracle by a dream, when the moon goes through that fign which was in the ninth houfe of his nativity, and alfo when fhe goes through the fign of the ninth of the revolution of his nativity, and when fhe is in the ninth fign from the fign of perfection.

This is the way whereby we may obtain all fciences and arts whatfoever, whether alchemy, magic, or elfe, fuddenly and perfectly with a true illumination of our intellect; although all inferior familiar fpirits whatfoever conduce to this effect, and fometimes alfo evil fpirits fenfibly inform us intrinfically and extrinfically.

Falans, and verhicles, and other cert

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Part II.

Of the Method of raising EVIL or FAMILIAR SPIRITS by a CIRCLE; likewife the Souls and Shadows of the Dead.

IT is here convenient that we fay fomething about the means used by exorcifts to raife up what are usually termed evil fpirits to the circle, and the methods of calling up the ghosts or fouls of those who have died a violent or premature death.

Now, if any one would call any evil fpirit to the circle, he muft firft confider and know his nature, and to which of the planets it agrees, and what offices are diffributed unto him from the planet. This being known, let there be fought out a place fit and convenient, and proper for his invocation, according to the nature of the planet and the quality of the offices of the fame fpirit, as near as it can be done; as if their power be over the fea, rivers or floods, then let the place be the fea-fhore, and fo of the reft. Then chufe a convenient time both for the quality of the air (being ferene, quiet, clear and fitting for the fpirits to affume bodies); as alfo of the quality of and nature of the planet and the fpirit, as on his day and time in which he rules; he may be fortunate or unfortunate fometimes of the day, and fometimes of the night, as the ftars and fpirits do require.

These things being judiciously confidered, let the circle be made at the place elected, as well for the defence of the invocant as the confirmation of the spirit. And in the circle write the divine general names, and all those things which do yield defence to us; and, with them, those divine names which do rule his planet, and the offices of the spirit himself; likewife write therein the names of the good spirits which bear rule in the time you do this, and are able to bind and constrain that spirit which we intend to call. And if we will further strengthen and fortify 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 amongs themselves to our work, which

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are to be known according to the manner of numbers and figures delivered in our first Book.

Further we are to be provided with *lights*, perfumes, unguents, and medicines, compounded according to the nature of the fpirit and planet, which agree with the fpirit by reafon of their natural and celeftial virtue.

Then we are to be furnished with holy and confectated things neceffary, not only for the defence of the invocant and his companions, but also ferving for bonds to bind and constrain the spirits; such as holy papers, lamens, pictures, pentacles, swords, scepters, garments of convenient colour and matter.

Then, with all these things provided, let the exorcist and his companions go into the circle. In the first place, let him confecrate the circle and every thing he uses; which being done in a folemn and firm manner, with convenient gesture and countenance, let him begin to pray with a loud voice after the manner following. First, by making an oration or prayer to God, and then intreating the good fpirits ; but we fhould read fome prayer, or pfalm, or gofpel, for our defence in the first place. After those prayers and orations are faid, let him begin to invocate the fpirit which he defireth, with a gentle and loving enchantment to all the coafts of the world, with a commemoration of his own authority and power. Then reft and look round to fee if any fpirit does appear; which if he delays, then let him repeat his invocation, as above faid, until he hath done it three times ; and if the fpirit is obstinate and will not appear, then let the invocator begin to conjure him with divine power; but fo that all his conjurations and commemorations do agree with the nature and office of the fpirit, and reiterate the fame three times, from ftronger to ftronger, using contumelies, curfings, punishments, sufpension from his power and office, and the like.

And after these courses are finished, cease; and if the spirit shall appear let the invocant turn himself towards the spirit, and courteously receive him, and, earnessly entreating him, let him ask his name, which write down on your holy paper, and then proceed by asking him whatsoever you will; and if in any thing

Part II.

thing the spirit shall appear to be *obstinate*, *ambiguous*, or *lying*, let him be bound by convenient conjurations; and if you doubt any thing, make, without the circle with the confecrated fword, the figure of a triangle or pentagon, and compel the spirit to enter into it; and if you receive any promife which you would have confirmed with an oath, stretch the fword out of the circle, and fwear the spirit by laying his hand on the fword. Then having obtained of the spirit that which you defire, or are otherwise contented, license him to depart with courteous words, giving command that he do no hurt; and if he will not depart, compel him by powerful conjurations; and if need require expel him by exorcisms and by making contrary fuffumigations. And when he is departed, go not out of the circle, but make a stay, and use fome prayer giving thanks to God and the good angels; and also praying for your future defence and confervation, which being orderly performed you may depart.

But if your hopes are fruftrated, and no fpirit will appear, yet for this you need not defpair; but leaving the circle after licenfing to depart (which must never be omitted, whether a spirit appears or not *,) return at other times, doing as before. And if you think that you have erred in any thing, then you shall amend by adding or diminishing; for the constancy of repetition encreases your authority and power, and strikes a terror into the spirits, and compels them to obey.

And often the fpirits do come although they appear not visible (to cause terror to him who calls them,) either in the thing which he uses, or else in the operation itself. But this kind of licensing is not given *fimply*, but by a kind of dispensation, with suffersion, until they shall render themselves obedient: also, without a circle, these spirits may be called to appear, by the way we have delivered in the confectation of a book. But when we intend to execute any effect where an apparition is not needful, then that is to be done, by making and forming that which is to be to us an inftrument; as whether it be an image, ring, character, table, writing, candle, facrifice, or

* They who neglect licenfing the fpirits are in very great danger, becaufe inftances have been known of the operator experiencing fudden death.

any .

any thing elfe; then the name of the fpirit is to be written therein with his character, according to the exigency of the experiment, either by writing it with blood, or otherwife using a perfume agreeable to the fpirit. Likewife we are often to make orations and prayers to God and the good angels before we invocate any evil fpirit, conjuring him by divine power.

In fome former parts of our work we have taught how and by what means the foul is joined to the body.

We will in this place inform thee farther, that those fouls do ftill love their relinquished bodies after death, a certain affinity alluring them as it were. Such are the fouls of noxious men who have violently relinquished their bodies, and fouls wanting a due burial, which still wander in a liquid and turbulent spirit about their dead carcasses; for these souls, by the known means by which they were joined to their bodies, by the like vapours, liquors, and favours, are easily drawn into them.

Hence it is that the fouls of the dead are not to be called up without blood or by the application of fome part of their relict body.

In the *raifing* therefore of these shadows, we are to perfume with new blood the bones of the dead, and with flesh, eggs, milk, honey, and oil, which furnish the soul with a medium apt to receive its body.

It is likewife to be underftood, those who are defirous to raife any fouls of the dead, ought to felect those places wherein these kind of fouls are most known to be conversant; or by some alliance alluring the souls into their forfaken *bodies*, or by some kind of affection in times pass impressed in them in their life, drawing the souls to certain places, things, or persons; or by the forcible nature of some place fitted and prepared to purge or puniss these souls : which places, for the most part, are to be known by the appearance of vifions, nightly incursions, and apparitions.

Therefore the places most fitting for these things are church-yards. And better than them are those places devoted to the executions of criminal judgments; and better than these are those places where, of late years, there have been so great and so many public flaughters of men; and that place is still better than those where some dead carcass that came by violent death is

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Part II ..

not yet explated, nor was lately buried; for the explation of those places is likewife a holy rite duly to be adhibited to the burial of the bodies, and often prohibits the foul returning to its body, and expels the fame afar off to the place of judgment.

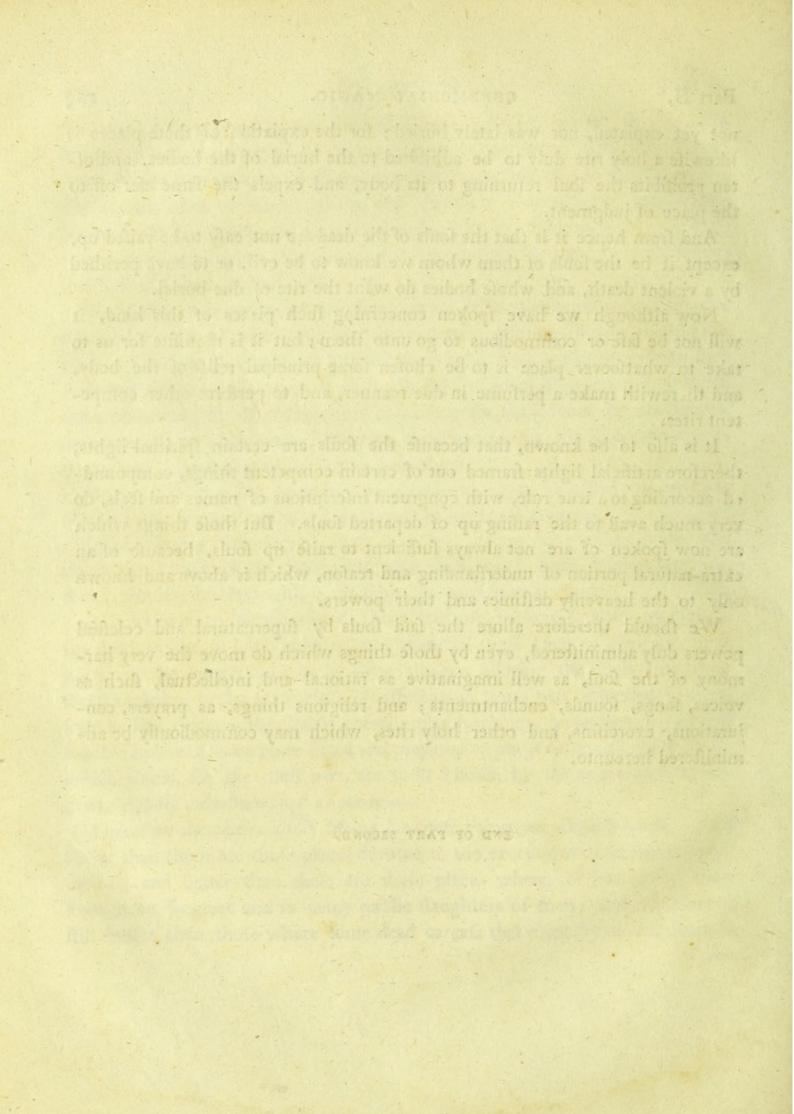
And from hence it is that the fouls of the dead are not easy to be raifed up, except it be the fouls of them whom we know to be evil, or to have perished by a violent death, and whose bodies do want the rite of due burial.

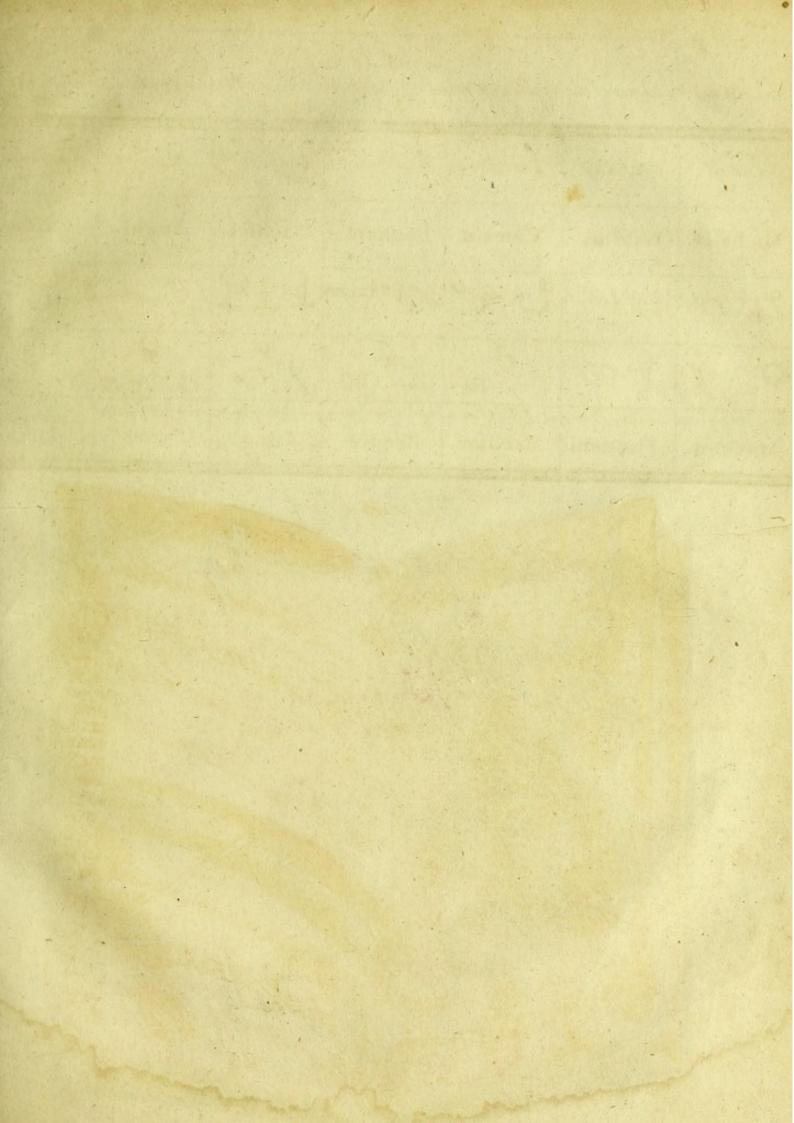
Now although we have fpoken concerning fuch places of this kind, it will not be fafe or commodious to go unto them; but it is requifite for us to take to whatfoever place is to be chofen fome principal relict of the body, and therewith make a perfume in due manner, and to perform other competent rites.

It is also to be known, that because the souls are certain spiritual lights, therefore artificial lights framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of names and seals, do very much avail to the raising up of departed souls. But those things which are now spoken of are not always sufficient to raise up souls, because of an extra-natural portion of understanding and reason, which is above and known only to the heavenly destinies and their powers.

We fhould therefore allure the faid fouls by fupernatural and celeftial powers duly administered, even by those things which do move the very harmony of the foul, as well imaginative as rational and intellectual, such as voices, fongs, founds, enchantments; and religious things, as prayers, conjurations, exorcifms, and other holy rites, which may commodiously be administered hereunto.

END OF PART SECOND.





Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Michaiel	Gabriel	Camael	Raphael	Sachiel	Anaïel	Caffiel
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pame of the 4. Heaven Machen.		name of the S Heaven Machon.	name of the 2 Heaven Raquie	name of the b."Heaven Zebul .	name of the 3 Heaven Sagun.	No Angels ruling above the b." Heaven

A Table shewing the names of the Angels governing the 7 days of the week with their Sigels, Planets, Signs, &c.

The Book of Spirits Cafsiel. Ruler latarday] Conjuros confirme super von Cafsiel. Macodore Straquill Angeli fortes & potentie & per Soraquell Inguer Adonai. E ie. E ie. Eie. Adonai. Alonai. Cados. Ima vel Ima Jaday Ja Monai Gados Ina vel Ima Jaclay Ja Sar Jum Cados Constons Sculorum qui fort - Sum bados vados ma ver Ima Jaday Ja Sar Jonine formatoris Teculorum qui Interne due orit & per illum qui in bene planto neo orit & per illum diservandum deait at sue grael in hereditatem Iservandum deait at illus Israel in woodirents Ianitificarent, ad to Alie Irrall in revolution overvandum dear Sanctificarent, ad tea firmeter cuolodirent. Sanctificarent, ad tea firmeter inde bonam in alio secula remaine bondum inde bonam in also secula remune bondum inde nomina Ingelonim Service bondum inde nomina Angelonem Servientium 20 nom & per nomina Angel magne & temen & per nomena angel magno & her temen & entime Booel angel magno & her security principe & paretum sigillum potente principe C paternus & per nomina predicta Saturday in Per the Conjuration of naque coremonial Lackinoton & Allen Pub. by

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A specimen of the Book of I purits to be made of virgin Willum.

OF THE

PARTICULAR COMPOSITION

OF THE

MAGICAL CIRCLE;

OF

EXORCISMS, BENEDICTIONS, AND THE CONJURATIONS OF EVERY DAY IN THE WEEK;

AND

THE MANNER OF WORKING DESCRIBED.

BOOK II. PART III.

THE following inftructions are the principal and fum total of all we have faid, only we have brought it rather into a clofer train of experiment and practice than any of the reft; for here you may behold the diftinct functions of the fpirits; likewife the whole perfection of magical ceremonies is here defcribed, fyllable by fyllable.

But as the greatest power is attributed to the circles, (for they are certain fortress,) we will now clearly explain, and shew the composition and figure of a circle.

The Composition of the CIRCLE. - (For the figure of the Circle fee the Plate.)

The forms of circles are not always one and the fame, but are changed according to the order of fpirits that are to be called, their places, times, Book II. P days,

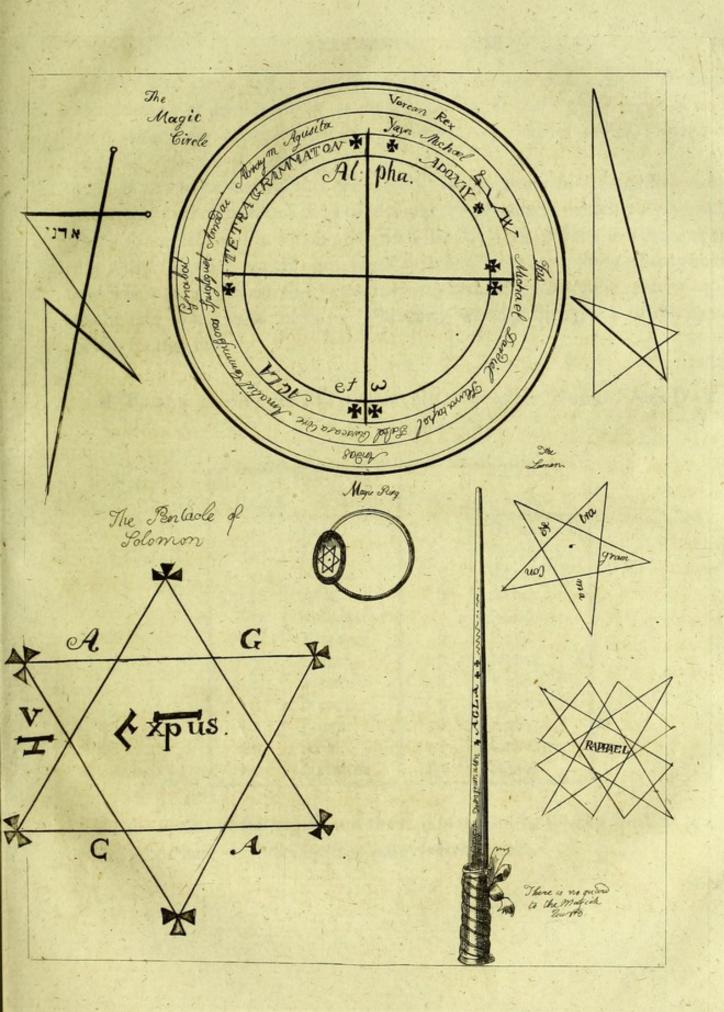
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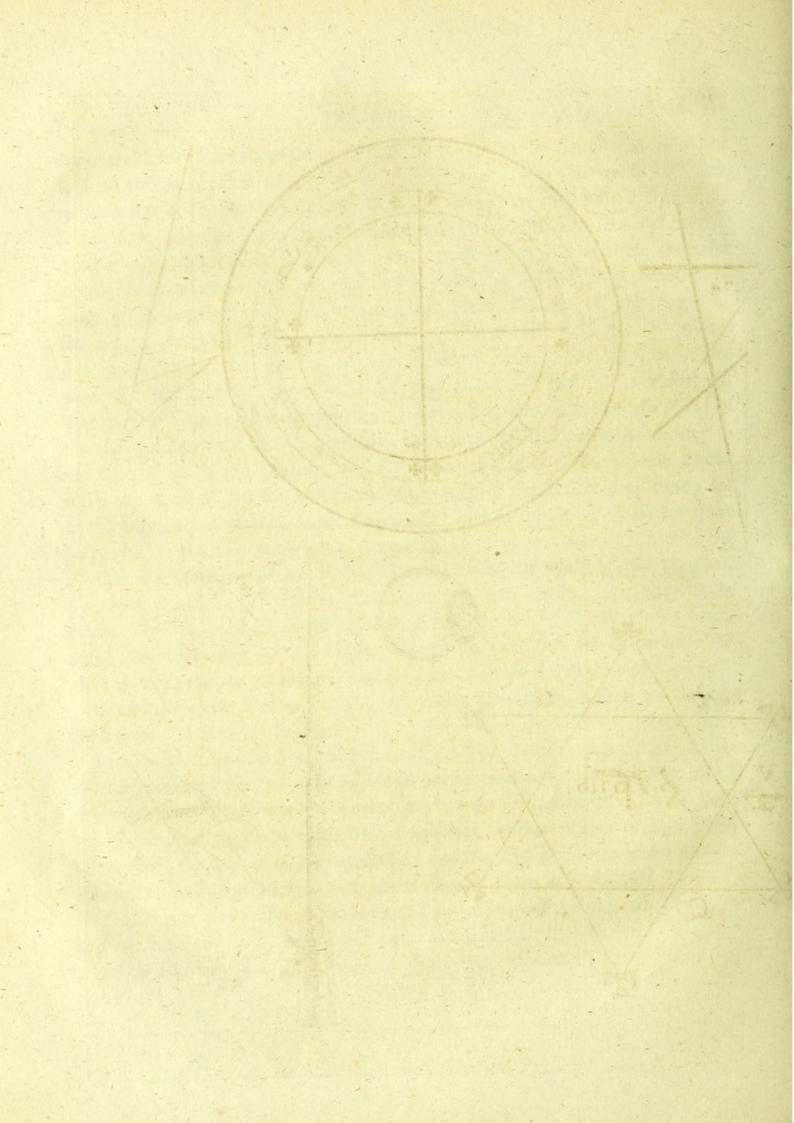
days, and hours; for in making a circle it ought to be confidered in what time of the year, what day, and what hour, what fpirits you would call, and to what ftar or region they belong, and what functions they have : therefore, to begin, let there be made three circles of the latitude of nine feet, diftant one from another about a hand's breadth. First, write in the middle circle the name of the hour wherein you do the work; in the fecond place, write the name of the angel of the hour; in the third place, the feal of the angel of the hour; fourthly, the name of the angel that rules the day in which you work, and the names of his ministers; in the fifth place, the name of the prefent time; fixthly, the name of the fpirits ruling in that part of time, and their prefidents; feventhly, the name of the head of the fign ruling in the time; eighthly, the name of the earth, according to the time of working; ninthly, and for the compleating of the middle circle, write the name of the fun and moon, according to the faid rule of time: for as the times are changed, fo are the names : and in the outer circle let there be drawn, in the four angles, the names of the great prefidential fpirits of the air that day wherein you would do this work, viz. the name of the king and his three ministers. Without the circle, in four angles, let pentagons be made. In the inner circle write four divine names, with four croffes interposed : in the middle of the circle, viz. towards the east let be written Alpha; towards the weft, Omega; and let a crofs divide the middle of the circle.

When the circle is thus finished, according to rule, you shall proceed to confecrate and bless it, faying,

In the name of the holy, bleffed, and glorious Trinity, proceed we to our work in thefe mysteries to accomplish that which we defire; we therefore, in the names aforefaid, confecrate this piece of ground for our defence, so that no spirit whatsoever shall be able to break these boundaries, neither be able to cause injury, nor detriment to any of us here asserted; but that they may be compelled to stand before this circle, and answer truly our demands, so far as it pleaseth Him who liveth for ever and ever; and who says, I am Alpha and Omega, the Beginning and the End, which is, and which was, and which is to come, the Almighty; I am the First and the Last, who am living and was dead; and behold I live for

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Part III.

CEREMONIAL MAGIC.

for ever and ever; and I have the keys of death and hell. Blefs, O Lord! this creature of earth wherein we stand; confirm, O God! thy strength in us, so that neither the adversary nor any evil thing may cause us to fail, through the merits of Jesus Christ. Amen.

It is also to be known that the angels rule the hours in a fucceffive order, according to the course of the heavens and the planets to which they are subject; fo the same spirit which governeth the day rules also the first hour of the day; the second from this governs the second hour, and so on throughout; and when seven planets and hours have made their revolution it returns again to the first which rules the day. Therefore we shall first speak of the names of the hours, viz.

A TABLE Shewing the MAGICAL NAMES of the Hours, both DAY and NIGHT.

	Names of Hours of the Day.	E odered	Names of Hours of the Night.
I	Yain	I	Beron
2	Janor	2	Barol
3	Nafnia	3	Thami
4	Salla	4	Athar
56	Sadedali	56	Methon
6	Thamur	6	Rana
7	Ourer	78	Netos
78	Thamic	8	Tafrac
9	Neron	9	Saffur
IO	Jayon	IO	Agle
II	Abai	II	Calerva
12	• Natalon	12	Salam

Of the names of the angels and their feals it shall be spoken in their proper places; but here we will shew the names of the times.

P 2

A year

A year therefore is four-fold, and is divided into fpring, fummer, autumn, and winter; the names thereof are thefe:

The fpring, Talvi; the fummer, Cafmaran; autumn, Adarcel; winter, Farlas.

The ANGELS of the SPRING-Caracafa, Core, Amatiel, Commissors. The head of the fign in fpring is called Spugliguel.

The name of the earth in fpring, Amadai.

The names of the fun and moon in fpring : fun, Abraym ; moon, Agufita.

The ANGELS of the SUMMER-Gargatel, Tariel, Gaviel. The head of the fign of the fummer, Tubiel.

The name of the earth in fummer, Festativi.

The names of the fun and moon in fummer: fun, Athemay; moon, Armatus.

The ANGELS of the AUTUMN-Tarquam, Guabarel.

The head of the fign of autumn, Torquaret.

The name of the earth in autumn, Rabinnara.

The names of the fun and moon in autumn: the fun, Abragini; the moon, Matafignais.

The ANGELS of the WINTER-Amabael, Cetarari.

The head of the fign of winter, Attarib.

The name of the earth in winter, Geremiah.

The names of the fun and moon in winter: the fun, Commutoff; the moon, Affaterim.

These things being known, finish the confectation of the circle by faying, "Thou shalt purge me with hysop, O Lord, and I shall be clean: thou shalt wash me and I shall be whiter than snow."

Then fprinkle the fame with holy water, and proceed with the benediction of the perfumes.

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Book II.

BENE-

BENEDICTION of PERFUMES.

THE God of Abraham, God of Isac, God of Jacob, bless here the creatures of these kinds, that they may fill up the power and virtue of their odours; so that neither the enemy nor any false imagination may be able to enter into them; through our Lord Jesus Christ, Sc. Then sprinkle the fame with holy water.

The EXORCISM of FIRE into which the PERFUMES are to be put.

I EXORCISE thee, O thou creature of fire, by the only true God Jehovah, Adonai, Tetragrammaton, that forthwith thou caft away every phantafin from thee, that it shall do no hurt to any one. We befeech thee, O Lord, to bless this creature of fire, and fanctify it, fo that it may be blessed to fet forth the praise and glory of thy holy name, and that no hurt may be permitted to come to the exorciser or spectators; through our Lord Jesus Christ. Amen.

Of the HABIT of the Exorcist.

IT should be made, as we have before defcribed, of fine white linen and clean, and to come round the body loofe, but close before and behind

Of the PENTACLE of SOLOMON .- (For the fig. fee the Plate.)

IT is always neceffary to have this pentacle in readiness to bind with, in cafe the spirits should refuse to be obedient, as they can have no power over the exorcift while provided with and fortified by the pentacle, the virtue of the holy names therein written presiding with wonderful influence over the spirits.

It should be made in the day and hour of Mercury upon parchment made of a kidskin, or virgin, or pure, clean, white paper; and the figures and letters letters wrote in pure gold; and it ought to be confectated and fprinkled (as before often fpoken) with holy water.

When the vefture is put on, it will be convenient to fay the following oration:

An ORATION when the HABIT or VESTURE is put on.

ANOOR, Amacor, Amides, Theodonias, Anitor; by the merits of the angels, O Lord! I will put on the garment of falvation, that this which I defire I may bring to effect, through thee, the most holy Adonai, whose kingdom endureth for ever and ever. *Amen*.

The Manner of Working.

LET the moon be increasing and equal, if it can then be conveniently done; but especially let her not be combust, or in Via Combusta, which is between fourteen degrees of Libra and fourteen degrees of Scorpio.

The operator ought to be clean and purified for nine days before he does the work. Let him have ready the perfume appropriated to the day wherein he does the work; and he muft be provided with holy water from a clergyman, or he may make it holy himfelf, by reading over it the confecration of water of baptifm; he muft have a new veffel of earth, with fire, the vefture, and the pentacle; and let all these things be rightly and duly confecrated and prepared. Let one of the companions carry the veffel with fire, and the perfumes, and let another bear the book, the garment, and pentacle; and let the operator himself carry the fword, over which should be faid a prayer of confecration: and on the middle of the fword on one fide let there be engraven Agla +, and on the other fide, $\downarrow On$, \downarrow Tetragrammaton \downarrow . And the place being fixed upon where the circle is to be erected, let him draw the lines we have before taught, and sprinkle the fame with holy water, confecrating, \mathfrak{Sc} .

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Book II.

Part III.

The operator ought therefore to be prepared with fafting, chaftity, and abftinence, for the fpace of three days before the day of operation; and on the day that he would do this work, being clothed with the fore-mentioned vefture, and furnifhed with *pentacles*, *perfumes*, a *fword*, *bible*, *paper*, *pen*, and *confecrated ink*, and *all things neceffary bereunto*, let him enter the circle, and call the angels from the four parts of the world which do rule the feven planets, the feven days of the week, colours, and metals, whofe names you will fee in their places; and, with bended knees, firft let him fay the Paternofter or Lord's Prayer, and then let him invocate the faid angels, faying,

O angeli ! supradicti estote adjutores mihi petitioni, & in adjatorum mihi, in meis rebus et petitionibus.

Then call the angels from the four parts of the world that rule the air the fame day in which he makes the experiment; and, having employed efpecially all the names and fpirits within the circle, fay,

O vos omnes, adjutore atque contestor, per sedem Adonai, per Hagios, Theos, Ischyros, Athanatos, Paracletos, Alpha & Omega, & per bæc tria nomina secreta, Ayla, On, Tetragrammaton, quod hodie debeatis adimplere quod cupio.

These things being performed, let him read the conjuration affigned for the day; but if they shall be pertinacious or refractory, and will not yield themfelves obedient, neither to the conjuration affigned for the day, nor any of the prayers before made, then use the exorcism following:

A GENERAL EXORCISM of the SPIRITS of the AIR.

WE being made after the image of God, endued with power from God, and made after his will, do exorcife you, by the most mighty and powerful name of God, *El*, strong and wonderful, *(bere name the fpirit which is to appear,)* and we command you by Him who spoke the word and it was done, and by all the names of God, and by the name Adonai, El, Elohim, Elohe, Zebaoth, Elion, Eferchie, Jah, Tetragrammaton, Sadai, Lord God Most High: we exorcife you, and powerfully command you that you forthwith appear unto us here before this circle in a fair human shape, without any deformity

Book II.

mity or tortuofity; come ye all fuch, becaufe we command you by the name Yaw and Vau, which Adam heard and fpoke ; and by the name of God, Agla, which Lot heard, and was faved with his family; and by the name Joth, which Jacob heard from the angel wreftling with him, and was delivered from the hand of his brother Efau; and by the name Anaphexeton, which Aaron heard and spoke, and was made wife; and by the name Zebaoth, which Mofes named, and all the rivers were turned into blood; and by the name Eferchie Orifton, which Mofes named, and all the rivers brought forth frogs, and they afcended into the houfes of the Egyptians, deftroying all things; and by the name Elion, which Mofes named, and there was great hail, fuch as had not been fince the beginning of the world; and by the name Adonai, which Mofes named, and there came up locufts, which appeared upon the whole land of Egypt, and devoured all which the hail had left ; and by the name Schema Amathia, which Joshua called upon, and the fun stayed his course; and by the name Alpha and Omega, which Daniel named, and deftroyed Bel and flew the dragon ; and in the name Emmanuel, which the three children, Sidrach, Mifach, and Abednego, fung in the midft of the fiery furnace, and were delivered; and by the name Hagios; and by the feal of Adonai; and by Ifchyros, Athanatos, Paracletos; and by these three secret names, Agla, On, Tetragrammaton, I do adjure and conteft you; and by these names, and by all the other names of the living and true God, our Lord Almighty, I exorcife and command you, by Him who fpoke the word and it was done, to whom all creatures are obedient ; and by the dreadful judgment of God; and by the uncertain fea of glafs, which is before the divine Majefty, mighty and powerful; by the four beafts 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 wildom of God, we do powerfully exorcife 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 Mofes named, and the earth opened and fwallowed up Corah, Dathan, and Abiram : and in the power of that name Primeumaton, commanding the whole hoft of heaven, we curfe you, and deprive you of your office,

Part III.

office, joy, and place, and do bind you in the depth of the bottomlefs pit, there to remain until the dreadful day of the laft judgment; and we bind you into eternal fire, and into the lake of fire and brimftone, unlefs you forthwith appear before this circle to do our will: therefore, come ye, by thefe names, Adonai, Zebaoth, Adonai, Amioram; come ye, come ye, come ye, Adonai commandeth; Saday, the moft mighty King of Kings, whofe power no creature is able to refift, be unto you moft dreadful, unlefs ye obey, and forthwith affably appear before this circle, let miferable ruin and fire unquenchable remain with you; therefore come ye, in the name of Adonai, Zebaoth, Adonai, Amioram; come, why ftay you? haften! Adonai, Sadai, the King of Kings commands you: El, Aty, Titcip, Azia, Hin, Jen, Minofel, Achadan Vay, Vaah, Ey, Exe, A, El, El, El, A, Hy, Hau, Hau, Hau, Vau, Vau, Vau.

A PRAYER to GOD, to be faid in the four Parts of the WORLD in the CIRCLE.

AMORULE, Taneha, Latisten, Rabur, Teneba, Latisten, Escha, Aladia, Alpha and Omega, Leyste, Orision, Adonai; O most merciful heavenly Father ! have mercy upon me, although a finner; make appear the arm of thy power in me this day against these obstinate spirits, that I, by thy will, may be made a contemplator of thy divine works, and may be illustrated with all wisdom, to the honour and glory of thy holy name. I humbly befeech 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 of them; and that they may do and declare those things unto us, which by me may be commanded of them, not hurting any creature, neither injuring or terrifying me or my fellows, nor hurting any other creature, and affrighting no man; but let them be obedient to those things which are required of them.

Then

Then, flanding in the middle of the circle, ftretch out thy hand towards the pentacle, faying, By the pentacle of Solomon I have called you; give me a true anfwer.

Then follows this ORATION.

BERALANENSIS, Baldachienfis, Paumachia, and Apologia Sedes, by the most mighty kings and powers, and the most powerful princes, genii, Liachidæ, ministers of the Tartarean seat, chief prince of the seat of Apologia, in the ninth legion, I invoke you, and by invocating, conjure you; and being armed with power from the fupreme Majesty, I strongly command you, by Him who fpoke 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 trembles, and all the hoft of the celeftials, and terreftrials, and infernals do tremble together, and are troubled and confounded : wherefore, forthwith and without delay, do you come from all parts of the world, and make rational anfwers unto all things I shall ask of you; and come ye peaceably, visibly and affably now, without delay, manifefting what we defire, being conjured by the name of the living and true God, Helioren, and fulfil our commands, and perfift unto the end, and according to our intentions, vifibly and affably fpeaking unto us with a clear voice, intelligible, and without any ambiguity.

Of the APPEARANCE of the SPIRITS.

THESE things being duly performed, there will appear infinite vifions, apparitions, phantafms, &c. beating of drums, and the found of all kinds of mufical inftruments; which is done by the fpirits, that with the terror they might force fome of the companions out of the circle, becaufe they can effect nothing against the exorcift himself: after this you shall fee an infinite company

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pany of archers, with a great multitude of horrible beafts, which will arrange themfelves as if they would devour the companions; neverthelefs fear nothing.

Then the exorcift, holding the pentacle in his hand, let him fay, Avoid hence these iniquities, by virtue of the banner of God. Then will the fpirits be compelled to obey the exorcift, and the company shall fee them no more.

Then let the exorcift, stretching out his hand with the pentacle, fay, Behold the pentacle of Solomon, which I have brought into your prefence; behold the perfon of the exorcift in the middle of the exorcifm, who is armed by God, without fear, and well provided, who potently invocateth and calleth you by exorcifing; come, therefore, with fpeed, by the virtue of thefe names, Aye Saraye, Aye Saraye; defer not to come, by the eternal names of the living and true God, Eloy, Archima, Rabur, and by the pentacle of Solomon here prefent, which powerfully reigns over you; and by the virtue of the celeftial fpirits, your lords; and by the perfon of the exorcift, in the middle of the exorcifm : being conjured, make hafte and come, and yield obedience to your master, who is called Octinomos. This being performed, immediately there will be hiffings in the four parts of the world, and then immediately you shall fee great motions; which when you fee, fay, Why ftay you? Wherefore do you delay? What do you? Prepare yourfelves 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 forms; and when you fee them before the circle, fhew them the pentacle covered with fine linen; uncover it, and fay, Behold your confusion if you refuse to be obedient ; and fuddenly they will appear in a peaceable form, and will fay, Afk what you will, for we are prepared to fulfil all your commands, for the Lord hath fubjected us hereunto.

Then let the exorcift fay, Welcome spirits, or most noble princes; becaufe I have called you through Him to whom every knee doth bow, both of things in heaven, and things in earth, and things under the earth; in whofe

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whole hands are all the kingdoms of kings, neither is there any able to contradict his Majefty. Wherefore, I bind you, that you remain affable and vifible before this circle, fo long and fo conftant; neither shall you depart without my licence, until you have truly and without any fallacy performed my will, by virtue of his power who hath set the sea her bounds, beyond which it cannot pass, nor go beyond the law of his providence, *viz.* of the Most High God, Lord, and King, who hath created all things. *Amen.*

Then let the exorcift mention what he would have done.

After which fay, In the name of the Father, and of the Son, and of the Holy Ghoft, go in peace unto your places; peace be between us and you; be ye ready to come when you are called. (For the figures of the circle, pentacle, and other inftruments, fee the Plate.)

Now, that you may have an idea of the manner of composing the circle, we have given the scheme of one for the first hour of the Lord's day, in spring.

Here follow the CONSIDERATIONS and CONJURATIONS for every Day in the Week; and first of

The CONSIDERATIONS, &c. of SUNDAY.

(For the figure of the *feals*, *planets*, *figns*, names of the angels of the feveral days, and names of the fourth heaven, with the characters and magic book, fee the Plate.)

THE angels of the Lord's day-Michael, Dardiel, Huratapel.

The angels of the air ruling on the Lord's day, Varcan, king ;-his minifters, Tus, Andas, Cynabal

The wind which the angels of the air are faid to rule, is the north wind.

The angels of the fourth heaven ruling on the Lord's day, which should be called from the four parts of the world, are,—east, Samael, Baciel, Abel, Gabriel,

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Gabriel, Vionatraba; from the weft, Anael, Pabel, Uftael, Burchat, Suceratos, Capabili; from the north, Aiel, Ariel, vel Aquiel, Mafgabriel, Saphiel, Matuyel; at the fouth, Haludiel, Machafiel, Charfiel, Uriel, Naromiel.

The perfume of Sunday is Red Sanders.

The CONJURATION for SUNDAY.

I CONJURE and confirm upon you, ye ftrong and holy angels of God, in the name Adonai, Eye, Eye, Eya, which is he who was, and is, and is to come, Eye, Abray; and in the name Saday, Cados, Cados, fitting on high upon the cherubin; and by the great name of God himfelf, ftrong and powerful, who is exalted above all the heavens; Eye, Saraye, who created the world, the heavens, the earth, the fea, and all that in them is, in the firft day, and fealed them with his holy name Phaa; and by the name of the angels who rule in the fourth heaven, and ferve before the moft mighty Salamia, an angel great and honourable; and by the name of his ftar, which is Sol, and by his fign, and by the immenfe name of the living God, and by all the names aforefaid, I conjure thee, Michael, O great angel ! who art chief ruler of this day; and by the name Adonai, the God of Ifrael, I conjure thee, O Michael ! that thou labour for me, and fulfil all my petitions according to my will and defire in my caufe and bufinefs.

The fpirits of the air of the Lord's day are under the north wind; their nature is to procure gold, gems, carbuncles, diamonds, and rubies, and to caufe one to obtain favour and benevolence, to diffolve enmities amongft men, to raife to honours, and to take away infirmities. *They appear*, for the moft part, in a large, full and great body, fanguine and grofs, in a gold colour, with the tinclure of blood. Their motion is like the lightning of heaven; the fign of their becoming vifible is that they move the perfon to fweat that calls them.; but their particular forms are as follow; *viz*.

A king, having a fcepter, riding on a lion. A king crowned; a queen with a fcepter.

A bird;

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A bird; a lion; a cock. A yellow garment. A fcepter.

CONSIDERATIONS, &c. of MONDAY.

(For the angel of Monday, his figil, planet, fign of the planet, and name of the first heaven, see the Plate.)

THE angels of Monday-Gabriel, Michael, Samael.

The angels of the air ruling Monday, Arcan, king;—his ministers, Bilet, Missibu, Abubaza. The wind which these are subject to is the west wind.

The angels of the first heaven, ruling on Monday, to be called from the four parts of the world. From the east, Gabriel, Madiel, Deamiel, Janak;—from the west, Sachiel, Zaniel, Habiel, Bachanæ, Corobael;—from the north, Mael, Uvael, Valnum, Baliel, Balay, Humastraw;—from the south, —Curaniel, Dabriel, Darquiel, Hanun, Vetuel.

The perfume of Monday-Aloes.

The CONJURATION of MONDAY.

I CONJURE and confirm upon you, ye ftrong and good angels, in the name Adonai, Adonai, Adonai, Adonai, Eye, Eye, Eye; Cados, Cados, Cados, Achim, Achim, Ja, Ja, ftrong Ja, who appeared in mount Sinai with the glorification of king Adonai, Sadai, Zebaoth, Anathay Ya, Ya, Ya, Maranata, Abim, Jeia, who created the fea, and all lakes and waters, in the fecond day, which are above the heavens and in the earth, and fealed the fea in his high name, and gave it its bounds beyond which it cannot pafs; and by the names of the angels who rule in the first legion, and who ferve Orphaniel, a great, precious, and honourable angel, and by the name of his ftar which is Luna, and by all the names aforefaid, I conjure thee, Gabriel, who art chief ruler of Monday, the fecond day, that for me thou labour and fulfil, \mathfrak{Sc} .

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1000 great

The fpirits of the air of Monday are fubject to the weft wind, which is the wind of the moon; their nature is to give filver and to convey things from place to place; to make horfes fwift, and to difclose the fecrets of perfons both prefent and future.

Their familiar Forms are as follow :

They appear generally of a great and full flature, foft and phlegmatic, of colour like a black, obfcure cloud, having a fwoln countenance, with eyes red and full of water, a bald head, and teeth like a wild boar; their motion is like an exceeding great tempeft of the fea. For their fign there will appear an exceeding great rain, and their particular fhapes 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 goofe.

A green, or filver-coloured garment.

An arrow; a creature with many feet.

CONSIDERATIONS of TUESDAY.

(For the angel of Tuefday, his figil, planet, fign governing the planet, and name of the fifth heaven, fee the Plate.)

THE angels of the air on Tuesday-Samael, Satael, Amabiel.

The angels of the air ruling on Tuefday, Samax, king; his Ministers, Carmax, Ifmoli, Paffran.

The wind to which the faid angels are fubject is the east wind.

The angels of the fifth heaven ruling on Tuesday.—At the east, Friagne, Guel, Damael, Calzas, Arragon ;---the west, Lama, Astagna, Lobquin, Soneas, Jazel, Isiael, Irel ;---the north, Rhaumel, Hyniel, Rayel, Seraphiel, Fraciel, Mathiel ;---the fouth, Sacriel, Janiel, Galdel, Ofael, Vianuel, Zaliel. The perfume of Tuesday. Petter

The perfume of Tuefday---Pepper.

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CON-

The CONJURATION of TUESDAY.

I CONJURE and call upon you, ye ftrong and good angels, in the names Ya, Ya, Ya; He, He, He; Va, Hy, Hy, Ha, Ha, Ha; Va, Va, Va; An, An, An; Aia, Aia, Aia; El, Ay, Elibra, Elohim, Elohim; and by the names of the high God, who hath made the fea and dry land, and by his word hath made the earth, and produced trees, and hath fet his feal upon the planets, with his precious, honoured, revered and holy name; and by the name of the angels governing in the fifth houfe, who are fubfervient to the great angel Acimoy, who is ftrong, powerful, and honoured, and by the name of his ftar which is called *Mars*, I call upon thee, *Samael*, by the names above mentioned, thou great angel ! who prefides over the day of *Mars*, and by the name Adonai, the living and true God, that you affift me in accomplifhing my labours, $\mathfrak{Sc.}$ (as in the conjuration of Sunday.)

The fpirits of the air on Tuesday are under the east wind; their nature is to bring or cause war, mortality, death, combustions, and to give two-thousand foldiers at a time; to bring death, infirmity or health.

Familiar Forms of the SPIRITS of MARS.

THEY appear in a tall body and choleric, a filthy countenance, of colour brown, fwarthy, or red, having horns like harts, and griffins claws, and bellowing like wild bulls. Their motion is like fire burning : their fign thunder and lightning round about the circle.

Their particular shapes are, a king armed, riding on a wolf; a man armed.

A woman with a buckler on her thigh.

A she-goat; a horse; a stag.

A red garment; a piece of wool; a cowflip.

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CONSIDERATIONS of WEDNESDAY.

(For the angel of Wednefday his figil, &c. &c. fee the Plate.)

THE angels of Wednefday-Raphael, Meil, Seraphiel.

The angels of the air ruling on Wednesday, Mediat, king; Ministers, Suquinos, Sallales; the faid angels of the air are subject to the fouth-west wind.

The angels of the fecond heaven, governing Wednefday, that are to be called, Sc. At the east—Mathlai, Tarmiel, Baraborat—at the west, Jeruscue, Merattron;—at the north, Thiel, Rael, Jarihael, Venahel, Velel, Abuiori, Ucirmiel—at the south, Milliel, Nelapa, Calvel, vel Laquel.

The perfume of Wednefday --- Mastic.

The CONJURATION of WEDNESDAY.

I CONJURE and call upon you, ye ftrong and holy angels, good and powerful, in a ftrong name of fear and praife, Ja, Adonay, Elohim, Saday, Saday, Saday; Eie, Eie; Afamie, Afamie; and in the name of Adonay, the God of Ifrael, who hath made the two great lights, and diftinguished day from night for the benefit of his creatures; and by the names of all the discerning angels, governing openly in the fecond house before the great angel, *Tetra*, ftrong and powerful; and by the name of his ftar which is *Mercury*; and by the name of his feal, which is that of a powerful and honoured God; and I call upon thee, Raphael, and by the names above mentioned, thou great angel who prefidest over the fourth day: and by the holy name which is written in the front of Aaron, created the most high priest, and by the names of all the angels who are constant in the grace of Christ, and by the name and place of Ammaluim, that you affist me in my labours, $\mathcal{G}c$. $\mathcal{G}c$.

The fpirits of the air, on Wednefday are fubject to the fouth-weft wind; their nature is to give all forts of metals, to reveal all earthly things paft, pre-Book II. R fent,

THE KEY TO

fent, and to come; to pacify judges, to give victory in war, to teach experiments and all fciences decayed, and to change bodies mixt of elements, conditionally, out of one thing into another; to give health or infirmities, to raife the poor and caft down the rich, to bind or loofe fpirits, to open locks or bolts.

Such kinds of fpirits have the operations of others, but not in their perfect power, but in virtue or knowledge.

Forms of the SPIRITS of MERCURY.

THE fpirits of Mercury appear in a body of a middle ftature, cold, liquid and moift, fair and of an affable fpeech, in a human fhape and form, like a knight armed, of colour clear and bright. The motion of them is like filver coloured clouds: for their fign they caufe horror and fear to him that calls them.

Their particular shapes are, a king riding upon a bear.

A fair youth; a woman holding a diftaff.

A dog, a fhe-bear, and a magpye.

A garment of various changeable colours.

A rod, a little staff.

CONSIDERATIONS of THURSDAY.

(For the angel of Thursday, his figil, Gr. fee the Plate.)

THE angels of Thursday --- Sachiel, Caffiel, Afafiel.

The angels of the air of Thursday, Suth, king; Ministers, Maguth, Gutrix.

The angels of the air are under the fouth-wind.—(But becaufe there are no angels of the air to be found above the fifth heaven, therefore, on Thursday, fay the prayers following in the four parts of the world :)

At the east-O Deus magne et excelfe et honorate, per infinita fecula; or, O great and most high God, honoured be thy name, world without end.

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At the west-O wife, pure, and just God, of divine elemency, I befeech thee, most holy Father, that this day I may perfectly understand and accomplish my petition, work, and labour; for the honour and glory of thy holy name, who livest and reignest, world without end. Amen.

At the north-O God, ftrong, mighty, and wonderful, from everlafting to everlafting, grant that this day I bring to effect that which I defire, through our bleffed Lord. Amen.

At the fouth-O mighty and most merciful God, hear my prayers and grant my petition.

The perfume of Thursday-Saffron.

The CONJURATION of THURSDAY.

I CONJURE and confirm upon you, ye ftrong and holy angels, by the names Cados, Cados, Cados, Efchereie, Efcherei, Efchereie, Hatim, Ya, ftrong founder of the worlds; Cantine, Jaym, Janic, Anic, Calbot, Sabbac, Berifay, Alnaym; and by the name Adonai, who created fifnes and creeping things in the waters, and birds upon the face of the earth, flying towards heaven, in the fifth day; and by the names of the angels ferving in the fixth hoft before Paftor, a holy angel, and a great and powerful prince and by the name of his ftar, which is Jupiter, and by the name of his feal, and by the name of Adonai, the great God, Creator of all things, and by the name of all the ftars, and by their power and virtue, and by all the the names aforefaid, I conjure thee, Sachiel, a great Angel, who art chief ruler of Thurfday, that for me thou labour, \mathfrak{Sc} .

The fpirits 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 strifes and contentions, to appeale enemies, to heal the diseased, and to disease the whole, and procure loss, or restore things lost.

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The familiar Forms of the SPIRITS of JUPITER.

The appear with a body fanguine and choleric, of a middle stature, with a horrible, fearful motion, but with a mild countenance, and a gentle speech, and of the colour of iron : the motion of them is flashings of lightning, and thunder. For their sign there will appear about the circle men who shall feem to be devoured by lions. Their forms are,

A king, with a fword drawn, riding on a ftag.

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A man, wearing a mitre, with long raiment.

A maid, with a laurel crown, adorned with flowers.

A bull; a ftag; a peacock.

An azure garment; a fword; a box-tree.

CONSIDERATIONS of FRIDAY.

(For the feal planet, and fign governing the planet, and name of the third heaven, fee the Plate.)

THE angels of Friday-Anael, Rachiel, Sachiel.

The angels of the air ruling on Friday, Sarabotes, king; Ministers, Amabiel, Aba, Abalidoth, Blaef. The wind which the angels of the air are subject to is the west wind.

Angels of the third heaven, which are to be called from the four parts of the world, are

At the eaft, Setchiel, Chedussitaniel, Corat, Tamuel, Tenaciel;—at the weft, Turiel, Coniel, Babiel, Kadie, Maltiel, Hupbaltiel;—at the north, Peniel, Penael, Penat, Raphael, Ranie, Doremiel;—at the south, Porofa, Sachiel, Chermiel, Samael, Santanael, Famiel.

The perfume of Friday-Pepperwort.

CEREMONIAL MAGIC.

The CONJURATION of FRIDAY.

I CONJURE and confirm upon you, ye ftrong and holy angels, by the names On, Hey, Heya, Ja, Je, Saday, Adonai, and in the name Sadai, who created four-footed beafts, and creeping things, and man, in the fixth day, and gave to Adam power over all creatures; wherefore bleffed be the name of the Creator in his place; and by the name of the angels ferving in the third hoft, before Dagiel, a great angel, and a ftrong and powerful prince, and by the name of his ftar, which is Venus, and by his feal which is holy; and by all the names aforefaid, I conjure upon thee, Anael, who art the chief ruler this day, that thou labour for me, \mathfrak{Sc} .

The fpirits of the air on Friday are fubject to the west wind; their nature is to give filver, to incite men, and incline them to luxury, to cause marriages, to allure men to love women, to cause or take away infirmities, and to do all things which have motion.

Their familiar Shapes.

They appear with a fair body, of middle stature, with an amiable and pleafant countenance, of colour white or green, their upper parts golden; the motion of them is like a clear star. For their sign there will appear naked virgins round the circle, which will strive to allure the invocator to dalliance with them: but

Their particular Shapes are,

A king, with a fcepter, riding on a camel.

A naked girl; a fhe-goat.

A camel; a dove.

A white or green garment. Flowers; the herb favine.

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The CONSIDERATIONS of SATURDAY.

(For feal, Ec. Ec. fee the Plate.)

THE angels of Saturday -- Coffiel, Machatan, Uriel.

The angels of the air ruling this day, Maymon, king; Ministers, Abumalith, Assistic, Balidet. The wind they are subject to, the fouth wind.

The fumigation of Saturday is *Julphur*.

There are no angels ruling in the air on Saturday above the fifth heaven, therefore in the four corners of the world, in the circle, use those orations which are applied to Thursday.

The CONJURATION of SATURDAY.

I CONJURE and confirm upon you, Caphriel, or Caffiel, Machator, and Seraquiel, ftrong and powerful angels; and by the name Adonai, Adonai, Adonai; Eie, Eie, Eie; Acim, Acim, Acim; Cados, Cados; Ima, Ima, Ima; Salay, Ja, Sar, Lord and Maker of the World, who refted on the feventh day; and by him who of his good pleafure gave the fame to be obferved by the children of Ifrael throughout their generations, that they fhould keep and fanctify the fame, to have thereby a good reward in the world to come; and by the names of the *angels* ferving in the feventh hoft, before Booel, a great angel, and powerful prince; and by the name of his ftar, which is Saturn; and by his holy feal, and by the names before fpoken, I conjure upon thee, Caphriel, who art chief ruler of the feventh day, which is the Sabbath, that for me thou labour, \mathfrak{Sc} . \mathfrak{Sc} .

The fpirits of the air on Saturday are fubject to the fouth-weft wind: the nature of them is to fow difcords, hatred, evil thoughts and cogitations, to give leave to kill and murder, and to lame or maim every member.

Their

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Their familiar Shapes.

THEY generally appear with a tall, lean, flender body, with an angry countenance, having four faces, one on the back of the head, one in the front, and one on each fide, nofed or beaked, likewife there appears a face on each knee of a black fhining colour; their motion is the moving of the wind, with a kind of earthquake; their fign is white earth, whiter than fnow.

Their particular Shapes are,

* A king, bearded, riding on a dragon.

An old man with a beard.

An old woman leaning on a crutch.

A hog; a dragon; an owl.

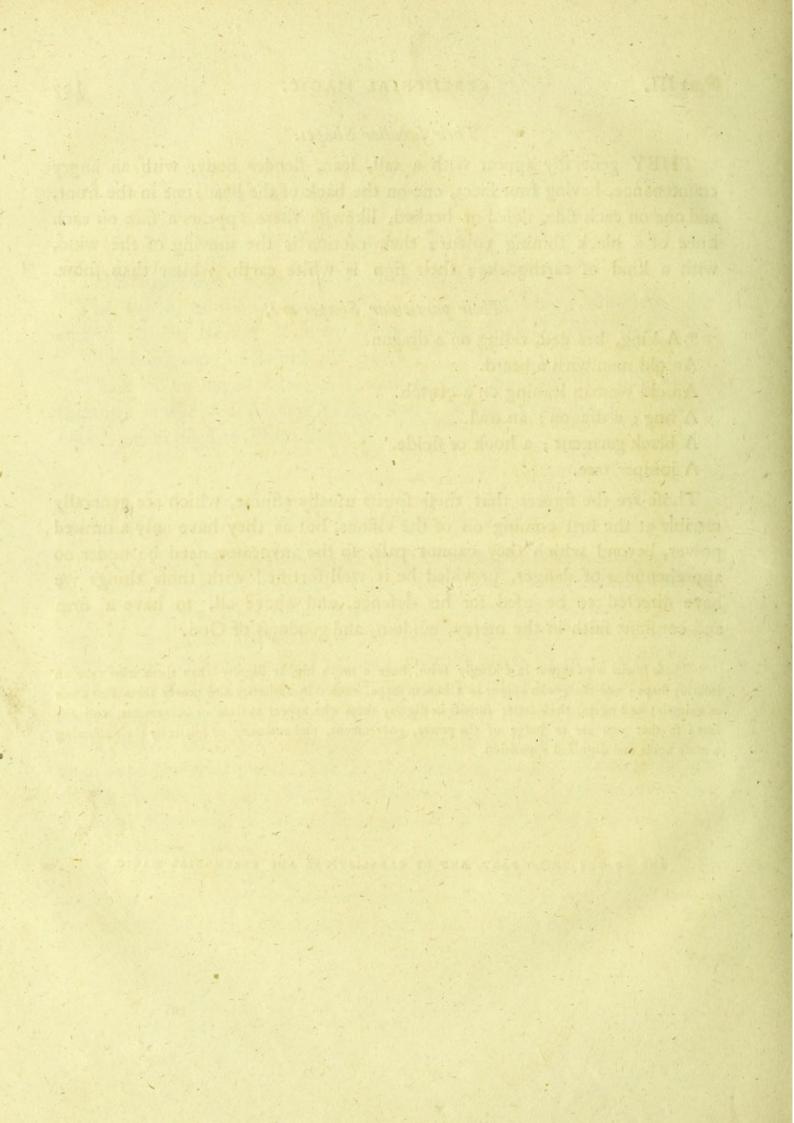
A black garment ; a hook or fickle.

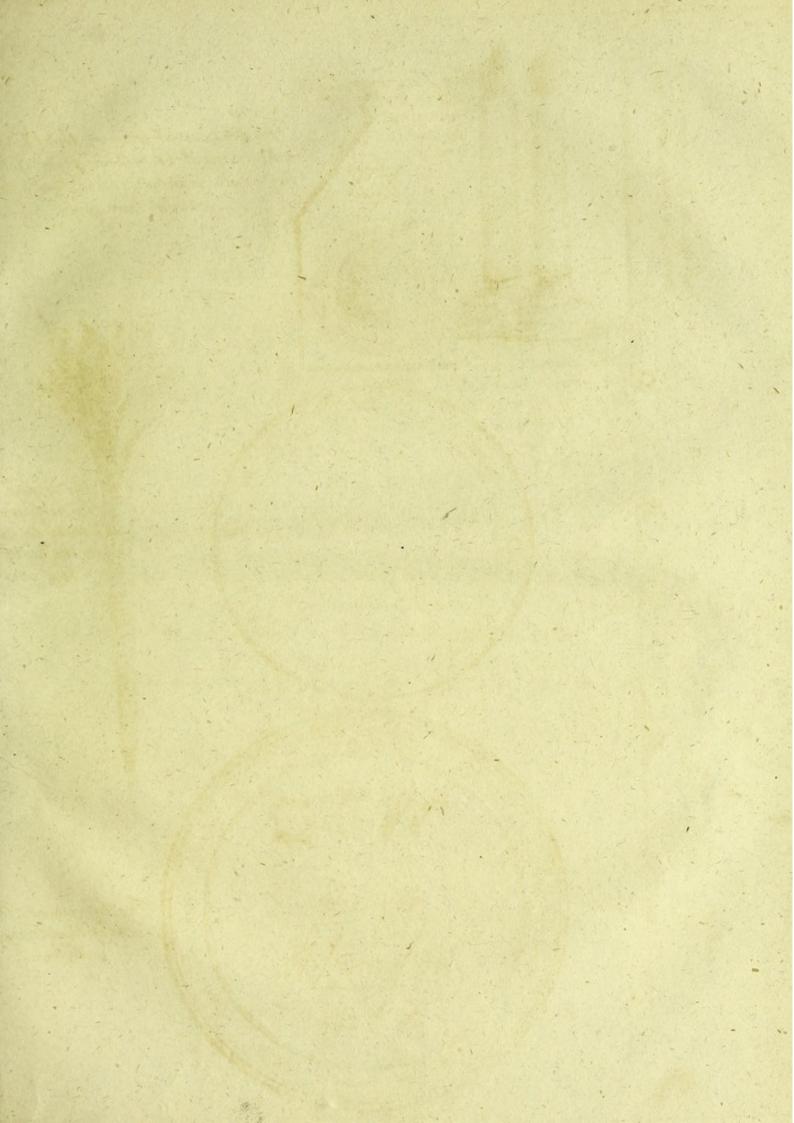
A juniper tree.

Those are the figures that these spirits usually assume, which are generally terrible at the first coming on of the visions, but as they have only a limited power, beyond which they cannot pass, so the invocator need be under no apprehensions of danger, provided he is well fortified with those things we have directed to be used for his defence, and above all, to have a firm and constant faith in the mercy, wisdom, and goodness of God.

* Those fpirits who appear in a kingly form, have a much higher dignity than them who take an inferior shape; and those who appear in a human shape, exceed in authority and power them that come as animals; and again, these latter surpass in dignity them who appear as trees or instruments, and the like: fo that you are to judge of the power, government, and authority of spirits by their assure a more noble and dignified apparition.

END OF THE THIRD PART, AND OF CABALISTICAL AND CEREMONIAL MACIC.





Ino Holy wax Lights used in the Invocations by the Chrystal The Magic Wana Invocation The true size & form of the Chrystal which must be sett in pure Gold & the same names & characters as in the by the Chrytal model here given . Michael e usea "apple SIT'I in orta lonyde d The magic Circle of a simple construction dragammaton. in which the operato must stand or sit On when he uses the Chrystal 4 The Tripod on wh the perfumes are & may be either he in the hand or sett \$ in the earth. naoramaton -lohim 0 AD X ohim X write or engiave on the other sid E go Alpha et Omega. ,haoth adan Shon The Lamen, or Holy vammaton. Table of the Archangel Michael Michae CHAX mop gap R. Griffith Scal Pub. by Lackington & Allen

THE

MAGIC AND PHILOSOPHY

OF

TRITHEMIUS OF SPANHEIM:

CONTAINING HIS BOOK OF

SECRET THINGS,

AND

DOCTRINE OF SPIRITS:

With many curious and rare Secrets (hitherto not generally known ;)

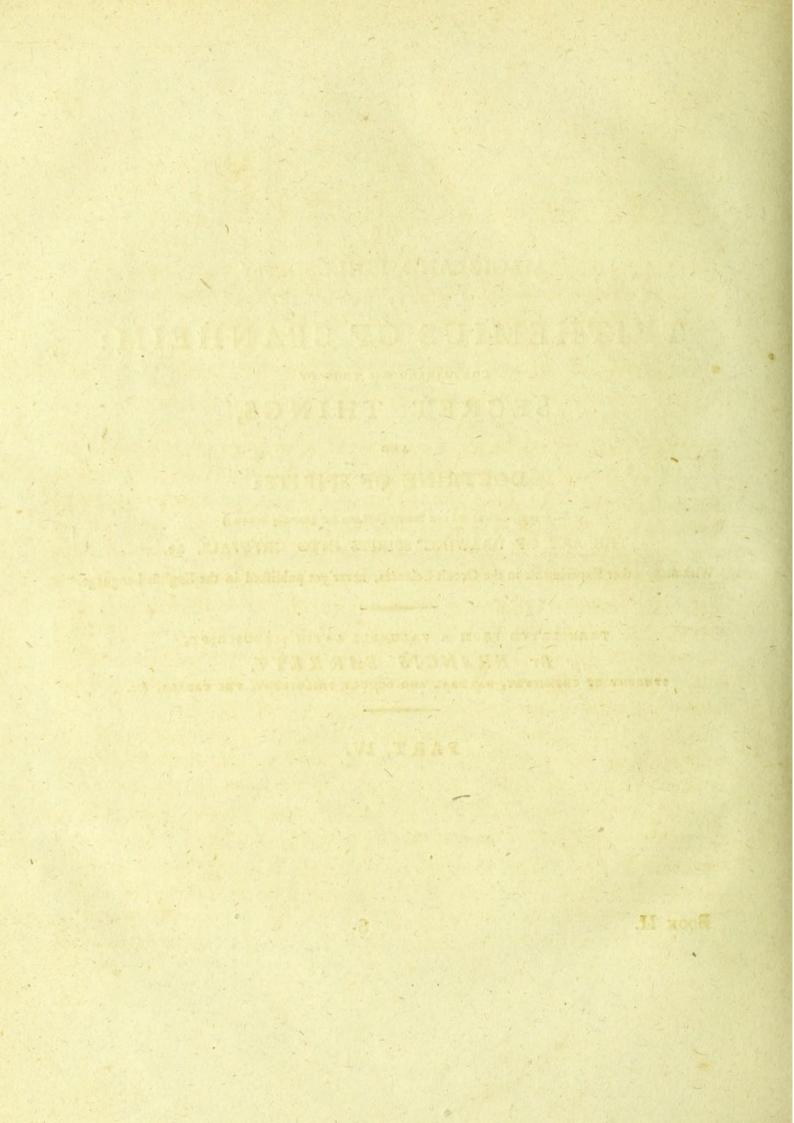
THE ART OF DRAWING SPIRITS INTO CRYSTALS, &c.

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TRANSLATED FROM A VALUABLE LATIN MANUSCRIPT, Br FRANCIS BARRETT, ATUDENT OF CHEMISTRY, NATURAL AND OCCULT PHILOSOPHY, THE CABALA, &c.

PART IV.

BOOK II.



MAGIC AND PHILOSOPHY

OF

THE

TRITHEMIUS OF SPANHEIM.

The Translator's LETTER to a FRIEND of his, a young Student in these occult Sciences.

MY FRIEND,

K NOWING thee to be a curious fearcher after those fciences which are out of the common track of fludy, (I mean the art of foretelling events, magic, telifmans, &c.) I am moved spiritually to give thee my thoughts upon them, and by these ideas here written, to open to thine eye (spiritual) as much information as it seems necessary for thee to know, by which thou mayest be led by the hand into the delectable field of nature; and to give thee such documents as, guided by the supreme wisdom of the Highest, thou mayest refresh thy foul with a delicious draught of knowledge; so that after recreating thy spirit with the use of those good gifs which may please God to bestow on thee, thou mayest be wrapped up into the contemplation of the immense wisdom of that great munificent Being who created thee.

Now, art thou a man, in whofe foul the image of Divinity is fealed for eternity, think firft what is thy defire in the fearching after thefe myfteries ! Is it wealth, honour, fame, power, might, aggrandizement, and the like? Perhaps thy heart fays, All ! all thefe I would gladly crave ! If fo, this is my anfwer,—feek firft to know thyfelf thoroughly, cleanfe thy heart from all wicked, vain, and rapacious defires. Thinkeft thou, oh man ! to attain power to gratify thy lufts, to enrich thy coffers, to build houfes, to raife thyfelf to the pinnacle of human admiration ; if thefe are thy hopes and defires, thou haft reafon to lament thy being born : all fuch defires are immediately from S 2 the the devil, I mean that Being whole engines (i. e. myriads of demons) are conti-

Book II.

But

nually in the act of placing fenfual delights and luxuries before the depraved minds and hearts of man, and whofe chief bufinefs and property it is to counteract the benevolent actions and infpiration of those bleffed spirits who are the inftruments of God our Creator.

Fear God and love thy neighbour; use no deceit, fwear not, neither lye; let all thy actions be fincere. Here, O man! is the grand seal of all earthly wisdom, the true talisman of human happines. When thou shalt accomplish this, behold nothing will be impossible unto thee as far as God permits : then with all speed apply thy mind and heart to attain knowledge and wisdom; with all humility throw thy dependence on God alone, the author of all things that cannot die.

To know thyfelf is to know God, for it is a fpiritual gift from God that enables a man to know himfelf. This gift but very few poffefs, as may be daily feen. How many are there toffed about to and fro' upon the perilous fea of contending paffions, and who are more light than feathers! how many in this great city who place their chiefest good in debauchery and letchery! See their actions, manners, and dispositions; these poor, unfortunate, miserable wretches, fuch is their fatal magical infatuation and ignorance, that they think those mad who might even attempt to reason with them on the vanity and mifery of their fituation. To make myfelf more intelligible, thefe are what the world calls men of fashion, a phrase infignificant enough when we confider that the universal fashion of this time is vice, and that fo glaring, that it needs no great intellect to difcover what is daily open to the view of the observer. But to you, my friend, I have addreffed these lines; therefore let it not be supposed that I am reprehending my friend for vices which I cannot suppose him attached to : for I know thou art a young man defigned for the receiving of instruction, in much higher and more glorious contemplations than those fons of earth are capable of, therefore I have prefented thee with this translation which thou didst defire me to give thee.

Part IV.

TO A FRIEND.

But beware of flattery, felf-love, and covetoufnefs, fo wilt thou thrive ; and be diligent in thy occupation, fo shall thy body be fed. Idleness is offensive to the Deity, industry shall sweeten thy brown bread, and the fruits of it shall warm thine heart, and infpire thy foul with gratitude to him that bleffes thee with enough : feek for no more, for it will damn thee ; pray for enough to feed and clothe thy body, but afk no more, least thou pine away in heart-rending poverty, and fpend the remainder of thy days in contumely and beggary. For know a thing most necessary for thee to know, that if by thy study, by thy art, or any other thing, thou couldst command a million of spirits, it should not be lawful for thee to wish to gain riches suddenly, for the Wisdom Eternal has put forth the fiat; and it has been faid by him who never fpoke in vain, and who cannot lye, that man shall get bread by the fweat of his brow; therefore let us not have in view the enriching of ourfelves in worldly goods, by fupernatural means, or by a greedy defiring of what we ought to look upon with eyes of contempt, draw upon us the wrath of God. Rather let us cheerfully rely on, and follow in very deed, fpirit and truth, thefe words of the apoftle, "Seek ye first the kingdom of God, and all these things shall be added unto you;" fear not but that God shall make thy household as a flourishing tree, and thy wife shall be as a fruitful vine. Farewell, remember my poor counsel, and be happy. From thy true friend, F. B.

N. B. To enable thee the better to comprehend this Book, I have drawn out the various figures, of which mention is made in this work, that thou mayeft fee the very exact method of working; likewife the images of feals, fpirits, and various other rare, and curious inftruments, which are neceffary for thee to know and fee with the eye; therefore in the conftruction of them thou canft not be liable to error.

Fig. 1. The form of the crystal for invocating spirits, with the plate of pure gold in which the crystal must be fastened, with the divine characters around.

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Fig. 2.

A CAUTION TO THE INEXPERIENCED, &c. Book II.

- Fig. 2. A magical circle (C D E F), of a fimple conftruction, for the operator to fland or fit in when he calleth the fpirits.
- Fig. 3. The cryftal (A), two filver or other candlefticks (G G,) with the wax tapers burning, and tripod or veffel for the oderiferous fuffumigation.
- Fig. 4. A wand of black ebony with golden characters. The characters are explained.

A CAUTION to the inexperienced in this ART, and a Word of Advice to those who would be Adepts.

BROTHER,

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IT is neceffary for me to inform thee, that whatever thy defires are in the purfuit of this art, which we call Magic, fo wilt thy connexion and answer be. If in the purfuit of revenge, it is but proper thou should ft know that thou wilt, in any of these experiments here laid down, draw to thyself a revengeful demon, or an infernal furious spirit, ferving in the principle of the wrath of God ; if worldly riches and aggrandizement, then shalt thou have an earthial or fiery fpirit, which will delude thee with the riches of the central world; if fame, or the blaze of glory, then the spirits of pride will be alloted thee, who will gratify thy inordinate defire of vain glory; for all these offices are there fpirits allotted and will be eager to mix with thy fpirit : it will attract thee to his own nature, and ferve all thy purposes according to the extent of God's permiffion ; and as thy defires are and from what principle they proceed, fo shalt thou be answered : but if thou defirest to know nothing but for the honour and glory of God, and the help of thy neighbour, and, in great humility, fill thy heart with the love of God, thou shalt then have a pure spirit which will

Part IV. TRITHEMIUS'S BOOK OF SECRETS, &c.

will grant (by the Lord's permiffion) thy defires. Therefore feek for that which is good; avoid all evil either in thought, word, or action; pray to God to fill thee with wifdom, and then thou shalt reap an abundant harvest. There are two ways magically set before thee; chuse which thou wilt, thou shalt be fure of thy reward. Farewel.

London, 1800.

F. B.

Of the making of the CRYSTAL and the Form of Preparation for a VISION.

PROCURE of a lapidary a good clear pellucid cryftal, of the bignefs of a fmall orange, *i. e.* about one inch and a half in diameter; let it be globular or round each way alike; then, when you have got this cryftal, fair and clear, without any clouds or fpecks, get a fmall plate of pure gold to encompafs the cryftal round one half; let this be fitted on an ivory or ebony pedeftal, as you may fee more fully defcribed in the drawing, (fee the Plate, fig. 1.) Let there be engraved a circle (A) round the cryftal with these characters around

infide the circle next the cryftal XTX

; afterwards the

name "Tetragrammaton". On the other fide of the plate let there be engraven "Michael, Gabriel, Uriel, Raphael;" which are the four principal angels ruling over the Sun, Moon, Venus and Mercury; but on the table on which the cryftal ftands the following names, characters, &c. must be drawn in order.

First, The names of the feven planets and angels ruling them, with their feals or characters. The names of the four kings of the four corners of the earth. Let them be all written within a double circle, with a triangle on a table; on which place the crystal on its pedestal: this being done, thy thy table is complete (as in the Fig. D,) and fit for the calling of the fpirits; after which thou shalt proceed to experiment, thus:

In what time thou wouldeft deal with the fpirits by the *table* and *cryftal*, thou muft obferve the planetary hour ; and whatever planet rules in that hour, the angel governing the planet thou fhalt call in the manner following ; but, firft, fay this fhort prayer:

"Oh, God ! who art the author of all good things, ftrengthen, I befeech thee, thy poor fervant, that he may ftand faft, without fear, through this dealing and work; enlighten, I befeech thee, oh Lord ! the dark understanding of thy creature, fo that his fpiritual eye may be opened to fee and know thy angelic fpirits defcending here in this crystal : (Then lay thy hand on the crystal, faying,) and thou, oh inanimate creature of God, be fanctified and confecrated, and bleffed to this purpofe, that no evil phantafy may appear in thee; or, if they do gain ingrefs into this creature, they may be constrained to speak intelligibly, and truly, and without the least ambiguity, for Christ's fake. Amen. And forafmuch as thy fervant here standing before thee, oh, Lord ! defires neither evil treasures, nor injury to his neighbour, nor hurt to any living creature, grant him the power of deferying those celestial spirits or intelligences, that may appear in this cryftal, and whatever good gifts (whether the power of healing infirmities, or of imbibing wifdom, or difcovering any evil likely to afflict any perfon or family, or any other good gift thou mayeft be pleafed to beftow on me, enable me, by thy wifdom and mercy, to use whatever I may receive to the honour of thy holy name. Grant this for thy fon Chrift's fake. Amen."

Then taking your ring and pentacle, put the ring on the little finger of your right hand; hang the pentacle round thy neck; (Note, the pentacle may be either wrote on clean virgin parchment, or engraven on a fquare plate of filver and fufpended from thy neck to the breaft), then take your black ebony wand, with the gilt characters on it and trace the circle, (Fig. 7. C D E F,) faying, " In the name of the bleffed Trinity, I confectate this piece of ground for our defence; fo that no evil fpirit may have power to break thefe bounds prefcribed here, through Jefus Chrift our Lord." Amen.

Then

SECRET THINGS, &C.

Part IV.

Then place the veffel for the perfumes between thy circle and the holy table on which the cryftal flands, and, having fire therein, caft in thy perfumes, faying,

" I conjure thee, oh thou creature of fire! by him who created all things both in heaven and earth, and in the fea, and in every other place whatever, that forthwith thou caft away every phantafm from thee, that no hurt whatfoever shall be done in any thing. Blefs, oh Lord, this creature of fire, and fanctify it that it may be bleffed, and that they may fill up the power and virtue of their odours; fo neither the enemy, nor any false imagination, may enter into them; through our Lord Jefus Christ. Amen."

Now, this being done in the order prefcribed, take out thy little book, which muft be made about feven inches long, of pure white virgin vellum or paper, likewife pen and ink muft be ready to write down the *name*, *character*, and *office*, likewife the feal or image of whatever fpirit may appear (for this I muft tell you that it does not happen that the fame fpirit you call will always appear, for you muft try the fpirit to know whether he be a pure or impure being, and this thou fhalt eafily know by a firm and undoubted faith in God.)

Now the most pure and simple way of calling the spirits or spirit is by a short oration to the spirit himself, which is more effectual and easy to perform than composing a table of letters; for all celessial operations, the more pure and unmixed they are, the more they are agreeable to the celessial spirits: therefore, after the circle is drawn, the book, perfumes, rod, $\Im c$. in readiness, proceed as follows:

(After noticing the exact hour of the day, and what angel rules that hour, thou shalt fay,)

"In the name of the bleffed and holy Trinity, I do defire thee, thou ftrong and mighty angel *, Michæl, that if it be the divine will of him who is called Tetragrammaton, $\Im c$. the Holy God, the Father, that thou take upon thee fome fhape as beft becometh thy celeftial nature, and appear to us vifibly here in this cryftal, and answer our demands in as far as we shall not transgress the

* Or any other angel or fpirit,

BOOK II.

bounds

Book II.

bounds of the divine mercy and goodnefs, by requefting unlawful knowledge; but that thou wilt gracioufly fhew us what things are most profitable for us to know and do, to the glory and honour of his divine Majesty, who liveth and reigneth, world without end. *Amen*.

" Lord, thy will be done on earth, as it is in heaven ;-make clean our hearts within us, and take not thy Holy Spirit from us.

"O Lord, by thy name, we have called him, fuffer him to administer unto us. And that all things may work together for thy honour and glory, to whom with thee, the Son, and bleffed Spirit, be afcribed all might, majefty and dominion. *Amen*."

Note, In these dealings, two should always be prefent; for often a spirit is manifest to one in the crystal when the other cannot perceive him; therefore if any spirit appear, as there most likely will, to one or both, fay,

"Oh, Lord ! we return thee our hearty and fincere thanks for the hearing of our prayer, and we thank thee for having permitted thy fpirit to appear unto us which we, by thy mercy, will interrogate to our further inftruction, through Chrift. Amen."

Interrog. 1. In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghoft, proceeding from both, what is thy true name?

If the fpirit anfwers, Michael, then proceed.

Queft. 2. What is thy office? 3. What is thy true fign or character? 4. When are the times most agreeable to thy nature to hold conference with us?

Wilt thou fwear by the blood and righteoufness of our Lord Jesus Christ, that thou art truly Michael?

(Here let him fwear, then write down his feal or character in thy book, and against it, his office and times to be called, through God's name; also write down any thing he may teach thee, or any responses he may make to thy questions or interrogations, concerning life or death, arts or sciences, or any other thing;) and then shalt thou fay,

" Thou

Part IV.

"Thou great and mighty fpirit, inafmuch as thou cameft in peace and in the name of the ever bleffed and righteous Trinity, fo in this name thou mayeft depart and return to us, when we call thee in his name to whom every knee doth bow down. Fare thee well, Michael; peace be between us, through our bleffed Lord Jefus Chrift. Amen."

Then will the fpirit depart ; then fay, " To God the Father, eternal Spirit, fountain of Light, the Son, and Holy Ghoft, be all honour and glory, world without end. Amen."

I shall here fet down the Table of the names of Spirits and Planets governing the Hours; so thou shalt easily know by inspection, what Spirit and Planet governs every Hour of the Day and Night in the Week.

Hours Day,	Angels and Planets ruling SUNDAY.	Angels and Planets ruling MONDAY.	Angels and Planets ruling TUESDAY.	Angels and Planets ruling WEDNESDAY	Rngels and Planets ruling THURSPAY.	Angels and Planets ruling FRIDAY.	Angels and Planets ruling SATURDAY.
1 2 3 4 5 6 7 8 9 10 11 12	Day. O Michael Q Anael Q Anael Q Babriel D Gabriel D Sachiel Caffiel Q Sachiel Caffiel Q Anael Q Anael Q Anael D Gabriel D Gabriel D Gabriel D Gabriel	Day. D Gabriel b Caffiel 4 Sachiel 5 Samael Michael 9 Anael 9 Anael 9 Anael 9 Caffiel 14 Sachiel 15 Caffiel 14 Sachiel 15 Caffiel 14 Sachiel 15 Caffiel 16 Caffiel 17 Samael 10 Caffiel 18 Samael 10 Caffiel 19 Caffiel 10 Caffi	Day. ♂ Samael ⊙ Michael ♀ Anael ♀ Anael ♀ Gabriel ♭ Caffiel ↓ Sachiel ♂ Michael ♀ Anael ♀ Anael ♀ Anael ♀ Anael ♀ Gabriel ♥ Gabriel	Day. § Raphael) Gabriel 4 Caffiel 4 Sachiel 3 Samael 3 Michael 9 Anael 9 Anael 9 Gabriel 4 Sachiel 4 Sachiel 3 Samael 3 Samael	Day. 4 Sachiel 5 Samael Michael 9 Anael 9 Anael 9 Gabriel 10 Gabriel 10 Gabriel 14 Sachael 13 Samael 10 Michael 14 Sachael 15 Samael 16 Michael 17 Sachael 18 Samael 19 Anael 10 Michael 19 Sachael 10 Michael 10 Mic	Day: 2 Anael 3 Raphael 4 Gabriel 4 Gabriel 4 Sachael 3 Samael 3 Michael 2 Anael 4 Raphael 9 Gabriel 4 Gabriel 4 Sachiel 3 Sachiel	Day. b Caffiel 4 Sachiel 3 Samael Michael 9 Anael 9 Anael 9 Gabriel b Caffiel 4 Sachiel 3 Samael 9 Michael 9 Anael 9 Anael
Hours Night 1 2 3 4 5 6 7 8 9 10 11 12	Night. 24 Sachael 3 Samiel 3 Michael 4 Anael 4 Raphael 1 Gabriel 5 Caffiel 24 Sachiel 3 Samael 3 Michael 2 Anael 2 Anael 3 Samael 3 Samael 3 Samael 3 Samael 3 Samael 4 Sachiel 4 Sachiel 5 Samael 5 Samael 5 Samael 5 Samael 5 Samael 5 Samael 5 Samael 6 Michael 7 Anael 8 Raphael 9 Raphael	Night. 9 Anael 9 Raphael 1 Gabriel 4 Sachiel 4 Sachiel 3 Samael 0 Michael 9 Apael 9 Raphael 1 Gabriel 4 Sachiel 4 Sachiel 4 Sachiel 4 Sachiel 4 Sachiel 4 Sachiel	Night. h Caffiel 4 Sachiel 3 Samael Michael 9 Anacl 8 Raphael D Gabriel h Caffiel 4 Sachiel 3 Samael 9 Michael 9 Anacl	Night. O Michael Q Anael Q Anael Q Gabriel D Gabriel D Caffiel Q Sachiel Caffiel Q Sachiel Michael Q Anael Q Anael Q Anael D Gabriel D Gabriel D Gabriel D Caffiel	Night: D Gabriel b Caffiel 4 Sachiel 3 Samael O Michael 2 Anael 3 Raphael D Gabriel b Caffiel 4 Sachiel 3 Samael O Michael	Night. & Samael O Michael & Anael & Raphael D Gabriel & Caffiel & Sachiel & Samael O Michael & Anael & Raphael D Gabriel	Night. § Raphael D Gabriel b Caffiel 4 Sachiel 3 Samael 3 Michael 9 Anael 8 Raphael D Gabriel 4 Sachiel 4 Sachiel 3 Samael

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Note,

TRITHEMIUS'S BOOK OF SECRET THINGS.

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Note, The day is divided into twelve equal parts, called Planetary Hours, reckoning from fun-rife to fun-fet, and, again, from the fetting to the rifing; and to find the planetary hour, you need but to divide the natural hours by twelve, and the quotient gives the length of the planetary hours and odd minuets, which fhews you how long a fpirit bears rule in that day; as Michael governs the first and the eighth hour on Sunday, as does the \odot . After you have the length of the first hour, you fee in the Table, as if it be the fourth hour, on Sunday, you fee in the Table that the D and Gabriel rules; and fo for the reft it being fo plain and eafy you cannot err.

THE CONCLUSION OF THE MAGUS.

ADVERTISEMENT.

THE Author of this Work refpectfully informs those who are curious in the fludies of Art and Nature, espeeially of Natural and Occult Philosophy, Chemistry, Astrology, &c. &c. that, having been indefatigable in his refearches into those sublime Sciences, of which he has treated at large in this Book, that he gives private instructions and lectures upon any of the above-mentioned Sciences; in the course of which he will discover many surious and rare experiments. Those who become Students will be initiated into the choices of operations of Natural Philosophy, Natural Magic, the Cabala, Chemistry, the Talismanic Art, Hermetic Philosophy, Astrophysical courses, and Principles of the ancient Philosophers, Magi, Cabalists, Adepts, &c.-The purpose of this School (which will confist of no greater number than Twelve Students) being to investigate the bidden treasures of Nature; to bring the Mind to a contemplation of the Eternal Wildom; to promote the discovery of whatever may conduce to the perfection of Man; the alleviating the miseries and calamities of this life, both in respect of ourselves and others; the fludy of morality and religion here, in order to fecure to ourselves felicity hereaster; and, finally, the promulgation of whatever may conduce to the general happines and welfare of mankind.-----Those who feel themselves thoroughly disposed to enter upon such a course of philosophy and wisdom, to incorporate themselves in so felect, permanent, and desirable a fociety, may speak with the Author upon the subject, at any time between the hours of Eleven and Two o'clock, at 99 Norton Street, Mary-le-Bonne.

Letters (post paid) upon any subject treated of in this Book, will be duly answered, with the necessary information.

BIOGRAPHIA ANTIQUA;

OR,

AN ACCOUNT OF THE LIVES AND WRITINGS

OF THE ANCIENT AND MODERN

MAGI, CABALISTS, AND PHILOSOPHERS,

DISCOVERING THE

PRINCIPLES AND TENETS OF THE FIRST FOUNDERS

OF THE

MAGICAL AND OCCULT SCIENCES:

WHEREIN THE MYSTERIES OF THE PYTHAGORIANS, GYMNOSOPHISTS, EGYPTIANS, BRAGMANNI, BABYLONIANS, PERSIANS, ETHIOPIANS, CHALDEANS, &c. ARE DISCOVERED:

Including a particular and interefting Account of

ZOROASTER, THE SON OF OROMASIUS,

THE FIRST INSTITUTOR OF PHILOSOPHY BY FIRE, AND MAGIC;

LIKEWISE OF

HERMES TRISMEGISTUS, THE EGYPTIAN,

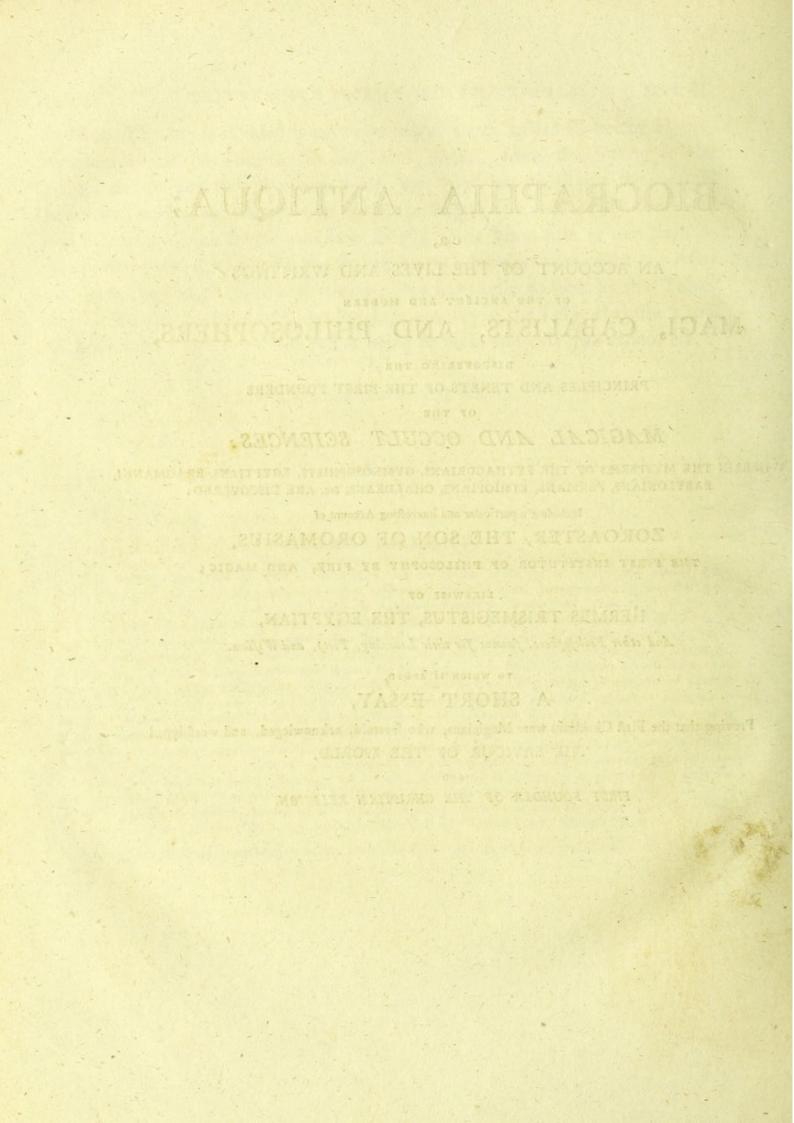
And other Philosophers, famous for their Learning, Piety, and Wifdom.

TO WHICH IS ADDED, A SHORT ESSAY,

Proving that the First Christians were Magicians, who foretold, acknowleged, and worshipped THE SAVIOUR OF THE WORLD,

AND

FIRST FOUNDER OF THE CHRISTIAN RELIGION.



BIOGRAPHIA ANTIQUA.

THA ATH LOS

ZOROASTER, THE SON OF OROMASIUS, - FIRST INSTITUTOR OF PHILOSOPHY BY FIRE, AND MAGIC.

Z OROASTER, the fon of Oromafius, flourished in the reign of Darius, the fucceffor of Cambyses. * All authors are full of variations in their accounts of this famous person, some making him of a much later date than others; however, we shall give what we have collected from those who appear most authentic, not omitting the traditional history extant amongst the Magi, with which our readers may compare the several stories of biographers, and accept that account which shall seem to them the most rational. Zoroaster, king of the Bactrians, was vanquished by Ninus, and passed for the inventor of magic +. Eusebius places this victory of Ninus in the seventh year of Abraham :

* The Author regrets, that, notwithstanding his laborious refearches to obtain an authentic and fatisfactory account of Zoroaster to prefent to his readers; that a few generals, and not particulars, can only be given : indeed, the most ferious and respectable historians differ so widely in their accounts of him, that nothing certain can from thence be deduced : however, we have above recited several anthorities to which we have annexed various notes and commentations.

+ Paffed for the inventor of magic.—It is to be noted that he was the inventor of it, and the first of the magi. Justin informs us that this victory was the last of Ninus; that Zoroaster philosophized most judiciously upon the nature and influences of the stars, and on the principles of the universe. Thomas Stanleius, Hist. of Philos. Orientalis, lib. 1. cap. iii. informs us, that Zoroaster, according to Eusebius, was cotemporary with Semiramis; but it is certain, according to Eusebius, that he was vanquished by king Ninus. Arnobius, lib. 1. pa. m. 5. fays, "Anciently the Affyrians and Bactrians, " the former under the conduct of Ninus, and the latter under Zoroaster, fought against each other, " not only with men and weapons, but also by the help of magic, and the fecret discipline of the " Chaldeans." Hermippus, who has wrote cautiously on every thing relative to magic, and explained twenty thousand verses composed by Zoroaster, relates, that one Azonaces initiated him

BIOGRAPHIA ANTIQUA.

Abraham; now feveral authors make Zoroafter appear much earlier. It has been reported that Zoroafter laughed on the fame day he was born, and that he

him into this art, and that he lived 5,000 years before the Trojan war. St. Augustin and Orofius have followed the tradition mentioned by Justin. Apuleius, in his Catalogue of all the most famous Magicians of Antiquity, with great justice places Zoroaster in the first rank, and proves him the most ancient of all : " Magicarum artium fuisse perhibeter inventor Zoroastres." Augustin. de Civitat. Dei, lib. 21. cap. xiv. Eudoxus, who effeemed the art of magic to be accounted the nobleft and most useful of all worldly knowledge, relates that Zoroafter lived fix thousand years before the death of Plato. Note, that the fame thing is affirmed by Aristotle. Agathias, who lived in the reign of Justinian, informs us, that, according to the Persians of that time, Zoroaster and Hystafpes were cotemporary ; but they do not fay whether this Hystafpes was father to Darius or any other. . Sir John Marsham positively decides that he was the father of Darius; and grounds his opinion on this, that one of the elogies engraven on the tomb makes him the inftructor of the Magi ; and that the fame hiftorian who makes Hystaspes excel in magic, calls him the father of Darius. Ammianus Marcellinus, lib. 23, pag. m. 324. fays, " After the time of Zoroafter, reigned Hystafpes, a very prudent king, and the " father of Darius. This prince, having boldly penetrated into the remotest parts of the Upper India, " came at length to a folitary foreft, where there dwelt, in filent and awful tranquility, the Brachmans." 4. In this peaceful folitude they instructed him in the knowledge of the earth's motion, likewife of the " flars ; and from them he learned the pure and facred rites of religion. Part of this knowledge he " communicated to the Magi, which, together with the art of predicting future events, they delivered " down to posterity, each in his own family. The great number of men who have descended from " thefe families. ever fince that age down to the prefent, have all been fet apart for cultivating the " knowledge of the Gods." But Ammianus Mercellinus was wrong in faying, that this father of Darius was a king ; and no doubt he committed this blunder by having read in general that one king Hystaspes was a great magician, and thought there was no other Hystaspes than the father of Darius. But it is beyond difpute, that one Hystafpes, older than the foundation of Rome, and a great prophet, is mentioned by authors. " Hystafpes alfo, the most ancient king of the Medes, and from whom the river " Hytlafpes derives its name, is the most admirable of them all ; for, under the interpretation of the pro-" phecy of a boy, he informed posterity that the Roman empire, nay, even the Roman name, should be " utterly deftroyed; and this he predicted a long time before the eftablishment of that colony of Trojans," Lactant. lib. VII. cap. xv. pag. m. 492. Juffin Martyr informs us, that he predicted the general conflagration of all perifhable things, Juffin Apolog. ii. pag. 66. It is affirmed that Pythagoras was Zoroafter's disciple, under the reign of Cambyscs, the son of Cyrus : the words of Apuleius inform us of the fact. Some fay that Pythagoras having been made a flave in Egypt, was transported into Perfia; others will have him transported into Babylon, and there instructed by Zoroaster the Babylonian, whom they diffinguish from the Persian. We find no less than five Zoroasters mentioned in history : to thefe five may be added a fixth, mentioned by Apuleius. This Zoroafter lived in Babylon at the time Pythagoras was brought thither by Cambyfes. The fame writer calls him "the chief interpreter of all divine mysteries," and fays that Pythagoras was chiefly instructed by him. He appears to be the fame with

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he was the only one to whom this happened, and that the palpitation of his brain was fo ftrong as to repulse the hand, it being laid to his head, which they fay was a prefage of his future knowledge and wifdom. It is added, that he paffed twenty years in the deferts, and there eat nothing but a fort of cheefe which was never the worfe for age; that the love of wildom and justice obliged him to retire from the world to a mountain, where he lived in folitude; but when he come down from thence there fell a celeftial fire upon it, which perpetually burned; that the king of Perfia, accompanied with the greateft lords of his court, approached it for the purpose of putting up prayers to God ; that Zoroafter came out from these flames unhurt; that he comforted and encouraged the Persians, and offered facrifices for them to God; that, afterwards, he did not live indifferently with all forts of men, but only those who were born for truth, and who were capable of the true knowledge of God, which kind of people are called among the Perfians, Magi; that he defired his end might be this, viz. to be ftruck with thunder, and confumed by celeftial fire; and that he requested the Persians to collect his ashes, after he was confumed in this manner, and to preferve and venerate them as a pledge of the prefervation of their monarchy; that they for a length of time paid great veneration to the relics of Zoroafter, but at length, neglecting them, their monarchy fell to ruin and decay*. The Chronicle of Alexandria adds, that having held this difcourfe

with Zabratus, by whom Diogenes affirms Pythagoras was purged from all his former filth, and instructed in what is effentially neceffary for good men to know, viz. God, nature, and philosophy: he is also the fame with Nazaratus, the Affyrian, whom Alexander, in his book of the Pythagorical fymbols, affirms to have taught Pythagoras. The fame perfon Suidas calls Zares, Cyrillus, Zaranes, and Plutarch, Zarates.

* According to the tradition of the Magi, we shall explain this fabulous and figurative description of Zoroalter's end. The truth is, he enjoined the Persians rigidly to perfevere in the laws he had framed, and the doctrine he had been at the labour to establish, which was, to live in the practice of moral virtue, to avoid all species of luxury, to promote the liberal sciences, to govern all their actions with pradence and integrity, and to meet misfortune with resolution, and to encounter it with philosophy, and to endure the unavoidable calamities of life with fortitude : these, his disciplines, he left as a precious relic among them; which while they strictly adhered to, they need be under no apprehension of tyranny and U opprefion :

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discourse with them he invoked Orion, and was confumed by celestial fire-Many will have it that Ham was the Zoroafter of the eaftern nations, and the inventor of magic. Mr. Bochart refutes this fallity. Cedrenus observes that Zoroafter, who became fo famous for wifdom among the Perfians, was defcended from Belus: this imports that he was defcended from Nimrod. Some authors have taken him for Nimrod; others for Affur or Japhet. The ancient Perfians believe that Zoroafter was before Mofes *. Some maintain he was the prophet Ezekiel, and it cannot be denied that they ground their opinions on the agreement of numerous particulars which belong to the one, and are related of the other. George Hornius foolifhly imagines that he was the falfe prophet Balaam. Huetius shews that he was the Moses of the Jews, and mentions an infinite number of particulars in which the accounts we have of Mofes agree with the ftories related of Zoroafter .- How near all or any of these come to the probability of truth will appear in the fequel, where we have given the most probable and rational account of him, as far as we have been able to trace, from the tradition of the Magi, which we prefer before the confused and partial accounts vulgarly extant. They who believe that Zoroafter pro-

opprefion :---thefe they collected, and for fome fpace of time religioufly followed the precepts of this great philofopher : at length, human frailty and vice, corrupting their manners, caufed them to relax from their duties, upon which their empire fell into ruin and decay. The idolatry falfely imputed to this wife man, viz. his inflituting the worfhipping of fire, is thus to be interpreted.---Under the celefial fymbol of fire was meant truth :--truth he aferibed purely as the great and wonderful attribute of the Godhead, which he acknowledged and worfhipped, to wit, one only God, the eternal fire of wifdom and everlafting truth, juftice, and mercy !--His magic was the fludy of the religious worfhip of that Eternal Being. After Zoroafter, there were four perfons chofen to educate the fucceffor of the king of Perfia. They chofe the wifeft, the moft juft, the moft temperate, and the braveft man that could be found. The wifeft man (viz. one of the Magi), influected him in Zoroafter's magic, the juft in government, the brave in war, and the temperate in focial virtue and temperance. Now obferve, that Zoroafter is called the fon of Oromafius, and that Oromafius is the name given by Zoroafter and his diciples to the good God, and this title was really beflowed upon him by the Perfians ; therefore, according to Plato, this Perfian Magus, on account of his uncommon learning, religion, and wifdom, was, in an allegorical or figurative manner, called the fon of God, or the fon of wifdom, truth, &c.

* Some Magi affirm that he is the fame with Abraham, and frequently call him Ibrahim Zerdafcht, which is, Abraham the friend of fire.

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they

feffed and taught a diabolical magic * are certainly in the wrong; the magic he taught (of which we shall speak more anon) was only the study of the divine nature, and of religious worship. Some have presumed that Zoroaster was the promulgator of a doctrine of two principles⁺, or two co-eternal causes, one of good

* The preceding note fully explains those erroneous relations of the wifdom of the Magi. Those who defire to fee a great many passages which testify that the magic of the Persians, instituted by Zoroaster, was the study of religion, virtue, and wisdom, let them refer to Briffonius de Regno Persarum, lib. ii .p. 178, & sequence edit. Commel. 1595; likewise Jul. Cæsar, Bullengerus Eclog. ad Arnobium, p. 346, & sequence we ignorant that Gabriel Naude hath most learnedly and solidly justified our Zoroaster against the ignorant imputations of neuromancy, black art, &c.

t It has been much contended by philosophers whether Zoroaster was the first fuggester of this doctrine of the two principles: the one called by the Magi, Oromases the good, and Arimanius the evil principle. It is certain Zoroaster afferted the one, wiz. that of the good, or an effential uncreated felf existent principle, the cause of all good, called by him Oromasus, meaning a good God, &c. In respect of the other principle, Arimanius, we must, before we decide either for or against Zoroaster, consider the nature of the thing in its most impartial fense.

Those who ever read Mr. Bernard's Journal (Nouvelles de la Republique des Lettres, Feb. 1701, and March 1701, Art. iii. l. i.) needs not be informed that the Hiftoria Religionis veterum Perfarum, published by Dr. Hyde (profeffor of the oriental languages in the univerfity of Oxford) at Oxford, in the year 1700; 4to, is one of the most excellent pieces that could poffibly be written on fuch a fubject. The idea which the learned journalist hath given of this performance is fufficient to convince us that it contains a very curious erudition, and profound difcuffions, which difcover many rare and uncommon particulars of a country which we fearce knew any thing of before. But to come to the point : Dr. Hyde affirms, that the ancient Perfians acknowledge no more than one uncreated principle, which was the good principle, or, in one word, God : and that they looked upon the evil principle as a created being. One of the names, or attributes, which they gave to God, was Hormizda; and they called the evil principle, Ahariman; and this is the original of the two Greek words, Spoudols; and Anuparnes; one of which was the name of the good, and the other of the evil, principle, as we have feen above, in a paffage of Plutarch. The Perfians affirmed that Abraham was the first founder of their religion. Zoroafter afterwards made fome alterations in it ; but it is faid he made no manner of change with relation to the doctrine of one fole uncreated principle, but that the only innovation in this particular was the giving the name of Light to the good principle, and that of Darknefs to the evil one.

From a mifconstruction put upon the doctrine of the Magi, fome confiderable mifreports of their tenets have been propagated : I think none more curious than the following-" That a war arole betwixt the army of light and that of darkness, which at last ended in an accommodation, of which the angels were mediators, and the conditions were that the inferior world should be wholly less to the government of Arimanius for the space of 7000 years, after which it should be restored to light. Before the peace, Arimanius had exterminated all the inhabitants of the world. Light had called men to its affishance while

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good, the other of evil things. Of this doctrine Plutarch takes notice : he fays, " that Zoroafter the magician, who is faid to have lived five thoufand years " before the Trojan war, called the good God, Oromazes, and the evil, Arima-" nius, Sc. Sc." See Plut. de Ifide & Ofiride, page 369.

Dr. Hyde, in his excellent treatife on the religion of the ancient Perfians, cites fome authors who clear him on this head. We shall examine whether they deferve credit. It is affirmed that he was no idolater, either with respect to the worship of fire, or that of Mithra*. What appears least uncertain, amongst

they were yet but fpirits; which it did, either to draw them out of Arimanius' territories, or in order to give them bodies to engage against this enemy. They accepted the bodies and the fight, on condition they should be affisted by the light, and should at last overcome Arimanius. The refurrection shall come when he shall be vanquished. This they conclude was the cause of the mixture, and shall be the cause of the deliverance. The Greeks were not ignorant that Zoroaster taught a future refurrection.

* The ancient Perfian Magi never did divine honours to the fun or any of the ftars. They maintain they do not adore the fun, but direct themfelves towards it when they pray to God. It has been found amongft Zoroafter's fecret precepts, that we ought to falute the fun, but not that we flould adore him with religious worfhip. He proves that their ceremonies might very juftly pafs for civil honours, and to this purpose he makes fome exceeding curious observations. He applies to the fire what he says of the fun. The bowings and profirations of the Perfians before the holy fire were not a religious obfervation, but only a civil one. The fame thing must be attributed to their reported worship of fire, which, as I have faid above, they kept in their Pyrea in imitation of the Jews. For though they paid a certain reverence to the fire, and that by profiration, yet this was not a religious, only a civil, worthip ; as it is from the force of cuftom that the eaflern people profirate themfelves before any great man; (fo they might with as much propriety be faid to adore or worship him.) Believe me we ought to be the last to censure the eaftern people with fuch grofs idolatry as has been reprefented. The Perfians, who have always been devoted to the highest study of wildom, performed their duties in life for the honour of their God ; and, although unenlightened and Barbarians, lived as men, and not as irrational creatures : whereas we, who know our duty to well, yet practife it fo ill : for I may truly fay, that notwithftanding the great benefits we derive from the divine precepts of Chriftianity, yet I believe it will be found an incontrovertible fact that man to man is a ferpent, a few individuals excepted. But to return to our fubject: It was the ancient cuftom to fall proftrate to angels, as being the meffengers and reprefentatives of God. Befides, there are many examples of this kind of worfhip, not only in the Old, but New Teftament, where the women who had been converted to the true faith, upon feeing the angels at the fepulchre of Chrift, fell with their faces to the ground and worfhipped. Yet they well knew that it was not God they faw, but his angels, as appears from their own confession-" we have feen a vision of angels." Therefore they are wrongfully called Idolaters and worthippers of fire, for Zoroafter was the inftrument of their continuation in the true faith. He was a man who had the knowledge of the true God, whom he peculiarly

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amongst fo many things that are related of him is, that he was the introducer of a new religion into Persia, and that he did it about the reign of Darius the fucceffor of Cambyfes: he is still in great veneration among those Persians who are not of the Mahometan religion, but still retain the ancient worship of their country. They call him Zardhuft, and feveral believe that he came from China, and relate many miraculous things on that head. Several authors affirm, that all the books published hitherto under Zoroaster's name, some of which are yet extant, are supposititious. Dr. Hyde diffents from this opinion. Suidas affirms, that there were extant four books of Zoroafter : the first, " Of Nature," a book of the Virtues of precious Stones, called de Gemmis; and five books of Aftrology and Aftronomy, " Prædictiones ex Infpectione Stellarum." It is very likely that what Pliny relates, as quoted from Zoroafter, was taken from those books, Plin. lib. xviii, cap. 24. Eusebius recites a passage which contains a magnificent description of God, and gives it as the very words of Zoroafter in his facred commentary on the Perfian rites. Clemens Alexandrinus fays, that the followers of Prodicus boafted of having the fecrets or fecret books of Zoroafter. But most likely he meant that they boafted of having the fecret books of Pythagoras. They were printed, together with the verfes of the Sybils at Amfterdam, in the year 1689, according to Opfopæus's edition, Oracula Magica Zoroaftris, cum Scholiis Plethonis & Pfelli.

peculiarly worfhipped in a natural cave, in which he placed feveral fymbols reprefenting the world; Mithra, reprefenting the fun, filled the mafter's place. But it was not Mithra, but the true God, that he adored : and, laftly, as he was a true philosopher, a profound alchemist, greatly informed in all the arts of the mathematics, firict and auftere in his religion, he firuck the Perfians with an admiration of him, and by these means made them attentive to his doctrine. The fum of all is, that he lived in a cave, dedicated to the fervice of God, and the fludy of all natural and fupernatural knowledge ; that he was divinely illuminated, knew the courfes of the ftars, and the occult and common properties of all compounded and earthly things; that by fire and Geometry (i. e. by Chemistry and the Mathematics) he investigated, proved, and demonstrated, the truth and purity, or elfe the fugacity and vileness, of all things knowable in this mortal flate of humanity. So that the fame, fagacity, wildom, and virtue of Zoroafter induced fome certain men wickedly and fraudulently to impose upon the unwary fome falfe magical oracles, and diabolical inventions, written in Greek and Latin, &c. as the genuine works of the divine and illustrious Zoroafter. rature : that he tangle the transmuter

the

HERMES,

HERMES, SURNAMED TRISMEGISTUS,

OR THE

THRICE GREATEST INTELLIGENCER.

H ERMES Trifmegiftus, (who was the author of the divine Pymander and fome other books,) lived fome time before Mofes. He received the name of Trifmegiftus, or Mercurius ter Maximus, *i. e.* thrice greateft Intelligencer, becaufe he was the first intelligencer who communicated celestial and divine knowledge to mankind by writing.

He was reported to have been king of Egypt: without doubt he was an Egyptian; nay, if you believe the Jews, even their Mofes; and for the juftification of this they urge, 1ft, His being well skilled in *chemistry*; nay, the first who communicated that art to the fons of men; 2dly, They urge the *philosophic work*, viz. of rendering gold medicinal, or, finally, of the art of making *aurum potabile*; and, thirdly, of teaching the *Cabala*, which they fay was shewn him by God on Mount Sinai: for all this is confessed to be originally written in Hebrew, which he would not have done had he not been an Hebrew, but rather in his vernacular tongue. But whether he was Moses or not *, it is certain he was an Egyptian, even as Moses himself also was; and therefore for the age he lived in, we shall not fall short of the time if we conclude he flourished much about the time of Moses; and if he really was not the identical Moses, affirmed to be fo by many, it is more than probable that he was king of Egypt; for being chief philosopher, he was, according

* The Cabalifs of the Hebrews affirm that Mofes was this Hermes; and although meek, yet was a man poffeffed of the most ferious gravity, and a profound speculator in chemistry and divine magic; that he, by divine inspiration on the mount, became acquainted with the knowledge of all the natural and fecret operations of nature; that he taught the transmutation of metals per Cabala, i. e. by oral tradition, to the Jews.

to the Egyptian cuftom, initiated into the mysteries of priesthood, and from thence to the chief governor or king.

He was called Ter Maximus, as having a perfect knowledge of all things contained in the world (as his *Aureus*, or *Golden Tractate*, and his *Divine Pymander* fhews,) which things he divided into three kingdoms, viz. animal, vegetable, and mineral; in the knowledge and comprehension of which three he excelled and transmitted to posterity, in *enigmas* and *fymbols*, the profound fecrets of nature; likewife a true description of the *Philosopher's Quintessence*, or *Univerfal Elixir*, which he made as the receptacle of all celestial and terrestrial virtues. The *Great Secret* of the philosophers he discoursed on, which was found engraven upon a Smaragdine table, in the valley of Ebron.

Johannes Functius, in his Chronology fays, he lived in the time of Mofes, twenty-one years before the law was given in the wildernefs. Suidas feems to confirm it by faying, "Credo Mercurium Trifmegiftum fapientem Egyp-"tium floruiffe ante Pharaonem." But this of Suidas may be applied to feveral ages, for that Pharaoh was the general name of their kings; or poffibly it might be intended before the name of Pharaoh was given to their kings, which, if fo *, he makes Trifmegiftus to exift 400 years before Mofes, yea, before Abraham's defcent into Egypt. There is no doubt but that he poffeffed the great fecret of the philofophic work; and if God ever appeared in man, he appeared in him, as is evident both from his books and his Pymander; in which works he has communicated the fum of the abyfs, and the divine knowledge to all pofterity; by which he has demonstrated himfelf to have been not only an infpired divine, but alfo a deep philofopher, obtaining his wifdom from God and heavenly things, and not from man.

* According to the best authorities to be taken, Hermes Trismegistus lived in the time of Pharaoh, Israel's tyrant and oppressor, and was not the same with Moses who opposed Jannes and Jambres.

APPOL-

9.A

to the Egyptian outlons, mitiated into the

APPOLLONIUS OF TYANA,

WITH SOME ACCOUNT OF HIS REMARKABLE MIRACLES, PROPHECIES, VISIONS, RELATIONS, &c. &c.

A PPOLLONIUS Tyanzus, was one of the most extraordinary perfons that ever appeared in the world. He was born at Tyana in Cappadocia, towards the beginning of the first century. At fixteen years of age he became a rigid disciple of Pythagoras, renouncing wine, flesh, and women, wearing no fhoes, and letting his hair and beard grow long, and cloathing himfelf only in linen : foon after he became a reformer, and fixed his abode in a temple of Æsculapius, where many fick persons resorted to be cured by him. Being come to age, he gave part of his eftate to his eldeft brother, and diffributed another part to his poor relations, and kept back only a very fmall share to himfelf. He lived fix years without speaking a word, notwithftanding during this filence he quelled feveral feditions in Cecilia and Pamphilia; that which he put a ftop to at Aspenda was the most difficult of all to appeale, because the business was to make those hearken to reason whom famine had driven to revolt : the caufe of this commotion was, fome rich men having monopolized all the corn, occasioned an extraordinary scarcity in the city; Appollonius stopped this popular commotion, without speaking a word to the enraged multitude : Appollonius had no occasion for words ; his Pythagoric filence did all that the finest figures of oratory could effect. He travelled much, professed himself a legislator; understood all languages, without having learned them: he had the furprifing faculty of knowing what was transacted at an immense distance, and at the time the Emperor Domitian was stabbed, Appollonius being at a vast distance, and standing in the market-place of the city, exclaimed, " Strike ! ftrike !- 'tis done, the tyrant is

is no more." He underftood the language of birds; he condemned dancing, and other diverfions of that fort; he recommended charity and piety; he travelled almoft over all the countries of the world; and he died at a very great age. His life has been fully related by Philoftratus; but it contains fo many fabulous relations that we do not pretend to introduce them in this place. There are many who have very readily oppofed the miracles of this man to those of Chrift, and drew a parallel between them. It cannot be denied that this philosopher received very great honours, both during his life and after his death; and that his reputation continued long after paganism. He wrote four books of Judicial Astrology, and a Treatise on Sacrifices, shewing what was to be offered to the Deity.

. We must not omit a circumstance which tends to the honour of this ye-. nerable perfon. It is related that Aurelius had come to a refolution, and * had publickly declared his intentions, to demolish the city of Tyana; but " that Appollonius of Tyana, an ancient philosopher, of great renown and au-' thority, a true friend of the gods, and himfelf honoured as a deity, appeared to him in his usual form as he retired into his tent, and addreffed him " thus :-- " Aurelian, if you defire to be victorious, think no more of the " destruction of my fellow-citizens !- Aurelian, if you defire to rule, abstain " from the blood of the innocent !- Aurelian, if you will conquer, be mer-" ciful !" Aurelian being acquainted with the features of this ancient phi-' lofopher, having feen his image in feveral temples, he vowed to erect a * temple and statues to him ; and therefore altered his resolution of facking " Tyana. This account we have from men of credit, and have met with it ' in books in the Olpian library; and we are the more inclined to believe * it on account of the dignity of Appollonius; for was there ever any thing ' among men more holy, venerable, noble, and divine than Appollonius? " He reftored life to the dead; he did and spoke many things beyond hu- J. A ' man reach; which whoever would be informed of, may meet with many " accounts of them in the Greek histories of his life.' See Vopiscus in Aurelian, cap. 24.

X

Laftly,

Laftly, the inhabitants of *Tyana* built a temple to their *Appollonius* after his death; his ftatue was erected in feveral temples: the Emperor *Adrian* collected as many of his writings as he poffibly could, and kept them very felect, in his fuperb palace at *Antium*, with a rare but fmall book of this philofopher's, concerning the *Oracle of Trophonius*. This little book was to be feen at *Antium* during the life of Philoftratus; nor did any curiofity whatever render this fmall town fo famous as did this rare and extraordinary book of Appollonius.

It is reported that a wife prince of the Indians, well fkilled in magic, made feven rings of the feven planets, which he beftowed upon Appollonius, one of which he wore every day; by which he always maintained the health and vigour of his youth, and lived to a very advanced age. His life was tranflated from the Greek of *Philoftratus* into French, by *Blaife de Vignere*, with a very ample commentary by *Artus Thomas*, Lord of *Embry*, a *Parifian*; and fome time fince there has been made an Englifh tranflation of his life, which was condemned, prohibited, and anathematized without reafon.

PETRUS

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PETRUS DE ABANO, OR PETER OF APONA,

DUCTOR OF PHILOSOPHY AND PHYSIC, Sc. Sc. Cc.

PETRUS APONENSIS, or APONUS, one of the most famous philosophers and phyficians of his time, was born A. D. 1250, in a village, fituated four miles from Padua. He ftudied a long time at Paris, where he was promoted to the degrees of Doctor in philosophy and physic, in the practice of which he was very fuccefsful, but his fees remarkably high. Gabriel Naude, in his Antiquitate Scholæ Medicæ Parisiensis, gives the following account of him : " Let us next produce Peter de Apona, or Peter de Abano, called the " Reconciler, on account of the famous book which he published during " his refidence in your univerfity *."-It is certain that phyfic lay buried in " Italy, fcarce known to any one, uncultivated and unadorned, till its tutelar " genius, a villager of Apona, deftined to free Italy from its barbarifm and " ignorance, as Camillus once freed Rome from the fiege of the Gauls, made " diligent enquiry in what part of the world polite literature was most happily " cultivated, philosophy most fubtilly handled, and physic taught with the " greateft folidity and purity; and being affured that Paris alone laid claim to " this honour, thither he prefently flies; giving himfelf up wholly to her tutelage, " he applied himfelf diligently to the mysteries of philosophy and medicine; ob-" tained a degree and the laurel in both ; and afterwards taught them both with " great applaufe : and after a ftay of many years, loaden with the wealth acquired " among you, and, after having become the moft famous philosopher, aftrologer, " phyfician, and mathematician of his time, returns to his own country, where,

* Naude takes notice of this in a fpeech in which he extols the ancient glory of the university of Paris. We have, above, recited his words at length, because they incidentally inform us, that Peter de Abano composed that great work at Paris which procured him the apellation of the Reconciler.

" in the opinion of the judicious Scardeon, he was the first reftorer of true " philosophy and physic. Gratitude, therefore, calls upon you to acknowledge " your obligations due to Michael Angelus Blondus, a physician of Rome, who " in the last century undertaking to publish the Conciliationes Physiognomicae " of your Aponensian doctor, and finding they had been composed at Paris, " and in your university, chose to publish them in the name, and under the " patronage, of your fociety." 'Tis faid, that he was suspected of magic*, and

* Naude, in his Apology for great Men accused of Magic, fays, " The general opinion of almost all. " authors is, that he was the greatest magician of his time ; that by means of feven spirits, familiar, which " he kept inclosed in chrystal, he had acquired the knowledge of the feven liberal arts, and that he had " the art of caufing the money he had made use of to return again into his pocket. He was accused of " magic in the eightieth year of his age, and that dying in the year 1305, before his trial was over, he " was condemned (as Castellan reports) to the fire ; and that a bundle of ftraw, or ofier, reprefenting his " perfon, was publicly burnt at Padua; that by fo rigorous an example, and by the fear of incurring a " like penalty, they might fupprefs the reading of three books which he had composed on this fubject : " the first of which is the noted Heptameron, or Magical Elements of Peter de Abano, Philosopher, now extant, " and printed at the end of Agrippa's works; the fecond, that which Trithemius calls Elucidarium " Necromanticum Petri de Abano ; and a third, called, by the fame author, Liber experimentorum mirabilium " de Annulis secundem, 28 Mansion Luna." Now it is to be noted, that Naude lays no strefs upon these fceming strong proofs; he refutes them by immediately after affirming, that Peter of Apona was a man of prodigious penetration and learning, living in an age of darkness which caused every thing out of the vulgar track to be fufpected as diabolical, efpecially as he was very much given to fludy, and acquainted with the harmony of the celeftial bodies and the proportions of nature, and addicted to curious and divinatory fcience. " He was one (fays he) who appeared as a prodigy of learning amidft " the ignorance of that age, and who, befides his skill in languages and physic, had carried his enquiries " fo far into the occult fciences of abstruse and hidden nature, that, after having given most ample " proofs, by his writings concerning phyfiognomy, geomancy, and chiromancy, what he was able to " perform in each of these, he quitted them all together with his youthful curiofity to addict himself " wholly to the fludy of philosophy, physic, and aftrology ; which studies proved fo advantageous to " him, that, not to fpeak of the two first, which introduced him to all the popes and fovereign pontiffs " of his time, and acquired him the reputation which at prefent he enjoys among learned men, it " is certain that he was a great mafter in the latter, which appears, not only by the aftronomical figures " which he caufed to be painted in the great hall of the palace at Padua, and the translations he made " of the books of the most learned Rabbi Abraham Aben Ezra, added to those which he himself composed " on critical days, and the improvement of altronomy, but by the testimony of the renowned mathema-" tician Regio Montanus, who made a fine panegyric on him, in quality of an aftrologer, in the oration " which he delivered publicly at Padua when he explained there the book of Alfraganus." Now, many respectable authors are of opinion that it was not on the fcore of magic that the Inquisition fentenced him

and perfecuted on that account by the Inquifition: and it is probable that, if he had lived to the end of his trial, he would have fuffered in perfore what he was fentenced to fuffer in effigy after his death. His apologifts obferve, that his body, being privately taken out of his grave by his friends, efcaped the vigilance of the Inquifitors, who would have condemned it to be burnt. He was removed from place to place, and at laft deposited in *St. Augustin's Church*, without Epitaph, or any other mark of honour. His accufers afcribed inconfistent opinions to him; they charged him with being a magician, and yet with denying the existence of spirits. He had such an antipathy to milk, that the very feeing any one take it made him vomit. He died in the year 1316* in the fixty-fixth year of his age. One of his principal books was the Conciliator, already mentioned.

him to death, but because he endeavoured to account for the wonderful effects in nature by the *influences* of the celefial bodies, not attributing them to angels or damons; to that herefy, instead of magic, feems to have been the ground of his falling under the tyranny of the fage fathers of the Roman Cotholic faith, as being one who opposed the doctrine of spiritual beings.

* If this be true as we read in Tomafini, in Elog. Vilor. Illustr. p. 22, Naude must be mistaken where he fays, that "Peter Aponus being accused at the age of 80 years, died A. D. 1305." Freherus affirms the fame upon the authority of Bernardin Scardeon. Gesner is mistaken in making Peter Aponus flourish in the year 1320. Konig has copied this error. But Father Rapin is much more großly mistaken than any of them when he places him in the fixteenth century, faying, "Peter of Apona, a physician of Padua, "who flourished under Clement VII, debauched his imagination fo far by reading the Arabian philoso-"phers, and by too much studying the astrology of Alfraganus, that he was put into the Inquistion "upon the fuspicion of magic, &c." See Rapin Restex. Jur la Philosophia, n. 28, p. 360. Vossius has followed Gesner, and makes an observation worthy to be considered. He fays, that Peter of Apona fent his book, De Medicina Omnimoda, to pope John XXII, who was elected in the year 1316, and held the Pontifical Chair feventeen years. By this we know the age of this physician. But if the year 1316 was that of his death, the conclusion is unjust; neither does it clear Vossius of an error.

APULEIUS,

A P U L E I U S, THE PLATONIC PHILOSOPHER.

UCIUS APULEIUS, a Platonic philosopher, publicly known by the famous work of the Golden A/s, lived in the fecond century under the Antonines. He was a native of Madaura, a Roman colony in Africa; his family was confiderable; he had been well educated, and poffeffed a graceful exterior; he had wit and learning; but was fuspected of magic. He studied first at Carthage, then at Athens, and afterwards at Rome, where he acquired the Latin tongue without any affiftance. An infatiable curiofity to know every thing induced him to make feveral voyages, and enter himfelf into feveral religious fraternities. He would fee the bottom of their mysteries. He spent almost all his estate in travelling; infomuch, that being returned to Rome, and having a defire to dedicate himfelf to the fervice of Ofiris, he lacked money to defray the expence of the ceremonies of his reception, he was obliged to make money of his clothes to complete the neceffary fum : after this, he gained his living by pleading; and, as he was eloquent and fubtle, he did not want caufes, fome of which were very confiderable. But he improved his fortunes much more by a lucky marriage than by pleading. A widow, whole name was Pudentilla, neither young nor fair, but who had a good eftate, thought him worth her notice. He was not coy, nor was he folicitous to keep his fine perfon, his wit, his neatnefs, and his eloquence, for fome young girl; he married this rich widow chearfully (and with the most becoming philosophy overcame all turbulent paffions, which might draw him into the fnares of beauty,) at a country house near Oëa, a maritime town of Africa. This marriage drew upon him a troublefome law-fuit. The relations of this lady's two fons urged that he had made use of art magic to posses himself of her perfon

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pfon and money; they accufed him of being worfe than a magician, viz. a wizard, before *Claudius Maximus*, Proconful of *Africa*. He defended himfelf with great vigour*. His apology, which he delivered before the judges, furnishes

* Befides the acculation of magic, they reproached him with his beauty, his fine hair, his teeth, and his looking-glafs. To the two first particulars he answered he was forry their acculation was fal e.--" How do I with," replied he, " that these heavy acculations of beauty, fine hair, &c. were just! I " thould, without difficulty, reply, as *Paris* in *Homer* does to Hector,

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" Thus would I reply to the charge of beauty. Befides that, even philosophers are allowed to be of " a liberal afpect ; that Pythagoras, the first of philosophers, was the handsomest man of his time ; and " Zeno-but, as I observed, I am far from pretending to this apology ; fince, befides that nature has " beflowed but a very moderate degree of beauty on me, my continual application to fludy wears off " every bodily grace, and impairs my conflitution. My hair, which I am falfely accufed of curling " and dreffing by way of ornament, is, as you fee, far from being beautiful and delicate : on the contrary, " it is perplexed and entangled like a bundle of flocks or tow, and fo knotty through long neglect of " combing, and even of difentangling, as never to be reduced to order." As to the third particular, he did not deny his having fent a very exquifite powder for the teeth to a friend, together with fome verfes, containing an exact description of the effects of the powder. He alledged that all, but especially those who spake in public, ought to be particularly careful to keep their mouths clean. This was a fine field for defence, and for turning his adverfary into ridicule; though, in all probability, he had given occasion enough for centure by too great an affectation of diftinguilhing himfelf from other learned. men. Obferve with how much eafe fome caufes are defended, although the defendant be a little in the wrong. " I observed that some could scarce forbear laughing when our orator angrily accused me of " keeping my mouth clean, and pronounced the word tooth-powder with as much indignation as any one " ever pronounced the word poifon. But, furely, it is not beneath a philosopher to study cleanlines, " and to let no part of the body be foul, or of an ill favour, especially the mouth, the use of which is " the most frequent and conspicuous, whether a man converses with another, or speaks in public, or fays " his prayers in a temple. For fpeech is previous to every action of a man, and, as an excellent poet. " fays, proceeds from the Wall of the Teeth."

We may make the fame observation upon the last head of his accusation. It is no crime in a doctor of what faculty soever, to have a looking-glass; but if he consults it too often in dreffing himself, he is justly liable to censure. Morality in *Apuleius*'s time was much stricter than at prefent as to external behaviour, for he durst not avow his making use of his looking-glass. He maintains that he *might* do

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furnishes us with examples of the most shareful artifices that the villainy of an impudent calumniator is capable of putting in practice *. Apuleius was extremely laborious, and composed several books, some in verse and others in prose, of which but a small part has resisted the injuries of time. He delighted in making public speeches, in which he gained the applause of all his hearers. When they heard him at Oëa, the audience cried out with one voice, that he

it, and proves it by feveral philofophical reafons, which, to fay the truth, are much more ingenious than judicioufly applied; but he denies that he ever confulted his looking-glafs; for he fays, alluding to this ludicrous accufation, "Next follows the long and bitter harangue about the looking-glafs; in which, "fo heinous is the crime, that *Pudens* almost burst himself with bawling out—'A philosopher to have "a looking-glafs!'—Suppose I should confess that I have, that you may not believe there is really some-"thing in your objection, if I should deny it; it does not follow from hence that I must necessfarily make a practice of dreffing myself at it. In many things I want the possession but enjoy the use of them. Now, if neither to have a thing be a proof that it is made use of, nor the want of it of the contrary, and as I am not blamed for possessing, but for making use of, a looking-glafs, it is incumbent upon him to prove farther at what time, and in what place, and in the prefence of whom, I made "use of it; fince you determine it to be a greater crime in a *philosopher* to fee a looking-glafs, than for the *profane* to behold the attire of *Ceres*."

* I shall instance one to shew that in all ages the spirit of calumny has put men upon forging proofs by falfe extracts from what a perfon has faid or written. To convict Apuleius of practifing magic, his accufers alledge a letter which his wife had wrote during the time he paid his devoirs to her, and affirmed that fhe had confeffed, in this letter, that Apuleius was a wizard, and had actually bewitched her. It was no hard matter to make the court believe that fhe had written fo, for they only read a few words of her letter, detached from what preceded or followed, and no one preffed them to read the whole. At laft, Apulcius covered them with confusion by reciting the whole passage from his wife's letter. It appeared that far from complaining of Apuleius, fhe justified him, and artfully ridiculed his accusers. These are his words : you will find that precifely the fame terms may either condemn or juffify Apuleius, according as they are taken with or without what precedes them. " Being inclined to marry, for the " reafons which I have mentioned, you yourfelf perfuaded me to make choice of this man, being fond of " him, and being defirous, by my means, to make him one of the family. But now, at the infligation of " wicked men, Apuleius must be informed against as a magician (or wizard), and I, forfooth, am enchanted " by him. I certainly love him : come to me before my reafon fails me." He aggravates this kind of fraud as it deferves; his words deferve to be engraved in letters of gold, to deter (if poffible) all calumniators from practifing the like cheats. He fays, " There are many things which, produced " alone, may feem liable to calumny. Any difcourfe may furnish matter of accusation, if what is con-" nected with foregoing words be robbed of its introduction; if fome things be fuppreffed at pleafure, . " and if what is fpoken by way of reproach to others, for inventing a calumny, be pronounced by the " reader as an affertion of the truth of it."

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ought to be honoured with the freedom of the city. Those of Carthage heard him favourably, and erected a statue in honour of him. Several other eities did him the fame honour. It is faid that his wife held the candle to him whilft he ftudied; but this is not to be taken literally; it is rather a figure of Gallic eloquence in Sidonis Apollinaris, Legentibus meditantibusque candelas & candelabra tenuerunt. Several critics have published notes on Apuleius: witnefs Phillipus Beraldus, who published very large notes on the Golden Afs, at Venice, in folio, ann. 1504, which were reprinted in 8vo, at Paris, and at feveral other places. Godescalk Stewichius, Peter Colvius, John Wiewer, &c. have written on all the works of Apuleius. Precius published the Golden Afs, and the Apology, feparately, with a great many observations. The annotations of Cafaubon, and those of Scipio Gentilis, on the Apology, are very fcarce, and much valued: the first appeared in the year 1594, and the latter in 1607. The Golden Als may be confidered (as Bayle fays) as a continued fatire on the diforders which the pfeudo-magicians, priefts, pandars, and thieves filled the world with at that time. This obfervation occurs in Fleuri's annotations. A perfon who would take the pains, and had the requifite qualifications, might draw up a very curious and inftructive commentary on this romance, and might inform the world of feveral things which the preceeding commentaries have never touched upon. There are fome very obscene passages in this book of Apuleius. It is generally believed that this author has inferted fome curious epifodes in it of his own invention; and amongst others, that of Psyche. Horum certe noster itæ imitator fuit, ut è suo penu enumerabilia protulerit, atque inter cætera venustissimum illud Psyches, 'Exercídior. This episode furnished Moliere with matter for an excellent Dramatic Piece, and M. de la Fontaine for a fine Romance.

ARISTOTLE,

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ARISTOTLE,

THE PERIPATETIC.

A RISTOTLE, commonly called the Prince of Philosophers, or the Philosopher, by way of excellence, was the founder of a fect which furpaffed, and at length even fwallowed up all the reft. Not but that it has had reverfe of fortune in its turn ; especially in the seventeenth century, in which it has been violently shaken, though the Catholic divines on the one fide, and the Protestant on the other, have run (as to the quenching of fire). to its relief, and fortified themfelves fo ftrongly, by the fecular arm, against the New Philosophy, that it is not like to lofe its dominion. Mr. Moreri met with fo many good materials in a work of father Rapin, that he has given a very large article of Aristotle, enough to dispense with any affistance. Accordingly, I design not to enlarge upon it as far as the fubject might allow, but shall content myself with observing some of the errors which I have collected concerning this philosopher. It is not certain that Aristotle practifed pharmacy in Athens while he was a disciple of Plato, nor is it more certain that he did not. Very little credit ought to be given to a current tradition that he learnt feveral things of a Jew, and much lefs to a ftory of his pretended conversion to. Judaism. They who pretend that he was born a Jew, are much more grossly mistaken: the wrong pointing of a certain passage occasioned this mistake. They are deceived who fay that he was a difciple of Socrates for three years, for Socrates died 15 years before Aristotle was born. Aristotle's behaviour towards his mafter Plato is varioufly related : fome will have it that, through prodigious vanity and ingratitude, he fet up altar against altar: that is, he erected a fchool in Athens during Plato's life, and in oppofition to him : others fay that he did not fet up for a professor till after his master's death. We are told

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told fome things concerning his amours which are not altogether to his advantage. It was pretended that his conjugal affection was idolatrous, and that, if he had not retired from Athens, the process for irreligion, which the priefts had commenced against him, would have been attended with the fame confequences as that against Socrates. Though he deferved very great praise, yet it is certain that most of the errors concerning him are to be found in the extravagant commendations which have been heaped upon him : as, for example, is it not a downright falschood to fay, that if Aristotle Spoke in his natural philosophy like a man, he spoke in his moral philosophy like a God; and that it is a question in his moral philosophy whether he partakes more of the lawyer than of the priest; more of the priest than of the prophet; more of the prophet than of the God? Cardinal Pallavicini fcrupled not in fome measure to affirm that, if it had not been for Ariftotle, the church would have wanted fome of its. articles of faith. The Christians are not the only people who have authorized his philosophy; the Mahometans are little lefs prejudiced in its favour; and we are told, that to this day, notwithstanding the ignorance which reigns among them, they have schools for this sect. It will be an everlasting subject of wonder, to perfons who know what philosophy is, to find that Aristotle's authority was fo much respected in the schools, for several ages, that when a difputant quoted a paffage from this philosopher, he who maintained the thefis durft nor fay transeat, but must either deny the passage, or explain it in his own way. It is in this manner we treat the Holy Scriptures in the divinity fchools. The parliaments which have proferibed all other philosophy but that of Aristotle, are more excusable than the doctors : for whether the members of parliament were really perfuaded that this philosophy was the best of any, or was not, the public good might induce them to prohibit new opinions, left the academical divisions should extend their malignant influence to the disturbance of the tranquillity of the state. What is most astonishing to wife men is, that the professors should be fo strongly prejudiced in favour of Aristotle's philosophy. Had this prepossession been confined to his poetry. and rhetoric, it had been lefs wonderful : but they were fond of the weakeft of

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of his works; I mean his Logic, and Natural Philofophy*. This juffice, however, must be done to the blindest of his followers, that they have deserted him where he clashes with Christianity: and this he did in points of the greatest confequence, fince he maintained the eternity of the world, and did not believe that providence extended itfelf to fublunary beings. As to the immortality of the foul, it is not certainly known whether he acknowledged. it or not +. In the year 1647, the famous capuchin, Valerian Magni, published a work concerning the Atheism of Aristotle. About one hundred and thirty years before, Marc Anthony Venerius published a fystem of philosophy, in which he difcovered feveral inconfistencies between Aristotle's doctrine, and the truths of religion. Campanella maintained the fame in his book de Reductione ad Religionem, which was approved at Rome in the year 1630. It was not long fince maintained in Holland, in the prefaces to fome books, that the doctrine of this philosopher differed but little from Spinozifm. In the meantime, if fome Peripatetics may be believed, he was not ignorant of the mystery of the Trinity. He made a very good end, and enjoys eternal happinefs. He composed a great number of books; a great part of which is come down. to us. It is true fome critics raife a thousand scruples about them. He was. extremely honoured in his own city, and there were not wanting heretics who: worshipped bis image with that of Christ. There is extant fome book which. mentions, that, before the Reformation, there were churches in Germany in

* To be convinced of the weakness of these works, we need only read Gassendus in his Exercitationes Paradoxicæ adversor Aristoteleos. He fays enough there against Aristotele's philosophy in general, to convince every unprejudiced reader that it is very defective; but he particularly ruins this philosopher's Logic. He was preparing, likewife, a criticism on his Natural Philosophy, his Metaphysics, and Ethics, in the fame way; when, being alarmed at the formidable indignation of the peripatetic party against him, he chose rather to drop his work, than expose himself to their vexatious perfecutions. In Aristote's Logic and Natural Philosophy, there are many things which discover the elevation and profundity of his genius.

† Pomponatius and Nipbus had a great quarrel on this fubject. The first maintained, that the immortality of the foul was inconfistent with Aristotle's principles: the latter undertook to defend the contrary. See the discourse of la Mothe le Vayer on the Immortality of the Soul, and Bodin, in page 15 of Pref. to Damonomania.

which

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which Aristotle's Ethics were read every Sunday morning to the people instead of the Gospel. There are but few instances of zeal for religion which have not been shewn for the Peripatetic philosophy. Paul de Foix, famous for his embassies and his learning; would not fee Francis Patricius at Ferrara, because he was informed that that learned man taught a philosophy different from the Peripatetic. This was treating the enemies of Aristotle as zealots treat beretics. After all, it is no wonder that the Peripatetic philosophy, as it has been taught for feveral centuries, found fo many protectors; or that the interests of it are believed to be infeparable from those of theology: for it accustoms the mind to acquiefce without evidence. This union of interefts may be effeemed as a pledge to the Peripatetics of the immortality of their fect, and an argument to abate the hopes of the new philosophers .- Confidering, withal, that there are fome doctrines of Ariftotle which the moderns have rejected, and which must, sooner or later, be adopted again. The Protestant divines have very much altered their conduct, if it is true, as we are told, that the first reformers clamoured fo loud against the Peripatetic philosophy. The kind of death, which in some respects does much honour to the memory of Aristotle, is, that which fome have reported, viz. that his vexation at not being able to difcover the caufe of the flux and reflux of the Eurippus occasioned the diftemper of which he died. Some fay, that being retired into the island of Eubæa, to avoid a process against him for irreligion, he poisoned himself : but why should he quit Athens to free himself from perfecution this way? HESYCHIUS affirms, not only that fentence of death was pronounced against him for an hymn which he made in honour of his father-in-law, but also that he fwallowed aconite in execution of this fentence. If this were true, it would. have been mentioned by more authors.

The number of ancient and modern writers who have exercifed their pens on Ariftotle, either in commenting on, or translating, him, is endlefs. A catalogue of them is to be met with in fome of the editions of his works, but not a complete one. See a treatife of father Labbé, entitled Aristotelis & Platonis Græcorum Interpretum, typis bastenus editorum brevis conspectus; A short view of the Greek interpreters of Aristotle and Plato bitherto published; printed

printed at Paris in the year 1657 in 4to. Mr. Teiffier names four authors who have composed the life of Aristotle; Ammonius, Guarini of Verona, John James Beurerus, and Leonard Aretin. He forgot Jerome Gemusaus, physician and profession of philosophy at Bazil, author of a book, De Vita Aristotelis, et ejus Operum Censura.—The Life of Aristotle, and a Critique on his Works. PETER BAYLE.

ARTEMIDORUS OF EPHESUS,

THE

SOMNABULIST, OR DREAMER.

A RTEMIDORUS (who wrote fo largely upon Dreams) was a native of Ephefus. He lived under Antonius Pius, as he informs us himfelf, where he fays, he knew an Athlete, who having dreamt that he had loft his fight, obtained the prize in the games which that Emperor ordered to be celebrated. No author has ever taken more pains upon fo useful a subject than Artemidorus has done. He bought up all that had been written upon the fubject of dreams, which amounted to feveral volumes, but he fpent many years in travelling to collect them, as well as the different opinions of all the learned who were then living. He kept a continual correspondence with those in the towns and affemblies of Greece, in Italy, and in the most populous islands; and he collected every where all the dreams he could hear of, and the events they had. He defpifed the cenfure of those grave and fupercilious perfons, who treat all pretenders to predictions as fharpers, or impostors, and without regarding the centures of these Catos, he frequented those diviners many years. In a word, he devoted all his time and thoughts to the fcience of dreams. He thought

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thought that his great labour in making fo many collections, $\mathfrak{S}c$. had enabled him to warrant his interpretations by reafon and experience, but unfortunately he ever fixed upon the most trifling and frivolous subjects, such as almost every one is dreaming of: there is no dream which *Artemidorus* has explained, but will bear a quite different interpretation, with the same probability, and with at least as natural refemblances, as those on which that interpreter proceeds. I fay nothing of the injury done to *intelligences*, to whose direction we must neceffarily impute our dreams if we expect to find in them any prefage of futurity*. *Artemidorus* took great pains to instruct his fon in the same fcience, as appears by the two books which he dedicated to him. So eager a pursuit after these studies is the less to be wondered at, when we consider that he believed himself under the inspiration of *Apollo*. He dedicated his three first

* We find in Artemidorus fome of the most trifling incidents in dreams noted by him to prefage very. extraordinary things; fuch, as if any one dreams of his nofe, or his teeth, or fuch like trifling fubjects, fuch. particular events they must denote .- Now, as we cannot attribute a true and fignificant dream to any other caufe than the celefifal intelligences, or an evil dæmon, or elfe to the foul itfelf (which poffeffes an inherent prophetic virtue, as we have fully treated of in our Second Book of Magic, where we have fooken of prophetic dreams). I fay. from which of these caufes a dream proceeds, we must afcribe but a very deficient portion of knowledge to either of them, if we do not allow them capable of giving better and plainer information respecting any calamity or change of fortune or circumstances, than by dreaming of one's nofe itching, or a tooth falling out, and a hundred other toys like thefe .-- I fay, fuch modes of dictaring to us a fore-knowledge of events to happen, cannot but be unworthy of their wildom, fubtilty, or power, and if they cannot instruct us by better figns, how great is their ignorance, and if they will not, how great is their malice ? therefore, all fuch triffing dreams are to be altogether rejected as vain and infignificant, for we must remember that "a dream comes through the multitude of bufinefs," and often otherwife ; but fuch dreams as we are to notice, and draw predictions of future accidents and events, are those where the dream is altogether confistent, not depending upon any prior discourse, accidents, or other like circumstances ; likewife, that the perfon who would wish to dream true dreams, should to dispose himself as to become a fit recipient of the heavenly powers, but this is only to be done by a temperate and frugal diet, a mind bent on fublime contemplations, a religious defire of being informed of any misfortune, accident, or event, which might introduce mifery, poverty, or distraction of mind ; fo as when we know it, to deprecate the fame by prayer to the divine wifdom, that he would be pleafed to divert the evil impending, or to enable us to meet the fame with fortitude, and endure it with patience till the will of the Deity is accomplished. These are the things which we ought to be defirous to receive information of by dream, vifion, or the like, and of which many are often truly forewarned, and thereby foretell things to come, also prefage of the death of certain friends ; all which I know by experience to be true and probable.

books

books to one Cassiw Maximus, and the other two to his fon.—They were printed in Greek at Venice in the year 1518. In the year 1603 Rigaultius published them at Paris in Greek and Latin, with notes. The Latin translation he made use of was that published by John Cornarius at Bazil, in the year 1539. Artemidorus wrote a treatife of augury, and another upon chiromancy; but we have no remains of them. Tertullian has not taken notice of him in that passage, where he quotes several onirocritic authors; but Lucian does not forget him, though he names but two writers of this class.

BABYLONIANS.

[JNDER this article of Babylonians we shall just give the reader a general sketch of the antiquity of occult learning among the Chaldeans of Babylon, fo famous for their speculations in aftrology. Diodorus Siculus informs us, that the inhabitants of Babylon affert, that their city was very ancient ; for they counted four hundred and feventy-three thousand years, from the first observations of their astrologers to the coming of Alexander. Others fay, that the Babylonians boafted of having preferved in their archives the obfervations which their aftrologers had made on nativities for the space of four hundred and feventy thousand years; from hence we ought to correct a paffage of Pliny, which fome authors make use of improperly, either to confute the antiquity of Babylon, or for other purposes. Aristotle knew without doubt that the Babylonians boafted of having a feries of aftronomical obfervations comprehending a prodigious number of centuries. He was defirous to inform himfelf of the truth of this by means of Califthenes, who was in Alexander's retinue, but found a great mistake in the account; for it is pretended, that Calliftbenes affured him that the aftronomical observations he had feen

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feen in Babylon, comprehended no more than 1903 years. Simplicius reports this, and borrows it from Porphyry. If Califthenes has computed right, it must be agreed, that after the deluge men made very great haste to become astrologers; for according to the Hebrew Bible there is but two thousand years * to be found from the flood to the death of Alexander. There is reason to question what Simplicius reports, and it is remarkable that all the ancient authors, who have ascribed the building of Babylon to Semiramis, have no authority than that of Ctessas, whose histories abounded in fables. And, therefore, we see that Berosius blames the Greek writers for affirming, that Semiramis built Babylon, and adorned it with the most beautiful structures. The supplement to Moreri quotes Quintus Curtius, in relation to the immodesty of the Babylonian women \ddagger , who profituted their bodies to strangers for money, under the idea of performing their devotions required by Venus. Observe, that these fums were asterwards applied to religious uses.

* Epigenus tells us, that amongst the Babylonians there were celestial observations for four hundred and feventy thousand years, inferibed on pillars or tables of bricks. Berofius and Critodemus, who make the least of it, fay four hundred and ninety years.

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THE LIFE

OF

HENRY CORNELIUS AGRIPPA, KNIGHT,

DOCTOR OF BOTH LAWS, COUNSELLOR TO CHARLES V. EMPEROR OF GERMANY, AND JUDGE OF THE PREROGATIVE COURT.

HENRY CORNELIUS AGRIPPA, a very learned man and a magician*, flourished in the fixteenth century. He was born at Cologne on the 14th of September, 1486. He descended from a noble and ancient family of Nettesheim in Belgia; defiring to walk in the steps of his ancestors, who for many generations had been employed by the princes of the house of Austria, he entered early into the fervice of the Emperor Maximilian. He had at first the employ of Secretary; but as he was equally qualified for the fword as the pen, he afterwards turned foldier, and ferved the Emperor feven years in his Italian army. He fignalized himfelf on feveral occafions, and as a reward of his brave actions he was created knight in the field. He wished to add the academical honours to the military, he therefore commenced doctor of laws and phyfic. He was a man poffeffed of a very wonderful genius, and from his youth applied his mind to learning, and by his great natural talents he obtained great knowledge in almost all arts and sciences. He was a diligent fearcher into the mysteries of nature, and was early in fearch of the philosopher's stone; and it appears that he had been recommended to fome princes

* As he himfelf afferts in his preface to his three books of Occult Philosophy and Magic, where he fays, "who am indeed a magician," applying the word magic to sublime and good sciences, not to prophane and devilish arts. Paul Jovius, Thevet, and Martin del Rio, accuse him not of magic, (because we cannot apply that to necromantic arts) but the black art; but we shall shew in some of the following notes, their grounds on which this accusation of Agrippa is founded, and examine how far their information will justify their calumny against this author.

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as mafter of the art of alchymy *, and very fit for the grand projection. He had a very extensive knowledge of things in general, as likewife in the learned languages. He was pupil to Trithemius, who wrote upon the nature, miniftry, and offices of intelligences and fpirits. He was of an unfettled temper, and often changed his fituation, and was fo unfortunate as to draw upon himfelf the indignation of the Popifh clergy by his writings. We find by his letters that he had been in France before the year 1507, that he travelled into Spain in the year 1508, and was at Dole in the year 1509. He read public lectures there, which engaged him in a contest with the Cordelier Catilinet. The monks in those times suspected whatever they did not understand, of herefy and error ; how then could they fuffer Agrippa to explain the mysterious works of Reuchlinus de Verbo Mirifico with impunity? It was the fubject of the lectures which he read at Dole in 1509 with great reputation. To ingratiate himfelf the better with Margaret of Austria, governess of the Austrian Netherlands, he composed at that time a treatife on the excellency of women; but the perfecution he fuffered from the monks prevented him from publishing it; he gave up the cause, and came into England, where he wrote on St. Paul's Epiftles, although he had another very private affair upon his hands. Being returned to Cologne, he read public lectures there on the questions of the divinity, which are called Quodlibetales ; after which he went to the Emperor Maximilian's army in Italy, and continued there till Cardinal de Sainte Croix fent for him to Pifa. Agrippa would have difplayed his abilities there in quality of theologist of the council, if that assembly had continued. This would not have been the way to pleafe the Court of Rome, or to deferve the obliging letter he received from Leo X, and from whence we may conclude, that he altered his opinion. From that time he taught divinity publicly at Pavia, and at Turin. He likewife read lectures on Mercurius Trismegistus at Pavia, in the year 1515. He had a wife who was

* We have no authority to fay, that ever he was in possession of the great fecret of transmutation, neither can we gather any such information from his writings; the only circumstance relative to this is what himself fays in occult philosophy, that he had made gold, but no more than that out of which the foul was extracted.

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handfome and accomplished, by whom he had one fon ; he loft her in 1521 ; he married again an accomplished lady at Geneva in the year 1522, of whom he gives a very good character; by this wife he had three children, two fons and one daughter, who died. It appears by the fecond book of his letters, that his friends endeavoured in feveral places to procure him fome honourable fettlement, either at Grenoble, Geneva, Avignon, or Metz. He preferred the post which was offered him in this last city; and I find that in the year 1518 he was chosen by the lords of Metz to be their advocate, fyndic, and orator. The perfecutions which the monks raifed against him, as well on account of his having refuted the common opinion concerning the three husbands of St. Anne, as becaufe he had protected a country-woman, who was accufed of withcraft, made him leave the city of Metz. The ftory is as follows :- A country-woman, who was accused of withcraft, was proposed (by the Dominican, Nicholas Savini, Inquifitor of the Faith at Metz) to be put to the torture, upon a mere prejudice, grounded on her being the daughter of a witch, who had been burnt. Agrippa immediately took up the cudgels, and did what he could to prevent fo irregular a proceeding, but could not prevent the woman from being put to the question ; however, he was the inftrument of proving her innocence. Her accufers were condemned in a fine. The penalty was too mild, and far from a retaliation. This country-woman was of Vapey, a town fituated near the gates of Metz, and belonging to the chapter of the cathedral. There appeared in Meffin, who was the principal accuser of this woman, fuch fordid paffions, and fuch a total ignorance of literature and philosophy, that Agrippa, in his letter of June 2, 1519, treats the town of Metz as-" The flepmother of learning and virtue." This fatyrical reflexion of Agrippa's might give rife to the proverb-" Metz, the covetous, and step-mother of arts and fciences."-What induced him to treat of the monogamy of St. Anne was his feeing, that James Faber Stapulenfis, his friend, was pulled to pieces by the preachers of Metz, for having maintained that opinion. Agrippa retired to Cologne, his native city, in the year 1520, willingly forfaking a city, which the feditious inquifitors had made an enemy to learning and true merit. It is indeed the fate of all cities where fuch perfons grow powerful of whatever

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foever religion they are of. He again left his own city in the year 1521, and went to Geneva, but his fortunes did not much improve there, for he complained that he was not rich enough to make a journey to Chamberi to folicit the penfion, which he was led to expect from the Duke of Savoy. This expectation came to nothing, upon which Agrippa went from Geneva to Fribourg in Switzerland in the year 1523, to practife physic there as he had done at Geneva. The year following he went to Lyons, and obtained a penfion from Francis I. He was in the fervice of that prince's mother in quality of her phyfician, but made no great improvement of his fortune there ; neither did he follow that princefs when the departed from Lyons in the month of August, 1525, to conduct her daughter to the frontiers of Spain. He danced attendance at Lyons for fome time to employ the interest of his friends in vain, to obtain the payment of his penfion; and before he received it he had the vexation to be informed, that he was ftruck out of the lift. The caufe of this difgrace was, that having received orders from his miftrefs to enquire by the rules of aftrology what turn the affairs of France would take, he expressed his difapprobation too freely, that the princefs fhould employ him in fuch a vain curiofity, inftead of making use of his abilities in more important affairs. The lady took this leffon very ill, but fhe was highly incenfed when fhe heard that Agrippa had, by the Rules of Aftrology, the Cabala, or fome other art, predicted new triumphs to the conftable of Bourbon* .- Agrippa finding himfelf

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himfelf discarded, murmured, stormed, threatened, and wrote; but, however, he was obliged to look out for another fettlement. He caft his eyes on the Netherlands, and having after long waiting obtained the necessary passes, he arrived at Antwerp in the month of July, 1528. One of the caufes of these delays was the rough proceeding of the Duke of Vendôme, who inftead of figning the pafs for Agrippa tore it up, faying, that "he would not fign any paffport for a conjuror." In the year 1529 the King of England fent Agrippa a kind invitation to come into his territories, and at the fame time he was invited by the Emperor's chancellor, by an Italian marquifs, and by Margaret of Austria, governess of the Netherlands. He accepted the offers of the latter, and was made historiographer to the Emperor, a post procured him by that princefs. He published by way of prelude, The History of the Government of Charles V. and foon after he was obliged to compose that princefs's funeral oration, whole death was in fome manner the life of our Agrippa; for she had been strangely prejudiced against him: the same ill office was done him with his Imperial Majefty. His treatife of the Vanity of the Sciences, which he caused to be printed in 1530, terribly exasperated his enemies. That which he published soon after at Antwerp, viz. of the Occult Philosophy, afforded them a still farther pretence to defame him. It was fortunate for him that Cardinal Campegius, the Pope's legate, and Cardinal De la Mark, Bishop of Liege, were his advocates ; but, however, their good offices could not procure him his penfion as historiographer, nor prevent his being imprisoned at Bruffels, in the year 1531, but he was foon releafed. The following year he made a vifit to the Archbishop of Cologne, to whom he had dedicated his Occult Philosophy, and from whom he had received a very obliging letter. The fear of his creditors, with whom he was much embarraffed on account of his falary being stopped, made him stay longer in the country of Cologne than he defired. He ftrenuoufly opposed the inquifitors, who had put a stop to the printing of his Occult Philosophy,

a firict correspondence with that prince in 1527. He advised and counfelled, yet refused to go and join him, and promised him victory. He affured him that the walls of Rome would fall down upon the first attack; yet he omitted informing him of one point, and that was, that the constable would be killed there.

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when he was publishing a new edition of it corrected, and augmented at Cologne .- See the xxvith, and the following Letters of the viith Book. In fpite of them the impression was finished, which is that of the year 1533. He continued at Bonn till the year 1535, and was then defirous of returning to Lyons. He was imprifoned in France for fomething he had faid against the mother of Francis I. but was releafed at the request of certain perfons, and went Grenoble, where he died the fame year, 1535. Some fay, that he died in the hospital (but this is mere malice, for his enemies reported every thing that envy could fuggeft to depreciate his worth and character). He died at the house of the Receiver General of the province of Dauphiny, whose fon was first prefident of Grenoble. Mr. Allard, at p. 4, of the Bibliotheque of Dauphine, fays, that Agrippa died at Grenoble, in the house which belonged to the family of Ferrand in Clerk's Street, and was then in the possession of the president Vachon; and that he was buried in the convent of the Dominicans. He lived always in the Roman communion, therefore it ought not to have been faid that he was a Lutheran *. Burnet in his hiftory of the Reformation afferts, that Agrippa wrote in favour of the divorce of King Henry VIII. But if we look into Agrippa's letters we shall find that he was against it, as well in them as likewife in his declamation on the vanity of the fciences, where he fays-" I am informed there is a certain " king, at this time o'day, who thinks it lawful for him to divorce a wife to " whom he has been married thefe twenty years, and to efpouse an harlot." In respect of the charge of magic diabolical being preferred against him by Martin del Rio and others who confidently afferted, that Agrippa paid his way at inns, &c. with pieces of horn, casting an illusion over the fenses, whereby those who received them took them for real money; together with the ftory of the boarder at Louvain, who, in Agrippa's absence, raised the devil in his study, and thereby loft his life; and Agrippa's coming home, and feeing the fpirits dancing at the top of the house, his commanding one of them into the dead body, and fending it to drop down at the market-place : all these stories, afferted

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^{*} Agrippa, in bis Apolog. cap. 19. speaks in losty terms of Luther, and with such contempt of the adversaries of that reformer, that it is plain from hence Sixtus Sienenfis affirmed that Agrippa was a Luttheran.

by Martin del Rio, are too ridiculous to be believed by men of fenfe or fcience,. they being no way probable even if he had dealt in the Black Art .- As to magic, in the fense it is understood by us, there is no doubt of his being a proficient in it, witnefs his three books of Occult Philosophy; to fay nothing here of the fourth, which we have good authority to fay was never wrote by Agrippa, as we shall shew prefently, where we shall treat of the history of his Occult Philosophy .- In a word, to fum up the character of Agrippa we must do him the justice to acknowledge, that notwithstanding his impetuous temper which occafioned him many broils, yet from the letters which he wrote to feveral of his most intimate friends, without any apparent defign of printing. them, he was a man used to religious reflexions, and the practice of Christianity; that he was well verfed in many of the chiefeft and most fecret operations of nature, viz. the fciences of natural and celeftial magic; that he certainly performed strange things (in the vulgar eye) by the application of actives to paffives, as which of us cannot? that he was an expert astrologer, physician, and mathematician, by which, as well as by magic, he foretold many uncommon things, and performed many admirable operations. John Wierus, who was his domeftic; has given feveral curious and interefting anecdotes, which throw great light upon the mysterious character of Agrippa, and serve to free him from the fcandalous imputation of his being a professor of the BLACK ART. Now, becaufe Agrippa continued whole weeks in his fludy, and yet was acquainted with almost every transaction in feveral countries of the world, many filly people gave out, that a black dog which Agrippa kept was an evil fpirit, by whofe means he had all this information, and which communicated the enemies' posts, number, designs, &c. to his master ; this is Paul Jovius's account, by which you may fee on what fort of reports he founded his opinions of this great man. We wonder that Gabriel Naudé had not the precaution to object to the accufers of Agrippa, the great number of hiftorical falsehoods of which they (his accusers) stand convicted. Naudé suppofes that the monks and others of the ecclefiaftical order did not think of crying down the Occult Phliofophy till a long time after it was published; he affirms that they exclaimed against that work, only in revenge for the injuries they

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diploma

they believed they had received in that of the Vanity of the Sciences. 'Tis true, this latter book gave great offence to many. The monks, the members of the univerfities, the preachers, and the divines, faw themfelves drawn to the life in it. Agrippa was of too warm a complexion. "The least taste of his book (of the Vanity of the Sciences) convinced me that he was an author of a fiery genius, extensive reading, and great memory; but fometimes more copious than choice in his subject, and writing in a disturbed, rather than in a composed, style." He lashes vice, and commends virtue, every where, and in every perfon: but there are fome with whom nothing but panegyric will go down. See ERASMI Epist. lib. xxvii. p. 1083.

Let us now, in a few words, and for the conclusion of this article, defcribe the hiftory of the Occult Philosophy. Agrippa composed this work in his younger days, and shewed it to the Abbot Trithemius, whose pupil he had been. Trithemius was charmed with it, as appears by the letter which he wrote to him on the 8th of April, 1510; but he advises him to communicate it only to those whom he could confide in. However, feveral manufcript copies of it were difperfed almost all over Europe. It is not necessary to observe that most of them were faulty, which never fails to happen in the like cafes. They were preparing to print it from one of thefe bad copies; which made the author refolve to publish it himself, with the additions and alterations with which he had embellished it, after having shewed it to the Abbot Trithemius. Melchior Adam was miftaken in afferting that Agrippa, in his more advanced years, having corrected and enlarged this work, fhewed it to the Abbot Trithemius. He had refuted his Occult Philosophy in his Vanity of the Sciences, and yet he published it to prevent others from printing a faulty and mutilated edition. He obtained the approbation of the doctors of divinity, and fome other perfons, whom the Emperor's council appointed to examine it.

"This book has been lately examined and approved by certain prelates of the church, and destors, thoroughly verfed both in facred and profane literature, and by commission particularly deputed for that purpose by CÆSAR's council: after which, it was admitted by the whole council, and licensed by the authentic

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" diploma of his Imperial Majesty, and the stamp of the CÆSAREAN Eagle in

" red wax; and was afterwards publicly printed and fold at ANTWERP, and " then at PARIS, without any opposition."

After the death of Agrippa a Fourth Book was added to it by another hand. Jo. Wierus de Magis, cap. 5. p. 108, fays, " To thefe (books of Magic) " may very justly be added, a work lately published, and ascribed to my late " bonoured bost and preceptor, HENRY CORNELIUS AGRIPPA, who has been " dead more than forty years; whence I conclude it is unjustly inscribed to his " manes, under the title of THE FOURTH BOOK OF THE OCCULT PHILOSOPHY, " OR OF MAGICAL CEREMONIES, which pretends likewife to be a Key to the " three former books of the OCCULT PHILOSOPHY, and all kinds of Magical " Operations." Thus John Wierus expresses himself. There is an edition in folio of the Occult Philosophy, in 1533, without the place where it was printed. The privilege of Charles V. is prefixed to it, dated from Mechlin, the 12th of January, 1529. We have already mentioned the chief works of Agrippa. It will be fufficient to add, that he wrote A Commentary on the Art of Raimundus Lullius, and A Differtation on the Original of Sin, wherein he teaches that the fall of our first parents proceeded from their unchaste love. He promifed a work against the Dominicans, which would have pleased many perfons both within and without the pale of the church of Rome*. He held fome uncommon opinions, and never any Protestant spoke more forcibly against the impudence of the Legendaries, than he did. We must not forget the Key of his Occult Philosophy, which he kept only for his friends of the first rank, and explained it in a manner, which differs but little from the fpeculations of our Quietifts. Now many suppose that the 4th book of the Occult Philosophy is the Key which Agrippa mentions in his letters to have referved to himfelf; but it may be answered, with great shew of probability, that he amused the

* " In the treatife I am composing of the vices and erroneous opinions of the Dominicans, in which " I shall expose to the whole world their vicious practices, such as the facrament often infected with " poison-numberless pretended miracles-kings and princes taken off with poison-cities and states betrayed-the populace seduced-herefies avowed-and the rest of the deeds of these heroes and their senormous crimes." See AGRIPPA Opera, T. ii. p. 1037.

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world with this Key to caufe himfelf to be courted by the curious. James Gobory and Vigenere fay, that he pretended to be mafter of the Practice of the Mirror of Pythagoras, and the fecret of extracting the fpirit of gold from its body, in order to convert filver and copper into fine gold. But he explains what he means by this Key, where he fays, in the Epift. 19. lib. v. " This " is that true and occult philosophy of the wonders of nature. The key thereof " is the understanding : for the higher we carry our knowledge, the more fublime " are our attainments in virtue, and we perform the greatest things with more ease " and effect." Agrippa makes mention of this Key in two letters which he wrote to a religious who addicted himfelf to the fludy of the Occult Sciences, viz. Aurelius de Aquapendente Austin, friar, where he fays, "What furprising " accounts we meet with, and how great writings there are made of the invincible " power of the Magic Art, of the prodigious images of Aftrologers, of the amazing " transmutations of Alchymists, and of that bleffed stone by which, MIDAS-like, " all metals are transmuted into gold: all which are found to be vain, fistitious, " and falle, as often as they are practifed literally." Yet he fays, "Such things " are delivered and writ by great and grave philosophers, whose traditions who " dare fay are false? Nay, it were impious to think them lies : only there is " another meaning than what is writ with the bare letters. We must not, be adds, " look for the principle of these grand operations without ourselves: it is an " internal fpirit within us, which can very well perform whatfoever the " monstrous Mathematicians, the prodigious Magicians, the wonderful Al-" chymifts, and the bewitching Necromancers, can effect."

> Nos habitat, non tartara; fed nec fidera cœli, Spiritus in nobis qui viget, illa facit.

> > See AGRIPPA Epift. dat. Lyons. Sept. 24, 1727.

Note. Agrippa's three books of Magic, with the fourth, were translated into English, and published in London in the year 1651. But they are now become so fcarce, as very rarely to be met with, and are fold at a very high price by the bookfellers.

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ALBERTUS.

ALBERTUS MAGNUS.

A LBERTUS MAGNUS, a Dominican, bishop of Ratifbon, and one of the most famous doctors of the XIII century, was born at Lawingen, on the Danube, in Suabia, in the year 1193, or 1205. Moreri's dictionary gives us an account of the feveral employs which were conferred upon him, and the fuccess of his lectures in several towns. It is likewise faid, that he practifed midwifery, and that he was in fearch of the Philosopher's Stone ; that he was a famous Magician, and that he had formed a machine in the shape of a man, which ferved him for an oracle, and explained all the difficulties which he proposed to it. I can easily be induced to believe that, as he understood the mathematics, &c. he made a head, which, by the help of fome fpirits, might form certain articulate founds. Though he was well qualified to be the inventor of artillery, there is reafon to believe, that they who afcribed the invention of it to him are miftaken. It is faid that he had naturally a very dull wit, and that he was upon the point of leaving the cloifter, becaufe he defpaired of attaining what his friar's habit required of him, but that the Holy Virgin appeared to him, and afked him in which he would chufe to excel, in philofophy or divinity; that he made choice of philosophy, and that the Holy Virgin told him he should furpass all men of his time in that science, but that, as a punifhment for not chusing divinity, he should, before his death, relapse into his former stupidity. They add, that, after this apparition, he shewed a prodigious deal of fenfe, and fo improved in all the fciences, that he quickly furpafied his preceptors; but that, three years before his death, he forgot in an inftant all that he knew: and that, being at a ftand in the middle of a lecture on divinity at Cologne, and endeavouring in vain to recal his ideas, he was

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was fenfible that it was the accomplithment of the prediction. Whence arofe the faying, that he was miraculoully converted from an als into a philosopher, and, afterwards, from a philosopher into an als. Our Albertus was a very little man *, and, after living eighty-feven years, died in the year of our redemption, 1280, at *Cologne*, on the 15th of November; his body was laid in the middle quire of the convent of the *Dominicans*, and his entrails were carried to *Ratifbon*; his body was yet entire in the time of the *Emperor Charles V*. and was taken up by his command, and afterwards replaced in its first monument. He wrote fuch a vast number of books, that they amount to twentyne volumes in folio, in the e dition of *Lyons*, 1651.

ROGER BACON,

COMMONLY CALLED FRIAR BACON.

ROGER BACON, an Englishman, and a Franciscan friar, lived in the XIII century. He was a great Astrologer, Chymist, Mathematician, and Magician. There runs a tradition in English annals, that this friar made a brazen head, under the rising of the planet Saturn, which spake with a man's voice, and gave responses to all his questions. Francis Picus fays, "that he read "in a book wrote by Bacon, that a man might foretel things to come by means "of the mirror Almuchessi, composed according to the rules of perspective; pro-"vided he made use of it under a good constellation, and first brought his body "into an even and temperate state by chymistry." This is agreeable to what John Picus has maintained, that Bacon gave himself only to the study of Natural Magic. This friar fent solves have been published (but they are now very clement IV. Several of his books have been published (but they are now very study of the study of the state o

* When he came before the Pope, after ftanding fome time in his prefence, his Holinefs defired him to rife, thinking he had been kneeling.

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scarce,) viz. Specula Mathematica & Perspectiva, Speculum Alchymia, De Mirabili Poteflate Artis & Natura, Epistola, cum Notis, &c. In all probability he did not perform any thing by any compact with devils, but has only ascribed to things a furprifing efficacy which they could not naturally have. He was well verfed in judicial aftrology. His Speculum Aftrologiæ was condemned by Gerson and Agrippa. Francis Picus and many others have condemned it only because the author maintains in it, that, with fubmission to better judgments, books of magic ought to be carefully preferved, because the time draws near that, for certain causes not there specified, they must necessarily be perused and made use of on some occasions. Naude adds, " that Bacon was so much addicted to judicial astrology, that Henry de Hassia, William of Paris, and Nicholas Oresmius, were obliged to inveigh tharply against his writings." Bacon was fellow of Brazen-nose college in Oxford in the year 1226. He was beyond all compeer the glory of the age he lived in, and may perhaps stand in competition with the greatest that have appeared fince. It is wonderful, confidering the age wherein he lived, how he came by fuch a depth of knowledge on all fubjects. His treatifes are composed with that elegancy, conciseness, and strength, and abound with fuch just and exquisite observations on nature, that, among the whole line of chymifts, we do not know one that can pretend to contend with him. The reputation of his uncommon learning still furvives in England. His cell is shewn at Oxford to this day; and there is a tradition, that it will fall whenever a greater man than Bacon shall enter within it. He wrote many treatifes; amongst which, fuch as are yet extant have beauties enough to make us fenfible of the great lofs of the reft. What relates to chymistry are two fmall pieces, wrote at Oxford, which are now in print, and the manufcripts to be feen in the public library at Leiden; having been carried thither among Voffius's manufcripts from England. In these treatifes he clearly shews how imperfect metals may be ripened into perfect ones. He entirely adopts Geber's notion, that mercury is the common bafis of all metals, and fulphur the cement; and shews that it is by a gradual depuration of the mercurial matter by fublimation, and the acceffion of a tubile fulphur by fire, that nature makes her gold; and that, if during the procefs, any other third matter happen to intervene.

ROGER BACON.

intervene, befides the mercury and fulphur, fome bafe metal arifes: fo that, if we by imitating her operations ripen lead, we might eafily change it into good gold.

Several of *Bacon's* operations have been compared with the experiments of Monfeur *Homberg*, made by that curious prince the duke of *Orleans*; by which it has been found that *Bacon* has defcribed fome of the very things which *Homberg* published as his own difcoveries. For instance, *Bacon* teaches expressly, that if a pure fulphur be united with mercury, it will commence gold: on which very principle, Monsieur *Homberg* has made various experiments for the production of gold, described in the *Memoires de l' Academ*. *Royale des Sciences*. His other physical writings shew no less genius and force of mind. In a treatife* Of the fecret Works of Nature, he shews that a person who was perfectly acquainted with the manner nature observes in her operations, would not only be able to rival, but to furpas nature herself.

This author's works are printed in 8vo and 12mo, under the title of Frater Rogerius Baco de Secretis Artis & Natura, but they are become very rare. From a repeated perufal of them we may perceive that Bacon was no ftranger to many of the capital discoveries of the present and past ages. Gunpowder he certainly knew ; thunder and lightning, he tells us, may be produced by art ; and that fulphur, nitre, and charcoal, which when feparate have no fenfible effect, when mingled together in a due proportion, and clofely confined, yield a horrible crack. A more precise description of gunpowder cannot be given with words : and yet a Jefuit, Barthol. Schwartz, fome ages afterwards, has had the honour of the discovery. He likewise mentions a fort of inextinguishable fire, prepared by art, which indicates he knew fomething of phofphorus. And that he had a notion of the rarefaction of the air, and the ftructure of the air-pump, is past contradiction. A chariot, he observes, might be framed on the principles of mechanics, which, being fustained on very large globes, specifically lighter than common air, would carry a man aloft through the atmosphere ; this proves that he likewise had a competent idea of aerostation.

* De Secretis Natura Operibus.

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There are many curious fpeculations in this noble author, which will raife the admiration of the reader: but none of them will affect him with fo much wonder, as to fee a perfon of the most fublime merit fall a facrifice to the wanton zeal of infatuated bigots. See BOERHAAVE's Chym. p. 18.

RAYMOND LULLY,

A FAMOUS ALCHYMIST.

In a treatife * Of

RAYMOND LULLY, or Raymon Lull, comes the next in order. He was born in the island of Majorca, in the year 1225, of a family of the first distinction, though he did not assume his chymical character till towards the latter part of his life.

Upon his applying himfelf to chymiftry, he foon began to preach another fort of doctrine; infomuch that, fpeaking of that art, he fays it is only to be acquired by dint of experiment and practice, and cannot be conveyed to the understanding by idle words and founds. He is the first author I can find, who confiders alchymy expressly with a view to the universal medicine: but after him it became a popular pursuit, and the libraries were full of writings in that vein.

Lully, himfelf, befide what he wrote in the fcholaftic way, has a good many volumes wrote after his conversion: 'tis difficult to fay how many; for it was a common practice with his difciples and followers to usher in their performances under their master's name. " I have perused (*fays Boerhaave*) the best " part of his works, and find them, beyond expectation, excellent: infomuch, " that I have been almost tempted to doubt whether they could be the work " of that age, fo full are they of the experiments and observations which " occur in our later writers, that either the books must be suppositions, or elfe " the

" the ancient chymifts must have been acquainted with a world of things which pass for the discoveries of modern practice. He gives very plain intimations of phosphorus, which he calls the Vestal Fire, the Offa Helmontii, &c. and yet it is certain he wrote 200 years before either Helmont, or my Lord "Bacon."

He travelled into *Mauritania*, where he is fuppoled to have first met with chymistry, and to have imbibed the principles of his art from the writings of *Geber*: which opinion is countenanced by the conformity observable between the two. The *Spanisch* authors afcribe the occasion of his journey to an amour: he had fallen in love, it feems, with a maiden of that country, who obstinately refused his address. Upon enquiring into the reason, the second him a cancered breast. *Lully*, like a generous gallant, immediately refolved on a voyage to *Mauritania*, where *Geber* had lived, to feek fome relief for his mistress. He ended his days in *Africa*; where, after having taken up the quality of missionary, and preaching the gospel among the infidels, he was stoned to death*.

* The hiftory of this eminent adept is very confused. Mutius, an author, is express, that that good man, being wholly intent upon religion, never applied himself either to chymistry or the philosopher's-stone: and yet we have various accounts of his making gold. Among a variety of authors, Gregory of Thoulouse afferts that "Lully offered EDWARD III. king of England, a supply of fix millions to make war against the Infidels." Besides manuscripts, the following printed pieces bear Lully's name, wiz. The Theory of the Philosopher's Stone: The Practife: The Transmutation of Metals: The Codicil: The Vade-Mecum: The Book of Experiments: The Explanation of bis Testament: The Abridgements, or Accusations: and The Power of Riches.

AC HOLLANDUS.

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GEORGE RIPLEY.

GEORGE RIPLEY, an Englishman by nation, and by profession a canon or monk of Britlingthon. His writings were all very good in their kind, being wrote exactly in the ftyle of Bacon, only more allegorical. As he was no physician, he does not meddle with any thing of the preparations of that kind; but treats much of the cure of metals, which in his language is the purification and maturation thereof. He rigorously pursued Geber's and Bacon's principles, and maintained, for instance, with new evidence, that mercury is the universal matter of all metals; that this fet over the fire, with the purest fulphur, will become gold, but that if either of them be fick or leprous, *i. e.* infected with any impurity, instead of gold, fome other metal will be produced. He adds, that as mercury and fulphur are sufficient for the making of all metals: fo of these may an universal medicine, or metal, be produced for curing of all the fick; which fome missand understood of an universal metal, efficacious in all the difeases of the human body.

JOHN, AND ISAAC HOLLANDUS.

THEY were two brothers, both of them of great parts and ingenuity, and wrote on the dry topics of chymistry. They lived in the 13th century, but this is not affured. The whole art of *enamelling* is their invention, as is also, that of *colouring glass*, and precious stones, by application of thin metal plates.

JOHN AND ISAAC HOLLANDUS.

plates. Their writings are in the form of proceffes, and they defcribe all their operations to the most minute circumstances. The treatife of *enamelling* is esteemed the greatest and most finished part of their works: whatever relates to the fusion, feparation, and preparation of metals, is here delivered. They write excellently of *distillation*, *fermentation*, *putrefaction*, and their effects; and seem to have understood, at least, as much of these matters as any of the moderns have done. They furnish a great many experiments on human blood; which *Van Helmont* and Mr. *Boyle* have fince taken for new discoveries. I have a very large work in folio, under their name, of the construction of chymical furnaces and instruments. Their writings are as easily purchased, as they are worthy of perusal, on account of valuable secrets in them, which may pave the way for greater discoveries. See BOERHAAVE, p. 21.

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PHILIPPUS AUREOLUS THEOPHRASTUS PARACELSUS BOMBAST DE HOENHEYM,

THE PRINCE OF PHYSICIANS AND PHILOSOPHERS BY FIRE; GRAND PARADOXICAL PHYSICIAN; THE TRISMEGISTUS OF SWITZERLAND; FIRST REFORMER OF CHYMICAL PHILOSOPHY; ADEPT IN ALCHYMY, CABALA, AND MAGIC; NATURE'S FAITHFUL SECRETARY;

MASTER OF THE ELIXIR OF LIFE AND THE PHILOSOPHER'S STONE;

AND THE

GREAT MONARCH OF CHYMICAL SECRETS;

Now living in his Tomb, whither he retired difgusted with the Vices and Follies of Mankind, supporting himfelf with his own

QUINTESSENTIA VITÆ.

PARACELSUS was born, as he himfelf writes, in the year 1494, in a village in Switzerland called Hoenheym (q. d. ab alto nido) two miles diftant from Zuricb. His father was a natural fon of a great mafter of the Teutonic order, and had been brought up to medicine, which he practifed accordingly in that obfcure corner. He was mafter of an excellent and copious library, and is faid to have become eminent in his art; fo that Paracelfus always fpeaks of him with the higheft deference, and calls him laudatiffimus medicus in eo vico. Of fuch a father did Paracelfus receive his first difcipline. After a little courfe of ftudy at home he was committed to the care of Trithemius, the celebrated abbot of Spanheim, who had the character of an adept himfelf, and wrote of the Cabala, being at that time a reputed magician. Here he chiefly learnt languages and letters; after which he was removed to Sigifmund Fugger to learn medicine, furgery, and chymistry; all these mafters, especially the

PHILIPPUS AUREOLUS THEOPHRASTUS PARACELSUS.

the last, Paracelfus, ever speaks of with great veneration; so that he was not altogether fo rude and unpolifhed as is generally imagined. Thus much we learn from his own writings, and efpecially the preface to his Leffer Surgery, where he defends himfelf against his accusers. At twenty years of age he undertook a journey through Germany and Hungary, vifiting all the mines of principal note, and contracting an acquaintance with the miners and workmen, by which means he learnt every thing relative to metals, and the art thereof : in this enquiry he shewed an uncommon affiduity and resolution. He gives us an account of the many dangers he had run from earthquakes, falls of stones, floods of water, cataracts, exhalations, damps, heat, hunger, and thirst ; and every where takes occasion to infist on the value of an art acquired on fuch hard terms. The fame inclination carried him as far as Mufcovy, where as he was in queft of mines near the frontiers of Tartary he was taken prifoner by that people, and carried before the great Cham; during his captivity there he learnt various fecrets, till, upon the Cham's fending an embaffy to the Grand Signior, with his own fon at the head of it, Paracelfus was fent along with him in quality of companion. On this occasion he came to Constantinople in the twenty-eighth year of his age, and was there taught the fecret of the philosopher's stone by a generous Arabian, who made him this noble prefent, as he calls it, Azoth. This incident we have from Helmont. only; for Paracelfus himfelf, who is ample enough on his other travels, fays nothing of his captivity. At his return from Turkey he practifed as a furgeon in the Imperial army, and performed many excellent cures therein ; indeed, it, cannot be denied but that he was excellent in that art, of which his great furgery, printed in folio, will ever be a ftanding monument. At his return to his native country he affumed the title of utriusque medicinæ doctor, or doctor both of external and internal medicine or furgery; and grew famous in both, performing far beyond what the practice of that time could pretend to; and no wonder, for medicine was then in a poor condition; the practice and the very language was all Galenical and Arabic; nothing was inculcated but Aristotle, Galen, and the Arabs; Hippocrates was not read; nay, there was no edition of his writings, and fcarce was he ever mentioned. Their theory confifted: 8230123

confifted in the knowledge of the four degrees, the temperaments, &c. and their whole practice was confined to venefection, purgation, vomiting, clyfmata, &c. Now, in this age a new difease had broke out, and spread itself over Europe, viz. the venereal diforder ; the common Galenic medicines had here proved altogether ineffectual; bleeding, purging, and cleanfing medicines were vain ; and the phylicians were at their wit's end. Jac Carpus, a celebrated anatomist and furgeon at Bologne, had alone been master of the cure, which was by mercury administered to raife a falivation; he had attained this fecret in his travels through Spain and Italy, and practifed it for fome years, and with fuch fuccefs and applaufe, that it is incredible what immenfe riches this one noftrum brought him (it is faid upon good authority, that in one year he cleared fix thousand pistoles) he acknowledged himself, that he did not know the end of his own wealth ; for the captains, merchants, governors, commanders, &c. who had brought that filthy difease from America, were very well content to give him what fums he pleafed to ask to free them from it .- Paracelfus about this time having likewife learnt the properties of mercury, and most likely from Carpus, who undertook the fame cure but in a very different manner; for whereas Carpus did all by falivation-Paracelfus making up his preparation in pills attained his ends in a gentler manner. By this he informs us he cured the itch, leprofy, ulcers, Naples difeafe, and even gout, all which diforders were incurable on the foot of popular practice, and thus was the great bafis laid for all his future fame and fortune.

Paracelfus, thus furnished with arts, and arrived at a degree of eminence beyond any of his brothers in the profession, was invited by the curators of the university of *Bazil* to the chair of profession of medicine and philosophy in that university. The art of printing was now a new thing, the taste for learning and arts was warm *, and the magistracy of *Bazil* were very induf-

* We feel ourfelves happy in being able to fay, that the tafte for learning and arts (notwithstanding the follies of the age) was never more prevalent than in the prefent time; the year 1801 commences an age of flourishing feience, in which even our females feem to wish to bear a part—instance, a lady of quality, who went in her carriage the other day to Foster-lane, Cheapside, and bought a portable blacksmith's forge for her private amusement; her person was strong and athletic, and very fit for the manual practice of bandling iron, and working other metallic experiments.

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PHILIPPUS AUREOLUS THEOPHRASTUS PARACELSUS.

trious in procuring profeffors of reputation from all parts of the world. They had already got *Defid. Erafmus*, profeffor of *theology*, and *J. Oporinus* profeffor of the Greek tongue; and now in 1527 *Paracelfus* was affociated in the 33d year of his age. Upon his first entrance into that province, having to make a public speech before the university, he posted up a very elegant advertifement over the doors inviting every body to his doctrine. At his first lecture he ordered a brass vessel to be brought into the middle of the school, where after he had cass in fulphur and nitre, in a very folemn manner he burnt the books of *Galen* and *Avicenna*, alledging that he had held a dispute with them in the gates of hell, and had fairly routed and overcome them. And hence he proclaimed, that the physicians should all follow him; and no longer style themsfelves *Galenifts*, but *Paracelfifts.*—"Know," fays he, "physicians, my cap has more learning in it than all your heads, my beard has more experience than your whole academies: Greeks, Latins, French, Germans, Italians, I will be your king."

While he was here professor he read his book De Tartaro, de Gradibus, and De Compositionabus, in public lectures, to which he added a commentary on the book De Gradibus; all these he afterwards printed at Bazil for the use of his disciples; so that these must be allowed for genuine writings; about the fame time he wrote De Calculo, which performance Helmont speaks of with high approbation.

Notwithstanding his being profession in solutions in the language of the language, had very much disqualified him for business, and difuse of the language, had very much disqualified him for writing or speaking therein; and his natural warmth rendered him very unfit for teaching at all. Hence, though his auditors and disciples were at first very numerous, yet they very much fell off, and left him preaching to the walls. —In the mean time he abandoned himself to drinking at certain feasons; Operinus, who was always near him, has the good nature to fay, he was never fober; but that he tippled on from morning to night, and from night to morning, in a continual round. At length he foon became weary of his professionfing, that after three years continuance therein relinquished it, faying, that no

no language belides the German was proper to reveal the fecrets of chymistry in.

After this he again betook himfelf to an itinerant life, travelling and drinking, and living altogether at inns and taverns, continually flushed with liquor, and yet working many admirable cures in his way. In this manner he paffed four years from the 43d to the 47th year of his life, when he died at an inn at Saltzburg, at the fign of the White Horfe, on a bench in the chimneycorner. Operinus relates, that after he had put on any new thing, it never came off his back till he had worn it into rags; he adds, that notwithstanding his excefs in point of drinking, he was never addicted to venery.—But there is this reason for it: when he was a child, being neglected by his nurse, a bag gelded him in a place where three ways met, and so made a eunuch of him; accordingly in his writings he omits no opportunity of railing against women.—Such is the life of Paracelsus; such is the immortal man, who fick of life retired into a corner of the world, and there fupports himfelf with his own Quinteffence of Life.

In his life time he only published three or four books, but after his death he grew prodigioufly voluminous, fcarce a year paffing but one book or other was published under his name, faid to be found in some old wall, ceiling, or the like. All the works published under his name were printed together at Strasburg in the year 1603, in three volumes folio, and again in 1616. J. Oporinus, that excellent professor and printer, before named, who constantly attended Paracelfus for three years as his menial fervant, in hopes of learning fome of his fecrets, who published the works of Vefalius, and is supposed to have put them in that elegant language wherein they now appear : this Oporinus, in an epistle to Monavius concerning the life of Paracelfus, professes himfelf furprized to find fo many works of his mafter; for, that in all the time he was with him he never wrote a word himfelf, nor ever took pen in hand, but forced Oporinus to write what he dictated ; and Oporinus wondered much, how fuch coherent words and difcourfe which might even become the wifest perfons, should come from the mouth of a drunken man. His work called

PHILIPPUS AUREOLUS THEOPHRASTUS PARACELSUS.

called Archidoxa Medicinæ; as containing the principles and maxims of the art, nine books of which were published at first; and the author in the prolegomena to them, speaks thus :--- "I intended to have published my ten books of "Archidoxa; but finding mankind unworthy of such a treasure as the tenth, "I keep it close in my occiput, and have firmly resolved never to bring it thence, "till you have all abjured ARISTOTLE, AVICEN, and GALEN, and have sworn "allegiance to PARACEESUS alone."

However, the book did at length get abroad, though by what means is not known; it is undoubtedly an excellent piece, and may be ranked among the principal productions in the way of chymiftry, that have ever appeared; whether or no it be *Paracelfus*'s we cannot affirm, but there is one thing fpeaks in its behalf, viz. it contains a great many things which have fince been trumped up for great noftrums; and Van Helmont's Lithonthriptic and Alcaheft are apparently taken from hence; among the genuine writings of *Paracelfus* are likewife reckoned, that De Ortu Rerum Naturalium, De Transformatione Rerum Naturalium, and De Vita Rerum Naturalium. The reft are fpurious or very doubtful, particularly his theological works.

The great fame and fuccefs of this man, which many attribute to his pofieffing an univerfal medicine may be accounted for from other principles. It is certain he was well acquainted with the ufe and virtue of opium, which the Galenifts of those times all rejected as cold in the fourth degree. Oporinus relates, that he made up certain little pills of the colour, figure, and fize of mouse-turds, which were nothing but opium. These he called by a barbarous fort of name, his laudanum; q. d. laudable medicine; he always carried them with him, and prescribed them in dysfenteries, and all cafes attended with intense pains, anxieties, deliriums, and obstinate wakings; but to be alone posseful of the use of so extraordinary and noble a medicament as opium, was fufficient to make him famous.

Another grand remedy with Paracelfus was *turbith mineral*; this is first mentioned in his *Clein Spital Boeck*, or *Chirurgia Minor*, where he gives the preparation.—In respect of the philosopher's stone *Operinus* fays, he often wondered to see him one day without a farthing in his pocket, and the next

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day, full of money; that he took nothing with him when he went abroad. He adds, that he would often borrow money of his companions, the carmen and porters, and pay it again in twenty-four hours with extravagant intereft, and yet from what fund nobody but himfelf knew. In the *Theatrum Alchemiæ* he mentions a treafure, hid under a certain tree; and from fuch like grounds they fuppofed him to poffefs the art of making gold; but it was hard if fuch noble noftrums as he poffeffed would not fubfift him without the *lapis philofophorum*.

JOHN RUDOLPH GLAUBER.

J. R. GLAUBER, a celebrated chymift of Amsterdam, accounted the Paracelfus of his time: he had travelled much and by that means attained to a great many fecrets. He wrote above thirty tracts, in some of which he acted the physician; in others, the adept; and in others, the metallist. He principally excelled in the last capacity, and alchymy.

He was a perfon of eafy and genteel addrefs, and, beyond difpute, well verfed in chymiftry: being author of the falt, ftill ufed in the fhops, called *Sal Glauberi*; as alfo of all the falts, by oil of vitriol, &. He is noted for extolling his arcanæ and preparations, and is reported to have traded unfairly with his fecrets: the beft of them he would fell, at exceffive rates, to chymifts and others, and would afterwards re-fell them, or make them public, to increafe his fame; whence he was continually at variance with them.

The principal of his writings are De Furnis, and De Metallis, which, though wrote in Dutch, have been translated into Latin and English. It was Glauber who shewed, before the States of Holland, that there is gold contained in fand; and made an experiment thereof to their entire fatisfaction: but so much

DOCTOR DEE, AND SIR EDWARD KELLY.

much lead, fire, and labour, being employed in procuring it, that the art would not pay charges *. However he plainly demonstrated, that there is no earth, fand, fulphur, or falt, or other matter, but what contains gold in a greater or lefs quantity. In fhort, he possefield a great many fecrets, which are at this time in the hands of fome of our modern chymists.

DOCTOR DEE, AND SIR EDWARD KELLY.

TOCTOR JOHN DEE, and SIR EDWARD KELLY, knight, being profeffed affociates, their ftory is best delivered together. They have fome title to the philosopher's stone in common fame Dee, besides his being deep in chymistry, was very well versed in mathematics, particularly geometry and aftrology : but Sir Edward Kelly appears to have been the leading man in : alchymy. In fome of Dee's books are found fhort memoirs of the events of his operations : as, Donum Dei, five ounces. And in another place, " This day " Edward Kelly discovered the grand secret to me, fit nomen Domini benedictum." Ashmole fays, abfolutely, they were masters of the powder of projection, and, with a piece not bigger than the smallest grain of fand, turned an ounce and a quarter of mercury into pure gold : but here is an equivoque ; for granting them poffeffed of the powder of projection, it does not appear they had the fecret of making it. The flory is, that they found a confiderable quantity of it in the ruins of Glastonbury Abbey, with which they performed many notable transmutations for the fatisfaction of feveral persons. Kelly, in particular, is faid to have given away rings of gold wire to the tune of 4000l. at the

* It has been afferted by feveral eminent chymifts, that it might be performed to advantage, as the processi s very fimple, and takes up but little time : all that is requisite is filver, fand, and litharge.

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marriage of his fervant maid. And a piece of a brafs warming-pan being cut out by order of queen *Elizabeth*, and fent to them when abroad, was returned pure gold. Likewife *Dee* made a prefent to the landgrave of *Heffe* of twelve *Hungarian* horfes, which could never be expected from a man of his circumftances without fome extraordinary means.

In the year 1591 they went into Germany, and fettled fome time at Trebona, in Bohemia; the defign of which journey is very mysterious. Some fay their defign was to visit the alchymists of these countries, in order to get fome light into the art of making the powder. Accordingly they travelled through Poland, &c. in quest thereof, and, fome fay, attained it; others fay, not. Others, again, will make them fent by the queen as spies, and that alchymy was only a pretence, or means, to bring them into confidence with the people. But what will give most light upon this subject, is a book, now extant, wrote by Dee, entitled Dee's Conferences with Spirits, but some conjecture it to be with Trithemius's mere Cryptography; which light Doctor Hook takes it in. However, this book is truly curious in respect of the many magical operations there displayed, it being wrote journal-fashion by the Doctor's own hand, and relates circumstantially the conferences he held with fome spirits (either good or bad) in company with Sir Edward Kelly.

They were no fooner gone out of *England*, than *Dee*'s library was opened by the queen's order, and 4000 books, and 700 choice manufcripts, were taken away on pretence of his being a conjuror. That princefs foon after ufed means to bring him back again, which a quarrel with *Kelly* happening to promote, he returned in 1596, and in 1598 was made warden of *Manchefter* college, where he died *.

Some very curious manufcripts, with the chrystal he used to invoke the spirits into, are at this time carefully laid up in the British Museum+.

* Authors differ very much in respect of the place where Doctor Dee refigned his life: it appears from the most eminent historians that he died at his house at Mortlake.

+ Although Dee's manufcripts, and his Magic Chrystal, are to be feen at the Museum, there are fix or feven individuals in London who affert they have the stone in their possession; thereby wishing to deceive the credulous, and to tempt them to a purchase at an enormous price.

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THE CONCLUSION.

As for Sir Edward Kelly, the Emperor, fufpecting he had the fecret of the philofophers in his poffeffion, clapped him up in prifon, in hopes to become a fharer in the profits of transmutation: however, Kelly defeated his intentions. After having been twice imprifoned, the last time he was shut up endeavouring to make his escape by means of the sheets of his bed tied together, they happened to flip the knots, and so let him fall, by which he broke his leg, and soon after lost his life.

THE CONCLUSION.

HAVING collected the most interesting and curious accounts of the lives of those great men, so famous for their speculations in philosophic learning, we draw to a conclusion; having only to add, that we have fufficiently difcovered in this biographical fketch whatfoever was neceffary to prove the authenticity of Our Art, which we have delivered faithfully and impartially, noting, at the fame time, the various opinions of different men at different ages; likewife, we have taken fufficient trouble to explain what is meant by the word Magic, and to clear up the term from the imputation of any diabolical affociation with evil fpirits, &c. Alfo, how nearly it is allied to our religious duties, we refer the reader to the annotations under the article Zoroafter, where we have fpoke of the Magi, or wife men, proving the first who adored Christ were actually magicians. It is enough that we have fpoke of the principal characters renowned in past ages for their laborious inquisition into the labyrinth of occult and natural philosophy; there are many other philosophers standing upon ancient and modern record. A copious and general biography falls not within the limits of our work. We have introduced fome characters (applicable to the fubject before us) most distinguished for occult learning; of which kind of science, whether by a particular influence of planetary configuration, which may have directed and impelled my mind and intellects to the obfervation and ftudy of nature, and her fimple operations, as well as to the more occult, I leave to the judgment of the aftrologers, to whofe infpection I fubmit a figure . of

THE CONCLUSION.

of my nativity, which I shall annex to a sketch of my own history, which I mean to make the fubject of a future publication, including a vaft number of curious experiments in occult and chymical operations, which have fell either under my own observation, or have been transmitted to me from others. Inrefpect of the aftrologic art, (as we have already observed) it has such an affinity with talifmanic experiments, Se. that no one can bring any work to a complete effect without a due knowledge and obfervation of the qualities and effects of the conftellations (which occafioned us to give it the title of the Con-stellatory Art;) likewife, a man must be well acquainted with the nature, qualities, and effects, of the four elements, and of the animal, vegetable, and mineral kingdoms; which knowledge cannot better be obtained than by chymical experience, for it does, as I may fay, unlock the fecret chambers of nature, and introduces the student into a world of knowledge, which could not be attained but by chymical analyzation, whereby we decompound mixt bodies, and reduce them to their fimple natures, and come to a thorough acquaintance with those powerful and active principles, caufing the wonderful tranfmutations of one compound body into another of a different species, as is to be feen in the courfe of our operations upon falts and metals, giving us clear . and comprehensive ideas of the principles of life or generation, and putrefaction or death.

Finally, to conclude, we are chiefly to confider one thing to be attained as the ground of perfection in the reft: *i. e.* The great *Fir/t Caufe*, the *Eternal Wifdom*, to know the Creator by the contemplation of the creature. This is the grand fecret of the philosophers, and the master-key to all sciences both human and divine, for without this we are still wandering in a labyrinth of perplexity and errors, of darkness and obscurity: for this is the sum and perfection of all learning, to live in the fear of God, and in love and charity with all men.

FINIS.

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Loroaster a great latin writer who lived long before Moses, has given us his opinion of the Divinity, or nature of the treve God, which is as follows. Duis primus, in corruptibillion, Sempiterous ingenitus, expers portium, Sibilipsi Simillimus, bonorum omnium auriga, mumera non expectany, optimus, prudentifiimus, pater junis, sine doctrima justitiam, pardoctus, matura perfectus, sapiens, sacra matura unicus, inventora

Here I put it into english as near as I can word for word, Thus Gad the first, incorruptable, everlasting. unbegotton, without parts, mostlike himself, The quide of all goad, expecting no Reward, the best, the wisest. The father of eight, having learned justice without teaching, perfect wise by nature, The only inventor thereof -The wisdom strength & beauty of the great creatorof

